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This Week

National

Claims conference seeks more funds for Nazi victims. *Page 5*

Oakville shul keeps it all in the family. *Page 17*

Intermarriage spurs changes to burial rules. *Page 18*

CJN Profile

Shirley Kumove makes Yiddish her passion. *Page 26*

Heebonics

Dave Cohen is living a life most musicians only dream of. *Page 27*

Index

Health and Lifestyles 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
According to Reports 16
Food, Scrumptious Food 19
Family Moments 19
What's New 20
Obituaries and Notices 22
On Campus 22
Israel & the Jewish World 23
Arts & Travel 28
Books & Authors 30

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Countries co-operate on agricultural R&D

By PAUL LUNGEN
Staff Reporter

In what is being described as a win-win-win situation, representatives from Canada, Israel and China met last week in Ottawa to cement a scientific relationship that could pay off in enhanced agricultural productivity and access to the vast Chinese market.

More than 60 political and business leaders, along with scientific researchers, met at the Chateau Laurier Hotel to discuss implementing a three-way agreement whose principals were enunciated last November in Yangling, China.

The gathering, known as the Second Canada-China-Israel Roundtable on Agri-Innovation, was meant to advance three-way research into the technologies that enhance agriculture.

"We went down to brass tacks," said Henri Rothschild, president and CEO of International Science and Technology Partnerships Canada (ISTP Canada), which organized the event.

Stockwell Day delivered the keynote address at the Canada-Israel-China roundtable on agricultural innovation. *[Jean Chartrand, DigitalPixs photo]*

The participants ended their one-day meeting with the "Ottawa declaration," which stated the parties would issue a call for proposals from companies, research institutes and universities from the three countries to coincide with the annual Yangling China Agricultural Fair in November 2009. The call for proposals would invite "applications for collaborative industrial R&D projects" that would "focus on the application of high technology to the sustainable development of agriculture and agri-foods."

Continued on page 33

United Church weighs anti-Israel measures

By ANDY LEVY-AJZENKOPF
Staff Reporter

The United Church of Canada is under fire from Jewish groups as it prepares to consider a series of resolutions advocating boycotts and sanctions against Israel for its treatment of the Palestinians.

The church, Canada's largest Protestant denomination, will hold its 40th General Council – its foremost decision-making conference – from Aug. 9 to 16 in Kelowna, B.C. Among the proposals being brought forward to the national body by various regional branches are four resolutions that advocate a boycott, divestment and sanctions strategy by the church against Israel.

The resolutions – drafted jointly by the church's Toronto Conference's Holy Land Awareness and Action Committee, a subcommittee of the Toronto branch's World Action Committee, along with the church's Montreal and Ottawa conferences – call for a "comprehensive boycott of Israeli academic and cultural institutions at the national and international levels."

Accompanying support documents also refer to Israel's assault on Gaza earlier this year as a "visible reminder of the ongoing Israeli regime of exclusion, violence and dehumanization directed against Palestinians."

Israel, the proposal states, was "built mainly on land ethnically cleansed of its Palestinian owners."

The subcommittee's website also features a link titled "Companies to boycott," which leads to a downloadable list of firms that it calls "non-peaceful," mostly for supplying the Israel Defence Forces. Examples include Boeing, Caterpillar, Lockheed Martin, General Electric, Motorola and Volvo.

There is no mention on the site of anti-Israel terrorist groups such as Hamas or Hezbollah, or any material criticizing their activities.

Continued on page 5

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Gaza report will be balanced, UN investigator says – see page 23

The News in Brief

Canada

Judaic Studies Is Back

WINNIPEG — After 20 years, the University of Manitoba will once again have a Judaic studies program. The school, which in the 1950s became th.. first Canadian university to establish such a program, dropped it in 1989 just as other Canadian schools were ramping up theirs or establishing new ones, U of M said m a release. Starting this fall, students can choose from a range of nine courses toward a minor in Judaic studies. It's hoped a major will be offered eventually, religion professor Justin Jaron Lewis, who heads the program with history professor Benjamin Baader, told the *Winnipeg Free Press*.

Visa Help From Cda.

CARACAS — The Canadian Embassy in Caracas will soon be able to help Venezuelan Jews get Israeli visas, a Canadian official said last week. Currently, Venezuelan Jews wanting to visit Israel must first travel to other countries that have an Israeli diplomatic mission, typically in Bogota or Miami, to request visas. Earlier this year, Canada accepted Israel's request to represent its interests in Venezuela after President Hugo Chavez severed relations with the Jewish state over its military offensive in Gaza. Hundreds of Jews have been unable to travel to Israel as a result, the Confederation of Israelite Associations in Venezuela said. A spokesperson in Ottawa said Canada's embassy in Caracas will soon have an Israeli employee available to receive applications for Israeli visas and transfer them to an Israeli Embassy abroad that can issue visas, which will be sent back to Caracas. A start date has yet to be set. Venezuelan Jewish leaders met with Israeli Foreign Ministry officials in Colombia last week to discuss the visa problem. The officials were accompanying Israeli Foreign Minister Avigdor Lieberman on his 10-day trip to South America.

World

'Bruno' Threatened

LONDON — Jewish comedian Sacha Baron Cohen has increased his security detail after a Palestinian terror group threatened him last week. The Al Aqsa Martyrs' Brigade threatened the British entertainer for including one of its members in his most recent film, *Bruno*, the *Telegraph* reported. "We reserve the right to respond in the way we find suitable against this man," the group said of Cohen. "The movie was part of a conspiracy against the Al Aqsa Martyrs' Brigades." Playing Bruno, a flamboyantly gay Austrian journalist, Cohen interviews Ayman Abu Aita, identified as a leader of the Brigades. At one point, Bruno beseeches Aita to take him hostage, saying, "I want to be famous. I want the best guys in the business to kidnap me. Al Qaeda is so 2001."

Supremacist Indicted

WASHINGTON — A grand jury last week indicted the white supremacist charged with killing a guard at the U.S. Holocaust Memorial Museum. In addition to existing murder charges, hate crimes charges were added, for a total of seven counts in the indictment. Some may incur the death penalty. James Von Brunn, 89, charged with shooting Stephen Johns on June 10, is recovering in hospital from wounds sustained when guards returned fire.

Consultant Dead

NEW YORK — A New Jersey political consultant charged with accepting a bribe in a huge corruption scandal was found dead. Jack Shaw, a longtime Democratic strategist, was found July 28 at his home in Jersey City. A prosecutor in the case told the *New York Times* his death was suspicious, while the *Star-Ledger* of Newark reported that pill bottles were found near Shaw's body. He was accused of accepting $10,000 (US) from a Jewish informant posing as a developer. Shaw was one of 44 people – including rabbis, and top political figures – arrested last month in a corruption and money-laundering probe.

Ministers Visit Shul

CARACAS — The foreign ministers of Spain and Venezuela visited a Caracas shul that was attacked earlier this year. "They sent a strong message repudiating anti-Semitism," said Claudio Ethelma, director of the Latin American Jewish Congress, who travelled from Argentina for last week's visit. It was the second by Venezuela's foreign minister to Tiferet Israel Synagogue since the January attack, when burglars vandalized holy objects, sprayed anti-Semitic phrases on walls and stole members' personal information. The attack coincided with a period of tension after Israel's Gaza incursion, which President Hugo Chavez castigated. Thirteen people have been arrested for the break-in.

Men Allegedly Plotted Attacks on Israel

RALEIGH — Seven North Carolina residents were charged with plotting to commit terrorist attacks around the world, including in Israel.

U.S. federal prosecutors charged six American citizens and one foreign national in an indictment unsealed July 27. The group's leader, Daniel Boyd, a convert to Islam, reportedly trained in terrorist camps in Pakistan and Afghanistan. Three years ago, he began recruiting men, including his sons, Zakariya and Dylan, to wage jihad, or holy war. The group had amassed a large cache of weapons and held training exercises in North Carolina, which tipped off federal officials, the *Washington Post* reported.

Several of the men travelled to Israel, Gaza and Jordan in 2006 and 2007. In Israel in 2007, they reportedly intended to engage in "violent jihad" but didn't do any fighting. Some of the men also went to Pakistan and Kosovo.

Boyd also is charged with lying to customs and FBI agents about the purpose of his visit to Israel. He and the six others were charged with conspiracy to provide material support to terrorists and conspiracy to murder, kidnap, maim and injure persons abroad. Some also face weapons charges. They face life in prison if convicted

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H1N1 peters out at Muskoka camps

By CAROLYN BLACKMAN
Staff Reporter

After dealing with more than 100 cases of the H1N1 virus in the first session of camp, Michael Wolf, the director of Camp Ramah in Utterson, Ont., said he is happy to announce that the camp is now flu free.

"Everyone co-operated, and the parents in the Toronto area supported us by taking their kids home to recuperate, if possible."

The ailing campers who did remain at camp – all reported cases were mild – were isolated from the other campers, "and they became their own community. They took part in their own activities, including an arts and crafts project in which they made ceramic pigs," Wolf told *The CJN*.

"By and large, this core group took care of each other, and we are proud of them."

At Camp Agudah, an Orthodox camp in Port Carling, Ont., about 40 campers fell ill, some of whom were sent home, and at Camp George, a Reform movement camp in Parry Sound, Ont., some 20 campers were sent home to recuperate.

Visitors day cancelled at Kadimah in Nova Scotia due to outbreak of the virus

Camp Tamarack, a Jewish-owned camp in Bracebridge, said that since July 16 when it had an "unspecified" number of cases, it has seen "a virtual elimination in the number of individuals with the familiar symptoms of this particular virus."

Dr. Na-Koshie Lamptey, acting associate medical officer of health at the Simcoe Muskoka District Health Unit, said she is "quite pleased" that outbreaks at two of the camps are officially over, and that the unit expects to declare the other two camps free of the virus in the coming days.

She praised the camps for working co-operatively with the health unit to quickly isolate ill campers and for communicating good hygiene to all campers and staff.

"The camps were receptive to the message we communicated and were diligent about communicating with parents in order to reassure them."

Meanwhile, at Camp Kadimah, in Barss Corner, N.S., visitors day, set for July 26, was cancelled due to an outbreak of the virus at camp.

In a letter to the parents, camp co-chairs Michael Pink, Jim Spatz and Victor Goldberg said that after consultations with Nova Scotia Public Health and discussions with the camp's medical staff, they decided "it was the most prudent course of action.

"Fortunately, all cases have been mild. The kids are quickly getting better and are in good spirits. Our priority is always the health and well-being of our campers and staff. We have implemented many protocols and are seeing a reduction in new cases, and hope that we have turned the corner."

They said they were "disappointed" to have had to make the decision to cancel visitors day, "but know that it is the best course."

Advertising Feature

Bank Hapoalim Appoints Financial Leader to Head Board of Directors

Bank Hapoalim, Israel's leading bank, with a recognized global presence, has named Mr. Yair Seroussi Vice Chairman of its Board of Directors. Mr. Seroussi will assume the role of Chairman of the Board of Directors on August 1st, 2009.

With the appointment of Mr. Seroussi, the Bank is welcoming back an important former board member, as Mr. Seroussi served on the Board from 1997 through 2002, the full term limit for an external director. During this period, Mr. Seroussi was the Chairman of the Audit Committee and a member of all Board of Management committees. Mr. Seroussi therefore brings to his new position not only his vast experience in Israeli and global financial markets, but also intimate knowledge of the Bank's operations.

Mr. Seroussi is seen as the right person at the right time, as the Bank positions itself to effectively cope with, and grow beyond, the financial crisis that has challenged economies worldwide. He has extensive, multi-dimensional experience in both private and public financial sectors. Mr. Seroussi established the Morgan Stanley Israel office in 1993, and has since headed the operation. In addition, since 2003, he has served as the Chairman of the Investment Committee of Mivtachim, Israel's largest pension fund. Furthermore, he is Chairman and Co-founder of Europort and Chairman and Co-founder of the Mustang Mezzanine Fund.

Mr. Yair Seroussi

Over the past decade, Mr. Seroussi held senior positions at Israel's Ministry of Finance, including Head of the Ministry's mission in the US and manager of the Commodities Division of the State, which was privatized under his leadership. During his tenure in government service, Mr. Seroussi was a prime driver and manager of crucial national financing programs, achieved recognition by international rating companies and contributed to the creation of the venture capital funds industry in Israel.

Currently, Mr. Seroussi serves as a director of Israel Corp., DSPG and Frutarom Industries. He is a member of the Board of Governors of the Hebrew University.

In welcoming his appointment, Mr. Seroussi emphasized that he considered it a significant challenge to "participate in navigating Israel's major bank through a period of worldwide crises.

"Concurrently," he immediately noted, "I have strong confidence in the Bank's core resilience and ability to identify and nurture opportunities as they arise. Over the years, Bank Hapoalim has proven to be exceptionally flexible in responding to and anticipating change. It is this combination of balance and agility that makes the Bank so prominent in Israel's economic development and has earned it respected international standings."

"Personally, my family has strong roots in Uruguay; I am therefore very familiar with the important impact banks such as ours can have for communities abroad."

Regarding the Bank's internal development, Mr. Seroussi confirmed he would make every effort to understand and motivate employees, "for they are our most prized asset," he concluded.

Mr. Seroussi holds a BA degree in Economics and Political Science from the Hebrew University of Jerusalem.

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Greater Toronto Area

In response to calumny

From the editor's desk...

The ongoing catalogue of condemnation of Israel over its conduct in its war in Gaza against Hamas is a disheartening repeat of the near-exultant excoriation of the Jewish state five years ago over the accusations of a massacre in Jenin.

As it did then, the mainstream media has seized upon and repeated as seeming truth, sensational allegations of misbehaviour against Israeli soliders.

The latest feeding frenzy against the Jewish state was on the carcass of unsubstantiated charges made by anonymous, unidentified individuals chronicled in a book of testimony by Breaking the Silence, a self-styled human rights organization in Israel.

The testimonies are purportedly by soldiers who fought in Gaza. But there is no way to test the truth of the accusations, let alone defend against them, since not a single testimony is referred back to any source.

The fact that the organization gave its report to the media for wide publicity before they turned it over to the Israel Defence Forces for wide investigation, is merely further evidence of the exploitative nature of the organization's true purpose.

In the circumstances, it is reasonable to conclude that Breaking the Silence – how dramatic and heroic a name for any group, let alone a human rights group – intended that the charges be smeared rather than investigated.

It has been subsequently brought to light that the human rights activists of Breaking the Silence have been generously funded by some of the political departments of various government offices in Europe, most notably the Netherlands and England. The Israeli Foreign Ministry has since begun its own investigation into the group's funding.

Coverage of Breaking the Silence's allegations followed by some weeks similarly graphic coverage of wholly unsubstantiated, also anonymous, third-hand accusations against IDF soldiers and officers purportedly made by fellow soldiers at an IDF ethics-training seminar. Those allegations were subsequently discredited.

That coverage, too, followed merely by a few weeks the expansive coverage given to accusations by Amnesty International that the Jewish state committed war crimes in its war against Hamas.

Israel refuted the allegations and pointed out, not surprisingly, that the Amnesty report was remarkably, though alas, not surprisingly, deficient and thin in providing background, context and factual credibility for its conclusions.

Yet another report examining Israel's conduct in its war against Hamas was commissioned by the Human Rights Council of the United Nations. It will be presented in September to the council by the head of the investigative team, Judge Richard Goldstone of South Africa.

That abuses may have been or even were committed during the war by Israeli soldiers is horrible, but hardly news. Abuses are committed by all soldiers of all countries during war. That is, sorrowfully, the nature of war, given the chaos, fear, hair-trigger edginess, kill-or-be-killed, gut-wrenching nervousness of combat.

But the abuses are being investigated by the IDF. Where claims against soldiers are supported by facts, they are investigated and the abusers are brought to account. To date, some 100 cases have been or are being pursued.

In response to the allegations made by Breaking the Silence, Israel responded forcefully and unambiguously: "The IDF operates on the foundation of uncompromising ethical values. These values continue to guide the IDF in every mission."

Last week the IDF released a detailed discussion paper titled *The Operation in Gaza – 27 Dec 2008 – 18 Jan 2009: Factual and Legal Aspects*. The paper was obviously prepared as a response to the myriad accusers of the Jewish state and its army. It is a 160-page document that confronts, head on, the serious, bona fide, conscience-bothered questioners of the IDF's operations in Gaza, as well as the single-minded, *mala fide*, ideologically based defamers of the IDF.

Another response to the calumnies hurled by Israel's accusers has been made available by CAMERA, the Committee for Accuracy in Middle East Reporting in America. The Boston-based media resource centre has just published a new monograph by Alan Dershowitz called *The Case for Moral Clarity: Israel, Hamas and Gaza*.

The book contains some 26 chapters of opinion, commentary and debate. In typical Dershowitz style, it is bold and assertive.

He explains why he compiled the work. "Constructive criticism of Israel and its policies is healthy It is ongoing in Israel and among its supporters throughout the world. Demonizing the Jewish state or subjecting its actions to a double standard is wrong and must be answered in the marketplace of ideas. That is why I wrote and published the material in this short book."

Dershowitz then writes what should be a prescription for all of us. "I will continue to fight against those who would destroy Israel – by rockets, suicide bombs, nuclear weapons, falsehoods, bigotry, divestments, boycotts or any other means – as long as I have the strength to do so."

MBD

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THREE YEARS CAPTIVE

Israelis recently marked the third year in captivity of soldier Gilad Schalit, who was kidnapped by Hamas from an Israeli army base in June 2006. The Red Cross has been refused permission to visit him, and his condition is unknown. Schalit's parents have recently called on the United States to tie reconstruction funding for Gaza to the release of their son. ***Please see editorial on page 8.***

[Flash90 photo]

New Claims Conference VP wants more funding

'Intolerable situation' that some survivors can't afford to buy food

By SHELDON KIRSHNER
Staff Reporter

The new executive vice-president of the Conference on Jewish Material Claims Against Germany says he will strive to obtain more funding for the victims of Nazi oppression.

The funds will be used to tend to the social welfare needs of needy Holocaust survivors, Gregory Schneider said in an interview shortly after his appointment was announced in New York City recently.

Gregory Schneider

Founded after World War II, the Claims Conference represents world Jewry in negotiations for compensation and restitution for victims of Nazi persecution and their heirs.

Schneider said that 26,000 survivors worldwide are dependent on soup kitchens for their daily meals.

Calling this an "intolerable situation," Schneider said it's "painful" that some survivors are so impoverished that they can't afford to buy food, much less medicine, or pay for in-home care and rent.

Schneider, whose wife's parents are survivors from Poland, said the Claims Conference has begun negotiations with Germany so that their needs can be met.

Stating that many elderly Nazi victims are in poor health due to "the deprivations and persecution of their youth," he said that current talks with the German government are designed to ensure that survivors can live out their final years in comfort and dignity.

The Claims Conference is also asking Germany for additional and increased compensation payments.

"There are still 8,000 [survivors] of concentration camps, ghettos and forced labor [battalions] who still do not receive any pension," he said. "Because of German eligibility criteria, there are camp survivors who are not entitled to the monthly payments that are made by the Claims Conference to others who may have been right alongside them during the Shoah. This must change."

In addition, he noted, there are almost 100,000 victims of Nazism in eastern Europe and the former Soviet Union who are ineligible for one-time payments from the Claims Conference.

"More than 350,000 such victims who immigrated to the West have received the payment. It is not right [that the others] should now be treated differently based on where they live today. This must change."

Schneider said his third priority is to ensure that Jews who lost property during the Holocaust are fully compensated.

"In partnership with the Jewish Restitution Organization, we must continue working to attain full restitution for Jewish assets stolen during the Holocaust, especially in eastern Europe," he said. "Survivors, heirs and the Jewish people have the right to receive what was unjustly taken from them."

He added, "Restitution of assets is the final chapter of the legacy of the Holocaust, and one that we cannot allow to remain unfinished."

Schneider said that 70,000 survivors around the globe will receive pensions directly from the Claims Conference this year, while another 20,000 will get one-time payments.

He pointed out that about 250,000 victims of Nazism in 43 countries rely on social services provided through Claims Conference allocations.

Asked what the main problems of survivors are, Schneider replied, "Later in life they suffer from physical and emotional distress at higher rates than the elderly population as a whole. Prolonged malnutrition under the Nazis has affected their health in old age, triggering osteoporosis and broken bones, heart problems, impaired vision, dental problems and high blood pressure. There are particularly high rates of dementia and schizophrenia, and many are alone as a result of having lost their entire family."

In Toronto, he said, the Claims Conference funds emergency assistance grants, home care, medical and dental care, food programs, transportation, case management and socialization programs through Jewish Family and Child, Circle of Care and Baycrest.

In Montreal, similar services are provided through the Cummings Jewish Centre for Seniors, while the group Montreal Child Survivors uses a Claims Conference allocation for a Cafe Europa program.

Claims Conference funds also enable social service agencies in Vancouver and Ottawa to help survivors.

Schneider, who was previously chief operating officer of the Claims Conference, said his organization works closely with Canadian Jewish Congress, which names a representative to its board of directors, and the Canadian Holocaust Survivors Association.

Schneider said the Claims Conference will issue approximately $160 million (US) in direct payments to survivors in Israel in 2009. It will also allocate $82 million (US) for social welfare needs in Israel this year.

"Since 1995, the Claims Conference has been the primary body identifying and providing for the social needs of Nazi victims in Israel," he stated, adding that about $550 million (US) has been channelled to the Jewish state for such purposes.

Schneider – whose maternal Hungarian grandparents lost almost their entire families during the Holocaust – is credited with conceiving and implementing the program for former slaves and forced labourers, which has paid $1.4 billion (US) to 174,000 survivors in 87 nations.

He has also supervised programs to compensate 2,552 victims of Nazi medical experiments, 3,923 refugees who fled to wartime Switzerland and 6,004 survivors of Nazi-occupied Budapest.

As well, Schneider oversaw the institutional allocations program, which enabled German survivors and heirs to file claims for property that was either sold after 1933 under duress or confiscated by the Nazi regime.

CJC concerned by church's stance on Israel

Continued from page 1

Eric Vernon, Canadian Jewish Congress' director of government relations, told *The CJN* that his organization is concerned the church's stance on Israel is being distorted by a minority of its members.

He said last week that Congress crafted a detailed response to the proposals and sent it to the church's executive members so that they can better understand the nuanced situation in the Middle East.

A church spokesperson confirmed that the Congress document was received and immediately distributed internally for all the council commissioners to view prior to the start of the General Council.

In response to concerns voiced by the Jewish community, the church posted a statement on its website last week saying that it "has consistently striven for peace with justice in Palestine and Israel" and that its Middle East policy "is shaped and informed by Israeli and Palestinian partners in the region."

Vernon said the current boycott proposals threaten to sever the links between the church and the Canadian Jewish community. The relationship "will definitely be strained" if the resolutions pass at the conference, he added.

He called the proposals "particularly disturbing" because in 2003, at the church's 38th General Council, a document called *Bearing Faithful Witness* was drafted as a "blueprint for rapprochement in the United Church of Canada and Jewish community. If these current resolutions are passed, they will be consigning *Bearing Faithful Witness* to the dustbin."

Congress is concerned that church members are being misinformed.

"There doesn't seem to be a full appreciation for the existential threat that Israel faces on a daily basis," Vernon said. "They have a skewed vision of the Palestinian-Israeli conflict. And they seem to place all the blame for a lack of a [peaceful] resolution on Israel and don't hold the Palestinians responsible for much of anything at all. The church seems to be persuaded by the views of people on the margins of their community."

Karin Brothers, a Toronto Conference member who brought forward the motions on Israel, and who's listed on the conference's website as its Holy Land Awareness subcommittee's primary contact, couldn't be reached for comment.

However, she is on record with her views on Jews and Israel.

During her 2006 trip with a United Church delegation to Nablus and after her visit with An-Najah National University representatives, the university's website posted the following paragraph: "The reasons for [the West's biased Israel] coverage are hinted by Karin Brothers, a housewife actively engaged in documenting the conflict. 'The Jewish lobby is indeed very powerful, not only in the U.S. but also in Canada,' she says. 'A significant amount of elections money comes from the Jewish community, to the extent that right after the massacre of Jenin, about 96 per cent of [the U.S.] Congress was in favour of Israel. They created something like an Israeli solidarity vote to support Israel. It's at that moment that Israel's lobby showed their muscle.'"

The website material goes on to state that Brothers "has no doubt about the influence of the Jewish community both in politics and within the media: 'Any politician would be targeted if he turned his back to Israel and would lose his job. It's amazing the amount of people, especially politicians, who are offered a free trip to Israel.'"

When presented with Brothers' statements, Rev. Bruce Gregersen, the church's General Council officer for programs, said it was the first he'd heard of her comments. He called them "unfortunate," before adding quickly that the General Council "would never use language like that."

He added that while Brothers is a church member, she's also "an individual who is part of other organizations as well, who has freedom to speak as one, but does not speak for the church."

With respect to the resolutions, Rev. Gregersen said the church's stance on a safe and secure Israel has remained steadfast since its 38th General Council in 2003 and that he would be "totally amazed" if that changed after next week's general council.

"Council historically has taken seriously the right of Israel to exist as a Jewish state within safe and secure borders. And we realize that even the language 'right to exist' is not helpful. Israel exists as a Jewish state. Security for Israel is an utmost necessity," he said. "But that has not stopped the council from also stating that both the United Church of Canada and the world has the right to call Israel to action around the occupation, and on finding a pathway to peace that involves the creation of a Palestinian state and homeland as well. But when one speaks of the safety of Israel, one is also talking about the end of [Palestinian] attacks on Israel." *With files from JTA*

Former CJPAC head finds green pastures at JNF

By ANDY LEVY-AJZENKOPF
Staff Reporter

Cooper new executive director of JNF Toronto

"I never thought I'd be a Jewish community professional growing up. But the respect I have for them and the passion they have has shown me a whole different side of the community."

So says Josh Cooper, the now former executive director of the Canadian Jewish Political Affairs Committee (CJPAC) – which he helped found in 2005 – who, on Aug. 1, became the new executive director of Jewish National Fund (JNF) Toronto.

Sitting in his office among packed boxes on his last official day at CJPAC last month, Cooper told *The CJN* he felt the committee had now reached a point of strength wherein it could continue on under new leadership.

"I was hired to start a national advocacy organization. Four-and-a-half years later, I can say I did. So now it's on to the next challenge. If I'm going to [change jobs], this is a good time," he said.

"I'm leaving now because I can. CJPAC is as strong as it has ever been… [and] will continue promoting political engagement and I can go on and help JNF."

Cooper said under his stewardship, CJPAC – whose mandate is to encourage Canadian Jews to become active in politics, regardless of party preference – now has "thousands" of paid members across Canada and has established a number of annual initiatives and programs aimed at boosting youth involvement in politics.

Some of these include "mock election" camp tours and visits to Parliament Hill with high school and university students.

He said if he was to remain executive director of CJPAC, its next objectives would likely be to increase membership, open a new office somewhere in the West and strive for "overall increased levels of engagement." But he quickly qualified that the next executive director will make his or her own decisions.

While no one has been named to replace Cooper at CJPAC, he said his successor will be determined through an "open process."

Looking toward his new role at JNF – where he replaces longtime executive director Ben Prossin, who died last February – Cooper said he's excited to join an organization that, contrary to the relatively new CJPAC, has existed for more than 100 years in service of Israel.

"It's the first time I'll have an opportunity to work with an existing brand," he said. "If you're passionate about Israel, it's the place to be."

He said one of his biggest challenges will be transferring the same energy he brought to CJPAC over to JNF.

At 39, Cooper said he was considered the "old man" at CJPAC, but he realizes that dynamic will change as soon as he sets foot in JNF, with its seasoned staff.

"I've got 108 years of [JNF] history to catch up on, and only two weeks to do it," he laughed.

Josh Cooper

It's his hope, he said, that he can bring a youthful passion about Israel and his experiences at CJPAC in drawing the attention of Jewish youth to JNF.

"The 40-and-under crowd know a little about JNF, but not as much as they should. In order for the 20-to-40 demographic to get more involved in JNF, they need to know what it does," he said.

To that end, Cooper said one of the areas he's been asked to look at once he starts his new job is the area of "young leadership."

"I need to focus on the younger demographic. It's about getting them involved, on board. Trees are certainly a part of [JNF's activities], no doubt, but there's much more," he said.

Harkening back to the methods he used at CJPAC to grab the attention of young people, Cooper said that at JNF, he'll be paying a lot of attention to new technologies, which he said are crucial to reaching today's youth and 30somethings.

Not that he wants to alienate the organization's older patrons.

"Certainly you don't want to do anything at the expense of your base… but there's a huge opportunity with the under-50 demographic. I need to focus on them in terms of new development. There's no reason they shouldn't be more involved," Cooper said.

"[In May], JTA put out a list of the Top 20 influential Jewish organizations that use Twitter. CJPAC was the only Canadian organization on that list. I take great pride in that."

Although he's not looking to politicize his new employer, Cooper said he's open to working with CJPAC and any other organizations that want to help JNF.

"We're all in this for the same reasons. It's better for us as a community to present a united front," he said. "I'm not in a silo. It's whoever wants to work with us. At CJPAC we worked with many Jewish organizations in some form or other."

Cooper is also no stranger to the art of the schmooze. In 2004 he ran as MP candidate for the Conservatives in the riding of Thornhill after meeting a then relatively unknown Stephen Harper and being inspired by his pro-Israel political stance, he said. He ultimately lost to Liberal Susan Kadis, but his experience allowed him to hone his abilities as a successful networker.

"I didn't grow up a political junkie, but I saw politics as the best way to make a difference for Israel," he said.

Asked if he would ever return to politics, Cooper, the founder and former owner of Par Golf Camps, said he never says never, but right now he's happy continuing his career as a Jewish community leader.

"As a career path, it's something more people should be considering. At the end of the day, to be able to make a real difference, it's great."

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Dead Sea Scrolls give 'snapshot' of their time: curator

By SHERI SHEFA
Staff Reporter

Dead Sea Scrolls guest curator Risa Levitt Kohn grew up in the Toronto Jewish community and spent countless hours exploring the Royal Ontario Museum over the years.

Having the opportunity to be a part of the ROM's historic exhibit, which continues until Jan. 3, 2010, is a dream come true, she said.

"For me, personally, to have an opportunity to come back to Toronto and work at the ROM... You have to pinch yourself and say, 'Is this really happening?'"

Risa Levitt Kohn

Levitt Kohn, who is director of the Jewish studies program at San Diego State University and an associate professor of Hebrew Bible and Judaism in SDSU's religious studies department, said she is particularly fascinated by Jewish and Christian origins.

Before Levitt Kohn got a degree in history from York University, she was educated in the Jewish day school system, at the United Synagogue Day School and at the Community Hebrew Academy of Toronto.

"During my time at York, I did an overseas program at Hebrew University [of Jerusalem] and that is when I really became interested in ancient history and specifically in the history of Israel," said Levitt Kohn, who has been involved in curating three separate Dead Sea Scrolls exhibitions in North America.

She began a master's degree in Jewish history at Hebrew U, but she completed her master's at the University of Toronto.

Levitt Kohn said that within the past few weeks she's given a number of lectures on the scrolls, including one on July 12 at Beth Tikvah Synagogue, as part of its Dead Sea Scrolls Series, and she expects to give more lectures while the scrolls are on display.

On Dec. 15, she will deliver a lecture at the ROM titled "Jewish and Christian Origins Are Revealed by the Dead Sea Scrolls."

Levitt Kohn said that one of the many things that makes this exhibition different from others is that it is not a travelling exhibition. The 16 scrolls – which are divided into two groups of eight, with each group being displayed for three months – will return to the Israel Antiquities Authority in Israel to rest for a full year under dark, climate-controlled conditions.

"Every museum that I've worked with has built a show from the ground up. What that has meant for me is that I have had the opportunity to create three completely different shows," she said.

"Every aspect of the design, from the content to the graphics, to the space itself, to the look of the cases and the colours on the wall – this [the ROM exhibit] was really a joint effort that we spent probably almost two years working on. I think all of us are so pleased with the way it came together."

Although Levitt Kohn said she is more of an authority on Jewish and Christian origins and the transition from biblical Israel to early Judaism than the scrolls themselves, "the Dead Sea Scrolls falls right smack-dab in the middle of that period. It is a very logical extension of what I do."

As the story goes, the scrolls were discovered in 1947 in caves in the Judean Desert by a Bedouin shepherd.

The scrolls on display at the ROM were written between 250 BCE and 68 CE and are fragments from the books of Genesis, Deuteronomy and Psalms, as well as the sectarian Community Rule, War Scroll and Messianic Apocalypse.

Levitt Kohn said that while the exhibit should be of interest to all Torontonians regardless of their religious backgrounds, it is especially important to the Jewish community because there are so few ancient Jewish written documents.

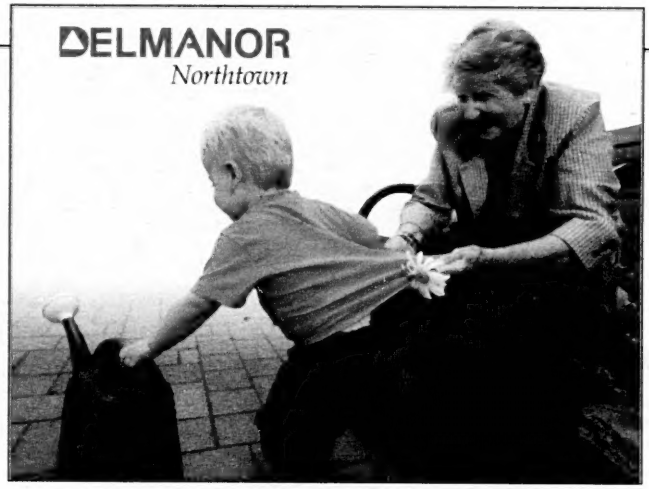
"When you deal with the field of ancient history, especially Israel, we have so few original written documents. I mean, we have the Bible, but it's not the original copy of the Bible and... we don't have anything like the archives and libraries like you have in Egypt or in Mesopotamia," she said.

"The Dead Sea Scrolls in that sense, are really the biggest and best that we have. It just happens to be from this period where everything was changing religiously, politically, culturally – everything was sort of being turned on its head. To get a snapshot of that period through these original documents is really quite amazing."

She said that the exhibit was designed to guide visitors through "the world where the Dead Sea Scrolls were copied and written" and that means taking them through the country.

"I think that is an important part of the show... this trek from the north through Jerusalem to Qumran. I would think that people who know very little about the country and the period would walk away from a show like this knowing a lot more and having a much better visual picture of what the place looks like," Levitt Kohn said.

"It is such a wonderful promotion of Israel and Israeli culture... I think it's very important, and it's not very often that you get this kind of opportunity to see artifacts from Israel in Canada."



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Deferential to Gaza, but where is Gilad Schalit?

U.S. President Barack Obama last week sent a veritable all-star team of mavens and muscle to Jerusalem for high-level discussions with Israeli officials. Defence Secretary Robert Gates, special Mideast envoy George Mitchell, National Security Adviser James Jones and White House Mideast adviser Dennis Ross came to the region to meet with and counsel in turn, primarily, Israeli Prime Minister Benjamin Netanyahu and Defence Minister Ehud Barak.

The visitors' agendas overlapped.

Topping the items for discussion was Iran. The White House is seeking assurances from Israel that it will not resort to military means to stop the development of the Iranian "bomb." As reported in *The CJN* last week, Barak refused to provide that assurance.

Second on the list was the issue of "settlements" in the West Bank. Obama has repeatedly called upon Israel to freeze their construction. It appears that Netanyahu is lurching toward some kind of understanding with the president on the subject. It has been reported that Netanyahu will suspend new building projects but continue with projects underway. Indeed, last week, Netanyahu announced that a new 900-unit housing project slated for east Jerusalem would be shelved for the time being.

Third on the list was easing the everyday living conditions of the lives of Palestinians. Netanyahu reported to his visitors that many alleviative steps, such as removing some checkpoints, have already been implemented in the West Bank. He also was able to report that Israel plans to transfer several hundred tons of cement and other construction materials, including metal pipes, into the Gaza Strip to facilitate reconstruction of the areas destroyed during the military action in December and January.

But he also unambiguously made clear to the visiting Americans that Israel would not fully open the border crossings into Gaza until Hamas freed Gilad Schalit, the soldier they kidnapped three years ago. Netanyahu is to be commended for his firm stance regarding the freedom of the young Israeli.

The U.S. government is reportedly spearheading a $300-million reconstruction effort for war-torn Gaza. We urge President Obama to tie his deference for the reconstruction of Gaza to young Schalit's release. An international campaign precisely for the purpose of persuading Washington to do so has been started by Schalit's parents.

Obama has made the linkage of contentious issues a key feature of his foreign policy approach toward the Jewish state. He will therefore undoubtedly understand and endorse Israel's similar use of linkage in regard to Gaza.

Even more, it is hoped that he will do the same.

25 years ago in The CJN

Police investigated after election signs for incumbent Liberal MP Roland de Corneille were defaced in his riding of Eglinton-Lawrence in Toronto. A marking pen turned his photograph into a caricature of an Orthodox Jew.

Editorial Advisory Board: Guy Aboodi, Michael Brown, Donald Carr, Gal Corfas, Igor Korenzvit, Keith Landy, Rabbi John Moscowitz, Lou Ronson, Alan Sandler, Rabbi Philip Scheim, Mike Shriqui, Pamela Medjuck Stein, Ehud Telem, Nelson Wiseman.

Disgrace to community

The Union for Traditional Judaism and its rabbinic arm, Morashah, the Rabbininc Fellowship of the UTJ, stand in shock and sadness at the crimes allegedly committed by a number of rabbis arrested on July 23, 2009 ("Rabbis arrested in N.J. sting," *CJN*, July 30). We do not know if they are guilty or innocent, but the charges remind us that every Jew is expected to be of the highest moral fibre as demanded by our Torah and tradition. It is indeed demoralizing to us and our children when rabbinic leadership appears to have failed in such a flagrant way.

The law of the land is the law and those who breach that law are held accountable. If rabbis have been involved in such breaking of the law, we have the confidence in the legal system to deal with it properly. If they are innocent; likewise we trust the law to exonerate them. In our halachic system, for those who truly live by it, the ends could not justify the means.

We pray that those who may have sinned so grievously will repent and that this disgrace to our community will be erased by the good works of those who will again make us proud. May it be our will, as well as God's, that this be so.

Rabbi Ronald D. Price
Executive Vice-President
Union for Traditional Judaism
Teaneck, N.J.

* * *

Rabbi Kelman remembered

I was very moved by your tribute to the late Rabbi Joseph Kelman ("Rabbi Kelman remembered as pioneer of inclusion," *CJN*, July 9). I met Rabbi Kelman in June 1955, when as rabbi of the Agudath Achim Synagogue in Sherbrooke, Que. (of which my late father-in-law, Menasseh Smith, was president for 30 years) he joined Rabbi Wilfred Shuchat in marrying my wife, Jaqueline, and I.

Our contacts with Rabbi Kelman were few and far between since we married, but the warmth that he displayed to us in our rare encounters made him a revered and long-standing friend of ours. Rabbi Kelman was very young when we first met – Agudath Achim was his first posting – and we have always taken pleasure in noting his growth and achievements over the many years that he served in Toronto.

Our sympathy is extended to his loving family and to the many friends and relatives who mourn his passing.

Arthur N. Freedman
Jaqueline S. Freedman
Montreal

* * *

Cremation and Jewish law

As cremation has grown in popularity among non-Jews, unfortunately, it has similarly become more popular among Jews. Cremation is absolutely forbidden in Jewish law. In the Talmud Gittin, it states how the soul suffers eternally when it is not connected to its former body. It further explains that the individual will not be able to stand up at *Tchias Hamaysim*, the Resurrection of the Dead. Not only is the soul of a Jew holy, so, too is his/her body. The physical body is a chariot for the holy soul, for without the body, the soul is not able to carry out God's commandments. It is the means by which HaShem's Will may be fulfilled here on earth.

"Resurrection of the Dead" is a fundamental principle of our faith. Would any of us want to be responsible for undue suffering on the other side by severing the soul from its body? The entire Jewish community needs to be enlightened about this issue. My Jewish brothers and sisters: we need to know the law, and we need to act in full accordance of it.

Eileen Shapero
Toronto

* * *

Despots against democracy

The Israelis, Palestinians, Iraqis and Afghanis are victims of the agendas of Middle East Arab despots and their fundamentalist religious cohorts. The Arab despots of Iran, Saudi Arabia and Syria will sacrifice the last "Iraqi/Afghani assassin" and the last "Palestinian freedom fighter" to ensure the perpetuation of their autocratic regimes. These despots are dedicated to the intimidation, subjugation, exploitation and disfranchising of their own citizens and abhor the messages of freedom emanating from emerging Middle Eastern democracies. Israel, the spearhead of democracy in the Middle East, has suffered the brunt of their hatred since its inception. Shame on the international media for presenting international terrorism as instigated by "people hating people." International terrorism is a despicable war of despots against democracy.

Mel Hassan
Toronto

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Perspectives

How communal norms may lead to improper conduct

By ROBERT WIENER
New Jersey Jewish News

An unwritten commandment permeates many parts of American-Jewish society: It shouldn't be a *shande far de goyim* (a scandal laid bare to the non-Jewish world).

That fear – that the bad acts of a few Jews may bring great shame to their people's reputation in the eyes of the broader gentile world – is embedded in fears and realities of persecution that have lingered for centuries.

Since the July 23 arrests of 14 Orthodox Jews on money-laundering charges, and a 15th accused of illegally buying and selling kidneys, the word *shande* – Yiddish for "shame" – has echoed in countless Jewish conversations.

So, too, have fears of anti-Semitism, calls for serious introspection, concerns about media coverage and even some suggestions that the insularity of the Syrian Jewish community may have contributed to the alleged lawbreaking.

"It looks terrible to the outside world, but I am more concerned with the Jewish world," said Mark Charendoff, president of the Jewish Funders Network. "My late father used to say, 'The anti-Semites don't need our help to be anti-Semitic.' "

Shortly after news of the arrests broke, Charendoff wrote an op-ed for the *New York Jewish Week* urging community leaders to examine whether "something" in the Orthodox world creates "fertile ground" for corruption.

"For me, as an Orthodox Jew, Orthodoxy is supposed to stand for something – a system that creates higher levels of moral conduct and better communities," Charendoff said. "Here we are not just seeing Orthodox Jews, but some Orthodox Jewish leaders. That is extraordinarily disturbing.

"Whenever someone dons the mantle of leadership, it comes with enormous responsibility and influence. One can use that influence for good or for ill."

In the wake of the arrests, some commentators are suggesting the tight bonds of religious observance can sometimes lead to an us-vs.-them view of the outside world.

In an interview with *Time* magazine, the American-born Israeli writer Yossi Klein Halevi spoke last week of a "kind of borderless community that in its best expressions, maintains international charity efforts that are second to none. But the dark side of this is a mentality that often too easily slides into rationalizations for acts that cannot be rationalized, with the idea that the end justifies the means."

Rabbi Azriel Fellner, a Conservative rabbi who was raised in a modern Orthodox home and educated at an Orthodox yeshiva, blames the "insularity" of groups like the 75,000-strong Syrian-Jewish community.

Such insularity "is part of the fundamental reason they think they can do things like that," said Rabbi Fellner, the former religious leader at Temple Beth Shalom in Livingston, N.J.

Mark Charendoff

Rabbi Avi Shafran

Adrienne Asch

"They don't think they can be judged by anybody else," he said. "They also feel self-righteous about everything they do – that somehow they've got the key to true Jewish belief and true Jewish law and anyone who deviates from that – even other Orthodox groups – do not match up to who they are. They feel not only insular, but also protected against other people's judgments, and that is dangerous stuff."

A spokesman for Agudath Israel of America, an Orthodox group, says such analyses ignore the positive sides of tightly knit Orthodox communities.

"One of the premises of the haredi community is that it can be stronger and more effective by being insular and protecting our families and children from the influences of the outside world," Rabbi Avi Shafran, Agudah's director of public affairs, said in an e-mail interview. "There is something to be said for that, but on the other hand, the result of that is you are not challenged by outside thinking and the norms of the broader community."

In recent weeks, Rabbi Shafran said he has been pained by reports of haredim rioting in Jerusalem in protest of various rulings by Israel's secular authorities, and now by accusations of wrongdoing by American rabbis.

"There is no question that the recent reports create a sense of shame in us all. But at the same time, we are enjoined by Jewish tradition to not assume guilt on the basis of accusations," Rabbi Shafran said, referring to the corruption probe.

The accusations against fellow religious Jews "reflect negatively on us as divine signals that something is in fact amiss in our lives," he said. "When we all are living as we should be, we believe, such things cannot happen."

Adrienne Asch, director of the Center for Ethics at Yeshiva University, said Jewish communities must confront an ethos that seeks to protect wrongdoers from outside scrutiny.

"It is time for Jews to face the fact that there are criminals among them, just as there are criminals everywhere else," she said. "We should not be protecting criminals for fear of persecution. We should be speaking out for what is fair and just."

At the same time, Jews must be confident enough to treat wrongdoing as the issue, as opposed to what the "outside world" thinks.

"Jews are powerful people," Asch said. "We have got to stop acting as if every terrible thing someone does is a public relations nightmare for Jews, as if we are all about to be persecuted if one person does a bad thing."

But the potential for persecution is on the mind of Etzion Neuer, director of the Anti-Defamation League's New Jersey region.

"It is predictable that anti-Semites will come out on the Internet. This case was no exception," he said. "Unfortunately, issues such as this are fodder for professional anti-Semites."

While the Jewish community is "not immune" from criminal behaviour, Neuer said, he found especially troubling "the visual of a haredi man with long beard and a black yarmulke in handcuffs under arrest. It will be salacious for many anti-Semites, and we have to be vigilant about the way the media convey this message."

Rabbi Shafran viewed the media coverage through a different lens.

"The fact that among the arrested in such a major operation were not only visibly Jewish Jews, but rabbis, was not one any of us could reasonably expect the media to ignore," he wrote in the e-mail. "It does us no benefit to blame the media here."

Of special concern to Asch, a bioethicist, were the charges against Rabbi Levy Izhak Rosenbaum, who is accused of buying kidneys from poor people for $10,000 apiece, then reselling them to the desperately ill for as much as $160,000.

"What he is charged with is trying to buy and sell organs with desperate people," Asch said. "The important word is 'desperate.' Why should people make money by losing parts of their bodies? They compromise their health.

"Why are people buying organs? Because there is not an adequate supply," she said. "It is very disturbing."

Robert Wiener is a staff writer at the New Jersey Jewish News.

Please see related essay by Rabbi Avi Shafran on page 15.

The Rabbinical Council of America responds

The Rabbinical Council of America (RCA) expresses its deep dismay over the recent charges brought by the United States attorney general against numerous individuals, including several prominent rabbis. We are appalled at the allegations which, if true, violate the letter and the spirit of Jewish law, decency, good citizenship and the norms of our great society.

Jewish law has always emphasized the importance of observing and respecting the laws of the land. They are essential for our shared well-being. No individual stands above the law. If a citizen violates the law, then he must be subject to the penalties imposed by the legal system of our great country. Nonetheless, we must all keep in mind that those accused are entitled to a presumption of innocence and due process.

Members of the Syrian Orthodox community have been particularly affected by these allegations and the stereotypes that have arisen as a result in recent days.

The RCA wishes to extend its support to the Syrian Jewish community and its rabbis. They are an honourable, pious and charitable community, led by many distinguished rabbis. The alleged misdeeds of the few should not be used against the innocent many. We join with our brethren in the Syrian community and with our fellow Jews in praying that the community will find the strength to weather this storm, and restore themselves to function as the great community they have always been.

We are committed as rabbinic leaders for ourselves and our communities to serve as positive role models for all of our fellow Americans. We pledge to do our best in the days ahead so that the entire Jewish community can continue to be a model for all of our fellow Americans as law-abiding and ethically responsible citizens, striving to live in accordance with the highest religious and civic standards of justice and morality.

The Rabbinical Council of America, with national headquarters in New York City, is a professional organization serving nearly 1,000 Orthodox rabbis in the United States, Canada, Israel and around the world. Membership is comprised of duly ordained Orthodox rabbis who serve in positions of the congregational rabbinate, Jewish education, chaplaincies and other allied fields of Jewish communal work.

Opinions

On respecting the law

The news is full of stories of Jews who have broken the law. Especially grievous are the cases of religious Jews who transgressed American civil or criminal laws. Rabbis accused and jailed. People are talking!

Norma Baumel Joseph in Montreal

So what are we to think? How are we to respond?

Firstly, I believe we're obligated to extend to all accused the presumption of innocence. Both according to American principles of justice and Jewish ethical norms, all are innocent until proven guilty. Thus, in this column, I continue to discuss the issue in purely general and theoretical terms that aren't in any way personal or specific to individuals not found guilty in a court of law.

Second must come our agreement that all citizens of a country are bound by the laws of that country, as long as they're ethical. Judaism teaches two relevant axioms: Jews must not follow the religious practices of non-Jews, but Jews are obligated to keep the laws of the land they live in. Thus, there's no religious basis or excuse for a Jew not to pay taxes or to avoid other financial or legal obligations of citizenship. To do so is to violate both the law of the land and Jewish law.

When religious Jews are found guilty of defrauding the public, what does it mean? To me, it means they're not religious. No matter how long their beard or tzitzit, they have violated the law in a public way – that of Judaism as well as the country they live in.

Now, we all sin. God has given us multiple opportunities, including Yom Kippur, to atone for our sins, because it's part of our created nature to sin. We are imperfect. But to sin so publicly brings the matter to another level.

I'm not worried about increased anti-Semitism. I'm worried about the impression made on Jews, on our youngsters. What kind of role model is a rabbi when he's seen in the newspapers violating American law? Moreover, how can we teach respect for Torah, the wisdom of the sages and our heritage, when some hide behind it or use it to cheat?

Where is dignity? In the court of holiness, disrespect has been shown toward both civil society and God. Do God's ways lead to piety or fraud?

So if they're found guilty, I firmly believe that these people aren't more guilty than others in society. But as religious Jews, they're guilty of desecrating God's name and bringing shame to our community.

Our eternal blueprint for identity

I'm just back from a visit to the old country – a.k.a. the United States – and am reminded of the intense patriotism of my former homeland.

It's not at all unusual to see men in uniforms in restaurants or to pass armed forces trucks on the road. Huge American flags fly over car lots and in front of homes and businesses alike. Children recite the Pledge of Allegiance every morning before class begins for the day.

Jean M. Gerber in Vancouver

My family raises and lowers the flag at appropriate times outside their home in Pennsylvania. July 4 is the time for parades in every city, town and smallest hamlet, with whole communities decorating their cars, trucks, bicycles, motorbikes and even baby carriages with the red, white and blue. Fire companies, police forces and all local, state and national politicians line up to wave to their constituents from huge floats mounted on flatbed trucks.

The United States was built on the notion that it could take a multitude of nationalities and mould them into a single identity: out of the many, one. That concept was heartily embraced by Jewish immigrants, who, by and large, structured their lives so as to have at least their children become full-fledged Americans, with little or nothing to distinguish them from the native-born.

But surely Canada is different?

When we came to Canada, my first-generation husband and I met a challenge at the border.

"What's your ethnic origin?" we were asked. "American," we replied. Not an ethnic origin, according to the officers.

Jewish? Nope. (We later found out that "Hebrew" would have worked.)

How about our fathers' origins? My husband replied that his father had been born in Russia. Voila! "Russian," they wrote down. And me? American back to the Revolution. Where before that? Germany. So I entered Canada as a German.

That was in 1965, long before the concept of a multicultural society was enunciated or put into official practice. Today, we can think of ourselves as Canadians of Jewish descent, or as Jewish Canadians, just as we have Chinese Canadians, etc. The concept of an ethnic origin linked to our paternal ancestors has, largely, disappeared, although the census still asks for both religion and ethnic origins. We can share our double identities without worry. Or can we?

Jewish identity has always been a bit "other." Identity is linked sociologically to a shared history, cultural practices, geography and language. Yet Jews' shared language is Hebrew, something few of us speak outside Israel. Geographies? We lived all over the world at one time. What we share is a historical bond and the recognition that, whether we practise it or not, we are tied to the religion of Judaism.

As many of the next generation of Canadian Jews lose a strong denominational sense, as ties to a particular community diminish or basic knowledge of Judaism wanes, will there be less Jewish identity within our community as a whole?

We have begun the reading of Dvarim, the book in which a dying Moses speaks to a generation born with no memory of parental failings in the long trek from slavery to freedom. It will be up to the generation born in the wilderness to forge a national identity in the land of Israel.

Moshe reminds the children how *not* to behave, since their parents' feckless and fearful ways caused them to be shut out of the Promised Land.

But most importantly for the topic of identity, the combination of long sermon and historical overview that Moses delivers serves as a crash course in identity. "These commandments will be the basis of your new identity as free people in your land."

Over the next six weeks, we read once again the story of the children of Israel's struggle to escape, not from Egypt but from the identity as slaves. We can see the blueprint for a new sense of identity being drawn up. It's been a guide to us for more than 3,000 years, segments of an identity that is still changing and challenging.

British medical press criticizes Israel

Readers of this column will be aware of my continued concern with identifying the varied occurrences of anti-Semitism in society.

The almost fashionable vilification of Israel has served as a cover for what has been referred to as the "new anti-Semitism." Repeated dissemination of erroneous information about the Middle East continually sets Israel up as an easy target for criticism, and this provides some detractors with an ostensibly "legitimate" seal of approval in any campaign against Jews.

Gerald L. Gall in Edmonton

Of course, defenders of anti-Israel boycotts and demonstrations, and even defenders of the vicious display this year of anti-Semitism on the streets of Toronto and Montreal during the so-called "Israeli Apartheid Week," all attempt to legitimize selective and unjustified criticism of Israel under the guise of fair comment on an international political situation. But, in reality, it is merely a thinly veiled attempt to cover up an underlying hatred of Jews.

Recently, these anti-Israel attacks have entered the realm of medicine. Some of the editorial views appearing in the prestigious *British Medical Journal*, *The Lancet* and the journal of the Royal College of Physicians have turned from pure analyses and discussions of medical science to the world of popular anti-Israel politics. The distorted propaganda surfaces in false and misleading discussions on the health status of Gaza residents. In light of these editorial policies, it is not surprising that there are skewed anti-Israel references in the contents of some articles in these British medical journals.

Some Israel medical scientists, including prominent academics, have responded to these British attacks in blogs and in letters appearing, most frequently, in the Israeli Medical Association (IMA) journal. The writers, editor-in-chief of the IMA journal, Prof. Yehuda Shoenfeld and five others, outline the comparative coverage in the British medical press of deaths occurring in conflicts throughout the world. The article analyzes citations in the *British Medical Journal*, a wholly-owned subsidiary of the British Medical Association. According to this study, when Europeans kill Europeans (in Bosnia), there was one citation in the publication for every 2,000 deaths. When Africans kill Africans (in Rwanda), there was one citation for every 4,000 deaths. When Muslim Arabs kill black Africans (in Darfur), there is one citation in the publication for every 7,000 deaths. These are all tragic occurrences of human suffering.

Contrast these events, however, with the Middle East conflict. When Israel fights terrorism threatening its very existence, there is one *British Medical Journal* citation for every 13 Palestinian deaths – this includes the deaths of the very perpetrators of the terrorism. The highly disproportionate and grossly unjustified criticism of Israel is unparallelled when compared to the real and horrific excesses and abuses caused by many rogue nations and movements throughout the globe.

In June 2009, Prof. Oded Abramsky of the department of neurology of the Hadassah-Hebrew University Medical College in Jerusalem responded to anti-Israel attacks in the British medical press by way of a letter to the Royal College of Physicians in London titled "Take anti-Israeli politics out of medicine"

A negative consequence of the British medical journals' editorial policies is that the venture into Middle Eastern politics has detracted from the expected objectivity and trustworthiness that we have come to expect from these prestigious scientific journals.

We cannot be complacent about anti-Israel incidents here in Canada – there have been too many recent examples. We observed an attempt to promote a boycott of Israeli scholars working in Canadian universities. We witnessed the anti-Israel policies of Ontario's organized labour movement. We also saw this manifested at Toronto's annual Pride Parade, at which organizers authorized an anti-Israel contingent as part of the parade. What in the world does anti-Israel policies have to do with a parade celebrating gay liberation in Canada? Is this anti-Israel bias political distortion and manipulation or is it something more?

There can be no question that most, if not all, of these attempts to demonize and isolate Israel are manifestations of a campaign designed to reignite virulent anti-Semitism. Whether in Canada or abroad, it would be less disingenuous if the anti-Israel critics had the courage to be honest about their true distorted and hateful attitudes.

The Kirshner File

The makeover of the Alte Synagoge

The fate of Essen's majestic Alte Synagoge, or Old Synagogue, has finally been settled thanks to an Israeli woman who has lived in Germany for most of her adult life. The synagogue, one of Germany's most imposing structures in terms of raw curb appeal, has gone through six distinct phases – firstly as a synagogue, secondly as an anti-Semitic target, thirdly as an air raid shelter, fourthly as a hulking ruin, fifthly as a museum of German resistance to Nazism and sixthly as an industrial design centre.

Sheldon Kirshner in Germany

In its latest and probably final incarnation, the synagogue on 29 Steelerstrasse will become a museum of Jewish history and culture. It's due to open in 2010, when the Ruhr Valley city Essen – once known for its coal mines and steel and armaments factories – will be the European Union's designated cultural capital.

Consecrated as the New Synagogue in 1913, less than a year before the outbreak of World War I, this mammoth church-like building was hewn from limestone and was universally regarded by its nearly 4,000 congregants as an expression of their confidence of their rightful place in German society.

"German Jews thought that if they assimilated, they would be accepted as equals," said Edna Brocke, the Jerusalem-born director of the 7.8 million-Euro project.

"To their disappointment, they learned that this was not to be," added Brocke, whose parents left Germany a year after Adolf Hitler's rise to power in 1933 and arrived in British Mandate Palestine in 1935.

The Alte Synagoge
[Sheldon Kirshner photos]

Designed by the Christian architect Edmund Korner in consultation with its rabbi, Salomon Samuel, the synagogue was a blend of modern and Oriental sensibilities. By the early 1930s, Essen was home to about 5,000 Jews, some of whom had immigrated to Germany from Poland after 1918.

Brocke, 65, said that the local fire department set the synagogue, next to a Roman Catholic church, on fire on Kristallnacht in November 1938. Severely damaged, its stained-glass windows smashed, it was used for air raid drills and as a bomb shelter during World War II. Despite the heavy Allied bombing raids to which Essen was subjected, the synagogue, miraculously, was never struck. By war's end, when Essen's Jewish population had either fled or been killed, the synagogue's interior lay in utter ruins, a testament to Nazi venality.

Out of respect, the municipality, in 1949, erected a stone sarcophagus in front of its stairway. The bland inscription on it referred to the "more than 2,500 Jews [in Essen] who had to lose their lives between 1933-1945." The text would later be amended to read, "In memory of the more than 2,500 Jews... murdered by the Nazi regime in the years 1933-1945."

Edna Brocke

In 1959, when the revived Jewish community in Essen was but a pale facsimile of its former self, the city, then in West Germany, bought the synagogue. The proceeds enabled the community to build a new shul on the site of its youth centre, which was burned down on Kristallnacht.

Not having decided what to do with the building, one of the most architecturally impressive shuls in the country, the city left it in a state of abandonment before deciding to convert it into the Museum of Industrial Design.

But in transforming it into a purely functional space, the municipality took irresponsible liberties, destroying its original furnishings, including the bimah and its mosaics and ornaments, thus proving that there was precious little awareness of the need to preserve the vestiges of Essen's Jewish heritage.

In 1979, a fire, caused by a short circuit, ravaged the museum, prompting Essen to turn the space into a permanent exhibition, Resistance and Persecution in Essen, 1933-1945. According to Brocke, Jewish victims were viewed as only one of several groups that the Nazis had persecuted.

Meanwhile, Essen started a program under which former Jewish residents were invited to visit their hometown. Their critical comments about the synagogue's altered interior had an effect. The state of North Rhine Westphalia carried out extensive renovations so as to restore its Jewish atmosphere. At Brocke's suggestion, the city mounted a new exhibition, Milestones of Jewish Life, From the Emancipation to the Present, in 1988, just in time to commemorate the 50th anniversary of Kristallnacht.

Brocke, a Hebrew University graduate who married a German scholar specializing in Jewish studies and who has worked in Germany since 1966, was the force behind the city's decision in 1998 to upgrade the exhibition and its subsequent decision in 2008 to remodel the synagogue yet again.

"My mission has been to change the synagogue from a memorial site to an exhibition on Jews," explained Brocke, who has been divorced from her husband since 1995.

When I visited the synagogue, which is a block away from a building housing the German-Arab Society, it looked much like a dusty construction site. But within a year, its ambitious makeover as a place of learning and reflection will be complete. Commenting on the slow pace of work, Brocke said, "I want to open the museum in mid-April next year, but I'm afraid it will take a bit longer."

• • •

Essen's newest synagogue, finished in the autumn of 1959, is a 10-minute taxi ride from the Alte Synagoge. A modern, functional building that easily blends in with its surroundings in a leafy middle-class neighbourhood, it serves the mostly 900 Soviet Jews who have registered with the community. On the premises is a Sunday school that, as I discovered, is filled with demonstrative children, low-key adolescents and their parents.

I talked to a variety of people from all walks of life, reflecting the community's diversity.

Yevgeny Budnizkij, a 70-year-old pensioner and former engineer, is from Kiev. He immigrated to Germany 17 years ago. For the past 11 years, he been the community's president. Although he considered the United States as a destination, he chose Germany due to his fluency in German. "I learned German at school," he said. "And Yiddish from my grandmother."

Ursula Schuetze

To him, the greatest challenge confronting the community is inculcating Jewish values and education in Jews who were brought up in an atheistic system and in a nation whose government generally frowned upon and discriminated against its Jewish population.

His contemporary, Yuri Michalovich Radzikovsky, 69, was born in the Caucasus and teaches Russian at the Sunday school. He was content in Russia, but his ethnic German wife could not resist the pull of Germany.

Dennis Eusgeld, 13, has a fairly good command of Jewish knowledge, something his parents cannot claim to possess. Born in nearby Bochum, two years after his family left St. Petersburg, he hopes to be a chemist. Lilya Schwartzman, an 18-year-old native of Moscow, teaches at the Sunday school, but plans to study law. "I feel comfortable in Germany, but my accent identifies me as a foreigner."

Ursula Schuetze, a member of the Jewish Community Council, was the only prewar German Jew I met at the synagogue. Born in 1930 in a village near Berlin, she has resided in Essen since 1958. Since she is half-Jewish and was baptized, she and her Jewish mother were considered "privileged" Jews by the Nazis and thus not deported.

Her maternal grandmother, however, was murdered in Auschwitz, while her Catholic father was imprisoned because he refused to divorce his Jewish wife.

Through adversity, Schuetze, whose daughter lives in Israel, clung to her Jewish consciousness, returning to the Jewish community with Nazi Germany's defeat.

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Jewish Life

Rabbi shares his views on the eve of his aliyah

'I think I expressed the Orthodox point of view in a way that I felt was genuine to Orthodox principles while at the same time I hope being understandable and accessible to people who are not Orthodox'

By FRANCES KRAFT
Staff Reporter

Rabbi Reuven Tradburks believes that, in addition to his work as spiritual leader of Kehillat Shaarei Torah over the past 15 years, he has filled an important role by "engaging in the broader community."

The rabbi, 51, who will make aliyah with his wife, Joyce, in mid-August, said that in the right-wing Orthodox community, there are many people "who would not be comfortable engaging in the broader community, but they haven't begrudged that They felt it was an important role for someone to do."

A native of Ottawa, where he attended public school as a youngster, the future rabbi was president of his Reform temple youth group and became interested in becoming more observant when he was a student at Carleton University.

He applied and was accepted to law school three times before deciding that he didn't want to spend "the best hours of the day doing something I wasn't that interested in."

Because Kehillat Shaarei Torah is "a very manageable size," with approximately 200 families, Rabbi Tradburks, who was ordained at Yeshiva University 23 years ago, has been able to become involved in the Jewish community at large, with the congregation's support and encouragement, he said.

Rabbi Reuven Tradburks

Referring to the demographics of the synagogue, specifically its high proportion of congregants from South Africa and Montreal, Rabbi Tradburks said, "That's kind of the South African/Montreal/Ottawa view of the rabbinate. The rabbi is a community figure and needs to be involved in a lot of things outside the shul."

Noting that some of his Orthodox colleagues "choose not to" interact with the non-Orthodox community, Rabbi Tradburks said that he had become "somewhat of a spokesperson for the Orthodox community.

"I think I expressed the Orthodox point of view in a way that I felt was genuine to Orthodox principles while at the same time I hope being understandable and accessible to people who are not Orthodox."

As for other Orthodox rabbis whose involvement is limited to the Orthodox community, Rabbi Tradburks said that the Orthodox community is large and has "so many" of its own needs – particularly those related to education and kashrut – that it creates "more than enough urgency" for them to address.

He traces his attitude to his background in Ottawa and Birmingham, Ala., where he served a congregation for seven years before moving back to Canada and joining Kehillat Shaarei Torah. "There's no question there's not the luxury of separatism in a smaller community.

"The Orthodox community in Toronto can function beautifully, as it does, not being so engaged with the broader community, whereas in Ottawa, and certainly in Birmingham, that was impossible. You couldn't have an Orthodox school. You had to have a community school. You had to be involved with the broader community all the time."

He said living in a smaller community gave him respect for people who were "very passionate Jews" involved in community institutions, but who didn't necessarily have his religious background.

Reflecting on changes in the Toronto Jewish community since he arrived, Rabbi Tradburks said he believes the religiously weak "are getting weaker and the strong are getting stronger."

Numbers are growing in the Orthodox community, and its schools and resources are also strengthening, he said.

"To some extent, I feel that that [Orthodox] community is not recognized as fully by the broader Jewish community for the power and resources it can bring to bear on the general Jewish community."

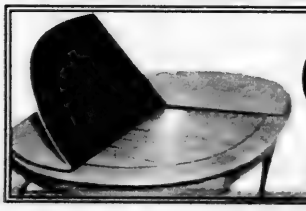
In the non-Orthodox community, he said, he notes "a weakening of traditional observance.

"I think it goes without saying that there are many tens of thousands of Jews in Toronto whose connection to anything Jewish has pretty much dissipated."

He said it is tragic that the Jewish community has "almost accepted that weakened connection as just part of modern life.

Ritual observance, he added, is "the most effective way of keeping people strongly connected to Judaism.

"The ideal should be helping people and encouraging people to become more fully engaged in religious ritual life, which includes also ethical behaviours and chesed of all sorts."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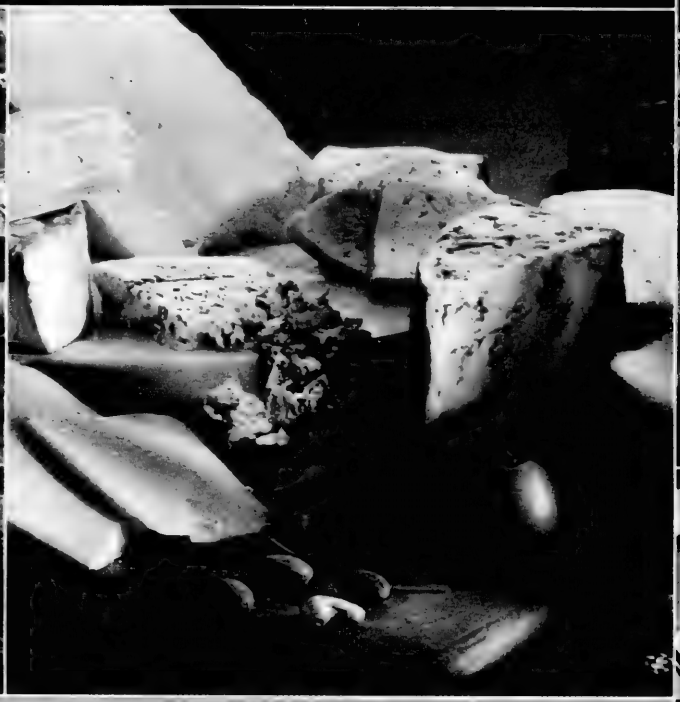

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Jewish Life

Reflections from Poland:

One hundred cantors travel to the former heart of European Jewry

By ERIC MOSES

Guest Voice

I had been to Poland before, so I arrived prepared for the beautiful, lush countryside and green parkland. It wasn't the grey, bleak country I had come to expect from all the Holocaust movies I had seen. However, this visit to Poland was different. There seemed to be a renewal of Jewish life and a keen interest in memorializing the past.

Cantor Eric Moses

Throughout the streets of Warsaw, there were plaques commemorating what once was. On a few older apartment buildings, large photos of former Jewish residents taken to their death by the Nazis hung outside the windows. I felt a tingling in my spine as I walked into the Great Nosyk Synagogue in Warsaw for Ma'ariv – a shul where legendary chazzanim and choirs had inspired countless Jewish people who came to pray.

I was surprised to see men in black *kapotes* and youth with tzitzit coming to daven. Who were they? Surely they had not maintained their Jewish roots throughout 45 years of Communism. Poland's chief rabbi, Michael Schudrich, an American, explained: "The Poles are finding their roots. They are finally emerging once again as an autonomous nation after many years of occupation. Those who find a Jewish link in their ancestry are yearning for knowledge and beginning to practise as Jews. They no longer fear the Nazis or the Communists."

During our visit to the National Jewish Theatre of Warsaw, we met with director Golda Tencer. A child of Auschwitz survivors, she was born in Lodz and still lives in Poland. To hear Yiddish spoken on the stage in Warsaw was something I could only have dreamed of. As the founder of the American-Polish-Israeli Shalom Foundation, Golda has given the Jewish Theatre a new lease on life.

Among the foundation's various initiatives are Yiddish-language courses taught in Lodz and Warsaw, the annual Yiddish festival in Warsaw, seminars in Poland's universities and continued support of the Yiddish theatre, which still operates a full season of Yiddish plays, including classic works by Abraham Goldfaden, Mendele Mocher Sforim, Sholom Aleichem and Izchak Leib Peretz. (For further details on the foundation's various initiatives, visit its website at www.shalom.org.pl.)

I have been a kippah-wearing Jew for more than 15 years. I wasn't certain what the correct protocol in Poland would be. During my first moments in Krakow, I saw a fistfight break out on the street. I put my kippah in my pocket and crossed the street. I later decided to put it back on and a cyclist passed me and shouted "Shalom." A tear trickled down my face. Was it fair to blame an entire nation – a new generation – for the sins of the past? I wore my kippah proudly for the remainder of my stay.

The group of 100 cantors with whom I travelled hosted a gala concert at the Warsaw Opera House with the Warsaw Symphony Orchestra. "Who would attend such an event, a cantorial concert in Warsaw?" I asked myself.

An Israeli soldier carries a sefer Torah at the site of the former death camp in Auschwitz-Birkenau.

There was not an empty seat in the more than 2,000-seat concert hall!

Government officials, including Poland's first lady, were in attendance. Was I dreaming? The concert began with a group of Polish children dressed in cute red uniforms enthusiastically singing the Polish national anthem. I was not emotionally prepared for what happened next: the children sang *Hatikvah* followed by *Ani Ma'amin*, a song that Jewish men, women and children sang 65 years ago as they marched to their deaths. Those little voices singing our music in our language – I could not suppress the tears.

Did the Polish people really want us back?

Intrigued by Poland's 1,000-year Jewish history, I began reading the statistics provided to us by the Taube Foundation for Jewish Life and Culture. The motto of its Jewish Heritage Initiative in Poland is: "Poland's Jewish heritage belongs to all of us. We invite you to join us as we reclaim it."

In prewar Poland, there were 3.5 million Jews. By comparison, there were four million Jews in the United States and 175,000 in British Mandate Palestine.

The most powerful message of my trip was acknowledging that the modern State of Israel was largely built and populated by Holocaust survivors. That was brought to life when we visited Auschwitz-Birkenau.

As we stood between the barracks davening Shacharit, we saw a group of Israeli soldiers in uniform pass. The davening stopped and was replaced by thunderous applause for the brave men and women who defend our Jewish homeland. Later when we arrived at Birkenau, we lined up along the infamous railway tracks and saluted the soldiers carrying a sefer Torah as they passed between us. Imagine the scene: Israeli soldiers in uniform, marching with the Torah on the soil where the Nazis brutalized our people –what a moment of Jewish pride. We are here!

Today, Krakow hosts the largest Jewish music and culture festival in the world. It's held in the old Jewish neighbourhood of Kazimierz. The area is filled with remnants of its Jewish past, including numerous synagogues, cemeteries, Jewish museums and "Jewish" restaurants (although they're only Jewish in name).

Jewish culture appears to be trendy. The closing klezmer concert must have attracted 5,000 to 7,000 people packed like sardines into an open square, with Poles of all ages dancing and drinking in the streets.

Was this their version of Woodstock?

I discovered that the founder of this festival, now in its 19th year, isn't even Jewish. I sat down at one of the bars for a drink to escape the revelry. It was dimly lit and only later did I notice that the tables were old Singer sewing machines, while black hats from another era were hanging on the hat rack and old family photos were still on the walls. This former tailor shop was now a bar with all the memorabilia still intact. It didn't feel right.

After spending one week in Poland, I returned home confused. I have more questions than answers. Jewish people were an integral part of Polish society for 1,000 years. Today, government officials are committed to memorializing Poland's rich Jewish history. American and Israeli institutions and foundations are spearheading the initiative, but there's little doubt that "Jewish is in." There is a revival among Jews looking for their roots and a renaissance among Polish people wanting to bring back something lost during the darkest chapter in human history.

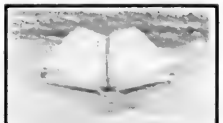
Eric Moses is the cantor of Beth Sholom Synagogue in Toronto.

Jewish Life

Rioters promote baseless hatred of haredim

By RABBI AVI SHAFRAN

Yes, there is a media double standard when it comes to haredi Jews. That's nothing new.



Rabbinic Reflections

When tens of thousands of haredim demonstrated against a decision by the Jerusalem municipality to open a public parking lot on the Jewish Sabbath, increasing traffic in the heart of the city and disturbing the peace of the day of rest, the main coverage was not of the overwhelming mass of the crowd peacefully standing up for the sanctity of the Sabbath, but rather of the tiny fraction of the crowd that threw rocks, set trash bins aflame and vandalized public property.

But that fraction cannot be ignored by those of us who cringed at, and remain shamed by, its ugly behaviour. The rioters may have been boys, but they were our boys. And if our boys can imagine that acts of destruction and hooliganism are somehow the right way to stand up for the Sabbath's honour – never mind the way to bring non-observant Jews to appreciate the Jewish day of rest – there is much work to be done to teach them what Torah is and what it isn't.

And yes, there are unanswered questions about the arrest of a chassidic mother of a long-hospitalized child on suspicion of having starved him. The media, quoting hospital authorities, said the woman was suffering from a mental illness.

The hospital video footage that authorities said showed the mother removing the child's feeding tube 20 times has yet to be released as of this writing. But why did the hospital not act after the first tube removal? Or the 10th?

If the woman is, in fact, mentally ill, why was a simple restraining order not obtained barring her from contact with the child? Why did the police choose instead to slap handcuffs on the five-months pregnant woman in public, in front of a summoned press, and place her in a jail cell with an accused spouse-killer as a cellmate?

No one knows with any certainty the answers to these questions at this point.

What we do know, however, is that the reaction of some members of her community and some other haredim was horrible abuse of its own sort. To review in any detail even a sampling of the repulsive behaviour in which some religious Jews engaged would only increase the desecration of God's name.

There may have been grounds for protest in Jerusalem – civil protest is a fundamental right in a democracy – but there were no grounds for violence.

That judgment was made unequivocally by, among others, the renowned halachic authority, Rabbi Moshe Sternbuch. Referring to the riotous behaviour, he wrote, "Anyone who commits acts of violence declares that he doesn't belong to our community."

Insulting another is a grave violation of Halachah, as is causing physical harm. Destroying another's property – or communal property, or even one's own property – is also forbidden by the Torah.

How ironic that boorishness and destructiveness should have managed to infiltrate the relatively insular haredi world, a world that stands for diametrically opposite ideals.

At this time of year, after Tisha b'Av, many Jews are still focused on the destruction of the Holy Temples. The Second Temple was destroyed, the Talmud teaches, "because of baseless hatred."

The rioters in Jerusalem may have believed their hatred had ample basis. But whatever their rationalizations, their actions evoked disgust among Jews the world over, some of whom, tragically, will generalize from this example and bear ill will toward haredim as a group.

So, even if the violent protesters believe that they were innocent of baseless hatred, they should be made to confront the fact that they are deeply guilty of promoting it.

Rabbi Avi Shafran is director of public affairs for Agudath Israel of America.

Happy with his lot

Money Matters

By Rabbi Jay Kelman CA

Rabbi Yisroel Salanter, the 19th-century ethicist, noted that it takes much more moral strength to be a businessman of integrity than a rabbi. The moral challenges and integrity needed in the rough and tumble of the business world far outweigh those faced by your typical rabbi, who may be shielded from the realities of the business world. While the businessman faces temptation on a daily basis, it's the rare shul where, for example, davening Minchah poses an ethical challenge. Rabbi Salanter then added that those who actually possess such moral strength should enter the rabbinate, thereby greatly enriching the Jewish community.

That businesspeople who meet this test are few and far between is evident on a daily basis. Tragically, the moral lessons of one crisis – if they're ever learned – are quickly forgotten. Even before our current recession has ended, JP Morgan has announced that it will be increasing its risk-taking as it seeks to compete with the likes of Goldman Sachs. It's as if the near-collapse of the financial system, and JP Morgan's own near-demise due to excessive risk-taking, never happened.

The desire for more, more and more is perhaps part of human nature. Due to our unprecedented wealth and the intertwining of the world economy, dealing with the fallout of this insatiable thirst for wealth has taken on greater urgency. The moral failing of someone on Wall or Bay streets has a huge impact on people on Main Street.

Ironically and tragically, the constant desire for increased earnings, irrespective of the actual amount, will never bring us the desired wealth. "Whomever has 100 wants 200" our sages perceptively teach. We have made the tragic mistake of equating monetary wealth with happiness. If wealth is defined by the ability to purchase what we want, then the greater our desires, the poorer we truly are.

I write these words as the shloshim for my father, Rabbi Joseph Kelman, of blessed memory, comes to an end. The tremendous good he was able to accomplish derives in no small measure from one of his favourite teachings, one he practised daily. Ben Zoma, a second-century sage, defines, from a Jewish perspective at least, the meaning of wisdom, strength, wealth and honour. "Who is rich?" he famously asks. The brilliant answer of "*Hasamayach bchelko*" – he who is happy with his lot, was a model we observed in our home.

Spiritual pursuits were primary. My father would often say that the word *asheer*, wealth, can be read as an acronym for *einayin, sheenayim, yadayim, raglayim* – eyes, teeth, hands and feet. If our bodily organs are working properly, we have all that money can buy and then some.

Being *samayach bchelko* – happy with one's lot – is so very difficult for so many. My father would often explain that the word *chelko* grammatically can actually mean "his lot," with "his" referring to the lot of someone else, the other person. Who is truly rich? The one who can be happy with what his neighbour has – who feels joy when others do well, even if he is not as fortunate. A person who can attain satisfaction in the success of others will always be happy and truly wealthy. For a religiously sensitive Jew, there is no inherent value in making money. It is but a necessary means to important ends.

As I reflect on the tremendous legacy that my father left for us to emulate, I, together with my sister and brother, feel fortunate to have had as our father someone who lived his life as a *samayach bchelko*, as one who had joy when he could bring joy (or, when need be, comfort) to others. May his memory be a blessing for us all.

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Obama gives Arabs a convenient excuse

According to Reports

By PAUL MICHAELS

The recent visit to Israel by U.S. Middle East envoy George Mitchell put substantial media focus on Israel's settlements – specifically, U.S. President Barack Obama's insistence that Israel stop all settlement activity, be it in the West Bank or east Jerusalem.

A Reuters news brief in the *National Post* ("No settlement freeze agreed on, but good progress made in Middle East talks," July 29) is typical of the coverage: "Mitchell and [Israeli Prime Minister] Benjamin Netanyahu... could not agree on a Jewish settlement freeze in talks yesterday, but said negotiations were advancing. Mr. Mitchell... said he looked forward to continuing discussions with Mr. Netanyahu... and moving toward a 'comprehensive peace' envisioned by the U.S. president.... Mr. Obama's demand that Israel halt settlement building in the occupied West Bank and Arab east Jerusalem has met stiff resistance from Mr. Netanyahu, producing the most serious rift in U.S.-Israeli relations in a decade."

Several Israeli analysts have said that by issuing such a categorical demand, Obama has backed himself into a corner and alienated many people, including among the Israeli left. At the same time, Obama has given Palestinian and Arab leaders a convenient excuse to refuse negotiations until Israel complies with the settlement freeze.

In "Why Won't Obama Talk to Israel?" (*New York Times*, July 28) *Ha'aretz* editor-at-large Aluf Benn wrote that Obama's rigid demand has "been interpreted here as political arm-twisting meant to please the Arab street at Israel's expense," which "would seem counterproductive, given the importance the president has placed on resolving the Israeli-Palestinian conflict."

Benn noted that Obama "has failed to induce Israel to impose a freeze on settlements. In fact, he has failed even to stir debate about the merits of one... not even the Israeli left, desperate for a new agenda, has adopted Mr. Obama as its icon."

Many Israelis who might favour compromise on settlements including a freeze if conditions for genuine peace negotiations were at hand – resent having Obama tell them they can't build apartments in certain parts of Jerusalem. *The CJN*'s July 30 editorial, "Jews, too, can live in undivided Jerusalem" eloquently placed Israeli expectations in context.

Israelis know that the issue of settlements, while important, is not the major impediment to peace. But the issue has now been given centre stage, distracting attention from the key barriers to a negotiated resolution: the Palestinian/Arab refusal to accept the legitimacy of Israel as the homeland of the Jewish people and the insistence that Palestinian refugees have a "right of return" to present-day Israel. Most western journalists now focus only on settlements, ignoring these far more critical and seemingly intractable obstacles.

Perhaps coming to the belated recognition that putting pressure on Israel alone was not a productive move, Obama has tried to prod first the Palestinians and then, when that failed, the surrounding Arab countries to show some flexibility toward Israel as a goodwill gesture. As of this writing, Obama's efforts have been rebuffed.

As Mitchell's trip wound down, Herb Keinon wrote in the *Jerusalem Post* ("Jerusalem expects gestures from Arab world soon," July 28) that a settlement freeze acceptable by Israel would "have to be met by reciprocal gestures from the Arab world, leading to speculation that the delay in reaching a compromise on the settlements has stemmed in part from difficulties Mitchell has been having in getting any Arab states to commit to any gesture toward Israel at this time."

Not surprisingly, an AFP report ("Saudi rejects Israel recognition without withdrawal," July 29) made it clear Saudi Arabia would make no diplomatic gestures toward Israel while any building activity continued in the areas in question. After all, Obama has demanded no less.

Paul Michaels is communications director for the Canada-Israel Committee.

Shaarei Shomayim unveils new 'vision'

By FRANCES KRAFT
Staff Reporter

An upcoming installation dinner for Rabbi Chaim Strauchler, who became spiritual leader of Shaarei Shomayim Congregation last summer, will kick off a $4-million fundraising campaign aimed at realizing the rabbi's vision for the synagogue.

Rabbi Chaim Strauchler

The dinner, to be held Sept. 10 at Shaarei Shomayim, will feature keynote speaker Richard Joel, president of Yeshiva University, which is commonly referred to as the flagship for modern Orthodoxy for its combination of Torah and secular studies.

Rabbi Strauchler's three-pronged concept for Shaarei Shomayim, which is expected to be phased in over the next few years, will position the shul as a "centre for modern Orthodoxy," he said in an interview. He envisions it as a centre for prayer, study and activism.

"There are a number of elements that we think are very important for creating a vibrant centre for modern Orthodoxy," Shaarei Shomayim's president, Charlene Arje, told *The CJN* in a separate interview.

Among them are expanded adult education opportunities, which would be facilitated by reconfiguring much of the shul's space to make it more conducive to multiple uses. As well, Arje cited "a davening experience that's very spiritual."

Those aspects would contribute to an experience that would "excite people about being in there, and being part of it," Arje said. Much of it is in place already, she noted.

As a leading modern Orthodox synagogue, Shaarei Shomayim is "such an important institution in Toronto," she said.

Arje, the synagogue's first woman president, said it was "a strong statement" when the board "made it a priority to allow women to be senior officers.

"We want Shaarei Shomayim to be the obvious place where certain [modern Orthodox] things happen," said Arje.

A consultant who was president of Honeywell Canada for five years until 2008, Arje said that despite challenging economic times, "some major upgrades" to Shaarei Shomayim's 50,000-square-foot, 40-year-old building are needed.

Funds raised will be used in part to replace the roof, as well as update the social hall, washrooms and the heating and ventilation systems, Rabbi Strauchler said.

Also, changes are planned in the sanctuary "to align our synagogue with certain values of modern Orthodoxy," he added.

Although final plans have yet to be determined, and membership input is still being sought, the rabbi would like to see men and women be equally "geographically close to what goes on in the synagogue."

He has proposed that the shul have the men's section on one side of the sanctuary and the women's section on the other, with the mechitzah down the middle. Currently, women are seated in two curved sections on either side of the central men's section.

The rabbi also sees Shaarei Shomayim partnering with other modern Orthodox organizations, such as Torah in Motion, which has already held adult education programs at the shul, and Netivot HaTorah Day School, which has a small presence at Shaarei Shomayim in addition to its main facility in Thornhill.

Explaining how Torah study and activism are interrelated, Rabbi Strauchler said, "The crucial piece throughout our history has been the connection to the Torah. To be truly modern Orthodox is to take that Torah and to apply it to the world around us.

"I see the synagogue as a vehicle for doing Hashem's work, together with people who share our values."

The rabbi said he spent his first year at Shaarei Shomayim talking to members and learning what the synagogue means to them, what their dreams and aspirations are, and what makes the shul community "tick," before solidifying his vision.

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It's all in the family at Oakville congregation

New education director joins husband at Shaarei-Beth El

By FRANCES KRAFT
Staff Reporter

Oakville's Shaarei-Beth El Congregation has a new director of education.

Cheryl Wise has a bachelor of arts in Jewish studies from York University, a master's degree in Jewish education and a family education certificate from Hebrew College in Brookline, Mass. As well, she is certified by the Reform movement as a Reform Jewish educator (RJE).

As it happens, she is also married to Rabbi Stephen Wise, spiritual leader of Shaarei-Beth El, with whom she will be working in her new, part-time position.

Cheryl Wise

A former co-director of education at a religious school in Florida (2006-2007); a director of education and assistant principal at a Manhattan religious school (2001-2005), and a family educator at a congregation in Massachusetts (1999-2000), she also was educational co-ordinator for Birthright Israel at Hebrew University of Jerusalem in the 2000-2001 academic year.

Although Wise's background in Jewish education, and particularly family education, made her a natural candidate for the job at Shaarei-Beth El, she encouraged the synagogue to undertake a national search before she was hired.

She takes over from former educational director Ran Salamon, who will become co-director of attendance and discipline at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto's Kimel Family Education Centre in Vaughan as of Sept. 1.

"Stephen and I see the school and synagogue as being one," said Wise, referring to her husband. Their goal is to create a congregation of learners, where "everybody feels that Jewish education can be fun, engaging and lively for all ages."

Rabbi Wise, like his wife, also has a background in education, and teaches the high schoolers.

A Toronto native who met her husband when they were counsellors at Camp Shalom, Wise said they always dreamed of working together, as they did in New York, when he was a rabbinic intern at her school.

The young couple – Rabbi Wise, 35, and Cheryl, 33, have a five-year-old, a three-year-old, and a two-year-old – are working together to create a new family education program at the Reform congregation, which has 120 member families.

In the last decade or so in Canada, the importance of family education has been increasingly recognized by Jewish schools, Wise said.

"A lot of the values that kids get are from the home," she said. As well, she added, referring to studies she has read, many parents have had negative Jewish educational experiences.

"How can we recreate positive feelings and get the parents on the same page as the kids?" she asked. "Kids have to see that [Jewish education] is important to their parents, too. That can only be done when parents and kids are learning together."

She noted that many American supplementary Jewish schools have moved to family education-only models.

In the past, Shaarei-Beth El has invited parents in for some school programs, Wise said.

Now, she would like to move to more "inclusive" programming that would involve both parents and children, such as a human-size board game with activities related to the curriculum, as well as Shabbat morning programs.

"You have to make sure it's a worthwhile experience for the parents as well," Wise said. "I think there's a lot of opportunity here for growth and to change some of the attitudes people have toward Jewish education."

Wise, who has worked part-time for almost two years at Hamilton's McMaster University writing online curriculum for midwifery, said that she always wanted to go back into Jewish education, but, "living in Oakville [with a Jewish population of just under 1,300], there hasn't been that much opportunity for it."

Rabbi Stephen Wise

Her new position will mark the first time she has worked in a small synagogue, she said.

Living in a small community is very different from living in a centre with multiple Jewish resources, Wise noted. "You can't even get a challah here."

She buys challah, and kosher meat for synagogue barbecues, in Hamilton, which is only about half an hour away by car.

In a small community, the synagogue "truly becomes the centre of Jewish life," she said.

Shaarei-Beth El's school has 60 students from pre-kindergarten through Grade 12. Students in grades 3 through 7 attend twice a week, while others attend once a week.

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Coast to Coast

Intermarriage spurs changes to burial rules

By MYRON LOVE
Prairies Correspondent
and PAUL LUNGEN
Staff Reporter

The rising tide of intermarriage is forcing Jewish communities across Canada to consider the question of joint burial for interfaith couples.

The rule has been that Jewish cemeteries are for Jewish burial only. But that's beginning to change.

"In the past year, we have set aside a section of our cemetery where interfaith couples can be buried side by side," said June Avivi of Saskatoon's chevra kadisha (burial society).

"It's a concept that is under discussion in many North American Jewish communities."

Avivi said that so far, there has been only one Jewish burial in the designated section.

"He was a member of our congregation, but his spouse wasn't, because she isn't Jewish," Avivi said. "She supported him though."

In Toronto, Temple Sinai has purchased a section of the Lambton Hills Cemetery in the city's west end to permit the burial of interfaith couples. The section will accommodate 130 burial plots and be made available to other congregations whose members cannot be buried together in Jewish-only cemeteries, said Rabbi Michael Dolgin, senior rabbi at Temple Sinai.

The plots will be available to members of recognized congregations and will be offered for sale once the synagogue receives the necessary government permits to operate the cemetery section, he said.

"We look at it as a bridge issue," Rabbi Dolgin said. "I think we, with other congregations, hope it will work as a bridge for five to 10 years to give the community time to come up with space for a new cemetery."

Rabbi Dolgin said efforts to find a solution for couples of mixed marriages began some six to eight years ago, when "in the course of six months, three current members came and sat in my office and said either they or their spouse was expected to die."

They asked if he could do something to ensure they were buried together in a Jewish cemetery. "I had to look at them and say, 'I can't.'"

By-laws at large Jewish cemeteries, such as Pardes Shalom in York Region, which is available to numerous congregations and organizations, restrict burial to Jews, he said.

The Reform movement, Rabbi Dolgin continued, wants "to strengthen the Jewish community by welcoming interfaith families and to provide for them what we provide all our families."

The Jewish tradition requires burial in "land that a person owns" and can be interpreted as being a Jewish section within a wider cemetery, he added.

Rabbi Dolgin said the Temple Sinai cemetery will permit only Jewish clergy to officiate and will not allow the symbols of any other religion on a grave.

The issue in Toronto, so far, seems to be limited to the liberal wings of the Jewish community. Rabbi David Seed, president of the Ontario Region of the Rabbinical Assembly, which represents Conservative rabbis, said "all our synagogues, when they have sections, for example in Pardes Shalom, they would only be for Jews."

Eileen Meyer Renco, chair of the Jewish Funeral Directors of America, said it's not uncommon in the United States to see interfaith couples buried together.

"Each community is so different," she said in a telephone interview from Lexington, Ky. "Most communities have non-sectarian cemeteries, and it's where interfaith couples go."

It would not be unusual in some cemeteries, such as one in nearby Louisville, to see headstones with Stars of David next to headstones with crosses, she said. However, a cemetery in Louisville operated by the local Reform temple is limited to Jewish couples, she added.

Marc Benjamin, vice-president of operations for the Benjamin Group in Toronto, which operates a Jewish funeral chapel, said requests for burial of a non-Jewish spouse "happens all the time, and the reality in Toronto at this point is that there are less than one per cent of Jewish cemeteries with space for mixed-marriage couples."

Benjamin said Duffin Meadows, a non-denominational cemetery in Pickering, east of Toronto, allows for mixed marriage burials, while Elgin Mills Cemetery also has a section that accommodates Jews and their gentile spouses. Both are part of the Mount Pleasant Group of Cemeteries.

Solel Congregation, a Reform synagogue in Mississauga, has purchased a section in the Mount Pleasant Group of Cemeteries for interfaith burials, Rabbi Dolgin said.

In Montreal, Jane Rothstein-Adams, chair of the cemetery committee of Montreal's sole Reform Congregation, the 126-year-old Temple Emanu-El-Beth Sholom, said no mixed-marriage burials are permitted at its section of the Eternal Gardens Cemetery, a Jewish burial ground in the West Island suburb of Beaconsfield. Mixed marriage burials do take place at a Temple Emanu-El section of a non-sectarian cemetery just adjacent to Eternal Gardens, Lakeview Cemetery, which the Temple acquired seven years ago, and at a "very large" section that Temple Emanu-El has at the non-sectarian Mount Royal Cemetery.

"We've had mixed-marriage couples buried there since the mid 1880s," she said.

Rothstein-Adams noted that no Jewish cemetery in Montreal allows mixed-marriage couples to be buried together.

Regina's Jewish community set aside a section in the northeastern part of its cemetery for interfaith couples three years ago. "Intermarried couples were requesting plots," said Joel Wolch, who works part time for the community.

In most other communities, only Reform congregations provide a Jewish burial option for interfaith couples who want to be buried together. Temple Shalom, Winnipeg's Reform congregation (whose membership includes a number of interfaith couples), for example, turned to Chapel Lawn Memorial Gardens, Cremation Centre and Funeral Home in 2004 to provide burial for its members, because Winnipeg's four existing Jewish cemeteries won't bury non-Jews.

Terry Hlady, the Chapel Lawn representative who is responsible for Temple Shalom's burials, said there have been close to 20 burials in the section of Chapel Lawn that was set aside in 2004 for Temple Shalom's burials. She notes that 40 more plots have been purchased by Temple Shalom members.

Rabbi Michael Dolgin

Rena Boroditsky, executive director of the Chesed Shel Emes, Winnipeg's community-operated Jewish funeral home, said the Chesed offered to help Temple Shalom establish a chevra kadisha, and some members of the Chesed's burial society expressed willingness to help Temple Shalom with *taharah* (purification of the body).

So far, said Ruth Livingston, the Reform congregation's president, the synagogue has been unable to enlist enough members to establish its own chevra kadisha.

"We are hoping to have enough volunteers for a chevra kadisha within the year," Livingston said.

At present, bodies for Temple Shalom burials are prepared at Chapel Lawn in the presence of a congregation member.

Ivan Silverman, a member of Ottawa's chevra kadisha, said that Temple Israel, Ottawa's Reform congregation, also recently set aside a section in its cemetery for interfaith couples.

Benjamin noted that Pardes Shalom will open a new cemetery north of Toronto in three or four years. Mixed marriages are likely to increase. "Let's figure out how to address this issue," he said.

— *With files from David Lazarus in Montreal*

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The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

The CJN makes no representation as to the kashruth of food products in advertisements.

Food, Scrumptious Food

Israeli red wine has come of age

By YONATAN STERNBERG
Special to The CJN

Over the past 15 years, the Israeli wine industry has seen some dramatic changes.

Once dominated by a handful of large wineries known primarily for producing relatively low quality table and sacramental wines, it's now receiving credit and recognition from wine critics around the world.

In recent years, many new players have joined the local wine industry, with new vineyards and wineries springing up like mushrooms after the rain. While of course these new boutique and medium size wineries definitely deserve credit, "mega" wineries (at least by Israeli standards) such as the Golan Heights Winery, Barkan, Carmel and others are constantly investing time and resources to offer high quality wines, and they're changing wine-drinking habits in Israel.

It's almost impossible to talk about Israeli wines without mentioning the Golan Heights Winery. Best known for its premium Katzrin and Yarden labels, Golan Heights has played an instrumental role in raising international awareness of Israeli wines.

Yarden cabernet sauvignon is probably the closest thing to a safe bet when purchasing Israeli wines. Year after year, this wine has been ranked among the top wines in Israel, and the cab 2004 even made it to the *Wine Spectator*'s top 100 wines in the world list (in its price range of course).

Recently the winery released its 2006 cabernet sauvignon, which while still firm is holding much promise for the future. If you get a chance, don't pass on Yarden's merlot, Ortal Vineyard, 2004. Reflecting 17 months spent in barriques, this full-bodied wine offers layered aromas of dark berry fruits, plums along with hints of herbs and smoky oak, all leading to a long and elegant finish.

Some wine enthusiasts may recall Carmel's Special Reserve 1976, which is considered the first Israeli wine to meet international standards. Some 33 years later, Carmel is still producing fine wines. Some of my favourites include the shiraz Kayoumi, 2003, part of the winery's single vineyard label, and the exclusive Limited Edition 2003 and Limited Edition 2004. The latter is a Bordeaux-style blend usually based on cabernet sauvignon and merlot with varying proportions of cabernet franc and petite verdot.

Barkan has also been busy planting new vineyards, experimenting and consequently producing some fine wines. Barkan's top vinos include wines under the Superieur label, my favourites being the cab '03 and the shiraz '06. The winery's Reserve and Altitude series also include some excellent reds. "Altitude" comprises cabernet sauvignon wines produced from grapes harvested at altitudes ranging from 412 to 720 metres above sea level, providing us with the opportunity to compare and assess the impact of altitude and terroir on the final result.

L'chaim!

Yonatan Sternberg is an Israel-based wine and restaurant reviewer. His articles will appear in The CJN *and on cjnews.com on a frequent basis.*

Yarden cabernet sauvignon is probably the closest thing to a safe bet when purchasing Israeli wines.

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Mazel tov to Sierra Bisgould! You did a great job at your bat mitzvah ceremony and we are all very proud of you. Your loving family.

Zavi & Deborah Wolman on the birth of their daughter Mitzi Jane, in Toronto. Brother Israel, grandparents Mona & Leonard Wolman, Janice & Jim Reid.

Eileen & Ruby Richman celebrated their 50th wedding anniversary on July 5. Mazel tov and love. Your family and friends.

Happy third birthday Caleigh Madison Sperling. Proud parents and baby sister, Matthew, Jeena and Jaydn Sperling. Thrilled bubbie & zaide, Mel & Brenda Sperling.

Daniel and Ryan Press announce the arrival of their sister Hannah. Parents, Lori & Matthew, grandparents, Heather & Harvey Shapero, Rachel & Saul Press, great-grandmother Toby Frankel.

Mazel tov Shija & Janet Berger on your recent 90th birthdays. Wishing you health and happiness "bis 120". Love from your children, grandchildren and great-grandchildren.

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What's New

By LEILA SPEISMAN

Social Networking @
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What's New deadlines: Monday, Aug. 10, is the deadline for the Aug. 20 issue, and Monday Aug. 17, is the deadline for the Aug. 27 issue. I take calls Mondays, Tuesdays and Wednesdays. Phone 416-391-1836, fax 416-391-0829 or e-mail lspeisman@cjnews.com or info@cjnews.com.

Friday, Aug. 7

PATIO PARTY

Young Professionals Group patio party for ages 22-30, hosted by Beth Tikvah, Beth Sholom and Beth Emeth synagogues, at Beth Emeth. Dinner and drinks. Special guests Ethiopian Israeli young professionals. $10 in advance, $12 at door. **Lauren Cohn**, lauren@beby.org, or **Jillian Windman**, jillianwindman@gmail.com, or phone 416-633-3838, ext. 229.

Sunday, Aug. 9

KAVANAH GARDEN

Community festival celebrates Kavanah Garden's first season. Organic farmers market, children's programs, garden tours, live music, solar oven cooking and more. Lebovic Jewish Community Campus (Lebovic Campus Drive, west of Ilan Ramon Boulevard) noon–4 p.m.p.m. $6 per person, maximum $18 per family. For information, contact **Risa Alyson Strauss**, 416-805-8382 or risa@torathateva.org, or www.kavanah-garden.org

Wednesday, Aug. 12

KRAV MAGA

Open house to introduce krav maga, Israeli martial arts techniques used to train members of the IDF. Taught in Hebrew by **Avi**, a certified krav maga instructor. Presented by Beth Emeth youth department and Keren Sports. In Beth Emeth Scout Room, 6-8 p.m. Course begins Sept. 6 – cost $199 for shul members, $259 non-members. For more information, lauren@beby.org or 416-633-3838, ext. 229.

Other News

CALYPSO EVENING

Club Sameach hosts a Caribbean evening, with calypso music, featuring the Keith Dindayal Pan Duo Island Accent Wednesday, Aug. 19, 7:30 p.m., Fischtein Hall, Beth Emeth Bais Yehuda Synagogue. Refreshments. Club Sameach members $8, guests $10. Register at the shul office or by phone at 416-633-3838.

TORONTO JEWS

Shaarei Shomayim Brotherhood and entertainment and cultural committee present genealogist, author and *CJN* columnist **Bill Gladstone**, speaking on "Jews of Old Toronto, 1900-1930s," with slides. Tuesday, Aug. 18, 7:45 p.m. Light refreshments. Members free, guests $2. Special presentation to **Philip Zucker** for his services to the shul and the community.

HEADS UP!

Temple Har Zion holds a dinner dance celebrating Jewish life in South Africa, Nov. 14 at the synagogue, 7360 Bayview Ave. Part of its continuing celebration of cultures where there have been Jewish communities. Call 905-889-2252 or e-mail nightinsa@bell.net.

MOVIE REVIEW

First of three movie reviews by rabbi emeritus **Michael Stroh**, presented by Temple Har Zion adult education committee. Thursday, Sept. 3, 6:30 p.m. Film *Doubt*, a cautionary tale about the nature of and damage that can come from blind faith. Film, pizza and discussion, $3 members, $5 non-members. RSVP 905-889-2252, ext. 5, by Sept. 1.

Continued on page 21

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A LOT OFF THE TOP

Matthew Odisho, owner of Salon Matte, grew his hair to a length of 10 inches over the past year and a half so that he could join his many clients who have donated hair to the Canadian Cancer Society. Odisho's wife and kids recently joined him in haircutting festivities as he shed his locks.

Continued from page 20

ADATH ISRAEL GAMES

Come join with others who share the same interests. Men and women welcome for an afternoon of fun. Play bridge, mah-jong, rummy que, cards and more. Admission $2, includes pastry, coffee, tea and soft drinks. Adath Israel, every Wednesday, 1-4 p.m. Call **Pearl**, 416-635-6317, or **Marcia**, 416-932-1229.

FREE SUMMER FUN

Free entertainment at the Barry Zukerman Amphitheatre in Earl Bales Park: Aug.11, Russian-style Folk Theatre; Aug. 18, Meneka Thakkar Dance Company; both at 7 p.m. At the Family Fun Theatre Aug. 20, Rythme Umurisho Toronto, with events beginning 5:30 p.m., show at 7 p.m. For more information, call 416-392-3846.

MOUNTAINS OF MITTENS

Jewish Women International Canada (JWIC) needs knitters, especially since the economy has seriously affected families in need. People can knit hats and mittens (no scarves) with their own wool or buy from the office. Donations of wool are also welcomed. Call **Miriam**, 416-630-9313.

MINDSCAPES

Travelling art exhibit, presented by the Alzheimer Society in collaboration with the Society for the Arts in Dementia Care, until Aug 31. Works by senior artists with dementia from Canada, Australia, Israel and the U.S. Monday to Friday, 9 a.m.-5 p.m., 20 Eglinton Ave. W., 16th Floor. Phone 416-322-6560.

SECURITY TRAINING

Jewish Defence League of Canada offers its elite security training course every Tuesday evening. For all fit adults and students. For information, 416-736-7000.

CAMP WEEKEND

Northland-B'nai Brith 14th Annual Weekend, Friday Aug. 14- Sunday, Aug. 16. Walk down memory lane, visit familiar camp sites and use all the facilities. Day and evening programs. All meals included. Call 905-881-0018 or e-mail happycamper@campnbb.com.

FOR SENIORS

Active Seniors at the Miles Nadal JCC presents "Media Bias and the Middle East: Is news coverage of the Middle East really biased?" with **Mike Fogelman**, director of Honest Reporting, followed by discussion. Thursday, Aug. 13, 1:30 p.m. Miles Nadal JCC, 750 Spadina Ave. 416-924-6211, ext. 155.

Earl Bales Seniors Club in the Park. Lunch and Laughter, Thursday, Aug. 13, noon. Register now for trips to Casino Niagara, Tuesday, Aug. 18, and Casino Rama, Wednesday, Aug. 26. 14-card rummy, Monday to Thursday, 9 a.m.-1 p.m. Social bridge, Thursdays, 12:30-3 p.m. Bingo, Tuesdays, 12:30-3 p.m. Mah-jong, Tuesdays, 10 a.m.-1 p.m. Seniors Walking Group, Tuesdays and Thursdays, 9-10 a.m. Non-members welcome. Call **Valerie**, 416-395-7881.

LZA Seniors Cultural Club discussion group, meets Tuesdays, 10 a.m., Borochov Centre, 272 Codsell. For information, call 416-630-9444.

BERNARD BETEL CENTRE

1003 Steeles Ave. W. 416-225-2112.

Summer Festival. Entertainment, vendors, market. Free admission Wednesday, Aug. 12, 11 a.m.-3 p.m. Call **Sharon Chodirker**, ext. 124.

Arthritis Management Clinic sponsored by Arthritis Society. Monday, Aug. 10, Clinic Room, by appointment only. Call **Niki**, 416-979-3353, ext. 381.

Blood pressure clinic, 10 a.m.-12 p.m.

Diabetes education and counselling. Tuesday, Aug.11, 9 a.m.-4 p.m. Call 416-787-1676, ext. 301, for appointment.

WAGMAN CENTRE

55 Ameer Ave., 416-785-2500, ext. 2267.

Call **Inna**, ext. 5174, to book massage therapy for arthritis with Health in Motion at Terraces of Baycrest.

Fitness program begins its next session Monday, Aug.17.

Creative Arts Studio opens its next session Monday, Aug. 10.

Have friendly games of billiards every Tuesday and Thursday afternoon, in the Music Room 2-4 p.m.

Stay connected to friends and family through the Internet. Thursdays, 10:30 a.m.-noon, computer lab.

E-Pals program. Match with a trained volunteer based on your interests, situation and language. Exchange weekly e-mail messages to share a story, discuss something or get information.

The George Grosman Band presents Jazz Time, Thursday, Aug. 20, 3-4 p.m. No charge. Register at service desk by Friday, Aug.14.

Torah Study group weekly on Sundays, Classroom A and B, 10:30-11:30 a.m.

Flower pressing, Tuesdays, Aug. 11 and 25. Creative Arts Room, 1-2:30 p.m.

Book Club meets once a month to review a chosen title. Members receive a copy of a book to read one month prior to each program. Next meeting Thursday, Aug. 20, 1:30 p.m., classrooms A and B. **Marilyn Fine** facilitates.

Outings:

Walmart shopping, Monday, Aug. 10, 10:30 a.m.-2:30 p.m. $5 includes bus transportation. Bring a lunch or lunch money.

MZTV Television Museum. Monday, Aug.17, 10:30 a.m.-2:30 p.m. $8 includes bus transportation and admission cost. Bring a lunch or lunch money.

Orillia on the Lake. Friday, Aug.21, 10:30 a.m.-4 p.m. $16 includes bus transportation and cruise. Bring a lunch.

MILES NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

Cooking Classes with **Elise Burton**. Aug. 26, 6:30-9 p.m. Learn to make traditional Middle Eastern Mezze (small appetizers). $25 per class. To register, ext. 0.

MNJCC Community Choir has a few spaces open in its men's section. Great people, challenging repertoires, lots of fun. Rehearsals Wednesday evenings. Last day for auditions, Aug. 14. Contact **Harriet Wichin**, ext. 133, or harrietw@mnjcc.org.

Jacobs Lounge Visual Arts Space, ongoing until Aug. 31. Zion Ozeri: One History, Many Stories. A Family Album of Israel at 60. Co-presented with Koffler Centre of the Arts. For more information, harrietw@mnjcc.org, or ext.133.

What's New is now online. You can find it at cjnews.com.

ON THE ROOFTOP GARDEN: Members of the Reuben Cipin Healthy Living community greenery committee are seen in front of the garden on the building's roof, created in 1991, which they have helped care for. Seen from left are Mary Roseberg, Anna Kaufman, Gertrude Paul, Nita Goldberg, Dodie Maser and Louise Bortenstein. Seated is Rosalyn Shane. [Monty Mazin photo]

THE SCROLLS IN TORONTO: At the opening of the Dead Sea Scrolls exhibit at the Royal Ontario Museum (ROM) are, from left, Elliott Eisen and Wendy Eisen, Canadian Friends of the Israel Museum (CFIM) co-chairs; Chaia Nadal, CFIM national director; Risa Levitt Kohn, curator of the ROM Dead Sea Scrolls exhibit; and William Thorsell, director and CEO of the ROM. [Cameron McLellan photo]

SINGLES EVENTS WILL RETURN

OBITUARIES
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BENJAMIN'S PARK MEMORIAL CHAPEL

Sidney Lebow	Jul 17/09	3555 Bathurst Street
Roel Chaim Buck C.M.	Jul 19/09	1168 Bay Street
Nina Plotkin	Jul 20/09	1 Palace Pier Court
Manfred Nachman	Jul 23/09	225 Davisville Avenue
Mindle Auerbach	Jul 24/09	25 Kingsbridge Circle
Irwin Siderson	Jul 26/09	20 Lissom Crescent
Daniel Glazier	Jul 24/09	138 Lascelles Blvd.
Tatiana Morozov	Jul 24/09	146 Fisherville Road
Sydney Weissman	Jul 25/09	3636 Bathurst Street

HEDREW BASIC

Joseph English	Jul 24/09	351 Christie Street

The unveiling of a monument to the memory of the late
JOSETTE J. GRAD ז"ל
will take place
Sunday, Aug. 16th at 12:30 p.m.
Bathurst Lawn Memorial Park
Apter Society Section #49
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ALLAN SALMON ז"ל
will take place
Sunday, Aug. 9th at 10:00 a.m.
Lambton Cemetery
Royal York Rd. bet Eglinton/Dundas
Relatives and friends are invited to attend

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The unveiling of a monument to the memory of the late
DAVID RISEN ז"ל
will take place
Sunday, Aug. 16th at 10:30 a.m.
Mt. Sinai Memorial Park
Pride of Israel Section
Relatives and friends are invited to attend

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The unveiling of a monument to the memory of the late
JOSEPH HEIFERLING ז"ל
will take place
Sunday, Aug. 16th at 10:30 a.m.
Mt. Sinai Memorial Park
Independent Workman's Circle
Relatives and friends are invited to attend

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The unveiling of a monument to the memory of the late
IRVING FEDER ז"ל
will take place
Sunday, Aug. 9th at 2:00 p.m.
Roselawn Cemetery
Toronto Independent Benevolent Association Section (far East end)
Relatives and friends are invited to attend

On Campus

Carleton U removes alleged shul bomber

By SHERI SHEFA
Staff Reporter

After harsh criticism from Jewish groups, Carleton University last week re-evaluated its decision to employ alleged Paris synagogue bomber Hassan Diab to teach a summer school course this month.

After word spread that the University of Ottawa and Carleton sociology professor – who is currently out on bail after being arrested last fall in connection with the bombing of the Rue Copernic synagogue in Paris in 1980 that killed four people – had been teaching a twice-weekly introductory sociology course at Carleton, Jewish groups called the university's decision "deplorable" and "shocking."

"Canadians should be extremely concerned that an alleged terrorist accused of committing such heinous acts will be teaching our youth at a leading Canadian university," Frank Dimant, B'nai Brith Canada's executive vice president, said in a July 28 statement.

"We find it deplorable that university officials believe that there is nothing wrong with employing Diab. The safety and security of the community as a whole, and of the Carleton University campus in particular, are of great concern to us."

Avi Benlolo, president and CEO of the Friends of Simon Wiesenthal Center, expressed similar sentiments, calling the decision to allow Diab to teach "shocking."

"One can only wonder how a reputable university like Carleton can place an alleged murderer at the head of a classroom – teaching and meeting with students. The university should take a cautionary approach until all charges against Diab are cleared," Benlolo said in a statement.

Later on July 28, Carleton announced that it would be replacing Diab, who has taught a similar course before at Carleton, with another instructor.

"In the interest of providing its students with a stable, productive academic environment that is conducive to learning, Carleton University announced today that a full-time faculty member, with direct experience teaching introductory sociology… will immediately replace the current instructor, Hassan Diab," the statement said, adding that the university would not be commenting further on the issue.

Since Diab was granted bail in March, he has been forced to wear an electronic tracking bracelet and is only allowed to leave his home if he goes to work or court, or is in need of emergency medical care. Diab is being supervised by his common-law wife, Rania Tfaily, who is also a professor at Carleton.

His most recent employment emerged in court July 27, when he and Tfaily attended a hearing to decide whether evidence seized by police can be sent to French officials for use in their case.

Diab, 55, is a Lebanese native who became a Canadian citizen in 1993 and has been living in Ottawa with Tfaily since 2006.

Diab was arrested in November by the RCMP after French authorities alleged that he resembled police sketches of the suspected bomber and that his handwriting matched that of the bomber. As well, intelligence sources and former friends said he was a member of the Popular Front for the Liberation of Palestine – the group blamed for the attack – and his Lebanese passport, which he reported stolen, was used to get into France around the time of the bombing, the *Ottawa Citizen* reported.

Diab is scheduled to appear in court in January to determine whether he will be extradited to France to face charges.

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Gaza report will be balanced, UN investigator says

© Ha'aretz Daily Newspaper Ltd

JERUSALEM — A United Nations report on Israel's offensive against Hamas in Gaza at the start of the year will be fair, balanced and unbiased, Israel Radio quoted the head of a team of United Nations investigators as saying last week.

Richard Goldstone made the pledge during an interview with Channel 1, in which he noted the report would also deal with the 2006 abduction of Israel Defense Forces soldier Gilad Schalit by Hamas members in Gaza.

Goldstone, a South African judge who prosecuted war crimes in the former Yugoslavia and in Rwanda, added that he had initially declined the UN's request that he lead the investigation, according to Israel Radio.

The judge only agreed to head it after the president of the UN Human Rights Council assured him that the report would be balanced, he said.

In response to a question on why the UN didn't launch a probe into the years of Gaza rocket fire against southern Israel, Goldstone, who is Jewish, said that non-governmental groups had already raised this issue and Israel itself didn't ask the UN Security Council for it.

Judge Richard Goldstone

Goldstone told the TV station that he tried to persuade Israeli Prime Minister Benjamin Netanyahu to approve official Israeli co-operation with the committee, but his request was rejected.

The IDF says a total of 1,166 Palestinians were killed in the Gaza operation, the majority of whom were terrorists. Palestinians, however, say that more than 1,400 were killed, including more than 900 civilians.

Israel's stated goals in the war were to halt cross-border rocket fire and destroy the infrastructure of Hamas, the terror group that rules the coastal strip.

The UN team's final report on the Gaza conflict is expected to be released at the end of September.

In related developments, a British media watchdog has called accused prominent mainstream British media outlets of biased reporting in ongoing coverage of the Gaza conflict in January.

The organization Just Journalism says the BBC's website and the *Independent* newspaper misquoted controversial testimony by Israeli soldiers who were involved in the Gaza offensive. Both organizations reportedly truncated quotes from soldiers, thereby altering the impact and context of their comments.

Such decisions, the group said, "raise concerns about the handling of this source material and whether audiences are being provided with the full facts."

Just Journalism defines itself as "an independent research organization focused on how Israel and Middle East issues are reported in the U.K. media."

The soldiers' testimonies, released in Israel by the organization *Breaking the Silence*, include allegations that Israeli troops ordered local Gaza residents to go first into houses believed to contain armed fighters. This practice, known in Israel as "neighbour procedure," was banned by Israel's High Court in 2005.

The watchdog also claims the British press charged Israel with committing war crimes in Gaza twice as frequently as similar accusations were levelled against Sri Lankan troops in a conflict taking place at the same time halfway around the world.

"Across the five daily broadsheets, war crimes allegations in relation to Israel were addressed twice as often as war crimes allegations in relation to Sri Lanka," says a report by the group.

To view report, go to http://tinyurl.com/mctbnk

IDF: Gaza war was 'proportionate,' defence brief says

© Ha'aretz Daily Newspaper Ltd

JERUSALEM — Israel's offensive against Hamas in Gaza at the beginning of the year was a "proportional response" to attacks by the Islamist group, the Foreign Ministry said in a defence brief on Operation Cast Lead released last Thursday.

"Israel's resort to force in the Gaza Operation was both a necessary and a proportionate response to Hamas' attacks," the ministry said in a statement on the brief, which was published ahead of two harsh United Nations reports on the conflict expected to be released.

"While the Israel Defence Forces continue to investigate specific incidents during the operation, the paper demonstrates that Israeli commanders and soldiers were guided by international humanitarian law, including the principles of distinction and proportionality."

The ministry said the brief, titled *The Operation in Gaza – Legal and Factual Aspects*, also details the context of the campaign.

Chief of Staff
Lt.-Gen. Gabi Ashkenazi

According to the statement, the brief gives previously unpublished details of multiple Israel Defence Forces investigations into allegations of violations of the law during Operation Cast Lead – the code-name for the three-week offensive – made by various groups.

The paper reveals that IDF investigative teams are currently examining approximately 100 complaints, including 13 criminal investigations opened so far.

A draft of two UN reports is expected to be given to Israel around the end of August, before they are officially presented to the Human Rights Council in mid-September. The reports are expected to be highly critical of the extent of civilian casualties in the Hamas-ruled territory during the operation.

The ministry added: "The paper also gives a detailed account of Israel's humanitarian efforts in the course of the operation, particularly in the face of Hamas attempts to launch attacks during humanitarian pauses to allow aid to reach civilians [and] hijack aid and assistance, and hide within and behind medical and international facilities."

The brief concludes that more than 12,000 rockets and mortars fired by Gaza militants between 2000 and 2008 forced Israel to act. It says Hamas was to blame for civilian casualties by deploying its fighters in neighbourhoods and that Israeli forces destroyed buildings only to protect themselves.

The IDF says that a total of 1,166 Palestinians were killed in the operation, the majority of whom were militants; Palestinians, however, say that more than 1,400 were killed, including over 900 civilians.

A Jerusalem-based research organization, NGO Monitor, hailed the document as a welcome change in the way the Israeli government counters "bias." The group said the brief was a document containing "evidence central to examining the facade of research methodology in more than 500 NGO statements during and after the recent Gaza conflict."

NGO Monitor noted that Amnesty International and Human Rights Watch claimed to have no evidence of Hamas' alleged use of "human shields" in Gaza.

"In contrast, the report quotes Hamas operatives who acknowledged rocket fire from schools and describe incidents in which Hamas activists requested children to wheel carts laden with rockets, in case IDF forces noticed them," the group wrote.

In related developments, commenting publicly for the first time on recent questions regarding military ethics, Chief of Staff Lt.-Gen. Gabi Ashkenazi said that "our camp must be pure."

Ashkenazi was speaking to new Israel Defence Forces recruits at the Tel Hashomer induction base, outside Tel Aviv.

The chief of staff commented for the first time on allegations that the army had used human shields during its Gaza Strip operation this year. "We are not aware of any use of the 'neighbour procedure,'" Ashkenazi said.

The allegations were reported by Breaking the Silence, which collects soldier testimonies.

Ashkenazi said the IDF takes all complaints seriously.

"We appointed special commissions to review the matter and are dealing with complaints. We cannot deal with anonymous complaints without speaking with soldiers themselves, and if the soldier is not willing to say what happened where, then we cannot address it," Ashkenazi said.

"It is important to us that our camp be pure. The IDF acted properly, in accordance with its own spirit and in accordance with international law. There were irregular incidents, and we prosecuted [the suspects]," he said.

The Infantry Corps' Kfir Brigade has been linked to abuses against Palestinian civilians in the West Bank.

Ashkenazi said he views these cases as "exceptions." He praised the brigade's performance, saying that "many civilians in Judea and Samaria owe their security to the brigade."

He characterized as "an exception" an incident involving the brigade's commander who was reprimanded for justifying hitting Palestinian detainees under certain circumstances.

"We are very clear about how we use force, and our message is unified throughout the command," Ashkenazi said.

Battle being waged to preserve Auschwitz

By SHELDON KIRSHNER
Staff Reporter

AUSCHWITZ, Poland – A searing and enduring symbol of the Holocaust, the former Auschwitz-Birkenau concentration camp is crumbling.

Under the impact of the ravages of time, the infamous camp, now a museum that drew 1.3 million visitors last year, is falling apart. Many of its wooden barracks have already succumbed to the elements, leaving only red brick chimneys poking into the sky.

But as Auschwitz-Birkenau moulders away, museum officials have launched a major battle to preserve its vast and eerie complex of barracks, guard towers, gas chambers, crematoria, barbed wire fences and archives.

"Saving Auschwitz-Birkenau means saving the memory of millions who suffered and were bestially murdered," Poland's prime minister, Donald Tusk, said recently.

Rafal Pioro, the museum's deputy director and former head of its preservation department, said that the sprawling camp, set on 190 hectares and listed as a World Heritage site by the United Nations, was not intended to last. "The buildings were meant to be temporary."

A one hour's drive from Krakow, in southwestern Poland, Auschwitz-Birkenau was the largest of six death camps built by the Nazis in this country to exterminate the Jews of Europe. The other camps were Treblinka, Chelmno, Sobibor, Majdanek and Belzec.

Germany opened Auschwitz 1, as it was originally called, on June 15, 1940, nine months after invading Poland and touching off World War II.

Formerly comprising Polish army barracks constructed during World War I, and close to the town of Oswiecim, the camp was initially used to intern Polish resistance fighters and intellectuals, common criminals, homosexuals, Soviet prisoners of war and Jews. The first Jews arrived from Tarnow, Poland.

Although Auschwitz 1 basically functioned as a prison and administrative centre, Zyklon-B, the pesticide used to gas inmates, was first tested here in 1941.

Auschwitz 2, or Birkenau, was erected to ease congestion at Auschwitz 1, which would become the camp's administrative centre. Construction began in the autumn of 1941, several months before the Wannsee conference, where the decision was made to murder European Jewry on a systematic basis.

The gates of Auschwitz-Birkenau
[Sheldon Kirshner photo]

Birkenau, adjacent to the village of Brzezinka and three kilometres from Auschwitz 1, was nothing less than a killing ground. By the summer of 1943, four crematoria, including the Little Red House and the Little White House, were up and running.

Auschwitz 3, which consisted of more than 30 sub-camps in the immediate vicinity, consisted of foundries, factories and mines. It commenced operations in May 1942, serving as a slave labour camp for I. G. Farben, the German company.

According to historians, 1.1 million people were murdered, or died of starvation and disease, in the Auschwitz-Birkenau complex. Ninety per cent of the victims were Jews.

With the Red Army advancing toward the camp in January 1945, the Nazis blew up the gas chambers to conceal Germany's crimes and evacuated the remaining inmates, forcing them on a death march.

For a while after the war, Auschwitz-Birkenau was a Soviet PoW camp, but in 1947, the Polish government converted Auschwitz 1 and Auschwitz 2 into the Auschwitz-Birkenau State Museum in honour of the victims of Nazism.

Auschwitz 3 was not incorporated into the museum. Some of its workshops, factories and mines still function.

Since then, the museum has been struggling to preserve the camp, which has been battered by natural erosion, water damage and the inexorable pressure of visitors.

Recognizing that Auschwitz-Birkenau was deteriorating, the museum established a conservation department seven years ago, financed, in part, by the Ronald S. Lauder Foundation.

The work of preserving the camp is carried out under the strict supervision of conservation specialists and archeologists. Due to the possible presence of human remains, Poland's chief rabbi, Michael Schudrich, exercises rabbinical supervision.

"We've tried to slow down the process of degradation," Pioro said in describing the museum's overarching objective.

The museum has no intention of rebuilding existing facilities, he explained. "We're trying to keep them in the same condition as they were found when the camp was liberated. We want to maintain its authenticity."

In Auschwitz 1, the 57 buildings still standing are generally in good condition, but the crematorium needs to be shored up. Over at Auschwitz 2, which contains more than 90 buildings and 300 ruins, work is proceeding on protecting wooden barracks and the remnants of gas chambers and crematoria 2 and 3.

Nonetheless, 70 per cent of the buildings are in such poor condition that they are closed to the public, Pioro said.

Prior to evacuating the camp, the Nazis managed to destroy the bulk of top secret documents related to prisoner lists, punishment orders, medical experiments and Zyklon-B consignments. Yet a considerable number of documents escaped destruction and are now being digitized. A digital map of the camp has been completed, providing data about the condition of the marshy terrain.

The Polish government has assumed prime responsibility for maintaining the camp, but earlier this year, it launched an international fundraising campaign, resulting in a decision by the European Union to channel nearly $6 million (US) into its coffers.

Pioro estimates that about $64 million will be needed for preservation projects.

He has no doubt that Auschwitz-Birkenau must be saved from decay.

"For me, as a father, it is hard to believe that children were murdered here. The Holocaust was possible because there was no one who said 'No.' My task is to teach young people the consequences of racial hatred. This is our goal and our challenge."

300,000 Jews in West Bank

More than 300,000 Jews live in the West Bank, a new report says. The number of Jewish residents in the West Bank increased 2.3 per cent, to 304,569, from January to June 30, according to a report by the Israel Defense Forces Civil Administration. Most of the growth took place in the haredi communities of Modi'in Illit and Beitar Illit, which had population increases of 4.5 per cent and 3.1 per cent, respectively.

Swine flu vaccinations

Prime Minister Benjamin Netanyahu issued an order last Wednesday for the purchase of swine flu vaccine, just as the health ministry warned that more than 700,000 Israelis are expected to contract the H1N1 virus. Netanyahu met with a Health Ministry task force, after which he decided to order enough vaccines to inoculate every Israeli citizen.

E. Jerusalem project frozen

Prime Minister Benjamin Netanyahu has frozen a project for the construction of some 900 apartments in east Jerusalem. The news of the order to freeze the project came a day after he held talks in Jerusalem with U.S. President Barack Obama's special envoy to the Middle East, George Mitchell. Netanyahu has been under tremendous pressure from the United States to freeze all construction in east Jerusalem and the West Bank. According to Channel 10, the houses were to be built in Pisgat Ze'ev.

IDF reviews complaints

The Israeli military is reviewing about 100 complaints accusing soldiers of criminal acts during its military offensive in Gaza. Military police have so far been ordered to investigate 14 of the cases. The military refused to comment. The allegations come from fellow soldiers, Palestinians and non-governmental organizations. The cases are reviewed by the relevant Israel Defence Forces unit and then presented to the Judge Advocate General, who decides whether to open an official criminal investigation. Several solders have already been indicted.

Temple longing

Ninety-seven percent of Israeli adults surveyed know the Jewish date of the Holy Temple's destruction, a survey reported. In addition, two-thirds of Israelis would like to see the Temple rebuilt, according to a Ynet-Gesher survey released last Thursday, on Tisha b'Av. Some 64 per cent of Israeli adults surveyed, including about 47 per cent of secular Israelis, said they would like to see the Temple in Jerusalem rebuilt. Eighty per cent of respondents said they think it's justified to mark an event that happened 2,000 years ago, while 13 per cent said only events related to the modern state of Israel should be marked. The phone survey of 516 Israeli adults has a margin of error of 4.3 per cent.

IDF improve warnings

The Israeli military will give more detailed warnings to Palestinians before launching future air strikes. The more accurate warnings, including information on attack timetables and escape routes, will help residents of the area slated for aerial attack to flee, Ynet reported. The plan was formulated during recent internal hearings on the recent military operation in Gaza. During that operation, more than 200,000 phone calls were made to Palestinian homes in Gaza and thousands of warning brochures were dropped to warn civilians of air strikes.

Arafat's aide convicted

An Israeli military court convicted a former financial aide to the late Palestinian Authority President Yasser Arafat of financing a boat carrying advanced weapons to Gaza. The court convicted Fuad Shubaki for illegal arms dealing, and for his involvement in the Karine A weapons ship, which was intercepted by the Israeli Navy in January 2002. He was also convicted of funding terror attacks. Shubaki told the Shin Bet security service that the Palestinian Authority financed terror attacks against Israel in part by using tax money transferred from Israel.

– with files from JTA

Israel & the Jewish World

Israel to head world's largest R&D initiative

By KARIN KLOOSTERMAN
Israel21c

JERUSALEM — Israel belongs to the Asian continent, but when it comes to research and development, the United States and Europe seem closer to home. And like most countries operating in today's global village, Israel relies on co-operation with industrial partners from the European Union and the United States to propel its high-tech and biotech products into the world market.

As evidence of its leading role in research and development, Israel has been chosen to head the largest R&D network in the world, Eureka, a pan-European, inter-government initiative that supports European innovation and sees investments of 1.5 billion euros every year.

Since joining the program in 2000, Israel, the only non-European member country, has been among the most active of the 40 members.

In 1985, Eureka was set up as a legal framework within which European companies could collaborate and receive government funding. Thanks to a political push from France and Germany, Israel was granted permission to join Eureka as a full member.

"It's a very unique occasion," Israel Shamay, Israel's national project co-ordinator for Eureka, told Israel21c. However, Shamay, who is with MATIMOP, the Israeli Industry Center for R&D, believes the vote that led to an Israeli representative being chosen to chair the network was an obvious choice, after Israel proved itself as a member country.

"In the last three years, Israel became one of the five most active members in Eureka and had the same number of projects compared to [EU] countries, which are much bigger. Out of nearly 300 new projects initiated by Eureka in 2008, we had 40 with Israeli companies participating in them," Shamay said.

Some of the more successful pairings since Israel joined Eureka are between an Israeli agricultural company, Veterix, and DeLaval, a Swedish milk industry giant. Veterix developed a capsule that sits in the stomach of a cow to monitor the health of the animal from within, and worked with the Swedish firm to co-develop the idea.

"This is an example that reflects the merits of Eureka," Shamay said. "The partner is a prospective business partner. In this case, the Swedish government shared the risk."

Elbit Systems, an Israeli defence industry high-tech firm, has had several projects in Eureka. One was to take cameras intended for military purposes and develop them for the auto industry. If the windshield fogs up, or if there is poor visibility, the camera can still see the road. It's good for truckers, Shamay said.

A third success story is the partnership between Starhome, a Comverse subsidiary in Israel, and Nokia and Alcatel-Lucent to develop a smart home system.

Eureka is the largest joint-project R&D initiative in the world. Its main objectives are to foster R&D joint ventures between corporations, with financial support matched by representative countries.

Germany is now entering the chair position, with Israel to follow. The project maintains a troika system, with three representatives holding chair positions simultaneously — the past, present and future chairs. The name of the Israeli chairperson has not yet been announced.

Shamay is hoping that Israel's upcoming leading role in Eureka will have a positive impact on the country's industrial development.

"Over this period of one year, Israel will determine the agenda of Eureka and can prioritize along with our national interests," he said, pointing out that Israel could initiate new funding schemes for startups and companies, bring more EU investment banks and investors to Israel and expose EU countries to Israel's binational projects, such as the Red Sea-Dead Sea Canal proposed between Israel and Jordan, whose primary objective was to provide desalinated drinking water for the people of the area.

Chief scientist Eli Opper said in an interview with Israel's financial newspaper *Globes*: "During its year as president of Eureka, Israel will be able to set its agenda, which will enable us to promote important initiatives with European support, such as strengthening R&D in low-technology industries or in other priority fields, such as the life sciences, water technologies and the environment."

Operating in the same way as the Israel-U.S. Binational Industrial Research and Development Foundation (the BIRD Foundation), Eureka has a legal entity – its foundation. The task of the foundation is to select projects that will be eligible for a virtual fund.

"It's not like [there's] a common pot of money, and then the commission selects projects for funding," Shamay said. Eureka is different from BIRD and other joint R&D funds in that "Eureka funding comes from different national programs.

"In our case, [funding comes from] the Office of the Chief Scientist. Eureka provides a platform to initiate this co-operation and provides a legal framework," he explained. "It's important to note it's a national task so we are involving the president of Israel, Israel's Ministry of Foreign Affairs, the Ministry of Science and the Israel Venture Association. We invite all of them to take part in this opportunity."

Israel has other successful partnerships underway in EU R&D programs, in the EU Seventh Framework Programme for R&D, and in Galileo, a global satellite navigation program.

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Carol, Judith and Nachum
Wish their relatives, friends & neighbours a happy and healthy New Year

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CJN Profile

Yiddish is Toronto writer/translator's deep passion

Language refuses to die, Shirley Kumove says

By SHLOMO SCHWARTZBERG
Special to The CJN

Despite rumours of its demise, the Yiddish language is not dead.

It's still the everyday language of many (albeit mostly Orthodox) Jews and popular enough to feature prominently at the biannual Ashkenaz Festival in Toronto and as the focus of the recent Montreal International Yiddish Theatre Festival, which attracted Yiddish speakers and lovers from many countries.

Yiddish is also a deep passion for Toronto native Shirley Kumove, who has received much acclaim for her translations of Yiddish books and sayings into English.

Her foray into the translating game actually came about in an unexpected fashion, she said in an interview with *The CJN*.

"It started from a negative impulse. Leo Rosten had just published his book on Yiddish quotations, and he translated the word 'mensch' as man. This was incorrect. 'Mensch' means a decent human being and knows no gender. I was infuriated and stomped around the house fuming.

"My husband suggested that I write my own book, since I knew Yiddish well and had been writing sporadically. I took up the challenge. I'd been collecting Yiddish folk sayings for years, and this was the opportune moment to open up my shoebox of index cards and do something about it," Kumove said.

The result was two books of translations – *Words Like Arrows: A Collection of Yiddish Folk Sayings* (1984) and *More Words, More Arrows: A Further Collection of Yiddish Folk Sayings* (1999). A third book, *Even More Words, More Arrows: A Further Collection of Yiddish Folk Sayings* is now in the works.

Words Like Arrows, which like all the books in the series was published in a bilingual edition, won a multiculturalism award from the federal government and an award from the Ontario Arts Council.

She's since garnered praise for *Drunk from the Bitter Truth: The Poems of Anna Margolin* (2005), which she translated and edited and for which she won the 2007 Helen and Stan Vine Canadian Jewish Book Award for Yiddish translation in 2007. It was also the runner-up for the National Jewish Book Award for Poetry in the United States.

Shirley Kumove

Kumove is currently awaiting the release, from SUNY Press, of her translation of Yehoshua Perle's *Ordinary Jews* (*Yidn fun a gants yor*), a highly lauded and award-winning coming-of-age novel. It was originally published in 1935 and set in Radom, Poland (the author's birthplace). Kumove considers it an "important novel."

In addition, she contributes to such publications as the *Paken Treger*, the quarterly magazine of the National Yiddish Book Center, Amherst, Mass., for which she penned a column from 1997 to 2003. She is a member of the committee of the Toronto Jewish Film Society, which shows a Yiddish film or documentary each season, and she speaks at various conferences and to groups in Canada, the United States, England and Israel.

She's also a member of the American Literary Translators Association, which meets annually and "brings together translators from many languages from all parts of the world," she said. "Since Jews have a facility for languages, a good proportion of the translators are Jewish, whether they're translating from Chinese, Persian, Norwegian, or the more usual, French, Italian, German or Spanish."

Kumove's love of Yiddish stems from her childhood. "Even though I was born in Toronto, Yiddish is my first language. My parents were immigrants from Lodz, Poland, and they were involved in the newly founded Yiddish school, the Borochov Shule and Kindergarten, a Labour Zionist school, that's now defunct.

"I was raised in the *shule* where all education was conducted in the Yiddish language. At home, we spoke Yiddish. It was a natural environment for me – I never questioned it. On the contrary, I loved it. It was vibrant," Kumove said.

So how does she go about translating a Yiddish novel? Does she read the Yiddish book first and take notes or translate as she goes? And how does she decide which books to work on?

"Being an independent translator, I have the luxury of choosing what interests me – whatever attracts my curiosity or is recommended to me by a knowledgeable person. Sometimes, I read the work first, sometimes I translate as I go along," she said.

The energetic and enthusiastic Kumove, who's in her 70s, has no time for those who decree that Yiddish is a dead language, which would also suggest that her translating career may be unnecessary or pointless.

"I've been hearing about the death of Yiddish for a very long time now, but the patient refuses to die. I find the act of translation challenging and exhilarating in equal measure. My difficulty is that native Yiddish speakers are quickly departing the scene, so that when I want to consult on some regional expression, there are fewer people around with whom I can take counsel," she said.

"If I'm discouraged about anything, it's that Jewish Toronto has not seen fit to create a Yiddish resource centre. While I have an extensive Judaica library of my own, it would be helpful to me and to others to have such a resource available. It would be a great tribute to the Yiddish-speaking founders of our community."

Meanwhile, she's embarking on a new direction in her life and work. "For the last two years, I've been engaged in writing my memoirs. I've completed the first book, which takes me from birth to age 16 [and] I'm now embarking on the second volume," she said.

"I started writing this for the sake of my children and grandchildren so that they would understand what growing up in Jewish Toronto was like. It's since expanded to be a voyage of self-discovery."

Sonny Goldstein, CFP
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And now for something completely different: HEEBONICS

Young keyboardist is a rising country music star

Cohen, left, during his days as a keyboardist for singer Amanda Marshall's band, enjoys some downtime with his bandmates Stuart Cameron, Rob Meisner, Andre Eccleston and Al Webster.

By RACHEL BARSKY
Special to The CJN

At just 23 years old, keyboardist Dave Cohen is living a life most musicians can only dream of.

He's a member of Juno Award-winning country artist Johnny Reid's band; keyboard player for Canadian singer Amanda Marshall, and has toured alongside Reba McEntire, Tim McGraw, Blue Rodeo, Faith Hill and the Barenaked Ladies, just to name a few.

He's been nominated for two Canadian Country Music Awards for keyboard player of the year; has made television appearances on *CMT Central, Canada AM* and *Johnny Reid Live at Revival*, not to mention appearances in a number of music videos.

Ask him how exactly he got to where he is today and Cohen calls it "lucky," but talking to the musician, it is clear that he is responsible for his own success – luck or no luck.

Toronto-born but raised in Calgary, Cohen began playing piano at age five, but he never studied in a conservatory setting. In Grade 10, he joined the PT Junction Blues Authority, a band formed by four other Jewish students. They won their high school's Battle of the Bands competition, and played at numerous Jewish events, as well as at Calgary's Kaos blues bar.

Still, growing up, Cohen didn't plan on becoming a professional musician. It was only in Grade 12, when he was accepted to Humber College's esteemed jazz program in Toronto, that he really started to think about being a professional keyboardist.

During his time at Humber, Cohen joined the band Cavern, and then VanderPark, which is still around today. VanderPark was the most success Cohen had in independent music, opening for groups such as the Spin Doctors and Little Feat, and touring in eastern Canada.

Cohen also began to venture out on his own.

"While other people were doing school, I was downtown meeting people and making friends. There's no science to it," Cohen says about his early success.

"It's meeting people at the right place and the right time, hanging out in bars in Toronto."

He'd play with musicians just for fun, not realizing which artists he had performed with. That was how Cohen got his first major gig, as keyboard player for Marshall.

Marshall's people called out of the blue, says Cohen, and told him they had gotten his name from her drummer.

"I had met him three or four times, and I was totally shocked," he says. "I'd played with him for fun. I couldn't understand why me of all people – in my head, I was listing off 20 other keyboardists in town who were better known than I was and could have done it."

Soon Cohen was playing with Marshall at the 16th International AIDS Conference in Toronto, in front of 55,000 people. He started the show alone with a piano solo. "The biggest crowd I'd ever played with before was about 1,000 or 2,000 people, so I was scared. But you get over it quickly."

Around the same time, in early 2006, Cohen had another breakthrough when he became Reid's keyboardist. After Cohen contacted a number of artists, managers and booking agents in the hope of getting some work, Reid hired him.

"It's beyond me. I wouldn't have hired me if I was them at the time!", Cohen said.

In January 2008, Cohen moved to Nashville because of the opportunities the music capital could offer.

In Nashville, everyone is approachable, he says. For example, Cohen wanted to meet Jimmy Nichols, one of Nashville's busiest keyboardists and music directors.

"His phone number is on his website, so I just called him up and went for coffee," Cohen says. "I just picked his brain."

In an industry that is essentially about "friends hiring friends," having excellent people skills is integral.

"Playing is a yes or no question – the other factors are if you are friendly, can you live in a 45-foot bus with five other people for weeks?"

Cohen attributes his people skills to his summers at the Jewish Camp BB Riback, along the shores of Pine Lake in Alberta.

"Camp BB set me up to have those skills, to live with people you don't know in close quarters. That experience is not something everyone has to fall back on."

Cohen has learned "two truths" from the industry.

"Cellphone bills will always be very, very expensive, and you will always be paying rent for a house that you're not living in," he says, laughing.

Besides his work as a keyboardist, Cohen is also Reid's music director, running rehearsals and "making the band look good."

In Nashville, he plays at showcases for new artists, and he is Canada *Musician* magazine's new keyboard columnist. As well, Cohen plays other instruments, including organ, drum, accordion, guitar and bass.

He considers himself fortunate to have supportive friends and family.

"My parents have been unbelievably supportive," he says. "They get it – they get that it's a business, and they take it very seriously. You're selling yourself."

One day, Cohen would like to get into producing. He'd love to play with artists such as John Mayer, Bruce Hornsby, and Stevie Wonder. But for now, Cohen is happy to be exactly where he is.

TRAVEL TALK

By BILL GLADSTONE

NEW EXPERIENCES ALWAYS AWAIT VISITORS TO ISRAEL

As usual, there are more wonderful activities and events going on in Israel than I can possibly fit into this column. Here are some the best items that have recently passed over my desk. Included are two upcoming tours from Toronto that focus on new aspects of the travel experience. The organizers of both tours have devised new specialized itineraries and experiences so that repeat visitors to Israel may taste something entirely new.

If you have no plans to visit to Israel soon you should, at the very least, visit the Royal Ontario Museum, where portions of the Dead Sea Scrolls are on display (in two shifts) until the end of the year. Don't miss this rare and remarkable opportunity to see these oldest known copies of Jewish biblical and other ancient texts. Please visit www.rom.on.ca for details.

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Hidden Gems of Israel Tour: Kolel announces a brand new tour led by Rabbi Elyse Goldstein, April 18 to 28, 2010. Suitable for those who have been to Israel before, even many times before, Hidden Gems features off-the-beaten-track experiences: new museums, new archeological finds, new restaurants, new sites and lots of surprises for those who think they've seen it all. Group size is limited to 20. There are also still two spaces left on Women's Israel Inward Bound, a spiritual and physical tour for women led by Rabbi Goldstein, Nov. 16 to 23. For more information on either tour, call Michelle at Payless Travel, 416-922-0116, ext. 1, or e-mail mshenkar@paylesscanada.com.

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Cooking Tour of Israel: David Freudmann of Uniworld Travel is offering a hands-on Cooking Tour of Israel, Nov. 14 to 25. Experience demonstrations and instruction in the preparation of the many diverse cuisines of Israel with her finest chefs. The tour is limited to 12 participants and there are a few seats still available. Cost per person (double occupancy) is $4,936, which includes the Toronto-Tel Aviv return flight via Air Canada, first-class and deluxe accommodation, daily buffet breakfast, eight lunches and eight dinners, and six days of touring. (Single occupancy, add $953.) For further information and reservations, contact Freudmann at 416-493-3322 ext. 351, e-mail David@uniworldtravel.com.

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Dinner in the Sky: Speaking of fine dining, travellers to Israel may now experience what *Forbes* magazine has described as "one of the ten most extraordinary culinary experiences in the world." Participants of the Dinner in the Sky, a new culinary attraction, may enjoy a private dinner party suspended 150 feet in the air by a large crane, with panoramic views of the City of David, the Tel Aviv beachfront, or several other venues around Israel. Up to 22 guests may be seated at the sky-high table, where they will enjoy the renowned cuisine of Israeli chef Frank Azulay served by three staff members. For information, please visit www.dinnerinthesky.net.

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Good Samaritan Museum: The Museum of the Good Samaritan, one of the world's largest mosaic museums, opened recently in the Judean Desert near Jerusalem. The museum is located on the main highway between Jerusalem and Jericho, near the site of the inn mentioned in the Christian Bible's parable of the good Samaritan. It is identified with the biblical town of Ma'ale Adumim and displays mosaics and artifacts discovered throughout Israel.

The museum also features an open-air display of mosaics and archeological findings from both Jewish and Samaritan synagogues and Christian churches, including cisterns and remnants from the reconstructed Good Samaritan Byzantine Church. For more information, please visit www.goisrael.ca.

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Save Money, Help Israeli Youths: Israel's Judaica of Toronto has partnered with Summit Israel, a non-profit organization, to assist in raising funds through the sale of its Israel travel coupons booklet. Summit runs a rehabilitation program for more than 250 Israeli youths with psychiatric issues, as well as a foster care program for some 750 abused and neglected youngsters. The travel coupons offer deals to restaurants, amusement parks, tours, spas, museums and much more throughout Israel. The booklet costs $25 and may be purchased through Israel Judaica's website, www.israelsjudaica.com.

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Israel Travel Briefs

• The 23rd Red Sea International Jazz Festival, scheduled for Aug. 23 to 26, is expected to attract thousands of jazz lovers to Israel's southernmost resort city, Eilat, for four days of the best national and international jazz.

• A 1,700-year-old mosaic floor discovered in Lod in 1996 will be displayed for the public for the first time at the city's Mosaic Archaeological Center. The 180-square-foot mosaic is composed of coloured carpets depicting mammals, birds, fish, a variety of flora, and sailing and merchant ships.

• The Hebrew University in Jerusalem is organizing a conference on Yiddish. The upcoming Conference for 100 Years of Yiddish is scheduled for Jerusalem from Dec. 7 to 10. Plans call for the presentation of more than 30 lectures in 12 sessions, each devoted to a unique aspect of modern Yiddish studies and culture. Literary and theatrical events are to include performances of Yiddish monologues and dialogues by Y.L. Peretz, Chaim Nachman Bialik, Yosef Tunkl (Der Tunkeler), Aaron Zeitlin and Mordechai Strigler.

• Set to open in Tel Aviv in 2012, the Museum of the Jewish People is being billed as the first museum to tell the story of the Jewish People. Its permanent interactive exhibition will take visitors through more than 3,000 years of Jewish history.

• In what may well be Israel's largest annual conference, thousands of Israelis and visitors converged on Gush Etzion last week for an intensive four days of biblical studies. Hosted by the Herzog College of Yeshivat Har Etzion for Higher Learning, the annual conference allows participants to renew a historic bond with the Bible and emphasize its centrality to Jewish culture and heritage. The program is "pioneering the future of biblical study," said founder Rabbi Yoel Bin Nun.

• The Pet Shop Boys performed in Israel last week, and Faith No More takes to an Israeli stage on Aug. 19 and 20. According to the Israel Government Tourist Office, these are among the "world-famous musical acts" to play dates in Israel this season. Pop superstar Madonna is booked into Tel Aviv's Hayarkon Park on Sept. 1 and 2, and our own Leonard Cohen has an Israeli engagement on Sept. 24.

Montreal klezmer sextet moves into world-music territory

By SHAUN SHLOMO FELDMAN
CJN Intern

After a decade of relative obscurity, Sagapool seems to have finally made a new name for itself.

During the process of working with their manager of two years and moving to a new label, the Montreal sextet has found a more mainstream audience since their days underground, garnering critical and commercial recognition for their unique blend of jazz, Gypsy folk, swing, Latin and reggae rhythms and, of course, klezmer.

According to Guillaume Bourque, Sagapool's clarinetist, this also has much to do with the sudden surge in popularity of klezmer-influenced music within the commercial markets. He describes Sagapool's music as "festive, with a lot of explosive energy" running through it, as well as moments of instrumental acoustic improvisation.

Sagapool's most recent album – 2008's *Episode Trois* – is a considerable leap conceptually from their previous two albums, as it contains only original compositions, as opposed to the mix of original and traditional songs on their 2002 debut *Apprenti Moustachu* and their followup, 2005's *St-Urbain Café*. Bourque says that for its latest release, the band concentrated on "taking new avenues and chances with other styles of music."

This change in the band's development is reflected in its name: *Episode Trois* is the first album in which the band uses the name Sagapool, having formerly been known as Manouche, a French term referring to Gypsy jazz music. Bourque says that they made a conscious decision to rename themselves after straying from the pure *manouche* roots of their first two albums into more world-music territory. After some deliberation, they settled on Sagapool, a reflection of their decade together as a band.

"This year has been our 10th year together," Bourque says, "so we thought about the word 'saga,' [meaning] a long story, and we thought it was a good word for us. And pool is like a group, a musical group, so we put that together into Sagapool."

Sagapool played a Toronto gig at the Drake Hotel on July 8 as an Ashkenaz Festival presentation. This is the second time the band has played for the festival, having played in the Ashkenaz Festival proper, at Harbourfront Centre, in 2004. Although no one in the band is Jewish (save for former member Daniel Gelinas), Bourque used to live in Outremont – a Montreal borough with a large chassidic community – where he was first introduced to klezmer music. In fact, he had some help from a Jewish resident when he composed one of the Yiddish songs on *St-Urbain Café*, which Bourque sang on.

"I asked a neighbour to translate the tune and teach me the right pronunciation," he said.

Each of the six members of Sagapool brings his or her own instrumental mastery to the mix to give the music an eclectic flavour, including the use of guitar, double bass, violin, accordion, percussion, clarinet, glockenspiel, banjo and various other instruments. All members have backgrounds in musical theory and performance from renowned academic institutions – Bourque and violinist Zoe Dumais, for instance, met at the Montreal Conservatory of Music.

Continued on page 29

Sagapool's members all have backgrounds in musical theory and performance from renowned academic institutions.

Eye on Arts

By BILL GLADSTONE

APRICOTS, A PLAY BY FORMER IDF COMMANDER MISHA SHULMAN, ON STAGE AT FACTORY THEATRE

Misha Shulman, a former Israel Defence Forces commander who has become an off-Broadway regular, has written the play *Apricots*, which QuipTake Theatre is readying for opening this week in Toronto.

The play is "a dangerously realistic depiction of the state of affairs in the Holy Land, presented in a raucous comedic style." Based on a true story involving a plumber and a farmer, the play portrays "the mutually abusive relationship each side of the conflict has with its own suffering, and challenges its audience to wade into the mess." The quotes come from a QuipTake press release.

The director is **Adam Lazarus**. *Apricots* premières at the SummerWorks Theatre Festival, Aug. 6 to 16 at the Factory Theatre Mainstage. Tickets $12 in advance, $10 at the door. www.summerworks.ca

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Cabaret Auditions: Studio 5040 Cabarets is holding auditions for cabaret performers in the rehearsal hall of the Toronto Centre for the Arts, 5040 Yonge St. "If you've ever thought about doing this kind of performing, now is your chance – don't be shy," writes artistic director **Merle Garbe**.

Instructions are to prepare a 10- to 15-minute sampling of your cabaret material, possibly consisting of a combination of songs, humour, storytelling and interacting with the audience. Bring your own accompanist; piano and boom box will be provided. The object is to find performers for future cabaret nights; these engagements come with an honorarium. Auditions are on Monday, Aug. 10, 6 to 10 p.m. 416-733-0558 or e-mail mgarbe@tocentre.com

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Names in the News: The **Beastie Boys** are an American group from New York City widely considered to be one of the most significant and influential hip-hop and punk acts of their era. The band was recently forced to cancel its summer tour dates after Beastie Boy **Adam Yauch** discovered a small tumour in his salivary gland that proved to be cancerous. He underwent surgery in July and was expected to return to full health. Besides Yauch, the band consists of **Michael Diamond**, **Adam Horovitz** and "DJ" **Michael Schwartz**.

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Arts in Brief

• **Band-Tastic**, billed as an amazing band, comes together to perform for one night only to raise funds for the Jewish National Fund, specifically for children injured in bombings at the Israel-Lebanon border. Listen to great music, dance, eat and bid on silent and live auctions. Le Parc Banquet Hall, Leslie & Hwy. 7. Wednesday, Aug. 5, 7 p.m. Sheila Krone, 416-638-7200.

• The **MNJCC Community Choir** still has a few spaces open in its men's sections for tenor and bass. The choir offers "great people, challenging repertoire, and more fun than you can imagine!" Rehearsals Wednesday evenings; auditions end Aug. 14. Contact Harriet Wichin, 416-924-6211, ext. 133 or harrietw@mnjcc.org

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The Corrie Controversy Continues: A scandal has broken out in San Francisco over inclusion of a highly controversial film in that city's acclaimed Jewish Film Festival.

The film, *Rachel*, investigates the death of anti-Israel activist **Rachel Corrie** in Israel; Corrie's death under a bulldozer in Gaza in 2003 while protesting a home demolition was also the subject of a strongly anti-Israel play.

The film's inclusion in the festival program, along with the festival's invitation to Corrie's mother, **Cindy Corrie**, to speak after the July 25th program, generated a storm of angry denunciations, blasts on web blogs, e-mails, protest letters and phone calls. The controversy only worsened after the festival hastily added a pro-Israel speaker to the program at the last minute.

Citing "healthy differences on how to approach sensitive issues," **Shana Penn**, president of the festival board, resigned as president on July 20, though she continues to sit on the board. The next day festival executive director **Peter Stein** released a statement apologizing "for not fully considering how upsetting this program might be," but added that the festival stood by its decision to screen the film.

According to *JTA*, inclusion of the film and Cindy Corrie into the festival "has struck a nerve with some in the Jewish community, who believe the festival crossed a line into overtly anti-Israel propaganda. Some have called for a boycott of the festival, saying Corrie, and now her parents, worked to ostracize and delegitimize Israel."

Two sister foundations, the Koret Foundation and the Taube Foundation for Jewish Life and Culture, issued a joint statement denouncing festival organizers for booking the film, inviting Cindy Corrie to speak, and working with "two virulently anti-Israel, anti-Semitic groups."

"Those who cavalierly fling Israel's future into the grasp of those who would destroy it betray a mainstay of the mainstream Jewish community to support Israel and to counteract anti-Israel propaganda events, speakers and organizations," the statement read, in part.

"Though the film festival has faced controversy before, the 'Rachel' debate might mark a new level of vitriol among opposing factions in the Bay Area Jewish community," the *JTA* story stated, adding: "If the Academy handed out an Oscar for community turmoil, the Rachel Corrie flap at this year's San Francisco Jewish Film Festival would win handily."

UNIQUE TOURIST ATTRACTIONS: She'an Nights, a multimedia nighttime tour of the ancient city of Beit She'an-Scythopolis that opened recently and will run for several months, is an exciting nighttime option for tourists visiting the Beit She'an National Park in the Jordan Valley. This unique project in an archeological site, the fourth-largest such project in the world, offers visitors the opportunity to enjoy the site in the cool night air in a region known for its sweltering summer days. The visit includes a 10-minute presentation on the area's history, followed by a multi-sensory experience walking through the excavated streets, where audiovisual presentations are projected onto dozens of giant screens on the columns, the walls and even the tel behind the site.

In addition, the Night Spectacular at the Tower of David Museum tells the story of Jerusalem in a one-hour blaze of images, characters and sounds projected onto the walls, archeological ruins, bridges and hidden pathways of the ancient citadel. Focusing on motifs connected to the history of the city, its significance and its spirit, the show uses special film techniques and giant sound and lighting systems.

Sunset concerts will take place every Friday in August among the Crusader castle ruins of the Apollonia National Park, pictured here, overlooking the Mediterranean near Herzliya.

Klezmer band influenced by indie rock and pop music

Continued from page 28

Bourque cites the band Bratch as a musical influence, as well as Gypsy-themed films by Yugoslavian director Emir Kusturica, such as *Time of the Gypsies* and *Black Cat, White Cat*. These days, however, Sagapool's influences are a bit more expansive, as Bourque mentions listening to a lot more indie rock and pop music as of late.

Sagapool's touring schedule has been hectic these last few months, as the band has been jostling back and forth between concert venues in Ontario and Quebec (the band was slated to perform at the South By Southwest music festival in Austin, Texas, this past March, but dropped out due to funding issues). While Bourque has noticed a slight difference in audience response depending on whether they're playing for an anglophone or francophone audience, he says the reception is always positive, no matter where they perform.

"We find that in the States, and in Ontario and outside of Quebec, the people are really amazed… they really enjoy the music and it's really fun for us, too," he says.

Though Sagapool is still touring in support of their current album, Bourque offers some clues as to where the band will be moving creatively in the future, but is just cryptic enough to keep fans guessing.

"We want to begin the creative part, to start writing at the end of August, [but] we haven't talked about what direction we want to have," he says.

"I think it's going to be an extension of *Episode Trois* – I feel like *Episode Trois* is sort of a midpoint for us, a place where we've asked a lot of questions that we don't really have any answers to. But I think our next album will have more of a straight direction."

Correction

Incorrect information appeared in "Singing for kids is a thrill and a joy for Maggie G." (*CJN*, July 30). Margot Glatt's Father's Day concert took place at the Mississauga Waterfront Festival, not Dundas Square. Aidan Mason produced and arranged the CD *Around the House With Maggie G*. He co-wrote six of the songs and helped to re-create the remaining material for the CD. Stephane Deschamps is the original composer of 11 of the other songs but was not involved in this project directly. *The CJN* apologizes for the errors.

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Broadcaster Larry King writes a breezy memoir

By SHELDON KIRSHNER
Staff Reporter

Larry King, the king of the TV celebrity interview, has written his memoirs after a lengthy and varied career in broadcasting

In *My Remarkable Journey* (Viking Canada), King seems to bare his soul as he recalls his Ukrainian ancestry, his poverty-stricken youth in Brooklyn after his father's untimely death, his eight marriages (yes, eight), his ascent as a broadcaster, his brush with the law and his encounters with the famous and the infamous

It's a breezy, informative book, and King's fans will probably appreciate it as a peephole into his life

Now 75, King, formerly known as Larry Zeiger, was born and bred in Brooklyn, a kid who never went to college but made it big as a media star

His dad, Eddie (Aron), immigrated to the United States in 1923 from the city of Kolomyya in what was then the Austro-Hungarian empire and what is now Ukraine

As King says, he was fortunate to have left: ""Hundreds of Jews in [his] city would be rounded up and executed by the Nazis in 1941. Fourteen thousand more would be sent to the Belzec death camp."

Eddie, the owner of a bar and grill, married Jennie Gitlitz in 1927. He died when King was just nine years old, forcing his wife to go on welfare. "My mother was a great seamstress," he writes. "She would take in dresses to hem from people on the block for a little extra cash."

Despite the adversity, King had a fairly happy childhood

"I couldn't imagine a better place to grow up than Brooklyn in the '40s," he observes in a reference to its small-town atmosphere and camaraderie. "Nobody moved, nobody divorced, and your friends were your friends forever."

King wanted to be a broadcaster, but had to endure the drudgery of dead-end odd jobs before broadcasting finally beckoned

"I had the passion to transmit, and for as long as I could remember people had always said that they loved my voice," he says

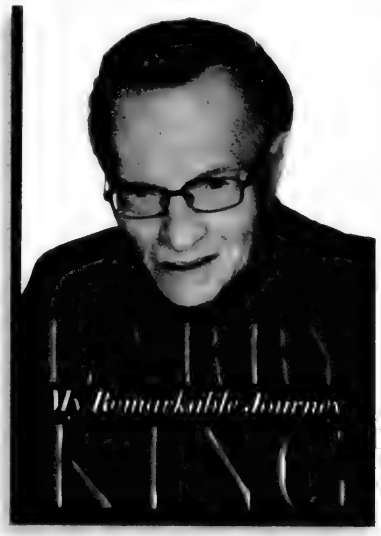
One day, he ran into a CBS Radio staff announcer who had these words of advice for him: "Go down to Miami, kid, and give it a shot. They've got lots of stations. It's easier to get started in Miami."

He arrived in Florida in 1957 with $18 in his pocket and got his big break soon afterward, replacing a morning DJ. The general manager of the station told him he couldn't use his real name on air because it was too ethnic. "You need a better name," he said.

"I was going on the air in five minutes," he writes. "The *Miami Herald* was spread out on his desk. Face up was a full page for King's Wholesale Liquors. The general manager looked down and said, 'King! How about Larry King.' At that moment, the brand Larry King was created. 'OK,' I said. This was the opportunity of a lifetime. I wasn't going to blow it."

Yet he almost flubbed it. He was so nervous that, for the first time in his life, he was speechless. "The next thing I knew, the general manager was kicking open the door to the control room. 'This is a communications business,' he roared." Shaken by this embarrassing incident, King found his voice at last

He turned out to be so popular that a female caller once asked him out on a date. King's account of his mad dash to her house, and back to the station again, is simply hilarious



King owed some of his success to the Frank Sinatra interview he snagged in 1964. Sinatra never did interviews, but thanks to the intercession of a friend, the temperamental crooner agreed to appear on King's show.

King admits that he has been a spendthrift. "Sometimes, I used to wonder. Where the hell did all that money go? I didn't do drugs. I wasn't a drinker. I wasn't into nightclubs. I just lived beyond my means. I should have owned a Chevy. I drove a Lincoln. A new Lincoln. Every year. There were women. Days at the racetrack."

It would be an understatement to say that he had a thing for women. Instead of bedding them, he married them. "My social life was as out of control as my finances," he acknowledges.

Due to his association with a certain shady figure in Florida, King got into trouble with the law, being charged with grand larceny in 1971. A judge dismissed the case several months later, but by then King was unemployed and under a mountain of debt.

At this low point, he won $8,000 at the racetrack, then acquired a position as a publicist in Louisiana.

In 1977, he received a phone call that, as he says, "changed my life." The Mutual Broadcasting System offered him a job as an all-night national talk show host in Miami.

Several years later, Ted Turner, the proprietor of the newly formed CNN network, came calling.

"I was probably the first major personality who went on the air for Ted," he writes. "At the time, people called CNN the Chicken Noodle Network... I had no idea if CNN would be successful. But I liked Ted and figured it would be fun to go along for the ride."

Describing his broadcasting style, King says he never prepares questions in advance. "I'm in the moment. I guess I have a natural ability to draw people out."

King says that Bill Clinton, the locqacious former president of the United States, has been his best interviewee. He adds that the monosyllabic Hollywood actor Robert Mitchum was his most difficult interview. He rates Nelson Mandela, the South African freedom fighter cum politician, as the most extraordinary person he has met.

He enjoyed interviewing Vladimir Putin when he was Russia's president. "I found Putin very genial. I was most surprised when the subject turned to his favourite place to visit. He was in New York. I asked him if he liked New York. He said it was all right, but not his favourite place. "So I said, 'What's your favourite place? He said, 'Jerusalem.' That shocked me. He used to go there when he was with the KGB."

In closing, King admits that he has a few regrets. Chief among them is his proclivity for matrimony. "I certainly wouldn't have gotten married eight times."

Otherwise, he seems content, his zest for living undiminished. In his will, he has instructed his current wife, a Mormon, not to pull the plug on him if he is ever on life support.

"I agree with Woody Allen. I'm not that afraid of death. I just don't want to be there when it happens."

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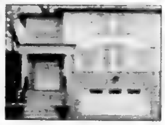

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Coast to Coast

Canada, China, Israel co-operate on R&D project

Continued from page 1

Funding for the projects would be "sourced from existing bilateral mechanisms already in place between the countries."

The declaration foresees development of a China-Canada-Israel agricultural co-operation park in Yangling, where the participants would commercialize research projects conducted in each country.

Rothschild said co-operation between the countries marks a significant international development. At the same time, it implicitly acknowledges the leading role Israel plays in technological advances.

"This is the first time the three partners are pulling together in agri-sciences. That reflects well on Israel," he said.

Israel is a proven international leader in a number of advanced technologies, Rothschild said, including nanotechnology, software development and medical research. Today, a multidisciplinary approach is required to advance developments in agriculture.

Henri Rothschild

Rothschild cited Israel's world leadership in nanotechnology, pointing out that one area of promise is the use of the miniature technology to purify and re-use water.

"Scientific advances in material sciences, nanotechnology, intelligent systems and other fields create tremendous opportunities for the agricultural and agri-foods sectors in Canada, China and Israel," Rothschild said. "The novel model of R&D collaboration established today will harness the power of multidisciplinary and multilateral science and technology partnerships to enable the sustainable use of marginal lands, improve the quality of harvested foods and help to free the world from hunger. This is an innovation in itself."

Stockwell Day, Canada's minister of international trade and minister for the Asia Pacific gateway, delivered the event's keynote address. "I marvel at how innovative people facing what looks like, in many cases, insurmountable odds and challenges have come up with solutions that have literally changed the lives of their people," he said.

Contrasting the ancient agricultural practices of China and Israel with Canada, Day said: "Just as China discovered many agricultural breakthroughs and secrets over 4,000 years ago, so has Israel, and we've already heard mention of incredible breakthroughs in a land once virtually barren and now, of course, blossoming in ways beyond imagination."

Those historic agricultural practices "were initially developed in somewhat isolation, and now we have this amazing co-operative venture here – three great nations, three great peoples, among whom have been discoveries that actually are leading to and will continue to lead to breakthroughs in food production, breakthroughs in areas of science and technology, biotechnology," he said.

Rothschild noted that Canada has established a partnership agreement with Israel for co-operation in developing agricultural, environmental research. This agreement "led to the establishment of the Canada-Israel Industrial Research and Development Foundation [CIIRDF], which emerged as a template for other Canadian bilateral accords with China, India and Brazil," he said. (CIIRDF was established in 1994 and is funded by the governments of Israel and Canada to promote R&D collaboration.)

"With the new initiative launched by Stockwell Day, China has become a partner in a trilateral approach that brings a powerful new element to the partnership in the vital area of agriculture and agri-foods," Rothschild said.

"The actions defined in the 'Ottawa declaration' will allow Israel to build on its many breakthroughs, including the efficient use of water, the development of marginal lands for productive agriculture, and multidisciplinary advances in computational biology, nanotechnology, material sciences and agricultural biotechnology," said Ilan Chet, chief Israeli delegate and president of the faculty of agriculture at the Hebrew University of Jerusalem.

"This trilateral collaboration will pool Israel's unique expertise and interdisciplinary knowledge with that of Canada and China and apply it to the development of new technology-based solutions for the agriculture and agri-food sector," he added.

Yinliang Yao, chief Chinese delegate and vice-governor of Shaanxis province, said that "the outcomes of this roundtable reinforce China's commitment to the development and commercialization of new agricultural technologies. As Yangling emerges as a global hub for early-stage technologies in agriculture, we look forward to providing our partners in Canada and Israel with a research-intensive site for the development, incubation and demonstrations of these applications, and helping to facilitate access to the growing Chinese market."

ISTP Canada develops and implements R&D programs between Canada and its key trading partners and "is in the position of a technological hub" in bringing the parties together, Rothschild said.

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Perfect catch off Kapler hit part of perfect game

By ELI SHUPAK
Special to The CJN

Gabe Kapler enjoyed being part of the magic surrounding Mark Buehrle's recent perfect game, despite the fact it came at his team's expense.

The Tampa Bay Rays right-fielder appeared to have broken up the perfect game with a solid hit leading off the ninth inning. That's when Chicago's DeWayne Wise made a spectacular catch up against the left-field fence, having just entered the game as a defensive replacement.

"I believe it was meant to be for Wise and Buehrle to have those moments," Kapler said. "I was kind of happy for those guys."

Despite an up-and-down year at the plate, the 11-year veteran said his signing with the defending American League champions this past off-season has been a perfect fit. He is in a right-field platoon with Gabe Gross, playing on a winning team and for a great manager in Joe Maddon.

After spending the 2007 season in retirement as manager of Boston's Class A Greenville (South Carolina) team, Kapler hit .301 with eight homers and 38 RBIs upon his return to active duty last year in Milwaukee.

"I learned a lot from my managerial experience. And I wouldn't trade it for anything," said the member of Boston's 2004 World Series championship team.

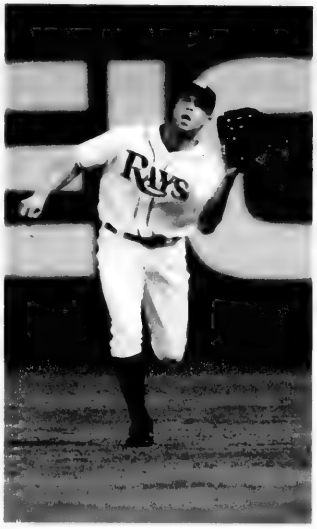
"I really wanted to come back and play. My body felt healthy and fresh again. I'm glad I did.

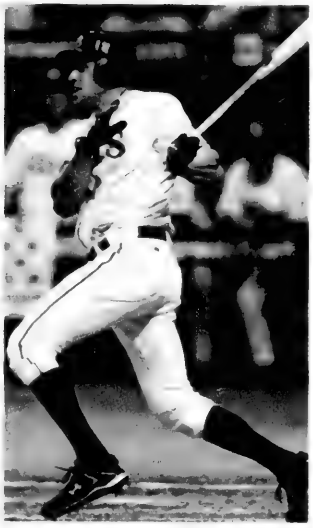
"At the end of '06, I still had aspirations of playing, but I was a little bit burnt out and a little bit banged up for sure. It was certainly not a great year for me, coming back from the Achilles tendon injury. I was able to make it through the season, but I didn't feel very good."

Kapler suffered a torn muscle in his right shoulder last fall, keeping him out of the Brewers lineup during the stretch run.

Player agent Paul Cohen went to work after the World Series, securing his client a one-year deal with the Rays for $1,000,018 (US).

Rays general manager Andrew Friedman included "chai" as part of the club's offer, putting a smile on the face of Kapler's Los Angeles-based agent when the fax came through.





Gabe Kapler in the field, at bat *[Tampa Bay Rays/Skip Milos photos]*

The 34-year-old said he was healthy going into spring training, but hit just .150 in 60 Grapefruit League at-bats. He continued to struggle through April and May, before finally breaking out in mid-June.

Kapler endured the most embarrassing moment of his career in the season's second week when he struck out against Yankees outfielder Nick Swisher, who had come on to pitch in a Rays 15-5 romp.

While his batting average dipped to a team-low .173 after a 3-31 slide entering a June series against Washington, his confidence never wavered.

Kapler hit .444 for the month, with four home runs coming in consecutive games in which he played, and 14 RBIs.

Through July 27, he had raised his average on the season to .244, with four homers and 23 knocked in. He was hitting .297 against southpaws but had just four hits in 36 at-bats against right-handed pitching.

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Iranian swimmer refuses to race against Israeli

JERUSALEM — An Iranian swimmer refused to race against an Israeli competitor at the recent World Championships in Rome.

Mohammad Alirezaei would not compete in his heat of the men's 50-metre breaststroke since it would mean getting into the pool with Israeli swimmer Mickey Malul.

In the 2008 Beijing Olympics, Alirezaei withdrew from the men's 100-metre breaststroke event rather than swim against Israeli Tom Beeri.

At the time, Iranian team officials claimed Alirezaei became ill before the event and was taken to a hospital. Media reports suggested, however, that Alirezaei was ordered by Iranian authorities to withdraw from the competition to avoid swimming against an Israeli.

A similar incident took place at the 2004 Athens Olympics when Iranian judoka Arash Miresmaili, the favourite for the gold medal, was disqualified because he was over the allowable weight limit in his class. Speculation at the time suggested he deliberately sought disqualification to avoid fighting Israeli competitor Ehud Vaks in the first round.

Inside Back

A person's essence

By MICHAEL GORDON

In a weekly seminar with medical trainees, a resident reported on a difficult case

"The patient was admitted to our acute care unit from the residence with many medical problems. Soon after admission, she complained of chest pain. She'd had previous bypass surgery and was followed by a community cardiologist

"After she was examined and given a dose of nitroglycerin, which helped for a couple of hours, she complained again of chest pain and again responded to nitroglycerin tablets and spray. The nurses suggested I call the son, who, they said, was very involved and often quite 'forceful.'

The Senior Side of Life

"I checked her medications and discussed the situation with the attending physician. By morning, she felt a bit better. The total review of the medications she had been taking revealed that some could be interfering with optimal control of her angina and others seemed to excessively lower her blood pressure. We adjusted those, and by later in the day, she was much more comfortable."

The next day, the son was visiting and learned of the medication changes that had been made. Even though his mother seemed better, he became upset with the medical resident who had adjusted the medications with the attending physician.

The resident told the seminar group that the son lambasted him for making such changes without first speaking to the son, and for listening to his mother, who he said was not really knowledgeable about her medications.

The son also said that his mother had seen the cardiologist a few months earlier, and he asked, "Who are you to change her medications without conferring with [the cardiologist] who has looked after her for a number of years."

The resident apologized for not informing the son sooner of the changes. He tried to explain that on the night the mother was complaining, he was concerned about her symptoms, and since the changes were in drugs she was already on, and they were not changing to new or potentially dangerous medications, he felt comfortable in making the changes. Also he had discussed the decision with the attending physician, the medical specialist who was responsible for that unit. The resident indicated that with the changes in the medication, the mother was feeling better, her blood pressure was controlled and the abnormal laboratory findings were returning to better levels.

The son was still not happy with what had happened because the cardiologist had not been contacted before any changes were made, and over the next few days, the medical resident tried to contact the cardiologist, leaving several messages. The patient improved and returned to her residence.

It is important for families to understand that the duties of physicians working in hospitals include making decisions based on the best information they have, especially in urgent situations. Getting more information is always useful but may not always be possible.

External physicians are not necessarily in a position to decide on what is going on during a hospitalization. Most importantly, if a family believes an external physician must be involved, they should help communicate with that physician to alert them to the fact of the hospitalization and request that they help by communicating with the hospital physicians in a timely and supportive fashion.

If this cannot be arranged, it might be impossible to involve an external physician effectively in immediate clinical decisions, especially if they are deemed urgent.

Dr. Michael Gordon is medical program director of palliative care at Baycrest and co-author with Bart Mindszenthy of Parenting Your Parents *(Dundurn Press)*

SUMMER SALADS FROM THE NEW YORK TIMES

1. Cube watermelon, combine with tomato chunks, basil and basic vinaigrette. Can substitute peaches for watermelon or tomato Sprinkle with feta cheese.

2. Mix wedges of tomatoes and peaches, add slivers of red onion, a few red pepper flakes and cilantro Dress with olive oil and lime or lemon juice

3. Shave raw asparagus stalks with vegetable peeler Discard peel, retaining heads. Steam 5 min. Dress with lemon vinaigrette and coarse salt. Finish with chopped hard-boiled eggs .

4. Sichuan slaw: Toss bean sprouts, shredded carrots and celery, minced fresh chili, soy sauce, sesame oil and a bit of sugar. Top with chopped peanuts and chopped basil, mint and/or cilantro.

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About Nutrition

By LISA WEINBERG

Today, 20 tips for a healthier you!

1. Never arrive at a party, restaurant or grocery store starving
2. Don't buy foods that "call your name." You don't need them seducing you in your house.
3. When entertaining or bringing a dish to someone else's home, take control and make something healthy that you like.
4. Don't skip breakfast– you'll pay for it later in the day.
5. Don't be okay with gaining a little weight each year. Five pounds a year over 20 years is 100 pounds!
6. Drink at least 8 cups of water per day. We are really often thirsty when we feel hungry, and once you feel physically thirsty, you are actually past thirsty.
7. Eat whole grains, fruits, vegetables and nuts.
8. Get your calcium and vitamin D daily, approximately 1,000-1,200 mg a day each.
9. Don't believe everything you read on the front of a food package. Rely on the ingredients label.
10. Buy more local, natural and organic foods.
11. Limit juice and pop consumption.
12. Avoid charring meat on the barbecue.
13. Eat protein at every meal for satiety.
14. Don't skip meals.
15. Be active! As much as possible, aim for 30-45 minutes five times a week and include strength training – muscle burns fat and calories most efficiently.
16. Hundred-calorie packs can be a great way to indulge in your favourite snack food with a controlled portion, but eat only one.
17. Eat slowly!
18. Remember that eggs are healthy to eat and an excellent source of protein.
19. Include probiotics – good bacteria – in your diet daily.
20. Know what you weigh – always!

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. You can also follow Weinberg at http://twitter.com/lisaweinbergrd If you have any nutrition questions, please send them to The CJN.

The Jewish People: united in shame

By AVRUM ROSENSWEIG

The Jewish community with its gross fragmentation along religious, political and, in fact, most lines, is really a community united in our hearts and minds.

How do I know this?

URBAN WRITER

The Jewish world is humiliated by the Bernie Madoff scam and now the money-laundering and corruption scandal in New York and New Jersey. We are united in shame.

One only has to speak with secular humanist Jews or to right-wing haredi community members to uncover a great sense of disgust, embarrassment and humiliation they are feeling because of the actions of these individuals.

Some people have told me that Madoff has brought great dishonour to them and our community through his rotten Ponzi scheme, one that caused some seniors to leave their old-age homes and students to withdraw from college, and some people to return to work after years of retirement. His abominable transgression caused death. He must have loved money.

I have heard from some Jews that they feel physically sickened by the media pictures they viewed of handcuffed rabbis from the New Jersey Syrian Jewish community involved in the money-laundering caper. They said they preferred not to talk about it, as if their child had been arrested for peddling heroin. I have been told by community members of their existential stomach aches caused by the terribly sad reality that "religious people" bought and sold illegal body parts from the remains of our Israeli brothers and sisters. Those pedlars must have cherished money.

These situations simply stink. The fumes of shame and dishonour can be smelled in the vast majority of Jewish homes regardless of their denomination or relationship to Torah.

By happenstance but thoroughly, Madoff and the money launderers have undraped a powerful bond of unity among the Jewish people, one normally reserved for times of intense anti-Semitism.

There is a concept in Judaism called chillul HaShem, literally meaning a desecrating of God's name. A chillul HaShem can be created by an action that puts our people in a bad light in the eyes of the rest of the world. If one wears a kippah and pushes other passengers on the bus they are riding, that is a chillul HaShem.

Multiply that by tens of thousands and you will understand the level of chillul HaShem Madoff and the body-part dealers have created.

Interestingly, these chillul HaShem present the Jewish people with a timely and crucial challenge, one that can only be dealt with through unity. How are we as a people to fix our reputation? This is a huge issue, first because we are citizens of the world and required to be respectful; secondly because a Jewish community with a perceived low moral standard has fewer tools to use for protection.

The greatest question, however, is, how do we rekindle a standard of holiness among ourselves for ourselves? Obviously, there is greatness and sanctity in the Syrian Jewish community as well as the other communities these thieves were allowed to prosper in, but what of the immoral and gross character and activities of so many others? How do we fix this?

Where has our holiness gone? Where are our own expectations of ourselves as honest, ethical and good people? Where has the consecrated Israel gone? It is not gone. But it is hiding.

It is time for Judaism and the Jewish people to hunger for something loftier than materialism and smash that idol called money. Until then, we will be red-faced for a while and keep a low Jewish profile.

The good news is that we are indeed one people. United we stand… in shame!

avrum@veahavta.org. Read Avrum's blog at http://avrum.net.

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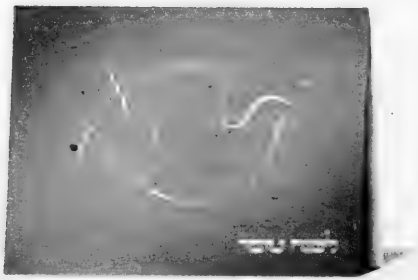

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This Week

National

United Church to vote on anti-Israel measures. *Page 3*

Food, Scrumptious Food

Summer fruit: Preserving it for the winter. *Page 26*

Heebonics

Facebook, the musical. comes to town. *Page 30*

Arts & Travel

Romagna region renowned for its hearty appetites. *Page 36*

Index

National	3
Editorials & Letters	8
Perspectives	9
Opinions	10
The Kirshner File	11
Jewish Life	12
On Campus	20
Family Moments	21
Health & Lifestyles	21
What's New	22
Obituaries and Notices	24
Food, Scrumptious Food	26
Just Between Us	28
Seniors Scene	28
Israel & the Jewish World	31
Arts & Travel	34
Books & Authors	38

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Israeli, U.S. intelligence diverges on Iran

JTA

NEW YORK — Iran will reach the nuclear threshold by the end of the year, Israel's military intelligence chief says

Brig.-Gen. Yossi Baidatz, speaking last week to the Knesset foreign affairs and defence committee, said that by late 2009, the Islamic Republic will have reached the point where obtaining a nuclear weapon will hinge on the decision of its leadership, the *Jerusalem Post* reported, citing Israel Radio.

Baidatz said he believed the international community has come to terms with a nuclear Iran

In a related development, the London *Times* reported Monday that Iran's supreme leader, Ayatollah Ali Khamenei, has not yet decided whether to give the go-ahead to build a nuclear weapon.

In a clear contradiction of the Israeli intelligence report, U.S. intelligence sources in Washington later in the week reported that Iran will not have the capacity to produce highly enriched uranium until 2013 and has yet to decide to produce a bomb.

The assessment appears in answers provided in April by the director for U.S. national intelligence, Dennis Blair, in response to congressional inquiries. The document was declassified this week through the efforts of the Federation of American Scientists strategic security program's secrecy project, which works to make available government documents that relate to world security challenges.

Is late 2009 or 2013 the point of no return?

Blair said that in 2007 and 2008, Iran made "significant progress" in installing and operating centrifuges, but the country will not have the capacity to enrich uranium to levels necessary for a nuclear device before 2013. Blair also noted that one of the intelligence agencies, the State Department's Bureau of Intelligence and Research, "assesses that Iran is unlikely" to decided to produce highly enriched uranium "at least as long as international scrutiny and pressure persist."

Iran remains a threat to regional stability because of its backing for radical groups like Hezbollah and Hamas, Blair said, adding that the anti-Israel terrorist groups are "integral" to Iran's "efforts to build influence in the Middle East and challenge Israeli and western influence in the region."

Iran has provided Hezbollah with "significant amounts of funding, training and weapons" since its 2006 war with Israel and has also bolstered Hamas' strike capability in recent years.

Blair said Hamas and Hezbollah appear unlikely in the short term to relaunch attacks on Israel, since such attacks would corrode their popular support because of the prospect of retaliation.

Nonetheless, Hezbollah "remains the most technically capable terrorist group in the world" and would attack U.S. interests "should it perceive a direct U.S. threat to the group's survival, leadership, or infrastructure, or to Iran," Blair said.

A MOURNFUL SOLIDARITY RALLY

More than 20,000 people gathered Saturday night at Rabin Square in Tel Aviv to express their indignation at the shootings at a Tel Aviv centre for gay and lesbian youth on Aug. 1. A masked gunman killed two people and injured 15 others, four of them seriously. Israeli President Shimon Peres told the assembly that "the person who pointed a pistol barrel at Nir Katz and Liz Trobishi [the two people killed] pointed it at all of you, all of us, at me." The young girl holds a sign that invokes one of the Ten Commandments: "Thou shall not kill."

[Israel Sun photo]

Re'eh
Candlelighting: 8:04
Havdalah: 9:10

Greater Toronto Area

Abbas re-elected as head of Fatah – please see page 31

The News in Brief

Canada

Crime Reports Drop

TORONTO — Hate crimes against Jews reported to police in York Region north of Toronto dropped last year. York Regional Police received 22 such reports in 2008, compared to 24 in 2007. A Canadian Jewish Congress spokesperson told Yorkregion.com that the small drop doesn't necessarily indicate a downward trend. Overall, the police force's 16-member hate unit investigated 80 reported cases of hate-motivated crime compared to 74 in 2007, an increase of eight per cent.

Cdn. Fellows Named

TORONTO — Five Canadians – all from Toronto – have each received one of 20 prestigious Wexner Fellowships for graduate work in Jewish studies. The awards are worth up to $20,000 (US) a year for three years. Nehama Libman (studying at Tufts University), Mordecai Walfish (New York University), Daniel Held (the Jewish Theological Seminary) and Rafi Cashman (the University of Toronto) have been named Wexner Fellows. Davison Scholars in Jewish education, while Rafi Herman will study Jewish history at the University of Pennsylvania. The Wexner Foundation introduced the fellowship in 1988 to develop promising North American Jewish leaders through graduate training, mentoring and specialized programming.

Graffiti Investigated

MONTREAL — Police in Cote St. Luc were seeking the public's help last week after a rash of swastika daubings over the last few weeks, mostly in Cote St. Luc – including four on July 30 alone – on both public and private property, in chalk and painted, sometimes with the swastika backward. Police said the perpetrators could be charged with vandalism or with breaking a local anti-graffiti bylaw.

Firebomber Denied Early Parole

MONTREAL — Quebec Jewish Congress said it's "satisfied" by the National Parole Board's July 29 rejection of firebomber Omar Bulphred's bid for early release, but it also stressed his sentence wasn't severe enough.

"The decision reinforces our position on the original sentencing," QJC president Adam Atlas told *The CJN*.

In February, Atlas said Congress was "disappointed" that Bulphred was sentenced to only seven years in jail for the September 2006 firebombing of the Skver community's Toldos Yakov Yosef School in Outremont and for detonating a small explosive device the following April at the YM-YWHA Ben Weider Jewish Community Centre.

Bulphred, now 23, was able to apply for early parole only a few months after his sentencing because his time served in custody counted for more than half his sentence.

The board said the Algerian-born Bulphred had become "scarier" while in jail. It said he wrote about fantasy killings and dismemberment, and that he discussed the "ecstasy" of murder, the École Polytechnique de Montréal and Dawson College shootings, and terrorism.

Bulphred was said to see himself acting for the cause of radical Islam, although there's no proof of him being linked to an Islamist group. The board also said he tried to assault a guard with a pointed stick while in custody.

It said he'd be a "high risk" to re-offend if released early.

His accomplice, Azim Ibragimov, got a four-year sentence for the same crimes after pleading guilty, but Bulphred is said to have planned the attacks. When sentenced, Bulphred offered his "sincerest apology" for his "cowardly" acts, but Atlas said he doubted his sincerity.

World

Matzah Ball Record

NEW YORK — The world's largest-ever matzah ball was unveiled in New York last week as part of PR for an Oct. 18 basketball game between Maccabi Tel Aviv and the NBA's New York Knicks. The 267-pound colossus was slow-boiled for two days in New Jersey in a 100-gallon kettle. Game proceeds will benefit Migdal Ohr, Israel's largest orphanage.

Oxfam Denies Split

NEW YORK — Oxfam International is denying a report it cut ties with a *Sex and the City* star because she endorses an Israeli firm that operates in the West Bank. The *New York Post* reported that Kristin Davis is no longer an Oxfam spokesperson because she does ads for Ahava cosmetics, which makes its products in the Mitzpe Shalem settlement. An Oxfam spokesperson said, however, that Davis and Oxfam haven't cut ties but are figuring out how to handle what could become a "distraction" from the work of Oxfam, which has advocated against settlements in the past.

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United Church proposals elicit wide condemnation

By ANDY LEVY-AJZENKOPF
Staff Reporter

Anti-Israel resolutions being considered by the United Church of Canada at its 40th General Council in Kelowna, B.C., this week have elicited a rash of condemnations from Jewish groups across the country.

The council is the church's foremost decision-making conference. It began on Sunday, Aug. 9 and concludes this Saturday.

As the community anticipates the results of the church's vote on the offending proposals – including a resolution calling for a "comprehensive boycott of Israeli academic and cultural institutions" – pro-Israel advocacy organizations have been urging the church to reject them outright.

Discussion of the resolutions was scheduled to occur late in the afternoon on Tuesday, Aug. 11, with possible carry-over and final voting on Thursday, Aug. 13. As of *The CJN*'s deadline, it was unclear on which day the proposed Israel boycott motion vote would occur, a church spokesperson said.

Last week, Canadian Jewish Congress sent an information package to the church explaining why the proposals and their support material are deeply troublesome to the Jewish community.

Bernie Farber

Rabbi Reuven Bulka

The detailed, six-page letter repudiates assertions found in the resolutions' companion support material – much of which was drafted by members of its Toronto Conference Holy Land Awareness and Action subcommittee – which claims, among other things, that "Israel was built mainly on land ethnically cleansed of its Palestinian owners" and that Israel's Operation Cast Lead was an "assault on the population of Gaza… a visible reminder of the ongoing Israeli regime of exclusion, violence and dehumanization directed against Palestinians, in violation of international law and human rights standards."

Congress called the claims "egregious," "baseless" and in the case of its critique of Operation Cast Lead, "breathtaking" in its "de-contextualization of the Gaza incursion."

The letter was circulated to all church commissioners prior to the start of the general council, according to a church spokesperson.

Congress CEO Bernie Farber is attending the council, accompanied by the organization's immediate past co-president, Rabbi Reuven Bulka of Ottawa's Congregation Machzikei Hadas.

Rabbi Bulka was invited by the church to speak prior to voting about the views of the Jewish community and the impact of the proposed resolutions, he said.

The church has also invited representatives from the Canadian Muslim community to speak at the council.

"My message to [the church] is not to let the fringe members take over," Rabbi Bulka told *The CJN* late last week. "Israel will survive [any resolution passed against it], the question is whether the United Church of Canada will survive this? If you want to align yourself with the forces of hate… this is going to define you. And God help any religion that defines itself this way."

Continued on page 25

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The moderates' 'time-out'

From the editor's desk...

Last week, the Fatah party of Mahmoud Abbas held a large-scale congress in Bethlehem

It was the first such massive gathering of the party in 20 years – billed as a meeting of renewal, reform and intra-factional reconciliation. More than 2,000 delegates from all over the Arab world attended

Alas, the congress failed miserably, and perhaps catastrophically, to live up to its billing.

Nothing in Fatah has changed

There was no renewal: the same prevaricating leaders still rule. There was no reform: the methods of enacting the laws and of enforcing them remain in the same hands. Nor was there any intra-factional reconciliation. Indeed, Hamas and Fatah detest each other as deeply and as permanently as ever. Hamas even refused some 400 Fatah delegates from Gaza permission to attend the Bethlehem gathering.

The result of the meeting must have been a deep letdown for the Palestinians, a suffocating, despairing feeling that the trademark corruption of Fatah will continue to be the norm of their gloomy, disconsolate lives.

But what are thoughtful, reasonable people, yearners for peace in the Middle East, and especially the Israelis, to take away from the Fatah forum?

Not much more than a sad, disappointing sense of déjà vu, and yet again, missed opportunity.

Jibril Rajoub, the former head of the Palestinian Authority's internal security and one of the leading contenders to replace Abbas for the leadership of Fatah, quite openly and directly told delegates that armed struggle against Israel is still an option.

As reported by JTA, Rajoub told reporters that "Fatah will never give up on the armed struggle until we get our state. Until then, this is just a time-out for tactical reasons."

Abbas himself said that "resistance, consistent with international law, is a Palestinian right." He was coy and careful, however, not to define the term resistance, although it does not require too far a stretch of the mind to concede that his audience understood one meaning and one meaning only for the term "resistance," namely armed struggle in all its bloody forms

Indeed, former Palestinian Authority prime minister Abu Ala (Ahmed Qureia) effusively praised suicide bombers who killed dozens of Israelis

Barry Rubin, the Israeli-based Middle East analyst, incisively observed after the Fatah gathering that "the idea which still underpins Fatah, PLO and PA thinking is to demand everything they want, to back that up with intransigence, and if they don't get it, to resort to violence. Missing are all the other tools of international negotiations: compromise, trading off, confidence-building, recognition of the other side's humanity and interests.

"Palestinian martyrdom and suffering is [sic] seen as a winning card because it will bring in international support."

The very vocal anti-Israel rhetoric after the war against Hamas in Gaza confirms this

But Rubin reserved his most pessimistic observations about Fatah for its leaders' approach to the next generations.

"A whole Palestinian generation is being raised and systematically taught to hate Israelis and to believe that killing them is heroic and necessary.

"The total lack of peace education and empathy isn't devastating just because it is something nice to do, but because it builds constituency. Palestinian leaders know that if they were ever to make the compromises needed to achieve peace, they would be denounced as traitors, deposed, or killed. Every Palestinian politician and warlord is ready to use militancy, not ability to deliver a better life for Palestinians, as their main asset."

Rubin's words were a chilling echo of the observations recently conveyed to audiences in Toronto and Montreal by the veteran Israeli Arab-Muslim journalist Khaled Abu Toameh.

"Mahmoud Abbas is a total failure," Toameh emphatically told reporters and journalists. "Yasser Arafat raised an entire generation that glorifies suicide bombing and incitement against Israel and Jews. Abbas is doing the same thing.

"Palestinians must be told to clean up their act. They must install good government, stop crime and thuggery, and bring order on the Palestinian side," Toameh said.

"The real obstacle to peace today," Toameh warned, "is the fact that there is no partner for peace, there is no government on the Palestinian side."

Nothing that transpired at last week's Fatah congress will change Toameh's rather dire view of the future. Fatah is still the corrupt and inept governing group that is less popular, according to Toameh, than the thugs and bullies of Hamas.

Finally, it should also be noted, Fatah reiterated that it would never recognize Israel as a Jewish state and that, oh yes, Israel killed Yasser Arafat.

Fatah is considered the moderate faction of the Palestinian people's struggle for independence. But these moderates, Jibril Rajoub reminded us, are only taking "a time-out" from its armed struggle against the Jewish state.

These same moderates, we remind our readers, betray their own people even as they trouble the Israelis. *–MBD*

SeeJN

YIZKOR

Yankale Hillel places a stone upon a grave marker at a memorial ceremony marking 80 years since the massacre of Jews in Hebron on Aug. 24, 1929. Sixty-seven Jews were killed by rampaging Arabs that day. Hillel is one of two remaining survivors of the attacks who live in Israel.

[Abir Sultan/Flash 90 photo]

Show goes on without Koffler; funding not affected

By FRANCES KRAFT
Staff Reporter

Funding provided by the Toronto Arts Council to the Koffler Centre of the Arts is secure for the coming year following a controversy in the spring when the centre disassociated itself from an exhibit about the history of Kensington Market over the artist's public statements on Israel.

Lori Starr

Reena Katz's exhibit, *each hand as they are called*, will be mounted this October in Kensington, approximately five months later than planned and in a modified form.

The centre had made plans to co-sponsor the 33-year-old Toronto artist's exhibit along with the local arts festival Luminato, but plans changed after Koffler's executive director Lori Starr saw Katz's Facebook page, which shows her membership in the social networking website's groups Queers Against Israeli Apartheid, Oppose the Motion to Condemn Israeli Apartheid Week, and "No Place for Israeli Products Here" Campaign.

The Koffler Centre, which had provided $20,000 to the exhibit, didn't pull out of Katz's project financially.

Baycrest, whose seniors were integral to the exhibit's interactive component, withdrew its support of the project. The current project will not include that component.

In a public letter to the community (which was online at kofflerarts.org at the time), Starr said that Israel's "well-being and existence as a Jewish state is a core value" of the centre. "No organization could be expected to partner with an individual who actively works against one of its core values."

Fallout included questions about the centre's continued public funding, particularly from the Toronto Arts Council (TAC), which gives the Koffler Centre $50,000 a year — just under half of Koffler's government funding — for operating costs. It also receives funding from the Canada Council and the Ontario Arts Council, but most of its $1.5-million operating budget comes from donors, patrons and UJA Federation of Greater Toronto.

Last week, Claire Hopkinson, executive director of the TAC, told *The CJN* that "the issue that we had before us has now been satisfactorily resolved."

Hopkinson added: "One of our roles is that of mentor. When issues come up, as they do for many clients, our first recourse is to work with them ... to talk to them, and then to request of them if they're in non-compliance [with City of Toronto policies, including human rights and non-discrimination], that they rectify that."

Hopkinson said that the TAC has had "great conversations" with the Koffler Centre, Katz and *each hand* curator Kim Simon. The content of their discussions was confidential, she added.

Efforts to reach Starr for comment were unsuccessful, but last week, the Koffler Centre released a statement expressing its pleasure "that the TAC affirmed the Koffler's right to choose with whom it partners."

Continued on page 25

Iacobucci to review Israel conference

By SHERI SHEFA
Staff Reporter

York University president Mamdouh Shoukri has commissioned former Supreme Court of Canada judge Frank Iacobucci to review the recent York-sponsored conference on the Israeli-Palestinian conflict.

The three-day conference, held in June and called "Israel/Palestine: Mapping Models of Statehood and Paths to Peace," drew criticism and protests from Jewish groups, who said the conference promoted a one-state solution to the conflict, which would spell the end of a Jewish state.

According to a statement by Shoukri late last month, the conference "stimulated a useful dialogue about the need to protect academic freedom and clarify the principles underlying that freedom."

He added that York will continue to hold conferences that deal with controversial issues, but will take this "opportunity to reflect on our experience and identify useful lessons for the future."

Shoukri said he asked Iacobucci, who is also a former provost and past president of the University of Toronto, to advise him on what should be expected of university administrators when dealing with York-sponsored conferences and offer recommendations on successful planning and execution of such events.

Iacobucci's report, due by the end of November, will be made public, and Shoukri encouraged members of the community to submit suggestions to iacobucc@yorku.ca.

Ulpana grad spends summer doing cancer research

By SHERI SHEFA
Staff Reporter

Toronto-native Tirtza Spiegel is one of 10 Yeshiva University (YU) undergraduate students who spent the last two months working alongside top scientific researchers at YU's Albert Einstein College of Medicine in New York.

Spiegel was a participant in the Roth Scholars Program, a summer undergraduate research program that provided each student with a stipend and campus housing.

The 21-year-old is entering her third year as a biology major in the Samuel Abrams honours program in YU's Stern College for Women.

Before that, Spiegel grew up in Toronto, getting a Jewish education at Eitz Chaim Day School. She spent her high school years at Ulpanat Orot and studied at an Israeli yeshiva for one year.

As a YU student, Spiegel was happy to spend more than eight weeks of her summer working with Dr. Jeffrey Segall, a professor in the department of anatomy and structural biology, and attending lectures to hone her skills as a researcher.

"There were lectures on different types of research, how to be an effective scientist, future career guidance," Spiegel said.

In the lab, working under the mentorship of an MD/PhD student at YU's medical school, Spiegel has been designing primers, strands of nucleic acid that serve as starting points for DNA replication, a process that occurs in all living organisms, to copy their DNA using existing DNA as a template for new strands. The primers will be used to determine the changes in cancer cells in mice.

"We've been studying metastases, so what I've been doing is that I've been designing primers… that will be used to detect genes that regulate metastases," she said.

Tirtza Spiegel

"Metastasis is when cancer spreads to other parts of the body, so basically it is the cause of 90 per cent of tumour deaths. What we're looking at is regulators of metastases, because if we can find that, it will be easier to fight cancer and to [contain] a cancer."

She added that 28 different genes, which were correlated with patient survival in breast cancer in three clinical breast cancer studies, were chosen to be tested for their ability to regulate tumour growth.

"What surprised me is that there is so much that we don't know. It is incredible, it's fascinating, it's so interesting, and there is so much out there that is in our hands to try to discover," Spiegel said.

"It's humbling, because there is so much you don't know. In a way it's overwhelming, but it makes you want to try your best and to do what you can. It is a lot of self-discipline and a lot of picking yourself up when things don't work out the way you planned and you're not getting the results you wanted."

She said that the program has taught her to "think outside the box and think like a scientist, which is a critical research skill."

Spiegel said she's thrilled she was given the opportunity to get hands-on experience in the lab.

"It's nice, because I've done clinical research, and now I'm seeing the lab aspect of it…

"Now I'm given tools for future research… There is so much you can do with it, and there is unlimited potential we have to help others. There is so much promise."

Spiegel said she was grateful to her mentor and to Segall for "their incredible help and guidance through this summer and for their support."

At just 21 years old, Spiegel said she isn't sure yet where her studies will lead her, but she's certain she'll continue her education and use her skills to help others.

"I'd like to get an MD with another degree for research," she said, adding that she like to pursue a career that focuses on women's health.

"Maybe fertility, maybe women's oncological health - I'm not sure at this point."

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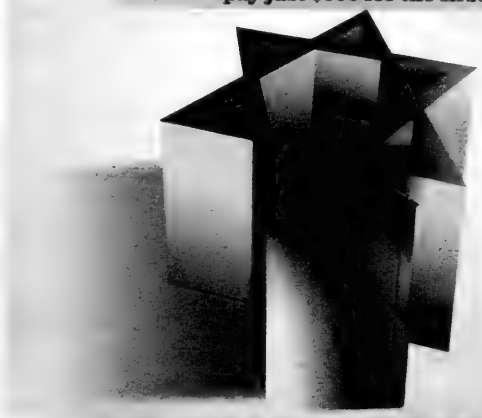

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New Yiddish column editor aims to 'broaden' reach

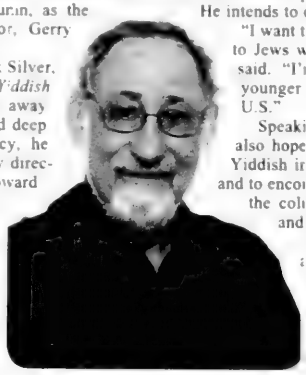
By ANDY LEVY-AJZENKOPF
Staff Reporter

This month, Yiddish readers of *The CJN* will come to know a revamped Yiddish column, as the paper's new *Yiddish Vinkel* editor, Gerry Kane, puts his stamp on the page.

Taking over from the late Alek Silver, who ran the paper's bi-weekly *Yiddish Vinkel* from 2000 until he passed away last April – Kane said while he had deep respect for Silver's editorial legacy, he intends to move the column in new directions and make it one that looks toward the future of the Yiddish language.

Kane, 74, said that while the Jewish community needs to work to ensure the Yiddish "links in the chain of Jewish continuity don't get rusty," he hopes that under his direction, the column will make the community more aware of what it stands to lose by ignoring the language's "treasures."

With regard to charting a new course, Kane said he has two main objectives: the first is to continue to provide something useful to the "traditional" *Yiddish Vinkel* reader; the second, and perhaps more crucial, goal is to engage younger readers.



Gerry Kane

"I want to broaden the scope of topics touched upon in the subject matter," he said, adding that in its previous incarnation, the column tended to focus on Yiddishkeit in the past, with an emphasis on Europe. He intends to change this.

"I want to touch on subjects more pertinent to Jews who live in North America," Kane said. "I'm in contact with some of our younger academics in Canada and the U.S."

Speaking to that point, Kane said he also hopes to reach day schools that teach Yiddish in communities across the country, and to encourage teachers and students to read the column and write to him with ideas and stories.

"I want the *Vinkel* to be folkish and reach everyone," he said. "I want it to be something where people have entry to it. I don't want it locked. I want it active, not passive."

Born "into a culture of Yiddish" in Toronto and raised primarily by his Yiddish-speaking mother – his father died while he was still a child – Kane said he learned to appreciate the language by listening to her and her friends speak, and by hearing it spoken as daily parlance in the Jewish community on all matter of subjects, including literary topics.

"I used to listen to the young women working on Spadina Avenue, reading *Cyrano de Bergerac* and other works... and discussing it together, in Yiddish," he said. "I was in love with the language."

Now retired to take care of his ailing wife, Kane has spent most of his career in advertising, working in the creative departments of the firms McConnell (now defunct) and MacLaren McCann.

He's a graduate of Ryerson University's radio and television program and holds a degree in English literature from Sir George William University (now Concordia University) in Montreal.

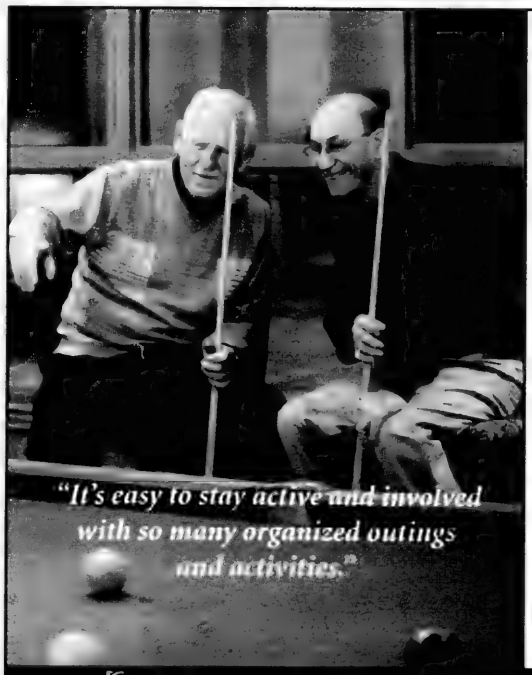
For the last five years, he worked as a senior communications consultant to the Ontario government.

Kane has also lectured in Canada and the United States on the subject of Yiddish literature.

He said he's happy to have this new challenge to get Yiddish back out into the secular Jewish community, but he realizes the language might ultimately be preserved by others.

"Yiddish is disappearing," he said. "It is quickly becoming a language of study on the university level. The Orthodox [community] will, I think, in the end, save Yiddish. They look at it in a very utilitarian way. They have their schools, produce books, and now they're even writing poetry and novels. In that sense [the language] is modernizing and reflecting the taste of its users. It is a fusion language."

The new Yiddish Vinkel column begins on Aug. 20.



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Is inciting hatred now Church doctrine?

When these words were written, some 400 members of the United Church, Canada's largest Protestant denomination, began a week-long congress in Kelowna, B.C., the 40th General Council of the Church.

The Church's General Council is a triennial gathering during which its members engage in debate and discussion on a wide range of doctrinal, domestic and foreign policy issues. Among the key decisions made at a General Council, for example, is the selection of the Church's moderator, its highest professional leadership position, for the upcoming three-year period.

Some 105 proposals have been officially placed on the agenda for the Kelowna meeting. Among them are four specific proposals that ask the Church to help advance the cause of peace in the Middle East by singling out Israel for opprobrium and disdain in a manner that is chillingly reminiscent of the debates and discussions of the wildest-eyed fanatic anti-Semites.

The substance of the proposals are by now, frankly, quite tired and tiresome. They call on the United Church "to advocate a comprehensive boycott of Israeli academic and cultural institutions," or to "support the international campaign of boycott… divestment and sanctions until Israel meets its obligation to recognize the Palestinian people's inalienable right to self-determination." We have heard it all before: the noisy indignation of the ignorant, the rallying cries of the bigots.

But it is the background material to the proposed discussions that are particularly offensive and alarming. As reported in *The CJN* last week, one statement in a proposed resolution states that Israel was "built mainly on land ethnically cleansed of its Palestinian owners." Another refers to Israel's war with Hamas in Gaza as a "visible reminder of the ongoing Israeli regime of exclusion, violence and dehumanization directed against Palestinians." Other documents question the loyalty, citizenry and ethics of members of Parliament who are supporters of the Jewish state.

Referring to the language of the anti-Israel resolutions, Bernie Farber, CEO of the Canadian Jewish Congress (CJC), told Canadian Press that "[N]ever in my life would I have thought I would see such accusations coming from one of Canada's mainstream church organizations." Eric Vernon, CJC's director of government relations, told *The CJN* that the boycott proposals threaten to sever the links between the church and the Canadian Jewish community.

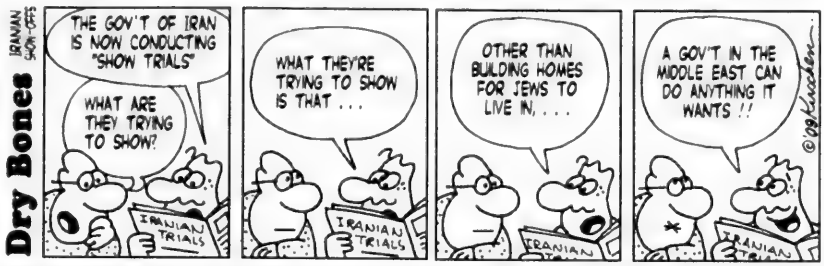
Hurling the accusation of ethnic cleansing is far past the border of reasonable debate and discussion. It is a brazen attempt to demonize Israel. As all knowledgeable, thoughtful individuals know, it serves only to incite hatred against the Jewish state.

Is this now a legitimate United Church of Canada function?

25 years ago in *The CJN*

Talks continued about forming a unity government after recent Israeli elections, with the chief parties involved being Labor and Likud. However, a temporary deal allowed the 11th Knesset to function, and there was lingering controversy over whether to allow Kach leader Rabbi Meir Kahane to take his seat.

Editorials & Letters



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Editorial subverts peace hope

In your editorial "Jews, too, can live in undivided Jerusalem" (July 30), you applaud Israeli Prime Minister Benjamin Netanyahu's rejection of U.S. President Barack Obama's reasonable request to cease construction in east Jerusalem, even though it was backed by the Quartet (the European Union, the United States, the United Nations and Russia), if not most of the world. You have evidently not given thought to American policy needs in the Middle East. This is not just about Israel. It is about America's needs for Middle East allies who understand building in east Jerusalem as a repudiation of every peace effort.

You offer as an excuse for that construction the prime minister's spurious claim that Arabs can buy apartments anywhere in the city. That is simply a bold prevarication. Palestinian residents of Jerusalem cannot buy property on state lands, and while they may be able to rent, they do not do so. A small number of Israeli Arabs do, however, live in west Jerusalem, but that is hardly a quid pro quo.

Your cry for "the justice and the right of Jews to live in an undivided and united Jerusalem" rings hollow. It is a right that successive Israeli governments abjured for almost 40 years. Construction in east Jerusalem is intended to thwart a new peace process, as a diversion from Obama's "settlement freeze." Your version of "justice" and Netanyahu's have no place in it for the Palestinians and is, unfortunately, a narrowly nationalistic appeal designed to subvert the hopes for peace.

Stephen Scheinberg
Dollard des Ormeaux, Que.

* * *

Jonathan Pollard

Regarding the article "U.S. intelligence opposed to Pollard parole" (June 25), at the same time, that opinion is counterbalanced by other "intelligent" individuals, albeit not professional members of the military corps. Specifically, a number of Torah scholars have recently ruled that the mitzvah of *pidyon shvuyim* applies to Jonathan Pollard, and that all appropriate diplomatic efforts to secure his release should be pursued. These scholars include Rabbi Joseph Shalom Eliashiv, Rabbi Aryeh Malkiel Kotler, Rabbi Jacob Perlow and Rabbi Aryeh Leib Steinman. They may lack formal training in matters of global security, intelligence or politics, but they are certainly well versed in matters of ethics, morals and divine law. Accordingly, their eminent opinion assuredly merits consideration by the U.S. president, in whose constitutional prerogative lies the ability to free Pollard.

Shalom Spira
Montreal

* * *

Jewish war veterans

As members of the board of the Jewish War Veterans of Canada, Toronto Post, we would like to comment on the article "Volunteer seeks Israelis, Russians for Jewish veterans group" (July 30).

George Stern believes that all Jewish war veterans in Canada should be recognized and organized. Both the Jewish War Veterans, Toronto Post, and the Wingate Branch of the Canadian Legion have been recognized many times by our community and there are no feelings of "being left out" by either of us. Unfortunately, not all Jewish veterans have chosen to join our organization, but our door has been open to them for at least 25 years. And, unfortunately, Israeli veterans in particular have shown no interest to join, and that is something we would like to correct.

For your information, we are proud to have a Russian who is both a Holocaust survivor and a war veteran as a member of our board of directors. Russian war veterans have their own active organization and are on excellent terms with our members.

As for the memorial, as *The CJN* article stated, our previous executive director did not take into consideration that the original plan to build in Earl Bales Park was much too ambitious for our modest group. With the assistance of UJA Federation of Greater Toronto, we will have such a memorial at the Sherman Campus at the Bathurst Jewish Community Centre.

Joseph Warner, Vice-Chairman
Everett Bluestein, Secretary
Jewish War Veterans of Canada
Toronto Post

* * *

People search

I am searching for the descendants of my uncle, Sidney (Solomon) Burman. He was born in 1897 in Glasgow, Scotland. He married Annie Finklestein, and they had a daughter, Estelle. They emigrated to Toronto in 1927. Estelle married George Levy, and they had two children, Arline and David Howard. Please contact me if you have any information.

M. Paul Burman
9 Lot. le Mayrial
Mirepoix, 09500, France
mervynpaulburman@wanadoo.fr

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Only Canada accepts 'refugees' from Israel

'Provides ammunition for those who claim that Israel is a human rights violator'

By INNA TSINMAN GREBLER

Israel is a democracy with a strong and vibrant free press and an independent judiciary. Still, Canada remains the only country in the world to accept refugee claims from Israel.

Not only does Canada accept refugees from Israel, but research shows the number of those being given that status has increased this decade after a previous decline.

In the past 18 years, nearly 11,000 Israelis have sought refugee status in Canada. The Immigration and Refugee Board of Canada (IRB) has granted refugee status – which will allow the person to apply for Canadian citizenship – to more than 1,600 Israelis or 15 per cent of total claims.

Since the early 2000s, there has been a rise in the number of refugee claims from Israel. In 2007, 17 per cent of these claims were accepted, for a total of 34 claimants. Since the IRB publishes mostly negative decisions from Israel, it is difficult to assess the composition of claimants.

Many explain that the increase in claims in recent years was due to the second intifadah and the Second Lebanon War. The grounds for claims were most frequently objection to military service, followed by racial and religious discrimination and domestic abuse.

From a political standpoint, Canada's acceptance of Israeli refugees comes from a desire to be perceived internationally as a human rights promoter. By accepting refugees from other countries, Canada seeks to elevate itself above other countries.

When he was prime minister, Jean Chrétien appointed several Federal Court judges and IRB panel members. These judges and members, whether out of a sense of obligation or because they actually had ideologies in line with government policies, were more likely to view Israel as a human rights violator, and therefore grant refugee status to those claiming such from Israel.

Community and official Israeli intervention ultimately brought about a decline in acceptance rates, particularly in Quebec. In the early 1990s, Quebec's IRB had a significantly higher acceptance rate than the IRBs in Ontario and Western Canada.

The prevailing thought was that Quebec's IRB members were anti-Israel and used their position to show Israel as a human rights abuser by accepting its refugee claimants.

The Israeli Embassy had suggested that this was due to higher rates of anti-Semitism in Quebec.

In 1994, community leaders, including MP Irwin Cotler and Jonathan Livni, held a conference with Quebec IRB members and NGOs to examine the issue and highlight Israel's judicial systems.

In the following years, the Quebec IRB's acceptance rate for Israelis dropped. During the same period, Ontario's IRB accepted many more Israeli refugees than Quebec did, but this fact slipped by unnoticed by many.

The current refugee system makes it difficult to get a clear picture of why some IRB members accept these claims while others don't.

The IRB is not required to publish the reasons for accepting refugees and only recently began publishing a larger number of positive cases. Previously, the IRB only published those cases that it deemed to be "in the public interest." While the Federal Court offers more transparency, it is not consistent in its rulings.

Although providing grounds of conscientious objection or gender persecution only slightly increases one's odds of acceptance, the outcome of a case seems to be more dependent on the judge's or IRB member's stance on Israel.

The result of Canada's accepting refugee claims from Israel is that it provides ammunition for those who claim that Israel is a human rights violator. While the Jewish community tries to improve Israel's image and Canada's relationship with Israel, each successful refugee claim is a small step backward.

But the IRB's actions don't just make Israel look bad in the public eye. It also creates tension within Canada's Jewish community.

A majority of those claiming refugee status from Israel are Russian, and this causes resentment toward Israeli Russian Jews in Canada because they are seen as working against the Jewish community's causes.

The Israeli Russian Jews who do claim refugee status here rather than going through regular immigration channels sometimes do so out of ignorance of the repercussions. Many are counselled by local immigration consultants to tailor their claims to be more successful. They had encountered legitimate economic difficulty in Israel and wanted to improve their standing by working in Canada, but had exhausted or were unaware of the traditional immigration options.

Like other Israelis who have moved to Canada, most Israeli Russian Jews arrived here legitimately.

Often overlooked is that many non-Russian Israelis make similar claims without garnering community attention or admonishment. A common misconception is that Israelis who claim refugee status in Canada are Russian Jews. This has led to some Russian Jews from Israel in Canada being seen as "double dippers" who take advantage of the rights awarded to them.

But while Russian-Israelis make up the largest group, Israelis from many backgrounds – sabras, Romanians, Ethiopians, Arabs and Turks, among others – also seek status in Canada.

The early 1990s saw the largest wave of Israeli refugee claimants in Canada, with numbers peaking at 1,981 in 1993. Although the IRB does not tally the ethnicity of claimants, a majority of these claims were made following the massive aliyah from the Soviet Union.

In the turmoil of the mass exodus of Russian Jewry to Israel, many who met the criteria of the Law of Return (one Jewish grandparent) but who were not halachic Jews arrived in Israel. Within several years, claims to the IRB from Russian Israelis began to queue.

Professors Robert Barsky and Irving Abella, two prominent scholars on the topic of Russian migration, claim that many non-Jewish Russians used false documentation to leave Russia for Israel in hopes of having better economic conditions and stability.

However, upon arrival in Israel, they were quick to be uncovered as non-Jews and felt resentment from co-workers, neighbours and officials. While this may have been the catalyst for immigration to Canada from Israel, some of those who claimed refugee status used "conscientious objection" to military duty as the basis of their claim. In published claims, all those who made this type of claim in the early 1990s were non-Jews.

The only positive ruling published by IRB during this period is from a Palestinian man who was making claims of persecution against both the Palestinian Authority and Israel.

The mid-1990s to early 2000s saw a drop in the number of refugee claims from Israel, with the highest number of claims at 1,260 in 1996, dropping to 253 in 2000.

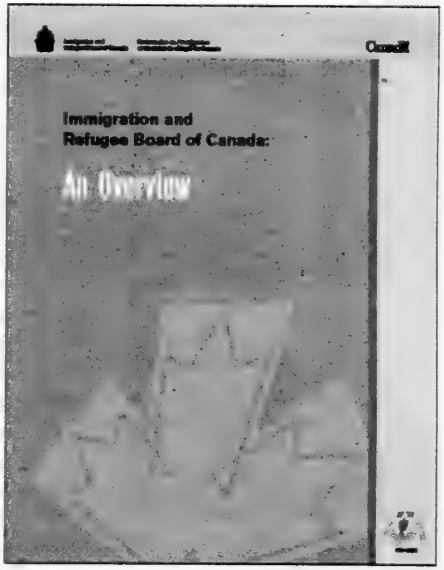
The percentage of accepted claims also dropped significantly, ranging between two per cent and 22 per cent. Again, Russians made up the majority of Israeli claimants; however, a larger number of these were Jewish.

During this time, claims of persecution were being made by Russian Jews who were harassed by native Israelis, had difficulty finding work or were being abused by their husbands. Those who returned to their native countries, such as the Ukraine and Moldova, and then sought refugee status in Canada found their claims being assessed as if they had made the claim from Israel.

A pivotal case in the late 1990s was that of the Kadenko family. Typical of other Israeli-Russian refugee claims, the Kadenkos cited discrimination against them in Israel because they were not fully Jewish, and initially had their claim accepted.

The Canadian government appealed the decision and won, based on Israel having the judicial apparatus in place to address these situations.

This case made similar claims of religious discrimination by claimants from Israel less likely to succeed.



Although the IRB is more likely to provide refugee status to Israelis who claim persecution because they refused military service, this justification isn't sure-fire grounds for acceptance, either.

Inna Tsinman Grebler has a master's degree in immigration and settlement from Ryerson University and is currently studying law at Osgoode Hall in Toronto.

Opinions

Idolatry in disguise

Religion brings out the worst in us when we're fanatic and the best when we're pragmatic. The worst manifests itself as idolatry: turning that which is partial and temporary – the work of human minds and hands – into something total, eternal, divine. That's how ostensibly passionate defenders of the faith become idol-worshippers in the guise of piety. Recent haredi riots in Jerusalem are an apt illustration.

Rabbi Dow Marmur in Toronto

In their important book, *Idolatry*, Israeli philosophers Moshe Halbertal and Avishai Margalit assert that "the prohibition against idolatry entails not only a ban on the worship of other gods but also a ban on certain ways of representing the right God." Idolatry can also be in our hearts and minds. That's why so many seemingly decent people, including Jews, admire and support religious fanatics.

The late Rabbi Abraham Joshua Heschel defined an idol as "any god who is mine but not yours, any god concerned with me but not with you." For him, "to act in the spirit of religion is to unite what lies apart, to remember that humanity as a whole is God's beloved child." Fanatics despise those who don't share their passions.

The Jewish religious ideal of shalom comes from the Hebrew word meaning "to make whole." Idolatry separates and puts asunder, while true faith unites and makes whole. Idolatry always makes for conflict, true faith makes for peace. Hence the belligerent intolerance of fanatics, be they black-hats or skinheads.

The enemy of truth isn't only falsehood but also certainty. Those who dogmatically assert what God really wants cannot work with those who know that truth is complex. Instead of co-operation, fanatics seek domination. They're prisoners of their certainties. They can only impose, never co-operate.

Fanatics need leaders, real or imaginary. It's easier to be certain when others tell you what to be certain about. By ascribing superhuman qualities to mortals whom they "must" obey – be they rabbis or gurus – they shield themselves from their own responsibility of trying to do what's right.

Normative Judaism is text-based, not leader-based. The Torah of Moses may be perfect, but Moses isn't. Those who invent and glorify saintly authorities distort Judaism.

Purveyors of certainty describe pragmatic religious liberalism as wishy-washy. Bystanders who want to be commanded, not taught, believe them. For me, to be a liberal is a badge of honour bestowed on those who seek to pursue God's truth wherever it can be found, free from dogma and prejudice. The most effective way in which I know how to combat fanatics is to remain true to my liberal convictions and act on them.

Will we be people of the Kindle? Sort of...

Permit me to juxtapose two learning and creating realities.

I have a clear memory of walking down a Montreal street in the mid-1970s with a friend who worked in the computer lab at Concordia University. I had absolutely no idea what he did there, nor any notion of what a computer was. He explained that his computer was rather large and housed in a climate-controlled room. He then asked me if I owned a pocket calculator. I did, and he imagined for me putting that item together with his computer and creating a tiny desktop version of the behemoth he worked with daily. It was all beyond me, but to this day I regret not immediately buying some IBM stock (and, of course, selling it before the millennium).

Seymour Epstein in Toronto

Who knew?

I also remember first learning to use a computer in the late '80s in the Paris office of the American Jewish Joint Distribution Committee. No e-mail, no Internet, just a primitive calendar, an address book and word processing. Clumsy, but promising.

And then there are books and libraries. I just spent five weeks in the library of the Jewish Theological Seminary in New York researching a book. It brought back very vivid memories of libraries, great and small, around the world.

One of my earliest library experiences was at the Jewish Public Library in Toronto, getting patient homework help from Mrs. Benjamin, of blessed memory. It was in the JTS library during my undergraduate years and in Butler Library next door at Columbia University where I learned the autonomy of research, discovery and articulate expression that only a mega-library can offer.

The Jewish studies reading room of the National Library at Hebrew University is where I learned the democracy of research. I was a lowly undergraduate in 1965 using the same room and the same books as my teachers, some of the finest minds in Judaica research of that period. It was perfectly acceptable to approach them for help. It was just like Google!

These past five weeks, my mornings were filled with adventure as I searched for new bits of information to complete a pattern of thought that has been with me for several decades. At times, I was frustrated and even frightened by the shelves of books on my particular topic. Too many pages, too little time. Other times, I was amazed that everything I searched for, I found – in this great collection of Judaica. And on brief walks through the stacks, I discovered, with total serendipity, so many new "friends" and a few old "buddies."

Lately, books and libraries have been threatened by the notion that computers will replace them. It's tempting to think that paper and forests will be saved by the electronic storage of data. Virtual space is cheaper than library square footage. No book contains its own search engine. And yet, book lovers still like to walk the stacks and be surprised. We prefer the warmth and weight of an old volume over the cool touch of a Kindle.

It's true that I'm writing this very column on my laptop and that I just checked the spelling of Kindle on Google. At the JTS library these past five weeks, all of my book searches were on a computer, not in the wooden card catalogues of old. And so, we learn to blend these two domains of learning by continuing to enjoy the well-worn volumes of previous generations while taking advantage of the latest technology to enhance our learning ability.

In an earlier column, I noted that when printing became a European reality in the late 15th century, Jews were among the first to both see its great advantage in the transmission of knowledge (one of our most powerful mitzvot) and yet to insist that our sacred reading continue from a handwritten scroll on those days when we read our literary heritage to the public.

We can learn much from that 15th-century decision, which endures to this day, by neither rejecting the latest technology nor deeming it exclusive of our everlasting love of books and scrolls – the very thing that made us *Am ha'Sefer*, the People of the Book.

A presidential endorsement of the humanities

As a prelude to the convening of the World Congress of Jewish Studies in Jerusalem, I was honoured with an invitation from Israeli President Shimon Peres to join a dozen other professors in meeting with him to discuss the current state of Jewish studies.

Sara R. Horowitz in Toronto

The congress is a five-day academic conference that convenes once every four years at the Mount Scopus campus of the Hebrew University of Jerusalem. This year, more than 1,400 and graduate students in all fields of Jewish studies from around the world gathered to share the fruits of their latest research. The congress encompasses an astonishing range of topics, from antiquities to post-modernism, from rabbinics to film studies.

The conference program – resembling a thick paperback book – concretely illustrates the range, scope, and abundance of work in Jewish studies today. Presented with the program book, Peres began a dialogue with the scholars invited to his home about the shape of contemporary Jewish studies and the challenges that the field faces.

The 86-year-old president is an articulate, cultured and keenly intelligent man, deeply concerned with questions of education in its broadest sense. In particular, he embraces the importance of Jewish studies at the university level as an important source of ethics, values and culture, and as a means to maintain vital connections with deep historical roots and philosophical traditions.

For this reason, he was interested in discussing what many foresee as a crisis in Jewish studies and, more broadly, in the humanities. Especially in face of an unsettled economy, many students have begun to seek out degrees more focused on career goals than the general humanities curriculum. Even students with a natural inclination towards literature, history, art and other less vocationally oriented subjects find that their parents and other life advisers steer them away from these areas in favour of fields whose direct application in future employment is more clearly apparent.

This phenomenon is especially acute in Israel, where many students begin their higher education studies after several years of army service, some already married and with families to support. In addition, in Israel, unlike North America, university students are plunged directly into their major area of study, to the exclusion of other subjects. As a rule, they don't encounter the range of more general and diverse courses required by the North American university curriculum. Moreover, professional training for areas such as law and medicine – which, in North America, follows the earning of a broadly based undergraduate degree – is pursued in Israel at the undergraduate level, with little free time for electives in other subjects. In addition, a growing number of *michlalot*, or colleges, in Israel, offer focused vocational training in a wide range of fields, such as education, business management, and branches of engineering. A pragmatic society, Israel provides an increasing number of ways for young people to catapult directly into certification for employment, without the "digression" of courses in the humanities.

While acknowledging the economic considerations that impel this system, Peres sees the current diminution of humanities education as a profound loss, one with serious consequences to Israeli society and to Israelis. "The humanities teach someone how to think, how to ask questions," he noted.

A serious reader and writer himself, the president is committed to working with scholars in the humanities and with educational institutions to broaden the reach of the humanities in Israeli education. One possibility might be to incorporate the beginnings of a broadly based higher education into army service itself. "We can send soldiers to the university," he said, "and we can send professors to the bases."

That kind of broad reach is important to the health of culture and society, and vital on the individual level. The exposure to the humanities can reveal untapped talent, he added. "You can never know who will turn out to be talented, a future luminary."

Here, too, in Canada, the temptation, during an unstable economy may be to dismiss the humanities as an irrelevant, unaffordable luxury. But the great humanistic questions, posed across subjects, compel us to struggle with questions we can't easily answer and whose consideration not only enriches our lives, but also is at the heart of the democratic society that we value.

The Kirshner File

Leipzig's Jewish community rises from the ashes

Kuf Kaufmann could not have put it better. "The existence of a Jewish community in Leipzig represents a victory over Hitler," he said, sitting at at a table at the Auerbachs Keller, a restaurant immortalized by Germany's greatest man of letters, Johann Wolfgang von Goethe, in his play, *Faust*.

Sheldon Kirshner in Germany

Kaufmann, who was born and bred in the former Soviet Union and immigrated to eastern Germany 20 years ago, should know.

When he arrived in Leipzig, the biggest city in the federal state of Saxony, it was virtually bereft of Jews.

Some 13,000 Jews lived here in the mid-1920s, contributing mightily to Leipzig's economy and cultural life. But by 1990, the year in which Germany was unified after more than four decades of division, the Jewish population of Leipzig had dwindled to about 35 mostly elderly people, some of them half-Jewish, who were largely disconnected from all things Jewish, said Kaufmann, who has headed the community since 2001.

The historic Jewish presence in Leipzig, whose current population is around 500,000, was shattered by Adolf Hitler's Nazi regime. The Nazis not only drove out and murdered Leipzig's Jewish inhabitants, they destroyed all but one of its 17 synagogues.

But with the arrival of Russian Jews like Kaufmann, a new, more hopeful chapter in Leipzig's checkered Jewish history was launched. The community has grown modestly but steadily, and today there are about 1,300 registered Jews in Leipzig.

According to Kaufmann – a 62-year-old cartoonist and comedian originally from St. Petersburg – Leipzig had 500 Jews in 1995 and 1,000 in 2000.

Practically all of them are Soviet Jews.

Since then, growth has slowed, due to Leipzig's fairly high unemployment rate, which stands at 15 per cent, and to Germany's decision to tighten immigration regulations.

In actual fact, there are roughly 4,000 Jews here, half of whom have no official ties with the community, said Kaufmann, who emigrated from the Soviet Union after his daughter was assaulted in an anti-Semitic attack.

When he was asked how many of the unaffiliated Jews are halachically Jewish, he grew testy, pounding his hand on the table. "We're all Jewish," said Kaufmann, an otherwise cheerful person.

He acknowledged that the dismal economic situation has prompted younger Jews to leave Leipzig for supposedly greener pastures in Germany. His own family has been affected by this development: Kaufmann's 38-year-old son lives and works in Germany's capital, Berlin.

Nonetheless, he is bullish, saying that the community is continuing to build a solid infrastructure for the future.

This past May, a cultural centre, known as Ariowitsch House, was opened in a ceremony attended by Jewish community members and city dignitaries. Ariowitsch House was a Jewish seniors home in the early 1930s. By 1942, all its residents had been deported. (The last transport of Jews bound for Theresienstadt left Leipzig in Feb. 14, 1945, three months before Nazi Germany's surrender). During the post-war Communist period, the building was used as a municipal seniors home.

Kuf Kaufmann
[Sheldon Kirshner photos]

Apart from its cultural centre, the community is served by a Torah centre, a kindergarten and a synagogue, the Brody or Broder shul, the only one in the city to survive Kristallnacht in November 1938.

Services are conducted by an itinerant rabbi who also attends to the religious needs of Jews in Dresden and Chemnitz (formerly Karl Marx Stadt) and by Rabbi Dovid Chandalov, a young Belarus-born rabbi who heads the Torah centre and serves as the representative of the Ronald S. Lauder Foundation in Saxony.

On a recent evening, Rabbi Chandalov – a 29-year-old graduate of Ner Israel Yeshiva in Baltimore – led services at the Brody shul, which was consecrated in 1904 and is in the Mitte district, near the zoological garden and the massive railway station.

The 15 congregants were Russian, and all but four were over the age of 30. By the rabbi's estimate, most Russian Jewish immigrants here are over 40 and dependent on welfare payments. They are, however, glad to be in Germany. "People just want to leave Russia," he said. "It's a difficult place. They don't care where in Germany they end up."

Rabbi Dovid Chandalov

The compact synagogue has a blue linoleum floor and is decorated with stained glass windows. The roof is supported by white columns embossed with gold leaf and blue and maroon flourishes. The high ceiling is adorned with blue squares and gold Stars of David. A curtain separates men from women.

Surprisingly, not a single police officer was on duty outside guarding the synagogue, which is indistinguishable from adjacent buildings. Synagogues everywhere else in Germany are protected day and night. But on the door leading directly into the shul, the phone numbers of the police and fire departments were posted, just in case.

Before the rise of Nazism, the Mitte was filled with Orthodox shuls, from the Eitz Chaim Synagogue on 8 Otto Shillstrasse and the Beth Yehudah Synagogue on 11 Faberstrasse to the Chevra Mishnayoth Synagogue on 24 Humboldtsrasse and the Boyaner Synagogue on 24 Leibnitzstrasse. For years, the rabbi of the Brody shul, at 4 Keilstrasse, was Ephraim Carlebach (1879-1936).

The majority of Jews in the Mitte were Polish Jews, and in a prelude to Kristallnacht, they were deported to Poland.

On Kristallnacht, the Brody Synagogue was spared, due to its proximity to Christian-owned buildings. But all the other shuls in the neighbourhood, as well as the Grand Synagogue – a mid-19th century Reform shul on Gottschedstrasse – were destroyed. On the site today is a memorial stone and 140 empty chairs to signify the Holocaust.

In a sense, Leipzig is a city of Jewish ghosts.

At 1 Goethestrasse, a plaque affixed to the side of a building informs visitors that it once housed the Bamberger and Hertz department store, a concept pioneered by German Jews. The edifice, now occupied by Citibank, was renovated by the owners, Ludwig and Gustav Bamberger, before the Nazis expropriated it. The Bambergers were killed during the Holocaust.

The 10-storey concrete-coloured Kroch building, the first highrise tower in Leipzig, is decorated with a striking fresco of medieval figures. The brainchild of the banker Hans Kroch (1887-1970), the mini skyscraper was finished in 1928, during the Weimar Republic period, and was aryanized in 1939. Kroch left Germany after being imprisoned in the Buchenwald concentration camp.

From 1875 to 1928, Leipzig was a hub of the fur trade, with hundreds of shops located around and along Bruhlstrasse in a series of arcades. Jews were heavily involved in the fur business, but after their departure, Leipzig never regained its prewar eminence in the industry.

Rabbi Chandalov and his wife, an American of Russian descent, live in an old apartment building that the Nazis herded Jews into before they were "resettled" and murdered in Riga, Belzyce, Theresienstadt and Auschwitz. It is two blocks from the Brody Synagogue, and the rabbi can walk there in a few minutes.

From 1939 onward, the 2,000 Jews still remaining in Leipzig were segregated in 47 such buildings. All were marked with a black Star of David.

Seventy years on, Rabbi Chandalov hopes that Leipzig's resurrected Jewish community will thrive and prosper.

His success will be a mighty rebuke to Hitler and his followers.

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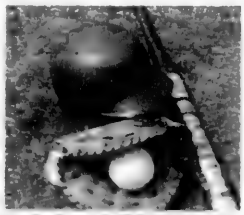

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Lack of peace separates U.S., Israeli Jews: Bronfman

By CNAAN LIPHSHIZ
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What keeps Israel and U.S. Jewry apart is not a lack of religious pluralism, but the lack of peace in the Middle East, according to Charles Bronfman, one of the Jewish people's most prominent philanthropists.

Though he said he was hesitant to "be very political," as he put it, Bronfman recently told *Ha'aretz* that peace is now crucial to Israel-Diaspora relations, because Israel's image is deteriorating and North American Jews "are not insulated against CNN."

Charles Bronfman

Bronfman, a Canadian-born billionaire and a co-founder of Birthright Israel, said that the program, which brings Diaspora youth on subsidized trips to Israel, is a major uniting force. But he added that the program's alumni are generally put off by North America's Jewish organizations and reluctant to replenish their dwindling ranks.

The concern for Israel's image is both connected to the current tensions between Jerusalem and Washington D.C., Bronfman clarified.

"Whatever tensions there appear to be, they're a blip on the radar," he said. "The two countries need each other. What can't stay is the status quo. It's going to kill everybody here in this whole area."

Former U.S. President Bill Clinton "told us how to get out of the status quo years ago," Bronfman said, alluding to the formation of a Palestinian state. "We all know what the answer is. Getting there is another matter."

In the meantime, Israel is having limited success in telling its side of the story, according to Bronfman, who last month concluded one of many short visits to Israel.

"We turned from David to Goliath in 1982, with the invasion into Lebanon, and the Arabs became David. Now everybody's worried about the Palestinians. Now we're occupiers, oppressors, who live by the sword. That's what you see in the media, and it festers and has effects on the general population and on Jews as well."

He named Birthright as just about the only major force that helps "reduce the widening gap" between U.S. Jewry and Israel. "I've been with Taglit for so long because they get the job done, and because it's a brand. As a businessman, I appreciate brands," he said.

In its nine-odd years of existence, the Birthright (or Taglit) brand has sent some 230,000 young Jews on their first visit to Israel, funded by a consortium of private philanthropists, Diaspora communities, the Israeli government and Jewish organizations such as Keren Hayesod and the Jewish Agency.

Birthright is producing new Jewish leadership in North America, Bronfman said, but they tend to stay away from the federation system – the central framework for North American Jewish institutions and their co-ordination.

"Changing the culture of any institution is very difficult," said Bronfman, who turned 78 last month.

"I've been in business all my life and I've seen that most mergers fail not because of the numbers, but because of the people. If the cultures don't mesh, you get no deal. And there's a big cultural difference between the institutional federations and the enthusiastic alumni just back from Israel."

Last year, Bronfman, the Montreal-born heir to a large family business in the liquor industry, married Bonita Roche after the death of his second wife, Andrea Morrison, who was killed in a car accident in 2006.

The problem between Birthright alumni and Jewish institutions, according to the financier, is that when Birthright participants seek to become active with the federations, "they are usually given a list of names and told to solicit, because that's what the federations focus on – getting money."

Citing recent research on the Taglit phenomenon by Prof. Leonard Saxe of Brandeis University, Bronfman said that half of Jewish campus leadership in North America is made up of Birthright alumni.

"So they don't go into the federations. So what," he asks, sitting in his office in the centre of Jerusalem.

Recalling his own experience as a former federation president and first chairman of UJC, he said: "I feel badly for the federations. They are lost and they've seen their total numbers going down. They have internal problems and they need to save money. They can't carry out revolutions."

But Birthright, with help from the federations, has recently launched a retention program called Birthright Next. It aims to provide a framework of activities for Taglit alumni so as to preserve and harness their new understanding – and often love – of Israel.

"With the advent of Birthright Next, the federations are figuring out how to engage the alumni and that's a very positive step," said Avi Naiman, past chair of the Israel and overseas committee of UJA Federation of Northern New Jersey. "The problem is being recognized and addressed. Results remain to be seen."

Bronfman seemed to stiffen a little in his chair when the conversation touched on the differences between North American Jewish pluralism and the haredi institutional monopoly over Israel's rabbinate.

"This is the only Jewish homeland, yet only Jews of one persuasion can get married here," he said with annoyance. "Some can't get buried in certain places. It's crazy. This was meant to be a haven for all Jews, but one group controls everything."

Noting cases of soldiers who died in defence of Israel but who were refused burial in the same cemeteries as their comrades because they weren't considered halachically Jewish, Bronfman said: "It's a total disgrace. But if there were peace, then maybe something would happen with pluralism as well. Who knows."

Jewish Life

Soviet defector's book marks 34 years of freedom

By ANDY LEVY-AJZENKOPF
Staff Reporter

Vladimir Rott considers every day a miracle since his defection 35 years ago from the Soviet Union to Canada.

Rott, 74, fled the Communist country in 1974 with his mother after determining his family had no future under such a harsh regime, especially as Jews.

The Rott family hid its Jewishness from the Soviets by registering themselves as "ethnic Hungarians" to avoid government reprisals.

Though he was a successful engineer, with as good a salary as one could get under the conditions back then, Rott knew he had to defect to the West or risk losing not only his family, but his identity as well.

Last month, Rott, who now lives in Toronto, published part one of a two-part autobiography, titled *In Defiance of Fate. Book 1: Joy From Sadness*, detailing the travails of his family under Soviet rule.

Vladimir Rott

A large part of the book is informed by Rott's expansive diary, which he has kept for most of his adult life.

At more than 490 pages, the first volume of Rott's first-person, family narrative, is compelling, taking the reader from town to town – Rott provides rich details of family stops in Garadna and Miskolc, Hungary and Soviet Bobruysk, Tomsk and Togliatti through the early part of the last century – and peppering the pages with archival photos of both family and landmarks.

The book is a richly detailed voyage of Rott's life, guiding the reader from his family's early years in Hungary through to his childhood experiences growing up in German-occupied Bobruysk, in what's now Belarus. It also highlights his years as a student in Tomsk, as an engineer in Siberia, and his respected work supervising the monumental Lada-Vaz Volga automobile plant in Togliatti.

In a recent interview, Rott told *The CJN* that the book – which he penned in his native Russian and had translated into Hungarian and most recently English – is his loving tribute to his mother, Regina, and father, Ferenc, as a way of both immortalizing and lionizing them.

It's Rott's second time around as an author.

In 2007, Rott published *Father's Letters from Siberian Prison*, a collection of handwritten letters that his father wrote while imprisoned in a Siberian gulag under Stalin.

Rott was only three when Ferenc was taken. He never saw his father again.

With this new autobiography, Rott said he wanted the book to provide closure for his life without a father and to honour his mother's stern-yet-inspiring role in his life.

"Thirty-four years ago I 'forgot' to go back to Russia," he said. "I had to fight to get my family back. The RCMP believed I was a [Soviet] spy. And the Soviets, in allowing me to go to Canada, expected me to spy for them. But I told [the RCMP], 'I need a future for my children and I [will] need a grave for my mother, because I don't have one for my father.'"

As an act of symbolism, Rott insisted that his Hungarian-based publisher, Széphalom Könyvmuhely, place the images of his parents' gravestones – he commissioned one for his father in Toronto, who he presumes dies in a gulag and whose grave remains unknown – on the front and back covers of *In Defiance of Fate*, to further cement their memories on a lasting document.

"I became a writer just because I started writing," Rott said. "But I had two huge supports [for this book]: my father's letters and my family. My grandchildren provided the subtitle to this book."

In his interview, as in his book, Rott describes how he befriended a distant cousin who lived in Toronto and was able to take a trip to Canada with his wife, Iya, in 1973, on the condition that he "spy" for the KGB.

This brief visit overseas opened Rott's eyes to the "wonder" of the freedom in the West and cemented his resolve to find a way out of the USSR for the sake of his family.

A year later, Rott conceived of a plan to fool his Soviet minders into believing his family was Protestant in order to ostensibly attend a wedding in Toronto.

After much cajoling and political intrigue – which Rott scrupulously retells in the book – the Soviet authorities finally allowed him to take just one family member with him to the wedding.

As he recalls toward the end of the book, Rott had to navigate a multitude of bureaucratic red tape and mistrustful authority figures to get out of the Soviet Union.

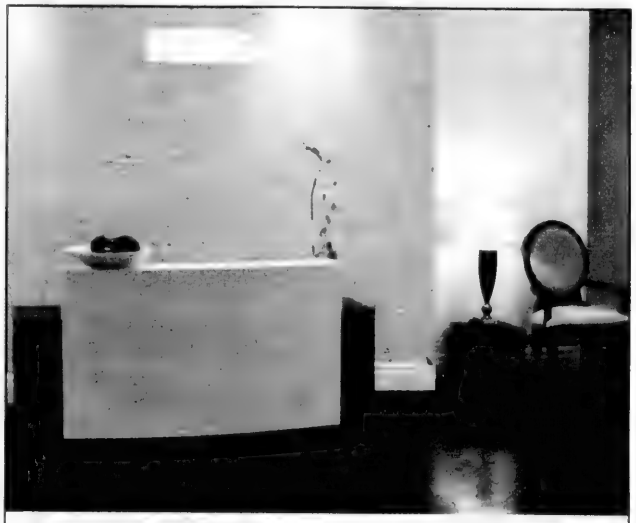
Ultimately, it was two boxes of chocolates that finally allowed him to escape. He used them to bribe Aeroflot employees into issuing special tickets allowing him and Regina to board an Air Canada flight to Toronto – both airlines had a tacit agreement that allowed each other's passengers to use either airline to fly out of Moscow, Rott said – and once in the air with his mother seated beside him, Rott broke down in tears when he heard the flight attendants announce they were out of Soviet airspace.

"We are now flying over Helsinki," Rott writes. "And that is when my nerves failed me and my eyes filled with tears."

But the cost of his and Regina's freedom did not come cheaply. His wife, Iya, and their children, Edwin, Sandor and Ilona, were left behind.

The tale of how they were liberated from the USSR and eventually joined him in Toronto is being left to the second book in Rott's series, which he is currently writing. It's tentatively titled *In Defiance of Fate, Book 2: Joy of Discoveries*. He anticipates its release sometime next year.

For more information, visit www.serena-publishing.googlepages.com



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Lodz to mark 65 years since ghetto's destruction

By SHELDON KIRSHNER
Staff Reporter

LODZ, Poland — This city in the geographic heartland of Poland, once home to a vibrant Jewish community, plans to mark the 65th anniversary of the destruction of the former Nazi ghetto from Aug. 27 to Aug. 29.

There will be a Jewish cultural festival and a conference on Polish-Jewish relations during the Nazi occupation, among other events.

The hosts will be the mayor of Lodz, Jerzy Kropiwnicki, and the president of the city's small Jewish community, Symcha Keller.

Jaroslav Nowak, the mayor's adviser on Jewish affairs and a business consultant who visits Israel frequently, said that the main events marking the liquidation of the ghetto will take place at Survivors' Park, which was opened in August 2004 to commemorate the 60th anniversary of the ghetto's liquidation.

The park, set on 8-1/2 hectares adjacent to a river valley, was a garbage dump that has been transformed into a wooded retreat planted with trees to honour victims of the Holocaust.

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Jaroslav Nowak stands next to a monument in Lodz that honours Polish Righteous Gentiles who saved Jews during the Holocaust. [Sheldon Kirshner photos]

At one of the events, Nowak said, a monument designed by Czeslaw Bielecki will be unveiled.

Consisting of a stylized Star of David and a hovering Polish eagle, it pays tribute to the more than 6,000 Poles who helped Jews during the war and have been honoured as Righteous Gentiles by Yad Vashem, the Holocaust memorial and museum in Jerusalem.

According to the mayor, the monument will serve as "a symbol of humanity in the hell of the German occupation, both for Jews and Poles."

The Lodz ghetto was established in the spring of 1940, about seven months after German forces captured the city and renamed it Litzmannstadt. It was the last ghetto to be destroyed by the Nazis.

Stretching over much of the north central part of Lodz and administered by Chaim Rumkowski, the head of the Judenrat, the ghetto was packed with some 166,000 inhabitants, including Roma. The ghetto's population was later augmented by 40,000 deported Jews from nearby Polish towns and villages and from Germany, Austria, Luxembourg and what was then Czechoslovakia.

The ghetto managed to survive until August 1944 because its workshops produced an array of goods for Germany.

The last remaining Jews, including Rumkowski and his family, were deported to Auschwitz.

Before then, however, thousands of Jews in the ghetto were sent to German death camps throughout Poland, while a large number of Jews succumbed to starvation and disease.

Of the more than 200,000 Jews who lived in the ghetto, only about 10,000 survived.

Forty thousand Jews who had found refuge in the Soviet Union settled in Lodz after the war, but due to a pogrom in Kielce in 1946, the majority left Poland. Today, there are officially 300 Jews in Lodz.

Meanwhile, in connection with the 65th anniversary of the destruction of the ghetto, an exhibition on Chassidism in Poland has begun.

The venue, the City of Lodz History Museum, was formerly the palace of Izrael Poznansky (1833-1900), one of Poland's wealthiest Jews in the 19th century. Running until Oct. 20, the exhibition mainly consists of photographs.

The curator, Anna Walaszczyk, writes in the official catalogue: "We prepared this exhibition to enable visitors to get acquainted with this colourful world... We are portraying a world which no longer exists, but was so much present in Poland until 1939."

In another development, construction of a Centre of Dialogue is scheduled to start in September. Designed to promote co-operation between Jews and Poles, it is set to be finished in 2010, Nowak said.

Costs will be borne by the municipality and Mordechai Zisser, an Israeli businessman originally from Lodz who has commercial interests in the city.

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An updated program of the ceremonies marking the destruction of the Lodz ghetto is available at www.ghetto.lodz.pl. Those interested in participating should e-mail ghetto@uml.lodz.pl.

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Exciting things are happening in the Negev

By SUSAN STEINBERG

Guest Voice

I recently returned from Israel's beautiful southern region of Eilat/Eilot, Toronto's twinned community in Israel, where I spent time offering my perspective and learning about the many creative programs designed to integrate new olim, and especially more professionals, in the magnificent Arava.

Susan Steinberg

I was blown away by the innovative, integrated, professional and all-encompassing approach in training and absorbing new olim. Through strategic partnerships, the people of Eilat have turned what was once an isolated community into a thriving area, fuelled by a zeal for building a strong and caring community.

I spent a day volunteering and learning about the path that olim from around the world take upon arriving in Eilat. How inspiring it was to see the effective, competent way in which Eilatis embrace these immigrants.

Israelis actually go to the various countries of origin to interview people coming to Israel. Among other opportunities, they offer prospective olim the possibility of enrolling in a unique work-study program in which the government pays 75 per cent and the student 25 per cent. Many olim/students work as cooks, pastry chefs, receptionists, travel agents and tour guides. They usually pay their own living expenses, but often hotels provide accommodation and food.

A carefully designed program for Hungarian olim, called 3*3, aims to fill middle management jobs in hotels. A six-month ulpan language program includes two months of learning English.

The multi-layered program attempts to ensure that each individual integrates into Israeli society while trying to take into account personal, family and cultural needs, expectations and differences.

In Be'er Sheva, I toured the kitchens at Ben Gurion University, where cooks and pastry chefs learn their trade and then find work in the region in various venues of the tourism industry. UJA Federation of Greater Toronto has invested heavily in such educational programs in the region.

While in southern Israel, I also had the opportunity to visit several very different kibbutzim in the Eilot area, just north of Eilat. They, too, play a significant role in helping to integrate the new olim.

We started at Yotvata, which offers a program for new olim called *Bayit Rishon Bemoledet* – First Home in the Motherland – which is also supported by UJA Federation of Greater Toronto. It's a six-month combination ulpan and work program. The kibbutz, with its own distinct community family, becomes the olim's first home in their newly adopted homeland.

Lotan creates its feeling of community around the tenets and values of Reform Judaism, where great emphasis is placed on Jewish identity and equality.

Yahel, I was surprised to learn, is now 60 per cent privatized and is on its way to becoming entirely privatized. There I met a man from France who runs a lucrative printing business. In the middle of co-operative kibbutz life is this creative capitalistic entrepreneur running a thriving business!

In Grofit, I met a seasoned kibbutznik who explained that the emphasis of this kibbutz is community cohesion and not standard of living. "How many of us crave this bent yet stay stuck in pursuit of the high standard of living?" I wondered silently.

Our final stop was Ketura, a kibbutz founded by Young Judea idealists from North America. Here, the traditional, secular and egalitarian meld with a strong belief in social justice and equality. Though co-operative in income-sharing, the kibbutz also attracts outside investors for its innovative environmental and other projects.

When asked what makes the kibbutz unique, the answer was "our sense of purpose, not just a better material existence." By sense of purpose, members stressed that they meant a lifestyle that includes "meaning, community, pluralism, interesting work, a great lifestyle and making a contribution to Israel."

Our community in Toronto has much to be proud of in its role in helping to build this stunningly beautiful region of Israel. It is a true partnership driven by people – here and in Israel – who believe that anything is possible.

Susan Steinberg is a volunteer with UJA Federation of Greater Toronto and immediate past chair of the Aliyah Committee of Toronto.

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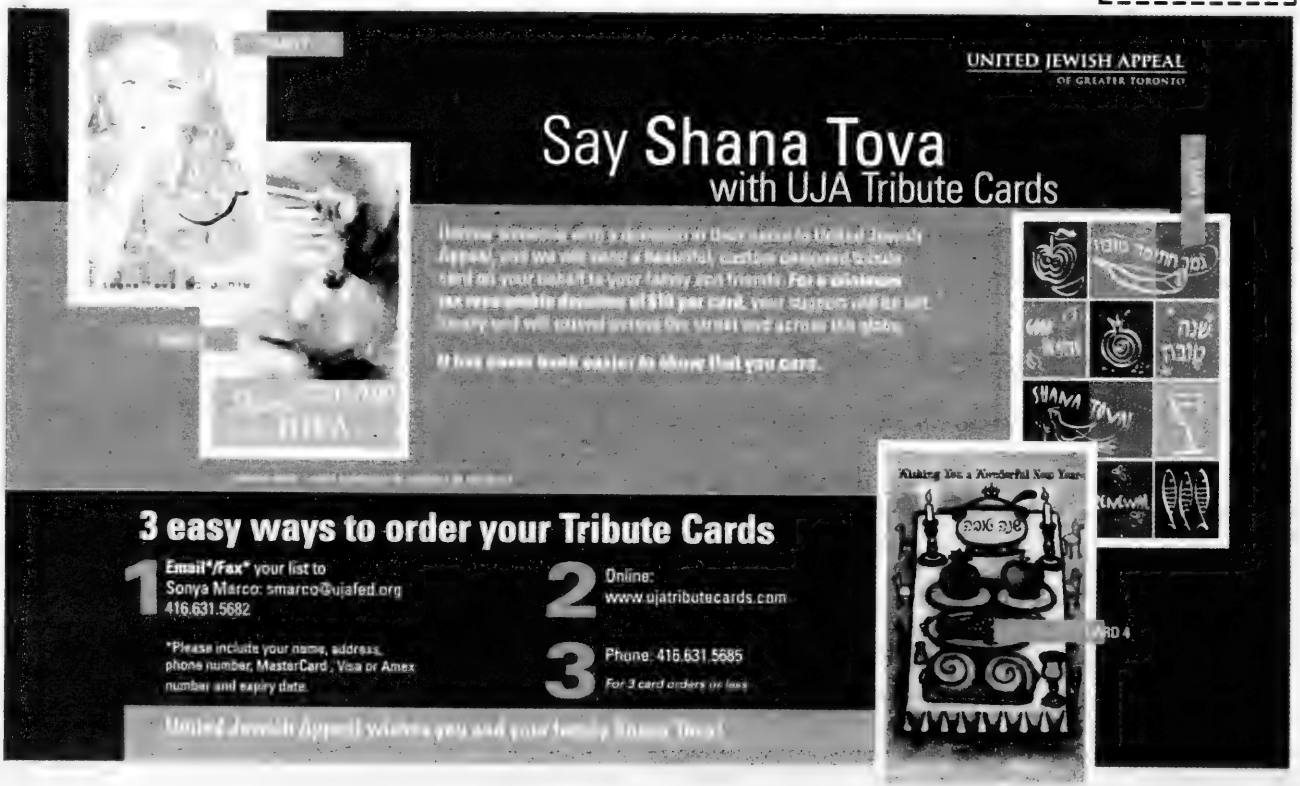

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Cult of the saint

By RABBI YEHIEL BEN AYON

The culture, customs and prevailing ways of a particular society in which a Jewish community exists will in some ways influence the customs of its Jews, either by them emulating the ways of the general society – Chanukah gelt is a case in point – or by wholly rejecting certain aspects of it. This thought might make us quite uncomfortable, but it's a fact.

An example would be the veneration of the tzaddik – the saint which, with the exception of chassidic circles, simply doesn't exist in the Ashkenazi experience. For Sephardim, on the other hand, venerating a saint during the saint's life and beyond is an integral part of being Sephardi.

The reason for this difference is simple and geographic. Ashkenazi Jewry developed in lands dominated by the Catholic Church. Catholicism and the veneration of saints are inextricable. Ashkenazi Jews, therefore, identified themselves as a community apart by distancing themselves from this practice as much as possible. Sephardim – Jews from Muslim lands – had no need to do this in establishing their self-identity.

Saints – many, many of them – are very much a part of everyday Sephardi life. Their names are invoked in everyday speech. Candles are lit in their memory, especially so at times of distress and, of course, when their yahrzeits, which Sephardim refer to as *hiloula*, are marked. Lavish celebrations take place.

Becoming a member of this rarefied society of saints is no simple matter. It involves piety and scholarship. It involves refinement of character, and it involves absolute inner goodness. But mostly it requires verifiable events of supernatural intervention.

The following folkloric tale is an example of one such event.

Around the middle of the 19th century, Rabbi Yaakov Halevi of Mogador was travelling in a large caravan numbering in the hundreds through the deserts of Morocco, a 15-day trek accomplished mostly in the coolness of night through one of the harshest and certainly most barren places on earth. Beyond the dangers of the elements and the lack of resources was the compounded threat of barbaric highwaymen and wild animals.

On the eve of Shabbat, the caravan was astounded as a stubborn Rabbi Halevi refused to continue and instead began to prepare to honour the holy day. Sadly, the caravan abandoned the rabbi to his certain fate. Undeterred, he went about his preparations, setting out his bread, lighting his candles and praying the twilight service.

At the precise moment when the sun set over the horizon, a huge lion paced toward his camp and sat down. The rabbi and the lion silently locked eyes throughout the night, and the following day, on Shabbat, the lion sat silently and followed the rabbi's movements with his eyes.

As the sun set in the distant desert horizon, the lion crouched down next to the rabbi and signalled for him to mount him. Rabbi Halevi sat astride the lion, and in no time, he was borne to the entrance of the town for which he was bound.

The townspeople were clearly surprised, since the rabbi appeared on a Saturday evening many days before the expected arrival date of his caravan. Because of this incident, Rabbi Halevi added Ben Shabbat to his family name.

The fruit of God's difficult work

The midrash relates a beautiful narrative that, in recent months, has taken on a new perspective in my life.

A Roman matron asked Rabbi Jose bar'Halafta: "How long did it take God to create the world?"

He said to her, "Six days."

"From then until now, what has God been doing?"

"God is occupied in making marriages."

"And is that God's occupation?" the woman asked. "Even I can do that. I have many male slaves and many female slaves, and in one short hour, I can marry them all off."

"Though it may appear easy in your eyes," he said, "every marriages is as difficult for God as the dividing of the Sea of Reeds."

CLASS ACT
By Daniel Held

At times over the course of my engagement, it has seemed like making a marriage is, in fact, a task as difficult as splitting the Sea of Reeds. As decisions about venues and menus, bands and boutonnières, seemed to overshadow the romance of wedding planning I jokingly asked my fiancé, "Why don't we just elope?"

Each time, two things drove me back to planning.

First, I realized that weddings aren't only about the marriage of two individuals. They're also about the union of two families and two communities. Over the last few months, I feel blessed to have seen our parents, sisters and extended families come together in celebration. Over l'chaims and brunches, planning meetings, pre-Shabbat phone calls and even flying trapeze lessons, our engagement has served as the fertilizer for flourishing new relationships between our families.

As friends and family gather for our wedding, I realize how fortunate we are that our extended communities will sing and dance together at our chupah. The rabbis tell us that it's the community's responsibility to entertain the bride and groom at their wedding, and these experiences – being danced from the chupah by friends and hoisted on chairs by relatives – would have been missed in the simplicity of Vegas or Fiji.

Second, I realized that wedding planning is not about the colour of napkins (I still don't know what colour they'll be, nor will I likely remember this detail the day after the wedding), but rather it's about planning a celebration that's personal and meaningful.

In planning our wedding, we have striven to be creative in infusing pieces of ourselves into a traditional ceremony. We will publicly sign a halachic prenuptial agreement, signifying our solidarity with the plight of agunot. We will celebrate the signing of a civil marriage license alongside the ketubah, indicating our commitment to both Halachah and civil society. And I will take ownership of the ketubah by receiving a wedding band from my fiancé. These innovations, while still within our understanding of Halachah, are our way of making the wedding our own. To me, these personal touches were the highlight of our planning.

The midrash continues: What did the matron do? She took 1,000 male slaves and 1,000 female slaves, placed them in two rows and said, "This one should wed that one, and this one should wed that one." In one night, she married them all.

The next day they came before her – one with a wounded head, one with a bruised eye, and one with a broken foot.

"What's the matter with you?" she asked.

Each one said, "I don't want the one you gave me."

Immediately the woman sent for Rabbi Jose bar Halafta and said: "Rabbi, your Torah is true, beautiful and praiseworthy."

"Indeed a suitable match may seem easy to make, yet God considers it as difficult a task as dividing the Sea of Reeds," Rabbi Jose acknowledged.

I feel blessed to have been the recipient of God's difficult work and eagerly look forward to Arielle and I spending the rest of our lives reaping the benefits of God's labour.

Jewish Life

Not your average animal house

Thanks to movies such as *Animal House*, the *American Pie* franchise and countless other mind-numbing frat movies, fraternities across Canada are looked upon with judgmental eyes.

People assume anyone remotely associated with a fraternity is a mindless beer guzzler with nothing but last Saturday's party on their mind. But this is not the case for members of the Jewish fraternity Alpha Epsilon Pi, which has chapters all over Canada and is the largest fraternity at many Canadian universities.

ON CAMPUS
By Justin Dahan

AEPi, as it is more commonly referred to, tries to focus on more than just the typical shenanigans. It also puts heavy emphasis on Jewish programming and philanthropic events.

Members of AEPi often hold positions in both the fraternity and other Jewish organizations. In Ottawa, every Jewish organization has members who are also in the fraternity. Last year, Chabad president Adam Berktin was also a member of AEPi, and current president Jonathan Brownstein shares the same distinction. These two men share an ideology that helps to strengthen Jewish ties between students and spread Jewish philosophy on campus, by doing such things as setting up tables on campus and combating anti-Semitic and anti-Zionist feelings whenever they arise.

The Israel Awareness Committee (IAC) at Carleton University also has assistance from a rising star in the Jewish community. Daniel Tsyganovskiy came to Carleton University as a 17-year-old Russian exchange student. It took him little time to become a member of AEPi and vice-president of the IAC. Now he's an active member of Ottawa's Jewish community.

When you sit down with Tsyganovskiy, he makes his opinion about the Jewish community very obvious. He begins by explaining the importance of what he is doing and what he feels needs to be done.

"It is very important to be a member of the Jewish community. Through the history of mankind, Jews have been a great example to this world. We are a people that always maintain a community in every possible situation," he says. "By being a 'brick' in this 'wall' that I like to call the Jewish community and building the 'wall,' we create a single strong piece, which cannot be influenced in any way or by any other force. So by being in this 'wall' or community, we make our nation stronger and greater."

Hillel in Ottawa may not have an AEPi member in a senior position, but it has many active members from AEPi, men such as Asher Farber, Zev Kershman and Mark Klibanov, who have played an active role in the national campus organization. These guys attend most of Hillel's events and relay information to other members of AEPi, helping to make sure that all Jewish students are aware of Jewish programming on campus.

The importance of these men playing a role in the Jewish community, in and out of AEPi, is more than just about the positions they hold and the planning and organizing that they do. It's proof of Tsyganovskiy's words that Jews — observant or not, and affiliated with various groups – form a community. We band together and continue to strive to unite the Jewish people.

By MARK MIETKIEWICZ

Israel and cyberwar, Part 2

The Jewish Highway

There's a war going on between Israel and its neighbours. At least we think there is. Sometimes it can be hard to know for sure, because this war is taking place in secret. In my last column, I looked at using the web as a propaganda tool in the Mideast conflict. But there is a more dangerous side to cyberwar.

Computers can be used to hack into enemy databases and cause serious loss of data or even plant harmful software to commandeer strategic computers.

Because this combat is clandestine, it can be next to impossible to verify claims, at least on the record. And because this is also a psychological battle, each side may be seeding rumours in order to intimidate the enemy. You will also notice that there are more analysts willing to speak on and off the record about Israeli cyber strategy than about comparable Arab or Iranian tactics.

In October 2000, during the second intifadah, Wired.com reported that pro-Palestinian hackers defaced at least 40 Israeli sites, including the Bank of Israel and Tel Aviv Stock Exchange, while Israeli antagonists marred 15 Palestinian sites. Analyst James Adams warned the attacks between Palestinians and Israelis are "just a taste of things to come… Their weapon of choice, the laptop, is easily available, and the ammunition, viruses and hacking programs, is free on the Internet." **[tinyurl.com/webwar13]**

"This has become a very important area in Israeli strategy, and it has to be taken into account," Israeli defence specialist Alon Ben-David told ABC News in July. "It has become a more and more important element both for intelligence gathering but also for aggressive operations." There have been several Israeli successes according to Ben-David. "The Iranians have experienced a number of malfunctions and unexplained breakdowns, all of which point to foreign interference in the supply chain for the program." **[tinyurl.com/webwar14]**

Breaking into an adversary's website to display propaganda or pornography can be irritating. But websites can house much more sensitive information that requires constant protection. The BBC's Ahmad Budeiri reported from Jerusalem that "private companies are involved in this war to provide protection for [Israeli] government and financial websites which are constantly under attack and sometimes breached." Saji Maysar, marketing manager of the Internet security business, Samial, told Budeiri that if there was ever a successful attack on his company, it would be the equivalent of a strike on a key military base. **[tinyurl.com/webwar15]**

"To judge by my interaction with Israeli experts in various international forums, Israel can definitely be assumed to have advanced cyber-attack capabilities," said Scott Borg, director of the U.S. Cyber Consequences Unit, which advises various Washington agencies on cyber security. Borg told Reuters that malicious software ("malware") could be inserted to corrupt or crash the controls of sensitive sites such as uranium enrichment plants. Attacks could be immediate or could be set to strike automatically when an infected facility reaches a more critical level of activity. **[tinyurl.com/webwar17]**

The article continues with an intriguing statement – although no proof is provided. "Tony Skinner of *Jane's Defence Weekly* claims that Israel's 2007 bombing of an alleged atomic reactor in Syria was preceded by a cyber attack which neutralized ground radars and anti-aircraft batteries."

China's Xinhua news agency notes that Israel is not alone in cyberwarfare. "Experts say Iran, Syria, Jordan, Egypt, Lebanon and many more are also developing techniques that use modern technologies to infiltrate the enemy. 'Everybody in the region is doing it,' said Mike Dahan, a political science expert in the communications department of Sapir College in Israel's Negev." **[tinyurl.com/webwar16]**

I'll leave the last word to the BBC's Ahmad Budeiri. "Many analysts now believe that the Israeli capability in this cyberwar may now be as strong as more traditional Israeli defences built up over the past half-century. It is difficult to judge who is winning this war, or sometimes to even find out where the battles are being fought. But Israel's considerable intelligence resources need to be constantly on full alert to prevent a successful attack by nimble enemies who are becoming increasingly astute in fighting a virtual war from their laptops."

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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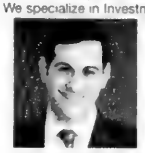

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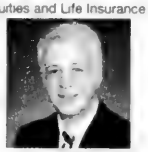

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Teens urge cellphone firms to support Congolese

By DAVID LAZARUS
Staff Reporter

MONTREAL — Jewish teens who live by their cellphones are being mobilized to call on the phone manufacturers to ensure that revenues from the sale of a key microchip component called coltan go where they belong: to the people of the war-ravaged Democratic Republic of the Congo (DRC).

About 80 per cent of the metallic ore coltan is mined in the DRC for world export.

The lobbying effort is an initiative of the Human Promise, an advocacy group founded by Montreal Jewish teens to help the people of another war-torn African region, Darfur, in Sudan.

Co-president Shawn Greenstone, who works at the Human Promise office located at the Quebec Jewish Congress, said in an interview that his members launched an online petition and letter-writing campaign at the end of last month, to get cellphone manufacturers to make sure profits from coltan sales don't go toward financing one of the deadliest rebel wars in Africa.

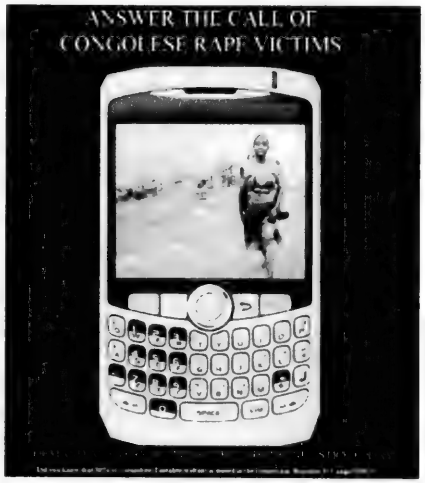
A colourful poster being used as part of the campaign depicts a large cellphone. On the screen is an image of a grief-stricken Congolese woman.

The message at the top reads: "Answer the call of Congolese rape victims."

They are sending the information to teens across Canada.

"We don't want to boycott cellphones. That's not the point," Greenstone said. "The issue is not the sale of coltan or making profits. It's where the money is going."

"Kids are really getting behind this," said Adam Eliesen, Human Promise's other co-president. "It's an extremely important cause."



Poster for the Human Promise's cellphone campaign

An article by Liberal MP Irwin Cotler that appeared this year in *Global Currents* says "six million people have died in the Congo since 1996 – half of them children five years or younger – in this most ignored of tragedies."

A Human Promise letter being sent out by an estimated 1,000 Jewish teens to Canadian cellphone manufacturers states that the high demand for coltan "has made people very greedy, and that greed has taken a very negative toll on the people of [the DRC].

"You are undoubtedly aware," the letter says, "that the DRC has the vastest quantity of coltan available, which is great for their economy."

However, "revenues from the mining of these resources appear to be financing the continued war, as well as tearing apart what should be a flourishing economy."

The revenues, the letter continues, "are contributing to the displacement [and] murder of far too many Congolese over the past five years.

"As Canadian teens concerned by human rights, we believe that every Canadian corporation that directly benefits from the natural wealth of Third World countries has the moral responsibility to ensure that the people are the major beneficiaries of money brought in through Canadian sources."

A Human Promise press release issued July 29 cited a recent report by London-based Global Witness – an international NGO that researches links between natural resources exploitation and human rights abuses – saying the cellphone industry "is directly contributing to the coffers of those who are committing unmentionable atrocities against the Congolese."

As "major consumers of cellphones," Greenstone said in the same press release, "we are bringing the plight of the Congolese, and the role of the cellphone market, to the attention of our peers around the world."

Greenstone told *The CJN* the letter-writing campaign and petition are only a "starting point" for continued action.

Cotler, whom Greenstone said is supporting the group's petition, wrote in his 2009 article that "the people of this country have endured years of killing fields, war, poverty, disease and displacement…

"Now, the vulnerable in the Congo are not only suffering, yet again, mass displacement, widespread starvation and murder, but also what one African correspondent has called 'without doubt the most horrific and persistent abuse of women in the world' – an 'epidemic of rape' that includes sexual enslavement, public gang rape and brutalized assault."

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Coast to Coast

Pride parade to include 'anti-apartheid' marchers

By DAVID LAZARUS
Staff Reporter

MONTREAL — Plans by gay and lesbian activists to bring at least 100 people to Montreal's Aug. 16 Pride Parade to protest Israel's "racist apartheid" policies is striking Quebec Jewish Congress (QJC) leadership as ironic – and prompting it to respond.

QJC president Adam Atlas noted that Israel is one of the world's most gay-friendly countries and that Congress is working with local gay organizers to ensure that Israel "is celebrated as well" at the march.

"We would have thought the goal was to be inclusive, not exclusive," Atlas said of plans to allow the "anti-apartheid" marchers.

"The idea is not to exclude people in the same way they were once excluded."

The plans to muster support among pro-Israel march participants will serve to "at least in part, celebrate [Israel's] virtues," Atlas said.

In a show of solidarity, on Aug. 3, Congress representatives joined non-Jewish members of Montreal's gay and lesbian community at a park in the city's gay village to express joint outrage over a homophobic shooting rampage two days earlier at a Tel Aviv nightclub in which two gay teens died.

At the vigil, Rabbi Shachar Orenstein of the Spanish & Portuguese Synagogue represented Congress, and its human rights committee chair, Abby Shawn, noted the Jewish and gay communities' common historic legacy of "hatred, victimization and persecution."

At the same vigil, Montreal gay rights activist Michael Hendricks commended Israel for actively pursuing whoever is responsible for the rampage. March participants were reportedly also urged at the vigil to wear black to remember the gay Israeli victims. It was also suggested that the march be dedicated to the victims.

According to a news item in the July 30 issue of the *Montreal Mirror*, headlined "Queers come out against apartheid," "anti-apartheid" protesters hope to mimic the success of a similar protest held at Toronto's gay Pride Parade in June that was organized by Queers Against Israeli Apartheid (QAIA).

"A huge queer contingent in Toronto was successful ... this past June," the item said. "[T]he Montreal contingent will be made up of at least 100 people at the parade."

It appears to be the first time that the annual parade in Montreal will contain overtly political content. In addition, one day before the parade, on Saturday, Aug. 15, a second annual "queer book fair" will include a "Queering Activism Against Apartheid Workshop" that will "give participants an introduction to Israel's occupation of Palestine," the *Mirror* reported.

Jordan Kerbel, the Toronto-based director of public affairs and communication for Canadian Jewish Congress, argued that QAIA didn't control the message at Toronto's Pride parade as much as the group might have liked.

He said more than 100 people marched alongside members of a Toronto Jewish gay and lesbian group, Kulanu, to demonstrate Israel's open attitude toward gays and lesbians and as a gesture of solidarity. Among them was Congress CEO Bernie Farber.

"It's just disappointing," Atlas said of the Montreal plans. "We support free expression, but in a way that is inclusive.

"There is a marked similarity between Montreal and Tel Aviv in terms of the acceptance of the lesbian and gay communities," he said. "Which is what makes it so ironic that gay and lesbians should be protesting against Israel."

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On Campus

U of T aims to draw 'very smart' Jewish studies majors

By SHERI SHEFA
Staff Reporter

Last year, the community encouraged University of Toronto's Centre for Jewish Studies director Hindy Najman to "build more, build higher, and dream in Technicolour," she said.

Since then, many of her goals have already begun to take shape.

The centre has a brand-new master's program; it now offers new courses in medieval studies; it is accepting funds from the community to build on what it currently offers and the centre has been moved to a more central location on campus.

"A crucial message that we want to give is that we are a community resource with a global reputation. We promote Jewish literacy while we address matters of interest of the Jewish community – interests in cultivating Hebrew language and literature, addressing interests to support Israel, and to support initiatives like the student exchange program with Hebrew University [of Jerusalem]," said Najman, who is an associate professor of ancient Judaism at U of T.

Over the past year, a new program in Jewish philosophy and thought has been established at the centre. The program is being supported in part by the Jerahmiel S. and Carole S. Grafstein Chair.

"There is a Grafstein post-doctoral fellowship for Israeli scholars, where we bring in for a full year a scholar who just completed his or her PhD from Israel," Najman added.

"We have a Torontonian, Sol Goldberg, and he just got a PhD last month from the Hebrew University in the department of philosophy and he was also one of [Jewish philosopher Emil] Fackenheim's last students."

On Sept. 10, the inaugural lecture for the Grafstein Chair in Jewish Philosophy, "Encounters Between Modernity and Jewish Philosophy," will be given by Prof. Paul Franks. The lecture, which is open to the public, will be held at the George Ignatieff Theatre in U of T's Trinity College.

In addition to the Grafstein Chair, Najman said the centre received funding from private donors to help build on Yiddish literature and language studies.

Najman also boasted about a new Jewish studies master's program that she hopes will build on the strengths of the existing PhD program.

"It is designed to both attract very smart North American Jewish studies majors at the undergraduate level and also strengthen our PhDs," she said.

The PhD and master's programs are interdisciplinary, which means [they offer] courses in archeology, art, history, languages, literature, performance, philosophy, political science, religion and sociology. This year, there are also new courses in medieval studies.

Najman added that over the last year, the PhD program has tripled in size to accommodate more than 30 students.

But she hasn't lost sight of the 2,000 undergraduates who take Jewish studies courses.

"Together with my faculty, I have reworked the undergraduate program," she said. "We now have four areas of concentration and our majors and minors are soaring."

The four areas of concentration are in classical Judaism (studying classical texts including the Hebrew Bible, the Dead Sea Scrolls, Hellenistic texts, and rabbinic literature), Jewish thought and philosophy, Jewish history and social science, and Jewish culture and literature.

Najman said she is thrilled by the support that she and the Centre for Jewish Studies receives from the U of T to help raise its profile.

The dean of faculty of the arts and sciences, Meric Gertler, moved the Centre for Jewish Studies to U of T's Sydney Smith Hall.

"It's the heart of the campus. It's the place where the dean's office is, where the human resources is, and perhaps most important for all the undergraduates... It's the place of the office of the registrar," Najman said.

"We have traffic all the time. Even in the summer, when it's supposed to be dead time, we've got people coming in and out the entire summer, and we're thrilled. We don't want down time. We want it full all the time, and we have a beautiful space to receive students."

The centre also has a hand in a conference stemming from the Royal Ontario Museum's exhibition of the Dead Sea Scrolls, which will be on display until Jan. 3.

Hindy Najman

Najman and her colleagues have organized an academic conference called "The Dead Sea Scrolls: Transmission of Traditions and Production of Texts," set for Nov. 15 to 18 at U of T.

"I've invited [University of] Waterloo, York [University] and McMaster [University] to be part of an upcoming conference... I've invited these universities to help support what will be the most major scrolls conference in Canada ever, with scholars from Israel, Europe, the United States and Canada, all coming together to talk about how the Dead Sea Scrolls celebrate the transmission of traditions of ancient Judaism and beyond," Najman said.

"I think the thing that I'm most excited about... is we are bringing [Anne and Max Tanenbaum Community Hebrew Academy of Toronto students] to the ROM and the ROM is opening its doors to hundreds of students."

Najman said that she has many more programs and conferences planned for the near future, including an Israel studies conference, which will be held in Toronto and co-sponsored by the centre.

The 26th annual Association for Israel Studies conference is scheduled to take place next May to explore the topic of Israel and the World.

For more information about the Centre for Jewish Studies, visit http://cjs.utoronto.ca.

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Online Jewish textbook service launched

Israel's the Judaica Centre has announced the official launch of Toronto's first online Jewish school textbook service at www.israelsjudaica.com.

Customers can view booklists and purchase books, then have them shipped or pick them up at Israel's Judaica Eglinton or Thornhill stores.

"We are always thinking of creative and innovative ways to assist our customers," says Israel Kaplan, president of Israel's Judaica. "Parents lead such busy lives that a service like this gives them the convenience of shopping online anytime of the day."

The minimum turnaround time for school book orders is 48 hours. Personal shopping service is also available to customers who require additional assistance or information.

Health & Lifestyles

Endocrinologist completes medical 'Triple Crown'

By CAROLYN BLACKMAN
Staff Reporter

At almost 75 years old, Dr. Paul Walfish, a physician at Mount Sinai Hospital, still has more than 20 years to go before he reaches his father's age at retirement.

His father Henry, now 103, practised law until he was 97, said Walfish. "He taught me that if you like what you're doing, you stick around, and if you have your health, age doesn't matter. He is my shining example."

Dr. Paul Walfish

As a professor emeritus of medicine, pediatrics, otolaryngology, pathology and laboratory medicine at the University of Toronto, and a senior consultant in the Joseph and Mildred Sonshine Family Centre for Head and Neck Disease at Mount Sinai, Walfish, an endocrinologist, said he's doing more than ever and has no plans to retire.

"The word is not in my vocabulary," said Walfish, who along with his wife has two children and two grandchildren.

A member of the Order of Canada and the Order of Ontario, he was recently honoured with the 2009 John B. Stanbury Pathophysiology Award, making him the first Canadian to win three prestigious awards from the American Thyroid Association.

In 2004, he was awarded the association's Paul Starr Award, and in 2007 he was awarded the H. Ingbar Distinguished Leadership Award.

All three awards honour outstanding contributions in the field, said Walfish, "and to win [them all] is exciting. It's like winning the Triple Crown in horse racing."

He said that peer recognition in itself is a great honour, but to make it an even more special honour, John Stanbury was Walfish's mentor when he spent a year at Massachusetts General Hospital and Harvard Medical School after completing his speciality training in internal medicine at the University of Toronto in 1963.

"I still have the letter inviting me to come and study there. [This award] is an unexpected spinoff of my career, since I worked with [Stanbury.]"

Since he joined Mount Sinai in 1964, Walfish has become well known for his pioneering work involving screening newborns for the detection of an underactive thyroid condition using a heel-prick test. As well, along with his colleagues, he pioneered the application of ultrasound and fine-needle biopsy in North America to systematically investigate thyroid nodules in the early detection and treatment of thyroid cancer.

By the early 1970s, he had gained international recognition for important breakthroughs in the detection and treatment of thyroid disorders.

In addition to his research, however, he has maintained a strong conviction to stay in contact with patients, and he spends half his working time – he plays tennis during his leisure time – with them. "I still learn from my patients. I have discovered a few syndromes while treating them."

Becoming a physician was a natural thing for him, he said. "I always had a passion for science and biology. Anything and everything always interested me."

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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Sandy & Mark Feldstein, and Hilary & Brett Tkatch, are thrilled to announce the engagement of Lisa and Cory. Mazel tov!

Good News! Two new cousins, Esther Abby Wolgelerenter, left, and Phoebe Cohen.

Niall & Meriel Gordon, Joseph Shalom Abbou & Esther Abbou announce the engagement of David & Emma. Grandparents are Esther Abbou BenHaim and Gladys Spain.

Abe & Agi Zylberlicht, Frank Piltz announce the engagement of their children Michael & Julie, daughter of the late Jennifer Piltz. Love from your grandparents.

Mai, daughter of Inbar & Alan Levita, granddaughter of Gertrude Levita, recently celebrated her bat mitzvah at Kibbutz Ein HaShofet in Israel.

Toni & Jayme Frankfort announce the arrival of Isabella Samarah. Grandparents Arlene & Ian Kochberg and Linda & Joseph Frankfort couldn't be happier!

SEND US YOUR PHOTOS!!

Email your digital photos to cblackman@cjnews.com or go online to WWW.CJNEWS.COM and click the Family Moments button!

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What's New

By LEILA SPEISMAN

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What's New deadlines: Monday, Aug. 17, is the deadline for the Aug. 27 issue and Monday, Aug. 24, is the deadline for the Sept. 3 issue. I take calls Mondays, Tuesdays and Wednesdays. Phone 416-391-1836, fax 416-391-0829 or e-mail lspeisman@cjnews.com or info@cjnews.com.

Thursday, Aug. 13

KULANU PUB NIGHT

Kulanu Toronto, a Jewish lesbian, gay, bisexual, transgender social and educational group, hosts a pub night at The Churchmouse and Firkin pub, 475 Church St., corner of Church and Maitland. 8 p.m. Friends and allies welcome RSVP **Justine Apple**, justela@hotmail.com.

Sunday, Aug. 16

GARAGE SALE

Jewish Alcoholics, Chemically Dependent Persons and Significant Others (JACS) holds a garage sale, 696 Sheppard Ave.W., 10 a.m.-2 p.m. Contact liza@jacstoronto.org.

Wednesday, Aug. 19

GUARDIANS OF MEMORY

The Polish-Jewish Heritage Foundation of Canada presents *March of Memory and Prayer*, a film about the 67th anniversary of the Otwock Ghetto liquidation. The anniversary was held two years ago with the chief rabbi of Poland **Michael Schudrich** and other-dignitaries. Subtitled. Survivors **Simcha Simchovitch** and **Marian Domanski** will share thoughts and memories. $5 donation at the door would be appreciated. Lodzer Holocaust Centre, 12 Heaton St., 7:30 p.m.

CARIBBEAN EVENING

Club Sameach hosts a Caribbean evening with calypso music, featuring the Keith Dindayal Pan Due Island Accent. 7:30 p.m., Fischtein Hall, Beth Emeth Bais Yehuda Synagogue. Club Sameach members $8, guests $10. Refreshments. Reserve at shul office, or by phone 416-633-3838.

Other News

STASHOVER SLIPIA

Stashover-Slipia Congregation offers "Intelligent Judaism - Voices of the Torah," an interactive learning class on Shabbat. Follows shortened services. No sermon. Aliyot for women. 11 Sultana Ave.

ORT ALUMNI

ORT Toronto and ORT Canada are looking for ORT grads, individuals supported by ORT or people whose relatives were aided by or active in ORT to form the ORT Alumni Club. Contact **Lindy Meshwork**, 416-787-0339.

SHABBAT IN THE HOOD

Holy Blossom Temple presents a summer-casual Tot Shabbat Carnival, Friday, Aug. 21, 4:30 p.m. Special activities for kids, including crafts, a bouncy castle, snacks and special guests. Kid-centric Kabalat Shabbat led by **Rabbi Yael Splansky**, music with **Mark Weinstock**, begins at 5:30 p.m. Contact Shannon, 416-789-3291, ext. 227.

KOSHER CRUISE

Beth Jacob Synagogue presents its 6th annual kosher cruise around Toronto harbour, Sunday, Sept. 6. Cruise and dine on Obsession III. Boarding begins at 6:30 p.m. Boat leaves promptly at 7 p.m. Includes kosher dinner served on board, choice of meat or vegetarian meal. Early bird special before Sept. 1, $50/person, after Sept. 1, $65/person. Purchase tickets in advance only at 416-638-5955 or www.byad.org.

FALL LECTURE SERIES

Registration now open for Temple Emanu-El Fall Lecture Series, Mondays 2-4 p.m. Oct. 19, "Genes and Behaviour: The foraging Gene" with **Maria Sokoloski**, professor of biology, U o f T. Oct. 26, "Age-Associated Memory

Continued on page 23

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Continued from page 22

Changes and Compensatory Technology" with **Brian Richards**, Baycrest Hospital psychologist Nov. 2, "Facing the Dragon: China in International Relations Today," with **Arne Kislenko**, professor of history, Ryerson University Nov. 9, Art, Pornography and Censorship in Canada, with **Ken Carpenter**, professor of art history, York University. $30 for series, or $10 per lecture. For information, call 416-449-3880

BOWLING GROUP

2009-2010 Sunday Nighters Bowling Group season for singles and couples 50 and over. Complete social program of bowling, dinners, live theatre, parties and weekend away every June. First restaurant night, Saturday, Aug. 22, first live theatre, Sept. 26, first bowling Aug. 30, 7 p.m. Singles, call **Hanita Chencinski**, 416-922-1400, couples **Al** or **Ros Federman**, 416-635-0563

FOR SENIORS

Association of Jewish Seniors. General meeting Thursday, Aug. 20, 9:45 a.m., Shaarei Shomayim Synagogue. Also, August entertainment, with comedy by **Norman Winkler** and shtick and magic by **Jeff Strong**. Light breakfast. Members free, guests $2. RSVP **Tammy**, 416-635-2860, ext. 458

Adath Israel Synagogue. Men and women are welcome every Wednesday, 1-4 p.m. An afternoon of fun includes bridge, mah-jong, rummy que, cards and more. Admission $2, includes pastry, coffee, tea, and soft drinks. Call **Pearl**, 416-635-6317 or **Marcia**, 416-632-1229.

Earl Bales Seniors Club in the Park. Lunch and Laughter, Thursday, Aug. 13, noon. Register now for trips to Casino Niagara, Tuesday, Aug. 18, and Casino Rama, Wednesday, Aug. 26. 14-card rummy, Monday to Thursday, 9a.m.-1p.m. Social bridge, Thursdays, 12:30-3 p.m. Bingo, Tuesdays, 12:30-3 p.m. Mah-jong, Tuesdays, 10a.m.-1p.m. Seniors Walking Group, Tuesdays and Thursdays, 9-10 a.m. Non-members welcome. Call **Valerie**, 416-395-7881

LZA Seniors Cultural Club discussion group, meets Tuesdays 10 a.m. Borochov Centre, 272 Codsell. For information, call 416-630-9444.

Beth Tikvah Friendship Group presents a screening of *Fiddler on the Roof*, featuring Topol and the original cast. Thursday, Aug. 20, 1:30-4:30 p.m. Refreshments. $3. Everyone welcome. For reservations, call Beth Tikvah, 416-221-3433, ext. 300

Circle of Care Family Care Connections. Educational support group for caregivers of family members with mental health illness. Participants must be over 55. Caregivers and family members do not need to be residing together. Topics include community resources, future planning and estate planning, and care for the caregiver. Tuesday evenings, Aug. 18 to Sept. 22, 6:30-8:30 p.m. Parking, transportation and respite services available. Bernard Betel Centre Music Room. For more information or to register, call 416-373-4093

BERNARD BETEL CENTRE, 1003 Steeles Ave. W. 416-225-2112

Murder Mystery Dinner Theatre, an interactive evening of murder, mystery, suspense, laughter and a delectable dinner. Monday, Aug. 24, 6-9 p.m. Members $36, non-members $40. For tickets, call ext. 113. Sponsored by Amica at Thornhill.

Current events lecture with **Doug Haddow**. Tuesday, Aug. 18, 10-11a.m. $3 members, $6 non-members.

Bingo Bonanza, Wednesday, Aug. 19, 1-5 p.m. 2 cards for $1

WAGMAN CENTRE, 55 Ameer Ave. 416-785-2500, ext. 2267.

Arthritis and massage therapy. A massage therapist with Health in Motion at Terraces of Baycrest is experienced in treating patients with arthritis. To book an appointment, call **Inna**, ext. 174, or see her at the Beauty Shop, 9:30 a.m.-1:30 p.m.

Fitness program session begins Monday, Aug. 17

During August, the Creative Arts Studio will do fabric collage, decorating shirts with designs using fabric cut-outs, fabric paints, beads and other mediums. Monday afternoons, 1-3p.m.

Billiard Club. Join fellow pool players every Tuesday and Thursday afternoons in the Music Room, lower level, 2-4 p.m.

Computers. Internet Lounge, Thursdays, 10:30-noon, computer lab. Volunteers can help learn about e-mailing and net surfing. E-Pals send friendly weekly e-mail messages. Call ext. 2247. Free. World of Computers is the second 5-week session Aug. 31-Sept. 30, 11 a.m.-noon. Members 5 classes, $10. Non-members 5 classes, $17.

Jazz Time. The George Grosman Band offers an hour of toe-tapping and hand-clapping jazz, Thursday, Aug. 20, 3-4 p.m.

SINGLES EVENTS WILL RETURN

What's New

Flower Pressing, Tuesday, Aug. 25, 1-2:30 p.m., Creative Arts Room

Book Club, facilitated by **Marilyn Fine**. Meets once a month to a review a chosen title. Members receive a copy of a book to read one month before each program. Next meeting Thursday, Aug. 20, 1:30 p.m., classrooms A and B

Debate current issues. Wednesday evenings, 7-8 p.m

Outings:

MZTVTelevision Museum. Monday, Aug. 17, 10:30 a.m.-2:30 p.m. $8 includes bus transportation and admission cost. Bring a lunch or lunch money.

Orillia on the Lake. Friday, Aug. 21, 10:30 a.m.-4 p.m. Cost $16 includes bus transportation and cruise. Bring a lunch.

MILES NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

Cooking classes with **Elise Burton**. Aug. 26, 6:30-9 p.m. Learn to make traditional *mezza* (small appetizers) favourites. Fee $25. Register ext. 0.

MNJCC Community Choir still has a few spaces open in its men's sections. Great people, challenging repertoire. Rehearsals Wednesday evenings. Auditions end Aug. 14. Contact **Harriet Wichin**, ext. 133 or harrietw@mnjcc.org.

Jacobs Lounge Visual Arts Space. "Zion Ozeri: One history, Many Stories: A family album of Israel at 60." Co-presented with Koffler Centre of the Arts. Ongoing until Aug. 31.

What's New is now online. You can find it at cjnews.com.

BAY STREET BREAKFAST: Toronto's Birthright Alumni Committee (BAC) recently met with Ellis Jacob, president and CEO of Cineplex Odeon Entertainment, at the Cineplex head office on Yonge Street, as part of a series that gives young professionals an opportunity to meet and network with top Jewish executives. Seen from left are Adam Zendel, Leah Baruch, BAC leader Dave Goodman, Elana Metter, Ellis Jacob, Daniel Warner and Mitch Reiss.

UJC AIMS TO REACH MEGA-DONORS

Gilbert Palter is the new chair of United Jewish Communities/Federations of North America's BreakThrough programs, which are designed to reach and engage new mega-donors. Palter, a co-founder of EdgeStone Capital Partners, received the 2005 Canada's Top 40 Under 40 award and the 2006 Ernst & Young Entrepreneur of the Year award.

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OBITUARIES
and Related Notices

Steeles Memorial Chapel

Mink, Julius	July 16/09	63 Barksdale Ave
Gertner, Elinor Ruth	July 19/09	426 Lytton Blvd
Sugarman, Sam L.	July 19/09	53 Combe Ave
Soer, Norma	July 19/09	10 Torresdale Ave
Coffer, Irving	July 23/09	488 York Hill Rd
Lefkowitz, Max Izzie	July 22/09	1166 Bay St
Ockrant, Norman	July 24/09	68 Parktree Dr
Friedman, Ben-Zion	July 24/09	22 Birdsall Ave
Kirzner, Harold	July 25/09	7601 Bathurst St
Wynne, Lawrence L.	July 26/09	74 Prince Charles Dr
Levinson, Murray	July 28/09	
Kay, Ralph	July 28/09	141 Viewmount Ave
Relina, Maria	July 27/09	Private
Shields, Annie	July 28/09	3636 Bathurst St
Warzecha, Abraham	July 28/09	
Ellis, Hodda	July 29/09	171 Oakhurst Dr

BENJAMIN'S PARK MEMORIAL CHAPEL

Irwin Siderson	Jul 26/09	20 Lissom Crescent
Daniel Glazier	Jul 24/09	138 Lascelles Blvd
Tatiana Morozov	Jul 24/09	146 Fisherville Road
Sydney Weissman	Jul 25/09	3636 Bathurst Street
Bernie Penner	Jul 26/09	7300 Yonge Street
Myer Shelson	Jul 29/09	484 Steeles Avenue West
Kenneth Wyman	Jul 28/09	111 Avenue Road
Pat Fleisher	Jul 29/09	15 McMurrich Street
Lil Phillips	Jul 30/09	645 Castlefield Avenue
Lilly Garden	Jul 31/09	178 North Meadow Cres
Dr. Neville Bayer	Jul 31/09	71 Balmoral Avenue
Sarah Derlick	Jul 31/09	33 Wilmington Avenue

HEBREW BASIC BURIAL

Joseph English	Jul 24/09	351 Christie Street

The unveiling of a monument to the memory of the late
BEN PARKER ז"ל
will take place
Sunday, Aug. 16th at 11:00 a.m.
Lambton Cemetery
Beth Tzedek Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ROSE RAPOPORT ז"ל
will take place
Sunday, Aug. 16th at 12:30 p.m.
Pardes Shalom Cemetery
Community Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
GORDON and SYLVIA GOLDSTEIN ז"ל
will take place
Sunday, Aug. 30th at 11:00 a.m.
Beth Tzedec Memorial Park
Section 25
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
JACK ROTBERG ז"ל
will take place
Sunday, Aug. 23rd at 12:00 noon
Pardes Shalom Cemetery
Beth Tikvah Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
NORA RUDNICK ז"ל
will take place
Sunday, Aug. 23rd at 11:00 a.m.
Pardes Shalom Cemetery
Shaar Shalom Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
BLUMA LEVINE ז"ל
will take place
Sunday, Aug. 16th at 10:30 a.m.
Bathurst Lawn Memorial Park
Hatzofim Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
KAREN ROBIDEAU (née GOLUMBIA) ז"ל
will take place
Sunday, Aug. 16th at 10:00 a.m.
Little Lake Cemetery
Peterborough, ON.
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
NORM SHIFFMAN ז"ל
will take place
Sunday, Aug. 16th at 10:30 a.m.
Mount Sinai Memorial Park
Ozrower Society Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
JOSETTE J. GRAD ז"ל
will take place
Sunday, Aug. 16th at 12:30 p.m.
Bathurst Lawn Memorial Park
Apter Society Section #49
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will take place on
Friday August 21, 2009 at 11:00 a.m.
Pardes Shalom Cemetery
Dufferin St. (2.5 km north of Major MacKenzie Drive)
Section N - Farband Labour Zionist

Family and friends are invited to attend.

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Arts Council mentors Koffler through funding controversy

Continued from page 5

"The Koffler Centre of the Arts no longer has anything to do with Reena Katz or the exhibition."

However, Katz and Simon, in a statement that they e-mailed to friends and colleagues last week, wrote that they have been in legal negotiations with the Koffler since late May and have reached a confidential agreement.

They also wrote that the TAC determined that Koffler "was in violation of the City of Toronto's non-discrimination policy regarding an individual's right to freedom of political association."

Katz and Simon's statement expressed their "understanding that while the TAC will not be withholding funding from the Koffler, they have approached this situation in a productive gesture of stewardship. This includes working non-punitively with Koffler around issues of anti-discrimination policy development, transparency of mandate, curatorial and board structure, as well as accountability and eligibility where public funds are concerned."

Hopkinson said she "was "not going to refute" the statement, but added that it's TAC policy "to work with clients in good times as well as bad times, and to provide a mentorship role."

Katz and Simon notified friends and colleagues in their statement that they consider the upcoming presentation of the project – for which details were expected to be available this week – "a positive outcome of a very difficult situation."

They also said the Koffler "sent a defamatory press release across the country, falsely claiming that Katz supports the extinction of the State of Israel."

Katz told *The CJN* that Koffler officials "claim that I support the extinction of the Jewish state. I say I'm an anti-Zionist."

Her e-mail statement with Simon added that the pair "encourage continued personal and public dialogue around Israel/Palestine and the role of cultural institutions in relation to discussion and dissent. The events of these last few months have embodied the extreme need for such dialogue in all our intersecting communities."

Community groups lobby United Church

Continued from page 3

Other groups made similar arguments to the church in the days prior to the start of the council.

Among the numerous press releases on the subject issued last week, Friends of Simon Wiesenthal Canada, the Jewish Defence League and the International Christian Embassy Jerusalem Canada [ICEJ-Canada] all denounced the proposals.

"It is difficult to begin to catalogue the moral evils of some of the resolutions and the attached 'supporting material.' They are better suited to propagandists of Hitler's Germany in the '30's than the largest Protestant church group in Canada," the Simon Wiesenthal Center said.

Meanwhile, ICEJ-Canada – which describes itself as a "movement of Christians worldwide who share a love and concern for Israel" – said both the spirit and wording of the resolutions "come perilously close to resurrecting the medieval blood libel against the Jews."

It added that "the United Church of Canada will have aligned itself with the wretched campaign that began at Durban in 2001 to isolate Israel from the family of nations and delegitimize it out of existence" if it passes the resolutions.

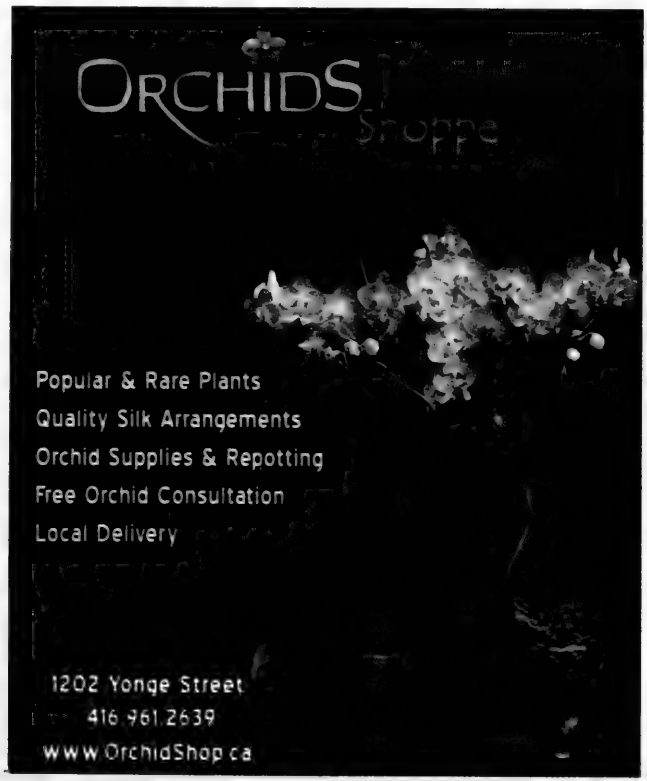
For its part, the Jewish Defence League of Canada staged a protest last Thursday afternoon in front of the church's national office in Toronto.

Speaking to the *National Post*, Frank Dimant, executive vice-president of B'nai Brith Canada, said he was "disgusted" by the proposed resolutions and called them "an obscene gesture by a religious group."

On its website, the church maintains that it continues to support Israel's "right to exist in peace and security," while simultaneously promoting conditions it believes will promote a "just peace" between Israelis and Palestinians.

According to the church, those requirements include recognition by Israel of a "fully sovereign State of Palestine with secure borders, and territorial contiguity encompassing the West Bank and the Gaza Strip"; "the dismantling of Israeli settlements in the West Bank and Gaza Strip"; "the ending of suicide bombings as well as other forms of violent attacks directed toward civilians on the part of Palestinians," and "the withdrawal of Israeli military forces to pre-1967 borders and the ending of all forms of collective punishment and violence by the Israeli government on the Palestinian people."

Should the church's boycott and divestment resolutions pass, Congress has said relations between the Jewish community and the United Church of Canada will "definitely be strained."



Easier ways to preserve summer fruit

BY DOROTHY LIPOVENKO
Special to The CJN

Welcome to the "peach pit." No, not the iconic diner of TV's *Beverly Hills 90210*, but my kitchen – so named at this time of year for the hundreds of cooked peaches destined for the freezer.

Peaches are the last in, synonymous with the countdown to summer's finale. Since I have already put up a bonanza of fruit for next winter, the peaches (sans pits) are squeezed into the last parking spots between the blueberries, cherries, strawberries and rhubarb.

My way of preserving fresh fruit does not involve cans or jars: too much of a production, and with my luck, I'd risk botulism. But the bliss of having so many wonderful farmers markets in and around Montreal and elsewhere – Atwater and Jean Talon are my go-to sources—makes it almost a sin not to stash away some of summer's bounty. Indeed, one of our first purchases on returning to Montreal was one of those small freezers that purrs away happily in a corner of the basement.

Let's begin with the easy: blueberries.

Dump a pint box of blues in a bowl, discard any mushy or mouldy ones and place the rest in a good-quality freezer bag. Wash under warm water by the handful only when ready to use. To eat: zap gently in the microwave for 30 seconds to a minute in a little water in a microwave-safe bowl, longer if necessary but make sure the fruit doesn't get hot. Warmed this way, the berries stay juicy and are great alone, with bananas or paired with a melon like honeydew or cantaloupe.

For baking: don't defrost, but blot well with a paper towel after washing. Toss with a smidgen of flour to sop up excess moisture. Frozen berries burst with flavour during baking.

Strawberries: Fresh strawberries are a joy ride. Best time to buy is at the strawberry festival in late June. We grab an early morning parking spot near the market, then head over to our favourite vendor to snap up at least two flats (12 pints to a flat) of these succulent red jewels.

To conserve: hull berries, slicing off a thin piece from the top where the stem was. Again, discard any with mould (soft berries are OK). Place whole berries by the pintful in a colander (buy one of those cute small ones for easy handling), and wash very well under warm, then cool running water. Drain and dump in a big bowl. When you've got several pints ready this way, start slicing the berries (or leave whole if time-pressed), sprinkle on a little sugar if necessary and spoon into one-quart freezer bags. Press out any air and zip up, leaving at least an inch or two of room at the top for expansion in the freezer.

To enjoy: run a bag of frozen strawberries under warm water for a minute, then place the closed bag in a deep, roomy bowl to defrost in the fridge. (Or while still partially frozen, empty berries into a bowl and zap gently in the microwave.)

Peaches: All right, I admit this is labour-intensive and you need to set aside a good couple of hours. But with a little music and the prospect of free samples to taste, it's time well spent (away from the phone).

It took a few years of trying, but I've managed to streamline a cooking process for peaches that not only cuts my time by half but yields a better texture and taste.

Here's how: choose firm, ripe or almost-ripe peaches. (Don't use greenish or hard ones.) Fill two big bowls with very cold water and place on the counter nearest the stove. Have a large empty bowl nearby.

Fill a 4-quart stainless steel or Corningware pot three-quarters full with water and bring to a boil. Turn heat down to medium and carefully drop in peaches one by one, close together but without overcrowding. (This isn't gefilte fish – all the peaches will bob to the surface and that's as many you want cooking in one shot.) Cook, uncovered, a few minutes (if a fork can pierce the peach, it's done, but I prefer the cooked fruit to retain some firmness. Trial and error will be your guide.) Remove the peaches one at a time (I use a fork) and immediately plunge into one of the cold water bowls. Wait till they cool a bit, and then dunk them again in the second cold-water bowl.

Drain and place peaches in the reserved empty bowl. Refill your cold water bowls and repeat the process. While each batch cooks, slip off the skins from the drained peaches (or as much skin as will easily let go). When cool enough to handle, slice or chop peaches (discarding the pits) and spoon into one-quart freezer bags, adding a tablespoon or two of brown sugar per bag.

If you're starting to feel like Lucy and Ethel trying to keep up with all those chocolates coming down the conveyor belt, don't. Leave the skinning and slicing until all the peaches have been cooked and are cool enough to handle. Just have several bowls ready to hold the waiting fruit.

Again, leave some room at the top of each bag for the peaches and juice to expand in the freezer.

Make sure you change the cooking water after a couple of batches, and when reusing the water after the first batch, add some fresh water if the level is lower than what you started with.

Keep in mind, too, that sliced peaches throw off a lot of juice; I keep most of this excess liquid to use now in fruit drinks or fruit soup.

When you're hankering for some sunshine next winter, defrost the peaches in their sealed bag that's been placed in a roomy bowl (to catch any leaks) in the fridge. Or, when slightly defrosted, dump the contents into a microwave-safe bowl and zap till tepid but not hot. Enjoy at breakfast or with vanilla yogurt for dessert. Extra nice with some of those blueberries.

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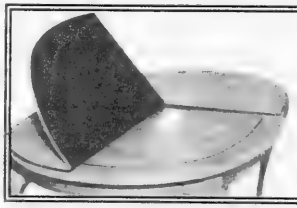

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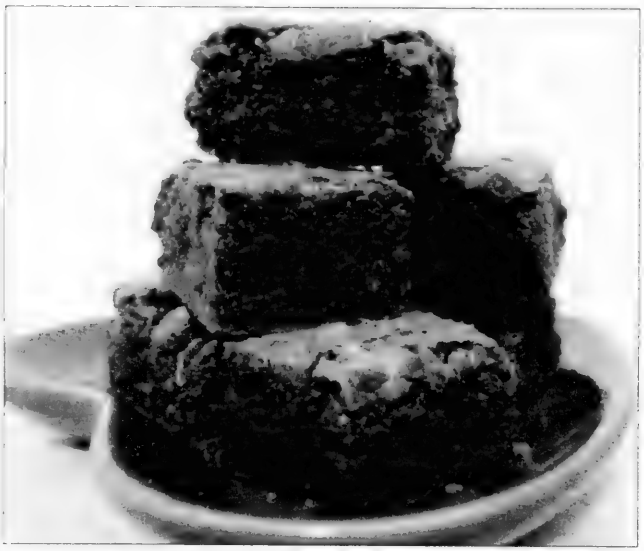
Brownies — a dessert for all occasions



By SUE EPSTEIN
Special to The CJN

In her book *The Brownie Lover's Bible* (Whitecap 2008, Revised), Lisa Slater states, "Brownies are what I call the little black dress of the baking trade: as perfect in a pan at the school fundraising sale as they are all dolled up on a plate and served after an elegant meal."

If you're a brownie lover, this is definitely the book for you. Not only are the recipes great, but the book is a whole education in brownie-making.

According to Slater, you can store brownie batter in the fridge or freezer. Brownie batter is almost indestructible and has a long shelf life, thanks to the high proportion of sugar and fat, both preservatives. Just put the batter in a lidded container and cover the surface of the batter with some plastic wrap as a double form of protection from air and moisture. There's usually no need to adjust your baking times or temperatures.

Although brownies are an American phenomenon, they have been adopted by bakers all over the world. They're simple to make and prepared for sheer enjoyment. There are basically two types of brownies – fudge brownies and cakelike brownies.

Fudge brownies contain large amounts of sugar and butter or margarine. The relatively small quantity of flour is what distinguishes this bar cookie from others, and what gives brownies their characteristic moist texture and taste. The number of eggs in a recipe has a bearing on the texture of the finished product. A one- or two-egg formula will produce a rich, dense brownie. With more eggs, the brownies are lighter, more cake-like. Cake-like brownies usually contain leavening as well; fudge brownies don't.

Once all the ingredients are ready, the way you mix your brownies will affect their texture. For dense fudge brownies, you only have to stir the batter with a fork until it's well blended. Cake-like varieties are usually beaten more vigorously.

There are a number of ways to vary basic brownies. The easiest is to add a different flavouring: 2 teaspoons instant coffee powder or 1-1/2 teaspoons cinnamon, for example. Or you can mix in texture ingredients: about 1/2 cup chopped nuts, chocolate or white chocolate chips, chopped toffee, tiny marshmallows or raisins.

When baking brownies, timing is important. Check them after the minimum time suggested in a recipe. If you bake them too long, they will be too dry; if you don't bake them long enough, they'll be soggy. Insert a toothpick into several spots; if it comes out clean, the brownies are done.

Cool the brownies slightly and eat. Or break them into pieces and fold them into a homemade vanilla ice cream base just as the mixture is beginning to freeze. Or use them underneath ice cream, sauce and whipped cream to create a sundae.

BUTTER-AND OIL-FREE OMEGA3 BROWNIES

From The Brownie Lover's Bible

With a bit of whole wheat flour, no butter or oil and some ground flaxseeds for an Omega-3 boost, I would call these "guiltless brownies." Just don't overbake them.

1/4 cup granulated sugar
1/2 cup brown sugar
1/2 cup brewed coffee
3 1/2 oz. bittersweet chocolate
3 eggs
2 tsp. vanilla extract
1/2 tsp. kosher salt
3 tbsp. ground flaxseeds
1/4 cup whole wheat flour

Preheat the oven to 300. Line an 8-in square pan with overhanging parchment paper and grease the exposed sides with vegetable spray.

Place the sugars and coffee in a deep saucepan. Over medium heat, stir to dissolve the sugar and bring the mixture to a boil. Remove from the heat and add the chocolates. Whisk until smooth. Add the eggs, one at a time, whisking until smooth. Add the vanilla and salt. Whisk in the ground flaxseeds and whole wheat flour.

Pour into the prepared pan and tilt or spread to make even. Bake in the oven for about 20 minutes. The top will puff and be shiny. Remove from the oven and cool the brownies in the pan. Chill them further in the fridge so that they are easier to cut. Flip the brownies onto a cutting board, and cut into squares. They will be fudgy and delicious. Makes 16.

CHOCOLATE CRUNCH BROWNIES

1 cup butter or margarine; softened
2 cups sugar
4 eggs
6 tbsp. baking cocoa
1 cup flour
2 tsp. vanilla extract
1 2 tsp. salt
7 oz. marshmallow creme
1 cup creamy peanut butter
12 oz. semi-sweet chocolate chips (2 cups)
3 cups crisp rice cereal

Preheat oven to 350. In a mixing bowl, cream butter or margarine and sugar; add eggs. Stir in cocoa, flour, vanilla and salt. Spread into a greased 13x9x2-in. baking pan. Bake at 350 for 25 minutes or until brownies test done. Cool. Spread marshmallow creme over cooled brownies.

In a small saucepan, melt peanut butter and chocolate chips over low heat, stirring constantly. Remove from heat; stir in the cereal. Spread over marshmallow layer.

Chill before cutting. Store in the refrigerator. Makes 16.

If it won't last, then get out, fast!

Family Matters
by
John Syrtash
B.A. (Hon.), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator for 28 years

Question: Julie, who has been unemployed for a long time, moved in with me two years ago along with her two young children, aged five and seven (no kids of our own). Their dad pays child support on time, but no spousal support.

The house is solely in my name. Julie pays nothing towards the mortgage or utilities, but she is good with her hands and has helped with certain home renovations, gardening, housecleaning, snow shovelling, etc. I have tenants in the basement, so she also takes care of their issues, collects and banks their rent monthly. She helps pay for groceries and household expenses.

We're not married and have not really discussed it. If we did split, what legal liabilities might I have now or in the future? What can I do to protect myself?

Answer: Get out, fast. Unless, of course, you are convinced that she is the love of your life and that this is a permanent relationship. Just remember, 39 per cent of marriages lead to separation in Canada, but the rate is 70 per cent for those who just live together.

1. You are not married. So, she has no "automatic" property claims. However, she could claim that her indirect contributions to the upkeep of the home and its maintenance without compensation have "unjustly enriched" you. Under the law of constructive trust, she might become the beneficiary of an equitable proprietary interest in the home of which you might become her trustee for some 20 to 50 per cent of the home's equity. Only a Judge, based on the facts of each case, can determine the precise amount, or it can be negotiated by agreement.

Solution: Ask her to sign a cohabitation agreement drafted by a competent family law lawyer and reviewed by independent lawyer.

2. If and when you separate, you will likely be liable for child support for her children under the Child Support Guidelines, even though they are not your kids biologically and even though their father is already paying. And no, there is no cohabitation agreement or other agreement that can help you, even if signed before Julie moved in. So speaketh the Supreme Court of Canada and other courts.

3. Since you have not lived together for three years or more, or alternatively you have not had a child together after living together for one year, then you have no liability for spousal support, even if she grew dependent since you were married.

Solution: Once again, have her sign a cohabitation agreement limiting her rights of spousal support.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6. John Syrtash can be reached at (416) 642-5410, Cell (416) 886-0359. Visit www.freemychild.com; www.spousalsupport.com; www.garfinzeidenberg.com.

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Seniors Scene

Writer's lifelong ambition becomes a reality

By SHERRY SMITHER
Special to The CJN

Fran Edelstein's first book, *Set to Music and other Stories*, is a dream come true for the 70-something writer whose passion for writing began when she was 15.

"In school, I loved composition and couldn't wait for that English period," said Edelstein, who was born in Montreal and moved to Toronto at the age of four. "I always wanted to write the great American novel. The first one that really hit me was *Gone with the Wind*."

After graduating from Harbord Collegiate during the Depression, Edelstein opted for a government job, since she understood the difficulty of making a living as a writer. "I couldn't follow that route, but I always wanted to go back to writing, and I did many many years later," she said.

Fran Edelstein

Edelstein's book of seven short stories includes *Set to Music*, a compelling story about a concert pianist with an obstacle to overcome; *Lilacs*, a poignant love story of two children separated by the Holocaust and drawn together as adults; and *Deedu*, about a special relationship between a young Canadian girl and a Russian immigrant.

Edelstein wrote many stories over the years and tucked them away. "When I retired seven years ago, I picked up some and thought, 'I'm going to polish them up.' I changed some a little bit and had a lot of fun doing it," she said.

"I would start stories and never finish them because I was raising a family. My three children were all under six and my husband travelled, so I didn't get much time, but when an inspiration came to me I would put it down – Lord knows where it would end up."

Many of her ideas were scribbled on scrap paper, which her children would find later under sofa cushions.

At 42, Edelstein upgraded her writing skills at Ryerson and subsequently met novelist Margaret Laurence at a dinner party.

"I went over to her and struck up a conversation. I told her my mind just races with all kind of ideas, and I can't seem to keep to one before another one comes running in at me and didn't know what to do. She said [I should] create a futures file, and 'every time you get an idea, you should just tuck it in there and keep writing.' She was a great inspiration."

But it wasn't until Edelstein began selling antique silver that she combined her passion for writing with her love of art and antiques, freelancing for publications including *Ontario Showcase* and *Canadian Coin and Stamp*.

She wrote the story *Lilacs* after profiling artist Marcello Febbo.

"When I went to Marcello's art show, I loved his painting, *Alone*, of the back of a man wearing a hat standing on a mountain. There was something about it that grabbed me. I stood and looked at it for the longest time – I was very sad to see him alone. When I went home, I started writing *Lilacs*, and didn't realize for years that I called

Continued on page 29

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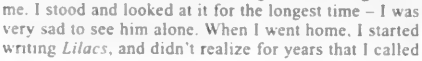

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אכזבת המגילות הגנוזות

בקול תרועה ובמערכת יחסי ציבור משומנת הכריזו על בואן לטורונטו של המגילות הגנוזות של ים המלח. בואן של המגילות לטורונטו היה מלווה בגל מתאה פלשתינאי-ערבי, על כך שהמגילות נחמסו על ידי ישראל עם כיבוש מזרח ירושלים. וגם זה הגדיל את אפקט יחסי הציבור ובמקרה שלי הגדיל את ציפייתי והתרגשותי לקראת התערוכה.

ספור המגילות הוא קטע מופלא בתולדות ישראל: בשנת 1947, ממש על סף מלחמת השחרור, מוצא רועה בדואי בים המלח גליל מחרס ובתוכו מגילה. הוא מביאה לסוחר עתיקות ערבי, ובהתייעצות עם הארכיאולוג הישראלי אליעזר סוקניק, אביו של יגאל ידין, מתברר שמדובר במסמך נדיר מימי בר כוכבא. אותו יגאל ידין מצליח בשנת 1954 לרכוש בניו יורק מספר מהמגילות. במקביל מאפשרת ירדן לקבוצת מדענים מצרפת לחפור ולגלות בין 1951 ו 1956 עוד מספר רב של מגילות שפוענחו במוזיאון רוקפלר במזרח ירושלים, ושנופלות לידי ישראל במלחמת ששת הימים.

בואה של התערוכה לטורונטו היה, על כן, מקור לגאווה ולהתעניינות שיא בקרב הקהילה היהודית והכללית.

התערוכה נפתחת באולם מבוא ובו פרטים כלליים על ישראל בימי התנ"ך. משם ממשיכים להסביר למבקר איך נראתה בימים הקדומים העיר ציפורי(!), שאין לה שום קשר למגילות, ובאולם הבא מציגים את ירושלים בזמן התנ"ך, שגם לה אין כל כך קשר למגילות. משם מראים סרטון קצר ומציירן על איך התגלו המגילות. ואז מגיע המבקר לאולם ובו ארבעה-חמישה קטעי מגילות גנוזות, כל אחד קטן מגודל הכתבה הזו שאתם קוראים עכשיו עם תרגום לאנגלית ו....זהו!! ומשם אחדרוב, שלא תפספסו, לחנות המוזיאון שבה מוכרים ספרים על המגילות ואמסטות, וישו ומרים עם גמלים מעץ זית. בקיצור- הפאדיחה של המאה.

אין שם שום נסיון רציני להתמודד עם החומר, כמו, למשל, במקום לספר על ציפורי וירושלים- לספר על איך חיה הקהילה של האיסיים ואנשי המדד באזור ים המלח.

וכותרת התערוכה "המגילות הגנוזות-המלים ששינו את העולם" היא דוגמא בוטה להגזמה הפאתטית של כל הבדיחה הזאת: איך בדיוק שינו המגילות הגנוזות את העולם! ואם הן אכן שינו-שמא יואילו האוצרים להראות איך! דוגמא אחת!!

לדעתי תערוכה כזאת לא היתה מאושרת בישראל להצגה אפילו במתנ"ס של ישוב רחוק-היא שטחית, טפשית ומעליבה. אלה שיצרו אותה סברו כנראה, על פי דרכם של ישראלים, שהגויים בעצם די שטחיים ולא ממש בעניינים בשזה מגיע לישראל ואפשר לעשות להם מיצג תיירותי טפל. ממש חבל.

התערוכה תישאר בטורונטו עוד המישה חדשים וממש כדאי לכם להיזהר ממנה, אפילו אם תקבלו כרטיסים בחינם. אבל שישאר בינינו.

"Every Little Step"

זוכרים את "קורוס ליין"- המחזמר הנפלא משנות השבעים! זהו סיפור של שחקנים שנבחנים בברודווי ומספרים איש איש את סיפור חייו! לקראת העלתה מחדש של ההצגה בברודווי בשנת 2005 הסריטו את סיפוריהם האישיים של השחקנים שבאו לאודישן ויצא סרט מרגש באומן מפליא. למרות שמדובר בסרט דוקומנטרי-אתה יושב שעה וחצי על קצה הכסא, כי אינך יודע במי יבחרו בסופו של דבר.

זהו סיפור נהדר על הרצון האנושי, על היכולת להתמודד עם קשיים, לעל עצירים מוכשרים להפליא שמוכנים להקריב הכל כדי להיכלל בשורת המקהלה. והכל שזור בסיפורו המקורי של המחזה המיוחד הזה עם יוצרו האגדי מייקל בנט שנפטר מאיידס בשנת 1987 בטרם שהיו תרופות למחלה הקטלנית הזו.

תשע בסולם קורן.

Seniors Scene

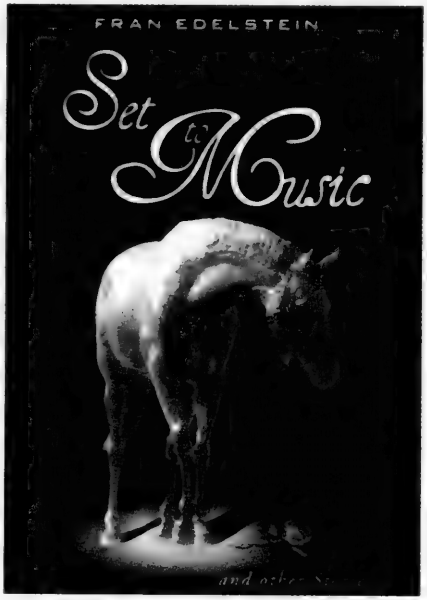
Hopes to write great Canadian novel

Continued from page 28

him Alain, which is Jewish for alone, and gave him the last name DuMont, which is French for mountain. It came out of my self-conscious, and I thought it must be in overdrive because I couldn't get that scene out of my mind," she explained.

Today, Edelstein's inspiration comes from her husband and from the Editor's Choice award she received for her first book. She's currently writing an extension of her title story *Set to Music* and doesn't plan on stopping until reaching her next goal – writing the great Canadian novel!

Set to Music and other Stories is available at Roy Thomson Hall's The Music Store, Mount Sinai Hospital's Indigospirit and Temple Sinai Judaica Shop. To order: go to www.fare-exchange.ca.



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And now for something completely different: **HEEBONICS**

Student playwright's Facebook Musical explores romantic, social mishaps on campus

By BARBARA SILVERSTEIN
Special to The CJN

Look up, Toronto! Jonathan Blankenstein's star is rising.

Blankenstein, 20, is the creator of *The Facebook Musical*, an original Broadway-style production that could be the hottest ticket in town this summer.

The musical, presented by Steppin' Out Theatrical Productions and the Dramantics Company, will have a five-day run at the Berkeley Street Theatre Upstairs from Aug. 18 to 22.

Blankenstein, an unassuming straight-A science student going into his third year at the University of Western Ontario, juggles schoolwork and musical theatre.

"Science offers me academic fulfilment, but music and theatre is my life."

The Facebook Musical follows the romantic and social mishaps of five first-year university students navigating the pitfalls of campus life.

The show explores their angst, their relationships and the complications of socializing in cyberspace, says Blankenstein.

"It's about people reaching out through social networking and in real life."

He describes the transition from high school to university as a time of emotional vulnerability, because people's lives are in flux.

"When you finish high school, you think that's who you are, but things are so dynamic at university. Your whole life is changing... I wrote the play to capture those years," he says.

Through social networking sites such as Facebook users can hide their vulnerability, he adds.

"People are creating images of themselves that they want people to buy into. There's a difference between the real person and the screen persona. *The Facebook Musical* is a reflection of these conflicting emotions – the ever-present struggle between your public face and the face you see in the mirror."

Blankenstein, who began studying acting at the Children's Theatre Project in Richmond Hill, Ont., when he was in Grade 7, says he is able to infuse humour into the show because cyber networking lends itself to many funny situations.

"You don't really realize how expansive the social network is until you're thrust on such a big scene like Facebook... Everything you do ends up on Facebook," he says, adding that although he doesn't have a profile, information about him surfaces on his friends' profiles.

Blankenstein wrote *The Facebook Musical* after first-year university. It premièred in London, Ont., in January at a fundraiser for Feed the Children, organized by UWO students.

The musical was workshopped two months later in Toronto at the Paprika Festival, a theatre and arts festival for youths under 21. Some of the songs were performed at Toronto's Fringe Festival last month.

Blankenstein says he's been buoyed by the positive feedback from the two earlier productions, noting that the show has been revamped for its upcoming Toronto run.

He is collaborating with Brian Lee, 18, a first-year film student at York University and the artistic director of Steppin' Out Theatrical Productions. The two met through their involvement in a school play at the Richmond Hill Campus of the Community Hebrew Academy of Toronto.

After reading the script, Lee, an accomplished theatrical director and musician in his own right, told *The CJN* he quickly offered to direct and co-produce the musical.

"I said, 'This has to be performed.' It's an unbelievable show. It's a truly modern piece of musical theatre... It's superb musical theatre."

Lee also lauded the talent of the six-member ensemble cast, made up of Paul Shulman, 18; Tess Barao, 22; Katie Reid, 17; Emilio Vieira, 17; Jaimie Meltz, 19, and Beckie Saslove, 22.

"It's amazing to hear them bring the music to life."

Saslove, a dance and drama teacher who recently graduated from UWO with a joint major in French and medical science, was an original cast member and a co-director of the London run of *The Facebook Musical*. She's reprising her role as Olivia this summer.

"It's great to have someone give me directions," she said of Lee. "I get to focus on playing my role."

Blankenstein is also pleased to have Lee at the helm. "Now all I have to worry about is the musical direction."

The Richmond Hill resident says he was determined to do musical theatre, but because he has no innate singing or dancing ability, he turned to composing.

"I realized that if I ever wanted to be part of this magic, I'd be best off writing it."

Although he has little formal musical training, Blankenstein was writing original songs by the age of 15. In Grade 11, he became involved with CHAT's production of *Alice in Wonderland*.

"I convinced the director to let me turn it into a musical. The more songs I wrote, the more the cast wanted," he says.

"Doing *Alice in Wonderland* was one of the best nights of my life. I was a nerd in elementary school. I was picked on. But after that musical, there I was standing on the stage and everyone was cheering. It was amazing."

That year, the Paprika Festival produced his first short play, a musical called *Carnaval*, and invited him to be writer-in-residence the following year.

"They let you write whatever you want."

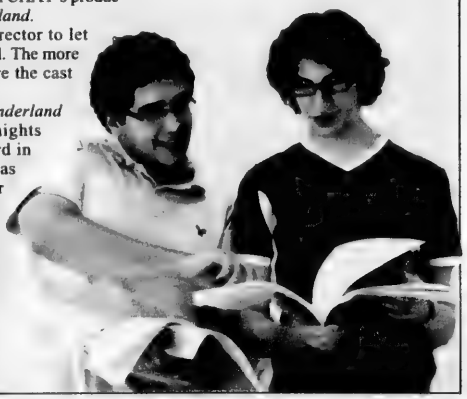
Carnaval is about politics and the "hypocrisy of romance" in a small French town. "Professionals performed it," he recalls.

"Some of them had even performed on Broadway. 'Wow,' I thought. 'I may actually be able to do this.'"

To purchase tickets for *The Facebook Musical*, call 416-368-3110. For more information, visit www.thefacebookmusical.com.

Above is the Facebook Musical team – clockwise from top left are Emilio Vieira, Brian Lee, Jonathan Blankenstein, Katie Reid, Beckie Saslove, Jaimie Meltz and Tess Barao. Below, Lee, the show's director (left), and Blankenstein, the creator, review the script during a rehearsal.

[Barbara Silverstein photos]



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Fatah reserves 'right' of 'armed struggle'

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BETHLEHEM — Palestinian Authority President Mahmoud Abbas will continue to lead his Fatah party.

Abbas, who was named to succeed the late Yasser Arafat as head of the party in 2004, was elected Saturday in an unopposed race to serve as party chief. The election came during the Fatah congress in Bethlehem, the first such conference in 20 years.

Fatah endorsed the creation of a Palestinian state alongside Israel, underlining its ideological conflict with the Islamist Hamas and drawing political battle lines for their next election showdown. The meeting tried to finesse the key principle of violent resistance against Israel, calling it a right but preferring measures like civil disobedience.

The decisions at the congress were similar to those at the last convention in 1989. The gathering in Bethlehem, which was supposed to end last Thursday after three days, was prolonged repeatedly by old splits over the key issues.

Lurking in the background was the challenge facing Fatah from the rival militant Hamas group, the issue of the elections tentatively set for January, and the internal Fatah splits between young and old, moderates and militants.

The convention voted to endorse a platform that calls for a Palestinian state in the West Bank and Gaza Strip, while reserving the movement's right to take up arms against Israel. At the same time, it encouraged Palestinians to use more peaceful means to pressure Israel, such as demonstrations and supporting a boycott of Israel abroad.

"At this stage, we are focusing on popular struggle, but the armed struggle is a right reserved to us in international law," said senior Fatah member Nabil Shaath.

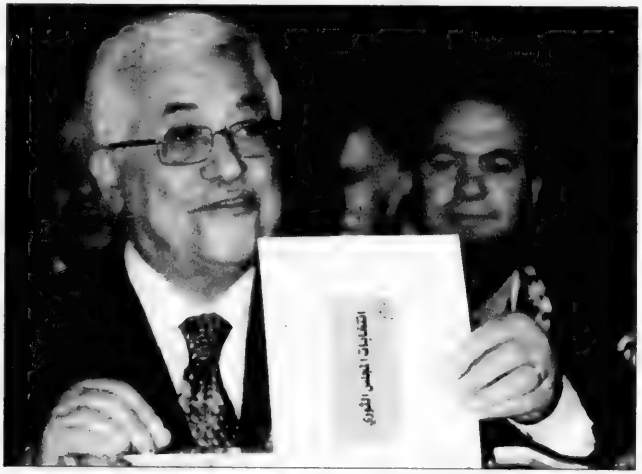
Defence Minister Ehud Barak described the adopted Fatah platform as not very promising. But he added that there was no other way but to sit down and strike a deal, calling on Abbas to enter negotiations.

Elections for the party's main governing bodies, the 18-member Central Committee and the 120-member Revolutionary Council began on Sunday.

Hundreds gathered outside a hall in the Bethlehem convention centre were handed empty voting sheets, and a list of some 700 candidates for 80 available seats on the revolutionary council and another 100 for the 18-member central committee. It took Abbas almost 20 minutes to fill out the lengthy ballot.

Abdullah Faranji, a senior Fatah member, said the voting would end the fights over the group's leader's legitimacy.

The strongest competition is taking place between Fatah's hardline old guard – many in their 80s – and a generation of younger Palestinians who have emerged from the West Bank and Gaza Strip and back Abbas' more moderate approach.



Palestinian Authority President Mahmoud Abbas votes for his own election in Bethlehem. |*Flash 90*|

One of the strongest contenders is the charismatic Fatah leader, Marwan Barghouti, 50, who is serving multiple life sentences in an Israeli prison for his role in terrorist attacks in Israel.

But Fatah founders like Salim Zanoun, 87, who lives in Jordan, are also vying for spots.

Abbas was hoping for members who will support his program, based on negotiating a peace treaty with Israel.

The results of the voting had not been announced by the time *The CJN* went to press.

Earlier in the week, Jibril Rajoub, the former head of the PA's internal security force and a leading contender for a top Fatah role, said the conference was critical to achieving a "strong, unified political platform and a place to find a mechanism of how to manage the conflict with the Israelis."

Speaking to an Israeli journalist in the fluent Hebrew he picked up during his years in an Israeli prison, Rajoub said military action against Israel was still very much on the table for Fatah, despite its involvement in the peace process.

"Fatah will never give up on the armed struggle until we get our state," Rajoub said. "Until then, this is just a time out for tactical reasons."

Political observers say part of the reason for tough talk by Fatah members is an attempt to show that the party can be a viable and politically aggressive political alternative to Hamas.

In an emotional two-hour speech at the congress' opening session, Abbas talked about resolving the Hamas-Fatah split and suggested holding new elections.

"We need unity with Hamas," he said. "We know you are part of Palestine. We are two parts that connect each other and should not divide each other."

Those divisions, however, were apparent at the congress. Earlier in his speech, Abbas referred to Hamas as "coup makers," and Hamas refused to allow 400 Fatah delegates in Gaza travel to the conference in the West Bank. But several sneaked out via underground smuggling tunnels linking Gaza to Egypt, and some came by donkey. One woman even disguised herself as a Bedouin to make it across undetected.

Israel made special accommodation to allow attendance by members from enemy countries such as Syria. Fatah's old guard, some of them political exiles from countries like Lebanon and Syria who had not been in the West Bank for decades, mixed with younger Fatah members at the conference.

Israeli Arab Knesset member Ahmed Tibi was among the Israelis to attend the congress. He said that the future Palestinian state must be free of Jewish settlers and that Israeli Arabs were an inseparable part of the Palestinian people, according to media reports.

With files from JTA

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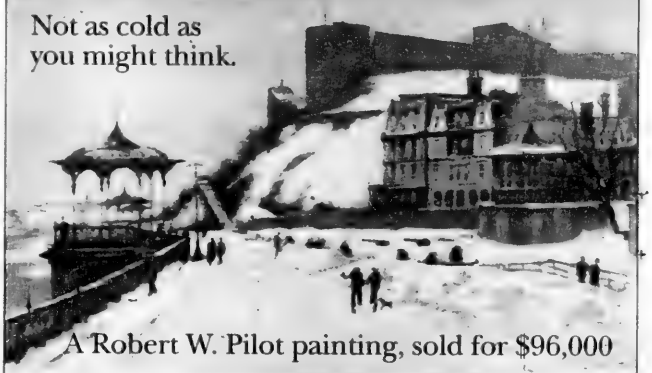

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Project aims to bring every Israeli student to Jerusalem

Only half of recent high school grads have ever visited the holy city

By JENNY HAZAN
CJN Israel Bureau

JERUSALEM — While thousands of tourists flock from afar in pilgrimage to Jerusalem every year, many young Israelis have never even set foot in their country's capital.

In fact, according to Stephan Miller, an aide to Jerusalem Mayor Nir Barkat, only half of recent Israeli high school graduates have ever visited the holy city.

Barkat, Education Minister Gideon Sa'ar and Shimshon Shoshani, director general of the Ministry of Education, are passionate about changing this situation.

"It is an alarming statistic and a significant problem that not all Israeli students visit Jerusalem," Miller said. "Jerusalem is the capital not only of our country, but of our homeland. Mayor Barkat [along with Sa'ar and Shoshani] have acknowledged that all Israelis need to experience the city and forge a personal connection to it."

Their joint response is an educational initiative dubbed "Bring All Israeli Students to Jerusalem."

The program aims to bring every Israeli student to Jerusalem at least twice during the course of their studies – once in middle school and once in high school – for day-long tours that will include visits to government buildings, historic sites such as Ammunition Hill and Yad Vashem, Jewish spiritual sites such as the Western Wall and the City of David, as well as contemporary sites such as the city centre, the Mahane Yehuda market, museums and other cultural institutions.

Jerusalem Mayor Nir Barkat with his wife Beverly *[Flash90 photo]*

"Mayor Barkat is moving forward aggressively with plans," said Miller, who explained that a steering-committee with members from the Jerusalem municipality and the Ministry of Education has been established to design the program and liaise with schools.

"Not only does he want to bring all Israeli students to Jerusalem, he wants the quality of their Jerusalem experience to be very high. This is a group effort."

Barkat, a longtime proponent of Jerusalem's economic growth, is also dedicated to education in and around the city. Prior to becoming mayor last November, the former opposition leader on city council founded Snuneet, the largest educational website in Hebrew, as well as New Spirit, an organization that aims to deepen the connections young people have to Jerusalem so that they'll remain to build their adult lives there.

"It is imperative that all students throughout Israel come to experience Jerusalem," said Barkat, who has retained the municipal education portfolio for himself.

"We intend to offer students a tour-style journey through the past, present, and future of Jerusalem. Students will be able to experience the city on many levels and create a direct connection between them and our eternal capital."

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Israel & the Jewish World

Muslim surge in EU: survey

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JERUSALEM — One in every five people in the European Union will be Muslim by 2050, according to forecasts published in Britain's *Telegraph* newspaper on Sunday.

The same forecasts found that the United Kingdom, Spain and the Netherlands will have an even higher proportion of Muslims in a shorter amount of time, according to the report.

The numbers show a significant rise in the proportion of Muslims, who in 2008 made up around five per cent of the total population of the 27 EU member states.

The *Telegraph* report cited rising levels of immigration from Muslim countries and low birth rates among the existing European population as contributing to the shift in demographics.

The United Kingdom is also predicted to overtake Germany as the European Union's most populous country by 2060, with a projected population of 77 million people.

In related news, anti-Muslim and anti-Jewish feelings are rising in several major European countries, according to a worldwide survey released last week.

The Washington-based Pew Research Center's global attitude survey found that most Muslims in countries where they are in the majority worry about the rise of Islamic extremism at home and abroad. Majorities held that view in Indonesia, Pakistan, Tanzania, Lebanon, Egypt, Jordan and Nigeria.

Regarding respondents' attitudes toward Jews, Britain was the survey's only European country to report no significant increase in anti-Jewish attitudes since 2001, the year the survey was begun by the non-partisan Pew Research Center. Just under one in 10 British respondents held those views.

The results for 2008 found that half or more of respondents in Spain and Germany rated Muslims unfavourably: 50 per cent in Germany, compared with 46 per cent in 2004; and 52 per cent in Spain, compared with 37 per cent in 2005 and 60 per cent in 2006.

Again, the United States and Britain had the fewest respondents holding negative views of Muslims, both 23 per cent. In Britain, that was up from 18 per cent in 2004, and it was down in the United States from 31 per cent in 2004.

The survey found that people who held anti-Jewish and anti-Muslim views tended to be older and less educated than those who did not and that most anti-Semitic people were anti-Muslim as well.

Despite the increase in anti-Jewish sentiment in Europe, the deepest resentment of Jews exists outside Europe, especially where Muslims predominate. Favourable opinions of Jews rank in the single digits in Turkey, Egypt, Jordan, Lebanon and Pakistan.

Jordan, where close to two million Palestinians live, many as citizens, is the only predominantly Muslim country surveyed that had a positive view of the Palestinian group Hamas.

France also had the highest percentage with favourable opinions of Jews, 79 per cent. The United States had 77 per cent, Britain and Australia 73 per cent.

Netanyahu calls attack against gays 'terrorism'

The attack on a gay youth club in Tel Aviv was terrorism, Israeli Prime Minister Benjamin Netanyahu said. He visited the scene of the Aug. 1 shooting attack by a masked gunman, in which Nir Katz, 26, and Liz Troboushi, 17, were killed. Four others remain in hospital, two in intensive care. A written statement from the prime minister's office said, "[The prime minister] said that the fact that somebody entered a youth centre and perpetrated a serial murder qualified the events as a terrorist attack. Prime Minister Netanyahu acknowledged that the gay community has special needs and expressed his desire to promise openness and sensitivity." Israeli police remain unsure whether the murders constitute a hate crime. "There is no clear evidence at this stage indicating that this was a hate crime," said a source involved in the investigation last week. Among the possibilities investigators are considering is that the crime was motivated by a personal dispute rather than antipathy toward gays. The police have called on Israelis not to blame any sector of the public for the crime, which shocked the nation.

Fifth swine flu death

Israel, which suffered its fifth swine flu death last week, plans to offer a vaccine for the disease to the public by January 2010. Close to 2,000 people have been diagnosed with the flu, and it's believed as many as 20,000 Israelis have been infected with the H1N1 virus.

U.S. plan in works: Barak

U.S. President Barack Obama will soon unveil a new Mideast peace initiative, Israeli Defence Minister Ehud Barak said. Speaking to the Knesset foreign affairs and defence committee, Barak said the initiative's details were still in the works. "We're in talks with them and the other regional players, including the Palestinians, are also in talks with them," Barak said, referring to negotiations with the United States. "When the initiative is formulated and presented, I think we should treat it seriously and see it as an opportunity to jump aboard while upholding Israel's defence and other vital interests."

Ruling ends segregation

A school in Emmanuel has been ordered to cease segregating Sephardi and Ashkenazi students. The Israeli Supreme Court ruled that the Beit Ya'akov girls school's practice of holding separate classes for students based on their ethnic origin was unlawful. "The right to sectarian education is not absolute, especially when it clashes with the right to equality," justices Edna Arbel, Edmond Levy and Hanan Meltzer wrote in their ruling. The judges threatened to close the school unless it complies with their ruling.

– *with files from JTA*

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Eye on Arts

By BILL GLADSTONE

McCLELLAND & STEWART PUBLISHES LAUREN KIRSHNER'S DEBUT NOVEL *WHERE WE HAVE TO GO*

She's 27 years old and a graduate of the University of Toronto's masters program in English in the field of creative writing. And she's put that training to good use: **Lauren Kirshner**'s debut novel, *Where We Have to Go*, was published recently by one of the country's best-known publishers, McClelland and Stewart.

The book is a "luminous and sassy" coming-of-age story focusing on Lucy Bloom as she navigates from a difficult childhood into adulthood in a family coming apart at the seams. It seems very much like a young person's novel, but even so I hope to read it as time permits this summer.

Kirshner's mentors include **Margaret Atwood** and M&S publisher **Ellen Seligman**. She is sister to Hollywood actor **Mia Kirshner** and daughter of longtime *CJN* columnist **Sheldon Kirshner**.

• • •

New in Print: After a first limited edition was sold out, Toronto author **Kitty Wintrob**'s book *I'm Not Going Back. Wartime Memoir of a Child Evacuee* was recently picked up by Now and Then Books of Toronto, which has published it in a fine new edition. The memoir recounts Wintrob's experiences as a child from a Jewish family in wartime London, being sent to the safety of a foster home in the British countryside, and returning home on her own to her mother just as German bombs start to fall. A book launch is scheduled for Israel's Judaica, 870 Eglinton Ave. W., on Wednesday, Oct. 14, 7:30 p.m.

• • •

Arts in Brief

• The Entertainment & Cultural Committee and Shaarei Shomayim Brotherhood present **Bill Gladstone**, genealogist, author and *CJN* columnist, giving an illustrated talk about "The Jews of Old Toronto, 1900 to 1930s." The evening also includes a tribute to **Phillip Zucker** for his many years of dedicated service to the congregation. Shaarei Shomayim Synagogue, 470 Glencairn Ave. Tuesday, Aug. 18, 7:45 p.m. Free for members, guests $2; light refreshments.

• Mirvish Productions is offering tickets to *The Harder They Come* at the Canon Theatre for the special price of $25 or $49 until Aug. 23. To take advantage of this offer, phone 416-872-1212 or 1-800-461-3333 or go online to ticketking.com and use the promotional code THTC49. Tickets to *The Sound of Music*, at the Princess of Wales Theatre, are also being offered for $50; use the promotional code SOUND50.

• • •

Lauren Kirshner

At the Galleries: The Institute for Contemporary Culture (ICC) of the Royal Ontario Museum is presenting two "contemporary faith-based responses to the Dead Sea Scrolls" to run alongside the ROM's current exhibition, "The Dead Sea Scrolls: Words That Changed the World."

The exhibition "Read," by visual artist **Hamra Abbas**, opened last week at the ROM and remains on view until the "Scrolls" engagement finishes on Jan. 3, 2010. Fresh from the National Art Gallery of Islamabad, "Read" is described as "a sculptural sound-based work that resembles a maze [and that] invites visitors to explore the role of the Islamic faith in Pakistan, Abbas' country of origin."

The piece was inspired by the artist's visits to numerous *madrasahs* where Islamic theology and religious law are taught. The connection to the Dead Sea Scrolls? True, Islamic theology and religious law did not arise for at least another seven or eight centuries, but perhaps the Scrolls emerged from a similar ecclesiastical environment.

"Read" is presented by the ICC and is supported by the Hal Jackman Foundation. The other ICC art installation running concurrently with the scrolls is "Margins," by New York-based artist **Joshua Neustein**. The work is "a poetic reflection on writing, religion and archeology [that] shapes a dialogue with the historical and cultural contexts of the Dead Sea Scrolls."

Poland's grand old man of Yiddish theatre

By SHELDON KIRSHNER
Staff Reporter

WARSAW — "My mission," Szymon Szurmiej said succinctly, "is to uphold the richness and vitality of Yiddish culture."

With these pithy words, he conveyed the raison d'etre of his life.

Now 86 and amazingly spry, he is the manager and artistic director of one of Poland's most durable postwar cultural institutions, the Ester Rachel Kaminska and Ida Kaminska State Yiddish Theatre. He is also one of its lead actors, his advanced years notwithstanding.

"I don't feel my age," he said with a sly grin.

I met him recently in Warsaw, and he was busy, with a procession of visitors filing in and out of his office, located in an unobtrusive grey building in the centre of Warsaw.

The interview was arranged by his youngest son, David, a maker of music videos and ads, and the only member of the Szurmiej family who has not so far joined the theatre.

Born in the Ukrainian town of Lutsk, Szurmiej settled in Poland in the wake of World War II. An actor before becoming a director, he worked in the cities of Wroclaw and Opole prior to joining the Yiddish theatre.

Founded in 1950, following the amalgamation of Yiddish theatres in Wroclaw and Lodz, it stages plays by the greats of the genre: Sholem Aleichem, Isaac Leib Peretz, Abraham Goldfaden, Jacob Gordin, Mendele Moykher Sforim and Peretz Hirshbein.

Szymon Szurmiej
[Sheldon Kirshner photo]

Continuing the stellar traditions of Poland's prewar complex of Yiddish theatres, it stages its productions in a 400-seat auditorium that attracts both Yiddish and non-Yiddish speakers.

Headphones provide simultaneous translations from Yiddish to Polish.

Ida Kaminska, one of the stars of the 20th-century Yiddish stage, led the theatre in its formative years.

The daughter of the legendary Yiddish thespian Ester Kaminska, and the cousin of Hollywood actor Danny Kaye, she received an Academy Award nomination for best actress for her role in the acclaimed 1965 Czech movie, *The Shop on Main Street*.

Kaminska left Poland in 1968 after the pro-Soviet Polish government launched an anti-Semitic campaign under the guise of anti-Zionism. She died in the United States in 1980 after trying to resurrect her career in Israel.

Kaminska's departure was a devastating blow, but with Szurmiej's arrival in 1970, things began to look up.

Szurmiej, an energetic man endowed with drive and vision, proceeded to rebuild the theatre after Kaminska's loss.

Continued on page 37

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Arts & Travel

Stratford is more than just about Shakespeare

By NANCY WIGSTON
Special to The CJN

The Stratford, Ont., story began with a determined World War II veteran turned journalist, Tom Patterson.

Patterson was no cultural maven, but he knew that his hometown needed a fresh venture; the town's major employer, the railway yards, were slated to close. His idea for a Shakespeare festival gained support. After all, the town already had place names such as Romeo Street, Anne Hathaway School and the Avon River. Add famous names and first-rate productions, and audiences would surely come.

When Laurence Oliver turned him down, Patterson turned to Tyrone Guthrie of the Old Vic, who became the first artistic director of what grew into the largest repertory theatre company in North America.

Actors Alec Guinness and Irene Worth headlined Stratford's debut season in 1953: six weeks, two plays, both performed in a tent. Fifty-six years later, theatregoers can choose among 14 plays, more than six months of plays and four theatres: the Avon, the Studio, the Tom Patterson, and the Festival – famed for its Elizabethan-style thrust stage.

Patterson's single-minded rescue of his hometown remains an unparalleled success story. Legends such as Lorne Green, James Mason, Nehemiah Persoff, Tammy Grimes, Martha Henry, William Hutt and Christopher Plummer number among dozens of Stratford luminaries.

A young William Shatner performed Shakespeare here in the mid-1950s, before achieving *Star Trek* fame. Royalty, including Queen Elizabeth II and her sister, Princess Margaret, have attended performances in a town otherwise known for the fertile farmland that surrounds it.

And make no mistake: it's not all Shakespeare; *West Side Story* has drawn raves this season, along with Oscar Wilde's *The Importance of Being Earnest*. Original shows find favour as well; this summer Brian Bedford performs his one-man show to full houses reading from a moving collection of Wilde's letters.

From its inception, the festival has offered musical performances. Today, "Stratford's other festival" – almost a month of music offers an eclectic variety of performances, from barber shop to bluegrass and from classical to jazz (late July to mid-August).

This year's highlights include performances by opera and vocal tango singer Isabel Bayrakdarian, and the foot-lively organist Cameron Carpenter. Musical nights and cabarets are held in cafés, restaurants, and on a barge on the Avon River. Strolling by Victoria Lake – a widening in the river – we pass seniors listening to music from waterside benches; looking up, we meet the grin of a 10-year-old perched in the crook of a tree.

During Stratford Summer Music, "guerrilla sound events" pop out of nowhere – a woman pushing a stroller may suddenly burst into song or a married couple begin to quarrel – to the musical beat of car horns.

At Rosewood Manor, one of the town's numerous B&Bs, we find Karen Hartwick, a most unusual innkeeper. Hartwick is Canada's most highly qualified tea sommelier. She routinely asks guests whether they'd like coffee or tea in the morning.

"I have one kind of coffee and 150 kinds of tea." For most guests, the choice is obvious. A stay at Rosewood, a Victorian manor built in 1888, delivers an education in the 5,000-year-old "way of tea," originally meant to aid in meditation. Among the teas and teapots that line the shelves of her Tea Leaves Tea Tasting Bar and boutique, Hartwick shows us "tea bricks," beautifully stamped rectangles of uniform weight: this is compressed black tea. Used to ship tea to the West from Asia for hundreds of years, tea bricks still exist in parts of China.

Regularly travelling to the source of her teas, Hartwick meets with tea masters in China and Japan; she also offers the freshest-tasting Ontario organic herbal tea that you're likely to find. "I try to match the tea with the person," she says. A conversation – she also offers tastings that pair Stratford-made Rhéo Thompson chocolates with different teas – becomes a savouring of multiple fragrances and tastes, including a fermented tea that is aged 12, or even 25 years. Hartwick is living proof that Stratford fosters second acts in life as on stage: the sommelier worked in the fashion industry until tea became her passion.

Something in the Stratford air must encourage creativity. Back in 1967, the town transformed its pump house into an art gallery – water wells still remain on the property – which has become a showcase for Huron-Perth County artists as well as special exhibits.

Until Sept. 27, Gallery Stratford features the provocative photographs of Edward Burtynsky, his *Manufactured Landscapes* show views of snake-like Los Angeles expressways, factories in China, and the weird beauty of industrial waste. Burtynsky has donated 39 pieces to the gallery, which has long showcased his work. One floor down, you'll find a workshop where creative kids can engage in their own artistic pursuits.

In Stratford, you're never far from water and glorious gardens. Inexpensive activities include riverside picnics against the backdrop of the Avon River, gazing at what may be the country's most popular contingent of swans. Graceful (though never to be treated as pets) the swans consist of two species – the mute (white) and the black. They also possess their own toll-free number – 800-561-SWAN – and in spring they parade from their winter quarters to the river, accompanied by the Perth County Pipe Band.

When baby swans (cygnets) began to perish after eating too much tourist-supplied bread, a champion stepped forward. Eight-year-old Rachel Hacking researched what swans should be eating: dried corn (adults) and greens (cygnets). An immediate success, Rachel's Swan Food sells for a dollar in paper bags at Stratford Tourism Alliance on Downie Street. A grateful community has honoured her initiative. As for the gratitude of the swans – that's priceless.

If kids of all ages enjoy the swans, just imagine the fun offered by a tour of the Costume and Scenic Warehouse. In a vast warehouse hang 55,000 costume "units," arranged by style and period – from Greek to modern. All are available for designers seeking inspiration or for rental to theatrical companies, large and small. Volunteer guides are generous with festival facts, such as about the four milliners – "don't call them hat makers" – the Stratford Festival employs. Our guide tell us that one shimmering gown is valued at $10,000, due not only to its orangey-gold fabric but also to the 100 hours of labour that went into it.

"There's a mystical bond between director and designer," says our guide, while pointing out some deliberately "distressed" or battle-stained costumes. After passing shelves of custom-made props, we reach the "try-on" section. Donning a 16th-century-style hat and jacket, you feel instantly transformed into something magical – rather like the surprising town of Stratford itself.

For more information about Stratford and its many activities, call 800-561-7926 and/or visit www.welcometostratford.com; www.stratfordshakespearefestival.com; www.stratfordtealeaves.com.

Swans, and ducks, glide gracefully across the Avon River.

A typical street scene in Stratford. [Nancy Wigston photos]

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Bologna – a city of many identities

By WOLF ARNOLD
Special to The CJN

The porticoed streets of Bologna. [Wolf Arnold photo]

Ah, Bologna, Bologna *la grassa*, Bologna the fat, as the locals say. Bologna *la dotta*, Bologna the learned. *Citta delle torri*, the city of towers. These references were true in the past, and they are true today.

Bologna has retained its reputation as Italy's capital of culinary pleasures. Pellegrino Artusi, a noted expert on Italian cuisine, wrote in his *La scienca di cucina e l'arte di mangiare bene*, published in 1891: "When you hear mention made of Bolognese cooking, drop a little curtsy, for it deserves it. It is a rather heavy cuisine, if you like, because the climate requires it, but how succulent it is, and what good taste it displays."

Located in Emilia Romagna, a region know for its hearty appetites, Bologna boasts restaurants that are plentiful and exceed in hospitality. The traditional cart loaded with steaming dishes is pushed from table to table, and after you order one of the local wines, a Lambrusco di Sorbara perhaps, a sparkling red and perfect choice with a Bolognese meal, let your eyes roam over your first course: the unsurpassed Tagliatelle, long strips of macaroni served with ragout sauce, butter and grated Parmesan.

Try one of the meat dishes: Cotoletta alla bolognese (slices of tender turkey breast, baked in the oven and sprinkled with white wine) or Involtini (rolls of veal, stuffed with spices and cooked in ragout).

Before or after your meal, go for a stroll along the porticoed streets and visit the Piazza Maggiore. Car traffic is banned in the *centro storico*, the historical centre, and you will admire the beautiful palazzi and open spaces laid out in harmonious proportions.

In the adjacent Piazza del Nettuno, the fountain of Neptune, which dates back to 1566, will enchant you. Armed with his trident, the Roman god of the sea stands in a classical pose, and at his feet are dolphin-riding sirens with water spouting from their breasts. The fountain was praised by the French philosopher, Montaigne, in his *Journeys in Italy*, in 1580. Some 200 years later, the German poet and statesman Goethe rested at the fountain when he passed through Bologna on his way to Rome.

If you feel a little adventurous, try to climb the 500 steps up Bologna's own leaning tower, the Torre di Asinelli, from which a fine view of the townscape and surrounding country can be enjoyed. Goethe climbed it and so can you. The tower was built in 1109 and leans some two metres out of its vertical axis. It reaches a height of 100 metres and dominates its twin, the truncated Torre Garisenda standing beside it. When Charles Dickens visited Bologna, he remarked: "They bow to each other, stiff and strange."

In medieval times, no fewer than 180 towers rose above the rooftops of the city. Built mainly for defence between feuding families, the height of the towers also indicated their owners' social status. While a student in Bologna, the great poet Dante gave the towers a place in his first works.

Learning was always a Bologna hallmark. Its university is the oldest in Europe. Founded in the 11th century and then known as the "studio," it excelled in the field of law. Later, during the age of scientific discoveries, the Instituto delle Scienze was founded, and one of its members, Luigi Galvani, discovered the phenomenon that we now call electricity. Another famous son of Bologna, Guglielmo Marconi, gave the world wireless communication.

Music was not far behind in the city. In the 17th century, it attracted the masters of the Italian high baroque, including Arcangelo Corelli and Giuseppe Torelli. The young Mozart, just 14 years old, was given the title of *compositore* by the esteemed Accademia Filarmonica. And Gioacchino Rossini, who grew up in Bologna, stood on the stage of the Teatro Comunale as a singer at the age of 13.

But the soul of Bologna is found in its principal streets. Designed in an orderly fashion and flanked by porticoes, they give the city a stupendous appearance. These arcades are part of every house and were compulsory in medieval times for every dwelling built. Strict rules governed their size and height so that a man on horseback could easily pass under them.

Beneath these arches, as the sun casts a pattern of light and shadow, life pulses more intensely, and being an extension of their homes, the porticoes express the hospitality of the Bolognese people. Admittedly, Bologna does not have the same evocative ring to its name as Venice and Florence do, but the ochre-coloured townscape with its lively squares and arcaded streets lend a special character to the city.

If you go: Bologna is on the northern approaches of the Apennine Mountains at the convergence of two Autostradas, the most famous being the Autostrada del Sol, the Motorway to the Sun, which crosses the Appennines and passes through 25 tunnels and over 45 bridges before reaching Florence. Train connections are excellent from all Italian centres.

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Brutally honest comedian examines his failed relationships

By RIVA GOLD
Special to The CJN

Marc Maron, a seasoned comedian and divorcé, describes himself as a typical passionate male — defensive, hostile and completely charming.

Maron recently brought his successful standup comedy act, *Scorching the Earth*, to Theatre Ste. Catherine in Montreal. The show, which ran July 16 to 25, consisted of a mostly autobiographical tale of Maron's two failed marriages.

Scorching the Earth was part of Zoofest, a new festival showcasing dozens of shows that run in conjunction with the Just for Laughs Festival.

As the lights came up on stage on opening night, the audience saw nothing but a painting of a bright, smiling clown and an imposing, frowning Jewish man. A New York native, Maron definitely fits the profile of an angry comic, reminiscent of a modern-day George Costanza with better hair. "I wake up seething every day," he said. "I open my eyes, and I'm like, 'This again, really?'"

Maron's jokes tend toward the vulgar side; he sandwiches poignant cultural and psychological insights between expletives and talk about illegal substances, and certain unmentionable body parts. Describing his addictive personality, he said, "I used to do a lot of drugs, but stopped – not because I didn't like the effects, but because I couldn't handle the commitment."

Throughout the one-hour show he left no ugly stone of divorce unturned, revealing how he got through the worst parts of his life with the help of his two friends: the "go-to" guy, and the guy he goes to when his other go-to guy is tired of listening to him.

When asked if he has any advice for aspiring divorcés, Maron strongly advises against hiring lawyers, instead recommending mediation. In addition to their outlandish fees, he warned that lawyers "destroy everything."

Marc Maron jokes about his two marriages.

Indeed, Maron is at times brutally honest and self-critical as he examines his two failed relationships. "I think I come off pretty badly in the show," he said in an interview with *The CJN*. "Or at least, I like to think I'm fairly hard on myself in this routine."

It is this very self-effacing and almost painfully honest nature of his performance that makes the show so relatable and entertaining for his slightly uncomfortable audience. Maron even divulged what he learned about himself in couples counselling, which he refers to in the show as "that thing men do when they want to pay someone else to ambush them."

But Maron is, after all, a comedian, and despite the dark personal tone of his show, he managed to get in some fantastic punch lines and find the humour in even the most tragic of situations.

"Of course, I was devastated when Mischa [his second wife] left me. But on some level, there was a part of me that was like, 'Good for you, honey. I've been trying to leave me for years,'" Maron said, laughing.

He also let the audience in on some happier moments, such as the time he ran into his ex-wife while he was walking down the street with a gorgeous blonde fan.

Of course, this was a different ex-wife altogether. Prior to his second marriage, Maron was married to Kimberly Reiss, in a relationship he describes as "ridiculous."

"I was married for a while, and then I stopped."

He joked that marrying a Jew meant everything that bugged him growing up was suddenly in his home again.

Reflecting on his upbringing, Maron conceded that despite his best efforts, he was unable to avoid the trappings of being a Jewish comic.

"I spent my life trying to run away from all that, only to find that in the end, you can't avoid it," he said in our interview.

He seasons his show with his thoughts on religion, and, not unlike many comedians today, makes cracks about his Jewish mother.

He has worked for years as a successful writer, actor and comedian, producing three CDs – *Not Sold Out* (2002), *Tickets Still Available* (2006) and *Final Engagement* (2009).

Before hosting the aptly named *Marc Maron Show* in 2006, he set a record by making more than 40 appearances on *Late Night with Conan O'Brien*. He's been featured on HBO specials alongside Jon Stewart, Denis Leary and Steven Wright, and co-hosted *Breakroom Live* and *Morning Sedition*.

His one-man show, *Jerusalem Syndrome: My Life as a Reluctant Messiah*, had an extended off-Broadway run, and a book under the same name was released in 2001. Perhaps the most impressive thing about Maron is that he manages not to mention any of these achievements in his act or in his interview.

Despite his success, Maron revealed that he still gets nervous before every performance.

"I pause for a minute before every show I do, and I say to myself, 'I know how to do this, right?' I ask it as a question to myself."

Szurmiej is convinced Yiddish theatre will endure

Continued from page 34

"We went through some very hard moments," he said. "It wasn't easy."

Szurmiej agrees that the flight of thousands of Jews from Poland after 1968 represented an enormous loss for the country. "Poland, due to these events, is all the poorer," he noted. "Polish culture is poorer without Yiddish culture."

Nonetheless, he argued that Yiddish culture is not any more vigorous now than it was before the end of the Communist era in 1989.

The former president of the Socio-Cultural Association of Jews in Poland, Szurmiej is the grand old man of Yiddish theatre in Poland today.

For almost 40 years, he has been at the helm of the theatre he loves, staging performances several times a week in Warsaw and taking the theatre on tours of both Poland and abroad, including Canada and the United States.

"We make them laugh and cry," he said. "We get the greatest satisfaction from these tours."

Szurmiej is convinced that Yiddish theatre will endure, though many obituaries already have been written about the imminent demise of Yiddish.

"Yiddish is a culture no one has to be ashamed of," he said in an understatement. "It can't be allowed to disappear."

In recognition of his contributions, he was awarded one of Poland's most prestigious awards, the Grand Cross of the Order of Poland, several years ago.

Books & Authors

Spiritual self-discovery can keep you in stitches

By DOROTHY LIPOVENKO
Special to The CJN

See that knitter on the subway, park bench or at the dentist? Curious who first gave life to those busy needles in her hands? The odds-on favourite: her grandmother.

Just ask Toronto's Rosanne Bernard, author of *Knittishisms*, whose bubbie taught her during summer vacation; ditto Brooklyn native Linda Skolnik, co-author of *The Knitting Way*, who discovered only years later that she'd been mentored in an eastern European style of stitch by her Russian immigrant grandmother.

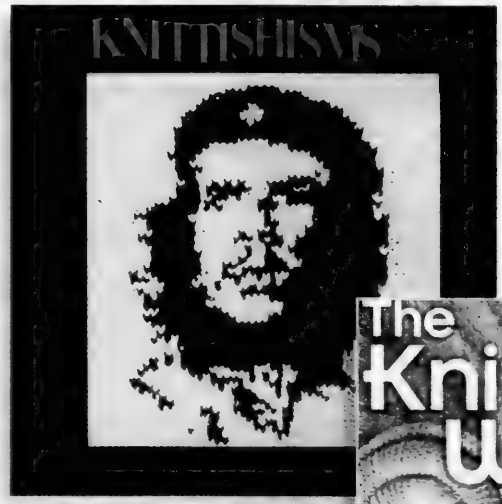
Think of the bubbie factor as the "cast on" in knitting: without that jump-start row of stitches, that pretty ball of yarn can't morph into a comfy sweater or cosy pair of socks.

Don't be intimidated by the language of knitting: this reviewer doesn't know a purl from a garter stitch, and confuses "stockinettes" with a 1960s Motown girl group. As for "gauge" and "blocking," isn't that what football players do? But upon entering the click-clack mindset of the amusing Bernard, or the spiritual dimension of Skolnik (and co-author Janice MacDaniels), one gains a new-found appreciation for all that knitting has to offer.

Let's start with Bernard, a 45-year-old married mother of two whose primer on the zen of Jewish knitting (penned under her "fibre name" Rebel Knitter and published by The Schneider's Tochter) will keep you in... stitches. A long-standing member of a "knit and kvetch" group – The Secret Society for the Propogation of Fibre Pornography – Bernard lives knitting through a prism of Jewish language, practice and tradition.

She writes like she talks: zippy (she is, after all, an ex-Montrealer), relying on a stash of witty backtalk from her knit buddies, as well as knitting-related family anecdotes.

In her world, knitters merit a special brachah (*Birkat Hasaroget*), their own ketubah and the protection of a *get*

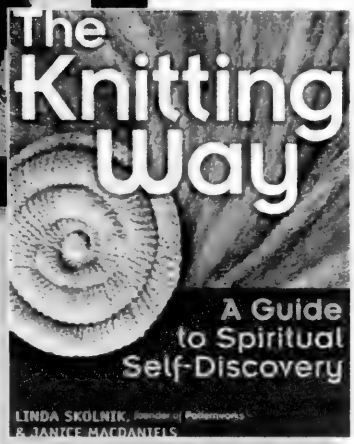


(attention sweater-recipient ex-husbands). And with the moral authority of the local mikvah lady, Bernard defends the sanctity of keeping a kosher knitting home.

"*Treif* yarn is *chaloshes* yarn... it's that nasty, synthetic fibre... Essentially, it grosses you out when you touch it," she writes.

No such yarn for her. From the numerous colour photos, Bernard does indeed do wondrous things with a ball of wool and a pair of bamboo needles. A knitting melamed at heart ("I'll teach you!" she chirps on the phone), she stocks her pages with instructions and patterns for kippot, socks and a kid's sweater with a motif to stop schoolyard bullies cold.

If *Knittishisms* refreshes like a glass of punch, then *The Knitting Way: A Guide to Spiritual Self-Discovery* (SkyLight Paths Publishing) goes down like a soothing cup of tea. Skolnick (famously known to knitters for her former mail-order business Patternworks) and veteran knitter MacDaniels trace the centuries-old female tradition of knitting (alone or in groups), its significance to generations of women (from financial sustenance to friendship) and knitting's recent revival in popularity (thanks to celebrity cachet), particularly among a younger demographic.



The book is thoughtful and thought-provoking; one appreciates knitting's ripple effect on mind and body as extolled by the authors: "Let your hands dance with the wool"; listen to the "symphony of fibres."

The writing moves easily back and forth between Skolnik and MacDaniels, both of whom have good stories to tell in that life-experience way of certain middle-aged women. It's a real pleasure to read how and for whom they knit, and what creations fly off their needles.

Chock-full of pictures and instructions (who knew there was such a thing as a sock's turned heel?), the book also reveals a deeply spiritual side—from knitting's quiet, contemplative atmosphere that can function as a "partner in prayer" to the knitter's soul-stirring appreciation of the green hills that nurtured the sheep.

Even if the act of knitting doesn't grab you this way, what knitter (or other crafts person) couldn't relate to the authors' simple truism: that our knitting projects are time capsules, tangible reminders of that seaside vacation or hospital bedside where this scarf or that blanket took shape.

Although Skolnik gives just a passing nod to the interplay between knitting and Judaism, it pops up occasionally, from her use of the word "*ongepatchket*," which describes one of her sweater designs, to a group effort knitting afghans for the needy on Mitzvah Day at the local Jewish community centre.

While learning to knit is a lost cause for me, quilting seems more do-able (maybe because I'm a big fan of patchwork quilts, and they don't itch like wool). So it comes as a pleasant surprise to find Louise Silk's *The Quilting Path: A Guide to Spiritual Discovery Through Fabric, Thread and Kabbalah*.

Another in the SkyLight Paths series on crafts and spirituality, Silk's book is as personal as it is practical. Describing herself as "a quilting mystic born into a Jewish culture following a Buddhist practice," she applies the 10 Divine Attributes found in Kabbalah to the quilting process. Stick with its intricacies and you'll be rewarded with some fascinating insights.

Even if Kabbalah's not your thing, the book fires up the imagination with excellent diagrams and explanations of quilting patterns. Make sure to check out Silk's T-shirt quilt and quilting carryall bag made from an old pair of jeans. Simply divine.

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50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION SWAP/EXCHANGE
67 HOUSE SITTERS
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
COTTAGE FOR SALE
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COTTAGE WANTED
TIME SHARE FOR SALE
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149 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
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165 ISRAEL PROPERTY FOR SALE/RENT
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175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT OF TOWN PROPERTIES
185 PROPERTIES
190 VACATION PROPERTY AVAILABLE
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198 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
200 OFFICE SPACE AVAILABLE
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Shnaider sells Tel Aviv soccer team to fellow Canadian

By MOSHE BOKER
and DAVID MAROUANI
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JERUSALEM — Speculation is brewing as to why Alex Shnaider, the Russian-born Canadian billionaire businessman, relinquished 80 per cent of his control in Maccabi Tel Aviv to Toronto real estate developer Mitchell Goldhar for what is reputed to be virtually nothing in return.

The sale to Goldhar has been sealed and no details released, but Shnaider recently rejected an offer to sell the soccer club for NIS 32 million ($8.8 million Cdn.) for half of his shares.

Alex Shnaider

Officials at the Maccabi Tel Aviv umbrella organization – which also runs basketball, handball and other clubs by the same name – are struggling to understand what's going through Shnaider's mind.

"It's illogical," said one official. "We don't know a single... businessperson who would sell Maccabi for free, especially when just recently he asked for 50 million shekels for the team and at the same time tightened the purse strings and kept track of every shekel the club was spending."

Shnaider, 41, is the co-founder of Midland Group, an international trading and investment holding company with interests in manufacturing, real estate, shipping and steel. He has partnered with Donald Trump for the construction of the Trump International Hotel & Tower condominium in Toronto, the city's tallest residential tower, keeping the $20-million penthouse suite for himself.

Goldhar is sole proprietor of SmartCentres, a retail developer, and owns a 25 per cent stake in Calloway Real Estate Investment Trust.

A Maccabi official said "the deal between Shnaider and Goldhar is completely sealed. The two of them arrived at a total understanding and now it's only the management which can prevent them from carrying out the deal." Reports indicate Goldhar will have the option of purchasing the remaining 20 per cent of the club from Israeli businessmen.

So what happened? It seems Shnaider's move stemmed at least in part from turbulent relations between the owner and the umbrella organization, which at a certain point stopped supporting him over concerns he was indecisive and flip-flopped on key issues.

Responding to fans' concerns as training camp got underway, club general manager Uzi Shaya said, "Believe me that we tried everything, but it doesn't interest him.

"Shnaider said he's not willing to invest more than an hour a day in Maccabi. I swear to you, I call him and he doesn't respond.

"Here, take his phone number and e-mail, maybe he'll listen to you," the general manager told stunned fans.

Calls to Shnaider and Goldhar from *The CJN* were not returned.

Sources at the Maccabi Tel Aviv umbrella group, which owns 20 per cent of the club, believe Shnaider has no intention of relinquishing control of the team he acquired two years ago for the hefty fee of NIS 96 million ($26.4 million Cdn. in today's funds). Instead, they believe that while Shnaider will remain the club's de facto "decider" by streaming money to the club's new proprietors, he may no longer hold the title of owner.

Eldad Buchspan, chair of the Maccabi Tel Aviv group, said "nobody has talked to us about anything. It's unacceptable that we'd be disinherited from the 20 per cent of the shares we have in the team."

"We'd be happy if Shnaider stayed," he said, adding that, "we won't prevent Shnaider from selling his shares, but if that happens, it must be in an organized, supervised way."

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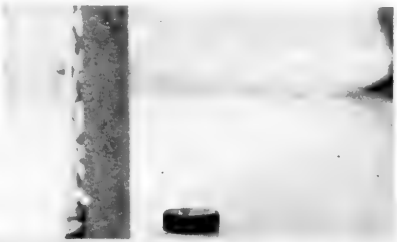
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Signs of hope — an outsider's perspective

By BETH PORTER

Guest Voice

"Everybody wants that—but it won't happen," commented the young man who served me an espresso in a little shop on Yafo Road. Israeli radio was once again airing U.S. President Barack Obama's Cairo declaration of his commitment to a two-state solution. Of course, the young man and I both know that not "everybody" wants it, but I choose to hope that in time it can happen, like other miracles of international import over the centuries. In Jerusalem during June as part of a short sabbatical, I wanted to learn about some of the small bridge-building initiatives that rarely garner media coverage.

For some years, I have received e-mail reports from Interfaith Encounter Association (IEA) groups in Israel. They provide a platform for getting to know "the other" by sharing knowledge of religious and cultural customs — non-threatening topics of mutual interest. In Jerusalem, I met Yehuda Stolov, an Orthodox Jew with a PhD in physics who, influenced in yeshiva by Rav Abraham Isaac Kook's open-mindedness and in university by positive experiences in similar groups, founded IEA in 2001. He estimates 4,000 people participated last year. "The long-term hope is that when people develop genuine relationships they will not want to treat one another in ways that diminish or dehumanize," he explained.

I attended an IEA group at the Swedish Theological Center. The co-chairs were both women, an Arab teacher and a Holocaust survivor. After an hour's discussion, the 12 of us broke for refreshments and socializing – an important part of IEA meetings. I talked with Abdallah, a Muslim Arab-Israeli from east Jerusalem, where schools are poorer, parks and play areas that west Jerusalem families enjoy are lacking, and building permits that could help relieve overcrowding are almost impossible to obtain. "We need to learn to live together," he said of his participation in the dialogue.

Abdallah's university education was interrupted by the first intifadah, but he chose to learn Hebrew, has Israeli citizenship and works for the Jerusalem municipality. He chooses not to withdraw into bitterness but to speak for change where he can and to make the best of the situation. He uses opportunities that exist, even driving his children some distance to the playground of a kibbutz. I believe all Israelis should pay attention to people such as Abdallah. That east Jerusalem children not grow up isolated and angry should be of great concern.

I also met an interdisciplinary group of Israeli academics hoping to create a not-for-profit Mindfulness educational centre, because they believe Mindfulness techniques would be helpful for citizens' dialogue groups, negotiators and even in military training. Mindfulness is an approach to meditation whose object is to help individuals develop self-awareness so they can recognize immediately the inner "tapes" they tend to replay from the past and allow space for different attitudes and expectations.

One presenter explained, "Just awareness and acknowledgment of asymmetry in the situations of Israelis and Palestinians can sometimes get a group unstuck."

I also had other experiences: a Shabbat with peace activist friends who described the sad fading of friendships they had nurtured with people in Beit Sahour who live beyond the security wall, where they can no longer visit, and meeting a rabbi at an interfaith trialogue who said, "[Jewish and Muslim leaders] are concerned about the five per cent who are radicals, but it's the 95 per cent who say nothing who should concern us."

Relationships in which genuine care for the other can grow, or has already grown, need to be encouraged and sustained, because they represent part of a foundation of hope.

Beth Porter has long been involved in Christian-Jewish dialogue and Holocaust education. She is director of educational Initiatives for L'Arche Canada.

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3. A red salad. Combine tomato wedges with halved strawberries, basil leaves, shaved Parmesan and balsamic vinegar.

4. Cut cherry or grape tomatoes in half; toss with soy sauce, a bit of dark sesame oil and basil or cilantro. tomato juice soy is incredible !

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REMEMBERING OUR YESTERDAYS

By BILL GLADSTONE

VIEW OF BATHURST STREET, 1935

This is Bathurst Street at Roselawn Avenue, looking north in 1935. In the post-war era, Bathurst became the central corridor of Toronto's Jewish community, crowded with bagel restaurants, retail shops, shteibls, grocery stores and apartment blocks, but here it still looks like a country road. To the south, below Eglinton, Jewish families had begun to move into Forest Hill and ground would soon be broken for the Holy Blossom Temple. But in the 1930s there was very little Jewish presence along this stretch of Bathurst, except for the Roselawn Cemetery a block to the east of the camera position.

[City of Toronto Archives]

Father and son

By AVRUM ROSENSWEIG

URBAN WRITER

I'm going to tell you a story of a father and son who love each other very much.

The story began this past March, when the boy said to his father that he wanted to go to camp. He was eager to go to a place in the north where Jewish boys would sleep in old, flimsy cabins and play capture the flag in the surrounding woods.

The father agreed. He was elated about the idea of his son attending sleep-over camp, something he had done in his younger years. He was delighted that his pre-bar mitzvah boy would be a camper at the same camp he had spent summers in and might just see his name scribbled on a beam in a cabin.

All of the boy's clothes had his name sewn in. His bag was packed with the things on the camp list, including Jewish books for learning. Everything was Jake.

The two of them, father and son, were the first ones to arrive at the spot where the bus would take the campers northward.

The father was ready for this day, at least in part. He had heard from friends that he may be lonely while his son was away. A friend told him that his father had slept in his bed while he was in camp, because he missed him so much. But the father was okay.

The boy was all ready. He laughed and joked with his dad while they loaded his stuff on the bus. He appeared to be happy about leaving the city, heading to our beautiful north, and hanging with guys in a Jewish summer place.

A day went by. The father was happy to have received a call that the bus had arrived safely. The first round was over.

Two days went by, then three. The son phoned his father, but missed him twice. He sounded upset on the message.

Finally, after four days, the two spoke. The father missed his son a lot but didn't let on. He felt like the energy of youth was missing from his life. His boy was in tears on the phone and said, "Daddy, I want to come home. I miss you."

The father told his boy he missed him, too, and held back his tears. He let his only son know he should do his best to hang in there, to stick it out, but if he really wanted to come home, he could.

A day went by and his boy called again. He was crying. Camp wasn't nearly as much fun as being with his dad, and not all the guys were nice. The boy was just so homesick and cried every day.

The father spoke softly to his son, telling him he might try to stay until visiting day. The boy said he would. Shabbat was approaching and the father was so down, feeling so lonely for his boy. He said the silence volume at home was high, and he was searching for ways to turn it down.

The phone rang. The father answered hurriedly. The young boy was in tears. The father held back his. He told his son that whatever he wanted to do was okay by him and he would come pick him up on Sunday if he wanted. "Don't feel badly about coming home," Dad said. "A lot of kids do."

The boy said he would try and stay for a bit.

The father said, "Soon we will be together again, hugging, kissing and playing. But today I have love in my heart that I can access anytime I want."

Shabbat was coming and they had to hang up.

E-mail: avrum@veahavta.org See http://avrum.net

Parents upset at Maccabiah accommodations

By PAUL LUNGEN
Staff Reporter

Parents and athletes returning from the Maccabiah Games in Israel say junior athletes endured substandard accommodation that included cockroach-infested rooms, long waits for transportation, skimpy food and brown tap water.

They are angry at the disparity between the comfortable hotel accommodation for older athletes and the hardships endured by their teenaged children, especially since they paid the same $7,500 to Maccabi Canada that the older athletes did.

"It was a comedy of errors," said one parent, who requested anonymity to spare her child embarrassment. "They were not mistreated, but they were not treated in a way we expected them to be treated when we sent them on this trip."

Maccabi Canada is acknowledging there were inadequacies in the accommodations. Allen Gerskup, president of the organization, said Maccabi's executive met late last week and the parents' complaints were top of the agenda.

"We're looking at it. We are aware of the concerns of the parents. We're not taking it lightly. They just need to give us time to investigate it and see if everything we should have been doing was done."

The mother, who was not in Israel for the Games, said her son's team had to wait 10 hours on arrival before they were given a room. The next day they were moved into rooms that were dirty and bug-ridden, she said.

The tap water was brown and "the kids used to joke it was the cockroaches," she said.

Little consideration was given for their schedules, so if they missed a meal because of a game, there was no food waiting for them when they returned. On one occasion, the team waited 3-1/2 hours after playing a game in 30-degree heat before being taken back to the athletes village, she said.

Canada's junior athletes were housed at the Neve Hadassah youth village near Netanya. The parent said Maccabi Canada's response to the poor conditions was inadequate, and she contrasted it to the British team's reaction.

The *Jewish Chronicle* of London reported that young British athletes were "relocated to a five-star hotel by Team Great Britain bosses after just 24 hours due to health and safety concerns."

One of the junior Canadian athletes said conditions "were pretty bad. We got there at 2 p.m. and didn't get in [to a room] until 10:30 at night."

They were moved the next day. The first room did have some cockroaches, but the second one wasn't bad, he said, though it was crowded.

Expecting four to a room, two additional teammates were given mattresses and joined them because of a shortage of space.

Though they were told by Maccabi officials to drink the tap water while at the village and bottled water at games, their trainer advised them to stick to bottled water all the time. "We bought our water" at a canteen, he said.

"Most of us ate there," he said. "The food was a lot better than the food we were given. Sometimes we didn't know what it was. It didn't taste good… It's not something you give an athlete before competition."

A second parent told *The CJN* inadequate food was a persistent problem for her son's team. The athletes were denied seconds when they asked for it, and on returning from games, they would find meals would not be waiting for them.

She said security was inadequate. The rooms could not be locked and her son's wallet and $200 (US) was stolen. Other athletes had an iPod and and a cellphone taken, she said.

Britain pulled its athletes out of substandard accommodations, and "Maccabi Canada should have done something similar," she added.

Maccabi Canada will discuss the situation with every parent. So far, athletes in smaller centres like Winnipeg and Calgary have already been called by local Maccabi officials.

The purpose of the calls is "to explain what the situation was and to assure them something like this won't happen again," Gerskup said.

Maccabi Canada believed housing the young athletes in a youth village would provide them "with an Israeli experience a kibbutz/boarding school type of environment."

Gerskup said the first day was difficult and many had to wait for rooms. "We had everything set up, but it became a mad scramble for accommodations."

After the first night, the youngsters were put up adequately, he said.

As for the cockroaches, "It's Israel. They are going to be everywhere," he said.

Once informed of the problem, an exterminator was called and it was dealt with. A cleaning crew was also summoned after complaints were received, he added.

Gerskup dismissed critiques of the quality of the food, comparing it to summer camps where some campers like the food and others don't.

As to the security issue, he acknowledged problems, but the doors were such that locks could not be attached.

"Yes, there were problems," Gerskup said. "When we heard about it, we took care of it. Ninety-five per cent of the people were happy."

"They had a great time and a great Israeli experience."

Despite the difficulties at the youth village, the young athlete does not regret the trip.

"I'm still happy I went. It could have been a lot better, but we made the best of it."

But, he added a caveat: "If they were trying to get us to live in Israel, it really wasn't the best example."

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This Week

National

Tauben wants to create a Jewish cultural scene.
Page 3

Health & Lifestyles

Ancient herb could be a treatment for cancer.
Page 34

Heebonics

Volunteer spreads message of tikkun olam in Buenos Aires.
Page 41

On cjnews.com

Fatah delegates take a hard line.

Index

National	3
Editorials & Letters	8
Perspectives	9
Opinions	10
The Kirshner File	11
On Campus	12
Jewish Life	14
Family Moments	23
What's New	24
Obituaries and Notices	26
Food, Scrumptious Food	28
Yiddish Corner	28
Health & Lifestyles	34
Israel & the Jewish World	35
Arts & Travel	38
Books & Authors	42
Sports	46

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UCC's anti-Israel resolutions shelved

Reactions to the outcome range from optimism to contempt

By ANDY LEVY-AJZENKOPF
Staff Reporter

After much prayer and debate last week, the United Church of Canada chose to remain pro-Israel, at least on a national level and for the time being.

Over two days of voting and discussion at its 40th general council last week in Kelowna, B.C., the church first rejected the use of what they termed "hurtful" and "unbalanced" language in the companion material to the economic boycott resolutions proposed by some church members – which included statements equating Israel's treatment of Palestinians to South African apartheid, accused Israel of "ethnic cleansing" and implied that some Canadian politicians had dual loyalties to Canada and Israel – before finally voting down the resolutions altogether on Aug. 13.

The result of the vote came as a relief to much of the Canadian Jewish community, after many of its lay leaders denounced the church's anti-Israel material in the weeks prior to the general council.

The general council, the church's highest decision-making body, is convened triennially.

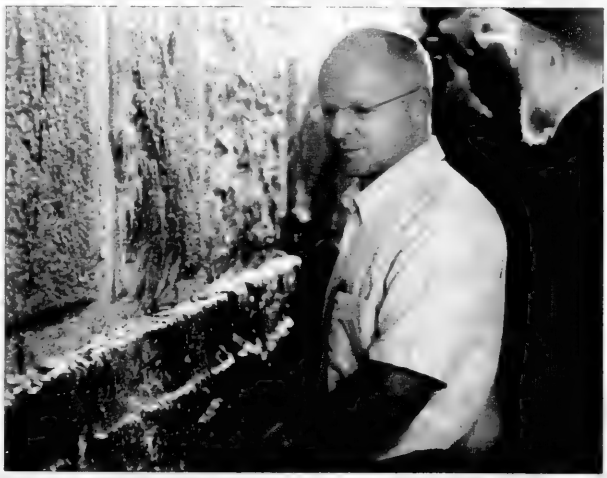
But the church didn't completely close the door on the subject.

"The United Church has not begun or approved a boycott [of Israel] on a national level," Rev. Bruce Gregersen, a church spokesperson, said in a statement on the general council website.

"However, [the church] has stated its encouragement and recommendation to its member bodies… that they are free to study, discern and to pray on how to undertake their own initiatives, which may include an economic boycott [of Israel] as a means to ending the occupation."

Continued on page 22

Canadian Jewish Congress members attend the United Church of Canada's 40th general council last week. From left are Michael Elterman, past chair, Pacific region; immediate past co-president Rabbi Reuven Bulka and CEO Bernie Farber.
[*Canadian Jewish Congress photo*]



Bitter Birthday

A rally and prayer service were held last week at the Western Wall to mark kidnapped soldier Gilad Schalit's upcoming 23rd birthday and his third year in captivity. "We are not optimistic," Schalit's father, Noam, seen alongside former Ashkenazi chief rabbi Yisrael Meir Lau, told hundreds of people at the Wall. Rabbi Lau was joined at the rally by several of Israel's most influential rabbis. Earlier in the week, a Hamas leader said his group is not any closer to releasing Schalit, despite reports to the contrary that had circulated in Britain. Abu Mujahid, a spokesperson for the Popular Resistance Committees, the group responsible for Schalit's capture, told the Ma'an Palestinian news agency that its demands for the release of 1,400 Palestinians in Israeli jails has not changed. Amnesty International issued a statement calling on Hamas to allow the Red Cross and the Schalit family to visit the soldier.

[*Israel Sun photo*]

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Hamas wipes out Al Qaeda challengers in Gaza – see page 36

The News in Brief

Canada

Trio Facing Charges

VANCOUVER — The RCMP is recommending hate charges against three drunken men in their mid-20s who painted swastikas and anti-Semitic slurs on their bodies and clothes and shouted racist comments at people in Ucluelet, B.C. Police were called July 31 when the men yelled epithets from a boat at people on shore in the town on the west coast of Vancouver Island. They also walked around the downtown. No particular group or person was targeted and the men aren't members of a hate group. They were released Aug. 5 and are to appear in court next month

World

Base Makes Changes

ATLANTA — A major U.S. Army base has added kosher food and a rabbi-chaplain after a Jewish soldier was beaten. The move at Fort Benning, near Columbus, Ga., came after 20-year-old Pvt. Michael Handman suffered a concussion when a fellow soldier beat him during basic training last fall, according to *Army Times*. The soldier accused of the beating was discharged, and two drill sergeants were disciplined. One told Handman to remove his kippah in a dining hall. The other allegedly called him "*Juden*," German for Jewish. Earlier this month, the base added a rabbi as its full-time Jewish chaplain, kosher prepackaged meals are now available in the mess hall, and the base will hold Shabbat and High Holiday services instead of busing Jewish soldiers to a nearby shul.

Groups File Brief

NEW YORK — Three Orthodox groups asked a New York appellate court to defend the viability of the Jewish beit din court system from interference by secular courts. The Orthodox Union, Agudath Israel of America and Torah U'Mesorah filed an amicus brief in the case of Brisman vs. Hebrew Academy of the Five Towns & Rockaway. In it, a teacher at the Long Island academy was fired because of a dispute over religious philosophy, but the Beit Din of America ruled for the teacher. The school challenged the ruling in state appeals court and had it overruled. The brief argues that the trial court "unconstitutionally interfered in a religious dispute" and "incorrectly ignored the parties' arbitration contract which provided that their dispute would be settled in the beit din," therefore undermining the the Jewish beit din system and infringing on First Amendment rights.

Crash Killed Brothers

NEW YORK — The deaths of three members of a close-knit family in a midair collision over the Hudson River is a "real heartbreak," a family member said. Steven Altman, 60, was piloting a small plane carrying his brother Daniel Altman, 49, and Daniel's son Doug, 15, when it collided Aug. 8 with a helicopter carrying five Italian tourists and its pilot. There were no survivors. The Altmans are from the Philadelphia area. The family owns a construction and real-estate firm founded by Steven's father, David, a World War II hero and aviation aficionado.

Ex-Nazi Sentenced

BERLIN — A former Nazi lieutenant was sentenced to life in jail for ordering the murder of Italian civilians in June 1944. Josef Scheungraber, 90, was found guilty Aug. 11 by a Munich court of 10 of 14 murders he was charged with. The ex- Wehrmacht lieutenant had been living for decades in a town outside Munich, where he served on town council.

IDF Officer Faced Prosecution Threat

JOHANNESBURG — A former South African cabinet minister and two NGOs called for war crimes charges against an Israeli soldier visiting the country.

David Benjamin, a former South African who is a lieutenant colonel in the Israel Defence Forces, came to South Africa to speak at three Limmud events on the subject of legal issues of warfare.

Activist Zackie Achmat called the invitation of Benjamin, the IDF's legal adviser on Gaza from 2001 to 2005, "the equivalent of inviting Sudanese President Ali Bashir to a conference on genocide." The Palestine Solidarity Committee also called Benjamin a war criminal.

Limmud, a global Jewish identity conference, defended the invitation, while the South African Jewish Board of Deputies and the South African Zionist Federation said calls for Benjamin's prosecution were an attempt to demonize Israel.

Meanwhile, a former South African intelligence minister, Communist Party leader Ronnie Kasrils, who is Jewish, submitted a 3,500-page "Gaza docket" to a variety of government bodies calling for the prosecution of Benjamin and 70 other former South Africans living in Israel who hold dual citizenship. It was unlikely any action would be taken against Benjamin while he was in South Africa.

Shoah Denier Jailed

SYDNEY — A German-born Holocaust denier living in Australia was jailed for three months, ending a 13-year legal battle. Fredrick Toben, director of the Adelaide Institute in South Australia, an anti-Semitic and Holocaust-denying organization, lost his appeal this month in Federal Court to overturn his conviction for contempt of court. Toben, 64, was found guilty earlier this year on 24 counts of contempt of a 2002 court order to remove anti-Semitic material on his website that included claims that gas chambers did not exist at Auschwitz and that the Holocaust was "a lie." The long-running case began in 1996 when a president of the Executive Council of Australian Jewry accused Toben of breaching the Racial Vilification Act. Last week, Toben's website included a notice that read, "It is the contention of this site that the Holocaust does not exist in reality ... We have no malice towards Jews, and we wish them well in their struggle to escape their own enslavement."

The Canadian Jewish news

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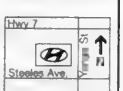

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Creative Ideas in Financial Planning

Koffler aims to inject Jewish culture into city scene

By SHERI SHEFA
Staff Reporter

Evelyn Tauben, the Koffler Centre for the Arts' head of programs and exhibitions, wants to use the centre to create a Jewish cultural scene in Toronto.

"It can help us think about the Jewish experience in different ways and also find points of connection with other cultures," said Tauben, a Montreal native who has been living in Toronto for the past 18 months.

"This city is so right for that kind of work. Part of my vision is that – multiculturalism and diversity are big buzz words in Toronto – but we have to continuously push that Jewish culture plays a role in that mix. We don't see Jewish culture as only being accessible to Jews."

–At only 30 years old, Tauben already has a lot of experience combining her training in art history with her personal passion for the Jewish community and culture.

As a McGill University student, Tauben studied English literature, art history and Jewish studies, and even spent a semester studying at Hebrew University of Jerusalem.

After graduating, she went to Washington, D.C., where she got a position at the Smithsonian National Museum of Natural History.

Evelyn Tauben

From there, she moved to Philadelphia and obtained a master's in art history while working at the Philadelphia Museum of Art.

While studying in Philadelphia, it occurred to Tauben that she had something unique to offer the Philadelphia Jewish community. Having attended Jewish day school in Montreal, she and her peers were taught to speak Yiddish since the first grade.

She said when others learned that she could speak Yiddish, they found it funny and questioned why she needed to speak a dying language.

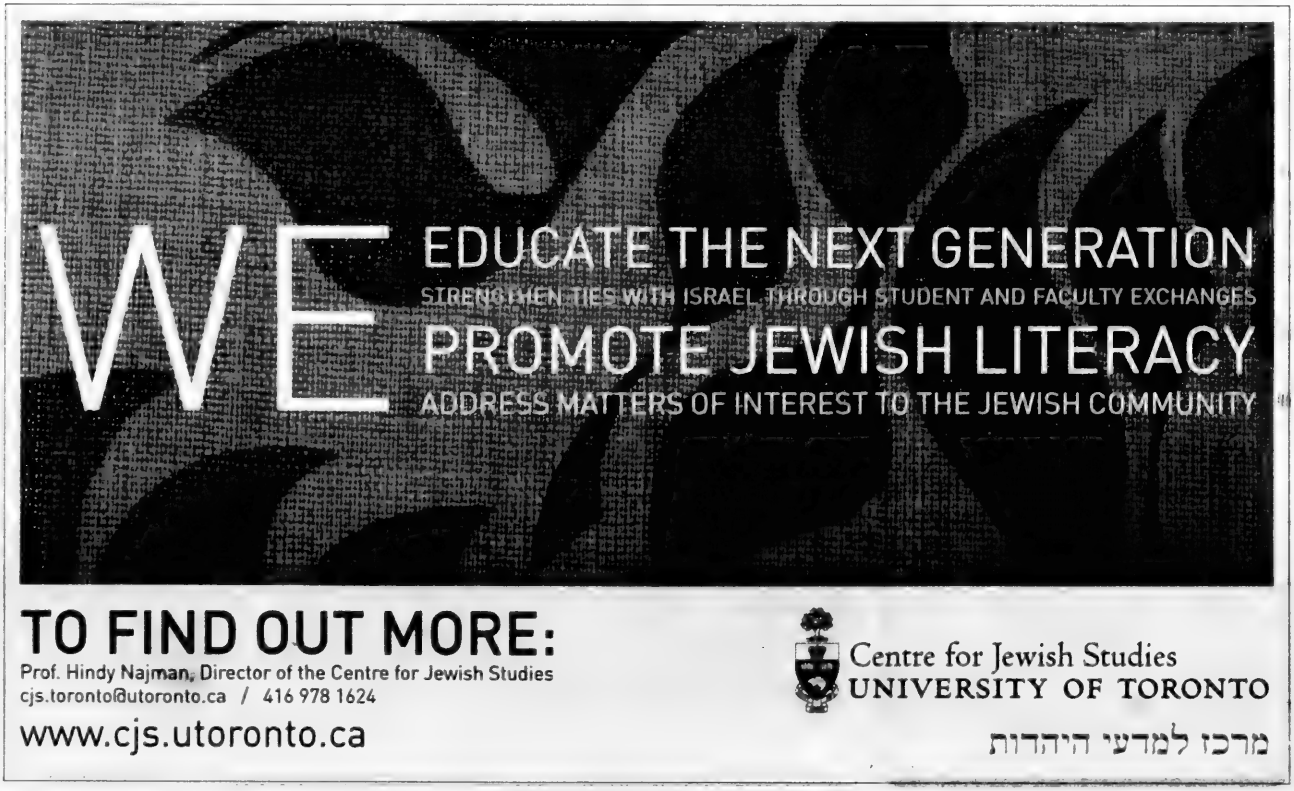
"Yiddish is culture, theatre, music, literature, film... I just decided that I wanted to bring Yiddish culture to my group, specifically to those in their 20s and 30s," Tauben said.

She planned a series of events in 2006 called Youngish and Yiddish.

"One [event] was with [musician] SoCalled, one was with [author] Michael Wex – two Canadians who came to Philadelphia – and one was with a young author named Sam Apple from New York. We offered Yiddish classes for people in their 20s and 30s. It was really a huge success, beyond my wildest dreams. I just wanted to do it."

Tauben said that the success of Youngish and Yiddish led organizations, musicians and artists to contact her about organizing other events in Philadelphia.

Continued on page 21



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And here's to you, Mrs. Robinson

"And here's to you, Mrs. Robinson
We'd like to know a little bit about you
for our files." (Paul Simon)

From the editor's desk...

Unfortunately, we know quite a bit about Mrs. Robinson, that is. Mrs Mary Robinson, the former president of Ireland. Our files are thick with the press clippings of her very public remonstrations against the Jewish state. To this very day, this particular Mrs. Robinson has been a sharp-tongued, relentless critic of Israel.

The most compelling entry in the file relates to her role as the United Nations High Commissioner for Human Rights during the years 1997 to 2002, the highlight of which was overseeing the World Conference Against Racism that was held in Durban, South Africa, in 2001.

Of course, eight years later, we recall that conference to have achieved the very opposite of its purported purpose. In a calculated, deliberate manner, the conference fomented rather than railed against racism.

Almost every Jew who was in Durban then reported with horror and shock upon the vicious nature and ubiquitous extent of the brazen, medieval ill will toward the State of Israel and toward Jews.

Eminent Canadians such as MP Irwin Cotler and former Canadian Jewish Congress president Keith Landy were at the conference. They experienced it as a hatefest toward Jews and Israel.

"Hate, not hope, had carried the day," wrote Rabbi Abraham Cooper, associate dean of the Simon Wiesenthal Center, of the 2001 Durban conference. He was a spokesperson for the Jewish caucus at the conference.

For most Jews around the world, the Durban conference was a watershed, a reawakening. Much like the disbelief so many Jews felt regarding the passivity and even acquiescence of the world to the impending destruction of the 19-year-old Jewish state in early June 1967, Durban forced us to face a truth we did not see or which we refused to see: the defeat of the Nazis did not also spell the defeat of anti-Semitism.

The 2001 Durban Conference was a paving stone along the same path trod by the ideological inheritors of the leaders of the Third Reich, demonizing, marginalizing, delegitimizing and ultimately aiming to cast out the Jewish state from within the international family of nation states.

But Mrs. Robinson didn't quite see it that way. As former U.S. ambassador to the United Nations John Bolton noted last week, in 2002, Robinson described Durban's outcome as "remarkably good, including on the issues of the Middle East."

Robinson was the head of the 2001 Durban process. She sat like Madame Dafarge in *A Tale of Two Cities* at her seat near the guillotine, sometime stoic but mostly fawning approval of the parade of frenzied anti-Israel bashers and anti-Semites who passed enthusiastically before her in their hysteria and hatred.

On the eve of Israel's war with Hamas last December, she opined, "I cannot believe that Israeli ordinary people understand what is being done in their name; they couldn't possibly support it if they did." After the war began, while calling on Hamas to stop firing missiles into Israel, she accused Israel of having contravened "international legal norms relating in particular to proportionality and collective punishment."

The file on Mrs. Mary Robinson veritably bursts at the seams in the sub-folder labelled "Israel." Quite naturally therefore, many observers were puzzled, to say the least, when the White House announced she was to be among 16 recipients of the Presidential Medal of Freedom, the highest civilian honour in the United States. Some even urged the White House to reconsider granting the medal to Robinson. "What was President Barack Obama thinking?" they asked out loud, to honour Durban's director with so prestigious an honour?

And, as if proving her critics' point, Mrs. Robinson responded by pointing her finger at her favourite target. "There's a lot of bullying by certain elements of the Jewish community," she told the Irish media. "They bully people who try to address the severe situation in Gaza and the West Bank."

The Jews defend Israel. We answer the false charges and more importantly, we stand up to the accusers who level those false charges. In her mind, this makes the Jews bullies.

Moreover, implicit in her reply is the accusation that it is Israel alone that is responsible for the "severe situation in Gaza and the West Bank." Neither the Palestinian leaders, the Palestinian terrorists, the countries that fund and supply those terrorists, nor – perish the thought – the Palestinian people themselves bear any responsibility whatsoever for that situation in Gaza and the West Bank.

Robinson is part of a self-appointed international group of diplomats and dignitaries that calls itself The Elders. Along with fellow Elders, Bishop Desmond Tutu and former U.S. president Jimmy Carter, both of whom have also gone considerably out of their way to demonize the Jewish state, she will soon be on a fact-finding mission to Israel, the West Bank and Gaza.

We can well anticipate the protocols these Elders will adopt in finding the facts that they seek. Robinson will undoubtedly wear – metaphorically – the presidential medal to great effect. It will serve as her armour, deflecting the volleys from the bullying Jews who will once again attempt to defend the Jewish state from the sting and stain of her malign judgments. – ***MBD***

See]N

INVESTING IN PEACE

More than 100 Palestinian and Israeli children came together last week for a soccer camp in the Shfeya youth village near the northern Israeli town of Zichron Ya'akov, aimed at fostering mutual understanding, building lasting friendships and creating a new generation of youth advocates for peace, in a fun setting. The children, aged 10 to 12, came from underprivileged communities in Israel and the Palestinian Authority. In its second year, the camp was run jointly by the Sports Department of the Peres Center for Peace and the Al-Quds Association of Democracy and Dialogue. It is funded by Ireland's Department of Foreign Affairs, through its Irish Aid program.

[Itay Kreiss photo]

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Petersiel takes on new role at Leo Baeck

Heading largest Reform Jewish elementary school in North America

By FRANCES KRAFT
Staff Reporter

Eric Petersiel says his philosophy as a school administrator has to change with his new role at Leo Baeck Day School.

The new head of school, who served as principal of Leo Baeck's south campus at Holy Blossom Temple for eight years until this summer, said in an interview that in his previous role, he tried to be everywhere at once, to the best of his ability, for parents, children and teachers who needed him.

Now, he said, his job heading the largest Reform Jewish elementary school in North America – with a total of almost 900 students divided between two campuses – is "to ensure that the day-to-day operation is safely in someone else's hands and that the future of the school is in my hands."

At the same time, he said, he doesn't want to lose contact with students.

"I've always loved playing my guitar and singing for them," he said. Petersiel believes that music "adds to the potential for deep spirituality."

He has also enjoyed dressing up as "a pun" on Purim. Most recently, he wore a cardboard box (with a straw), covered with names of famous Jews. "Eventually a student figured out that I was a 'Jews' box,'" he said. "It may not have been my best."

The 38-year-old educator succeeded the school's interim director, Denny Grubbs, on July 1.

Grubbs led the school through a transition year following the resignation of David Prashker in March 2008, amid a controversy over sexually explicit and violent poetry he had posted online, and Grubbs worked closely with Petersiel for the past six months. Jonathan Harris, former principal of Fieldstone Day School, succeeds Petersiel as principal of the south branch.

Petersiel, an alumnus of University of Toronto Schools and Temple Har Zion's supplementary school, once considered a career in the rabbinate, but realized his main area of interest was "to teach people how to make Judaism an important part of their lives." He felt that becoming a Jewish educator would provide more direct contact to do that.

His background includes a BA from McGill University in Jewish studies and philosophy, and a B.Ed and a master's degree in biblical Hebrew language and literature from the University of Toronto. As well, he is certified by the Reform movement as a Reform Jewish educator (RJE).

Petersiel started his career as a Jewish educator in supplementary schools at Holy Blossom and Oakville's Shaarei Beth-El Congregation, and has also been on the faculty of Camp George for more than a decade as a volunteer professional educator.

He believes Jewish camping, in conjunction with day school education and synagogue participation, are "the three key factors that combine to create a positive and knowledgeable Jewish identity. I think they work hand in hand beautifully. It's important to be involved in all three."

Eric Petersiel

He said that Jewish supplementary school also "has a very strong possibility of success" in achieving the same goal, when combined with the other two factors.

However, he noted, "for many families, it feels compartmentalized, because school occurs in the day, and Jewish school occurs outside of that."

In contrast, he said, day school education is "seamless."

Petersiel's new role coincides with what he termed "a very exciting year" for Leo Baeck.

Not only is it the school's 36th year of existence, but it's the 18th year for its Thornhill campus, he noted.

As well, the Union for Reform Judaism's biennial convention will be held in Toronto in November. It will mark the first time in 30 years that it's being held in Canada.

"We intend for the biennial to serve as our big celebration point," said Petersiel, who plans to divide his time between the school's two campuses.

As well, he said, the biennial provides "an opportunity to explore the significance of day school education to liberal Jews, which by and large has been considered an anomaly."

He said Leo Baeck is planning its own professional development day immediately after the biennial.

This past June, the school launched its own siddur, aimed at students in grades 5 to 8. Petersiel, who was the driving force behind its creation, said that steps are being taken toward developing a version for younger students, with a target launch date of Pesach 2011.

Also, the school will apply this year for accreditation as an International Baccalaureate school. "That will require celebration as well," Petersiel said. "Hopefully, it will occur in the spring. What a perfect way to cap off our 36th year."

Jews seeing the forest for the trees

By ANDY LEVY-AJZENKOPF
Staff Reporter

For outdoor enthusiasts of all stripes, summer is a time to catch up on activities such as hiking, canoeing, rock climbing and cycling.

But for the members of Mosaic Outdoor Clubs of America (MOCA), the continent's largest non-profit, Jewish outdoor club – there are 25 regional clubs across the United States and Canada, plus a chapter in Israel – it's also a time to sit, kibbitz and perhaps find one's bashert while adventuring through the woods.

Celebrating 21 years as a niche club for Jewish outdoorsy types, MOCA has helped cement thousands of friendships over back-country camping trips, kayaking excursions and all manner of foresty camaraderie.

Brenlee Robinson

For Torontonian Brenlee Robinson, MOCA's new president – and a leader of the 150-member strong Mosaic Outdoor Club of Ontario, Canada's only chapter – the group plays a vital role in North America's Jewish community.

"It's true. People can end up meeting their bashert on the Mosaic trips," she said, smiling. "I can think of six couples who've gotten married over the last two years alone."

Robinson said it's the "diversity of activities" offered by the club that often attracts members, many of whom are stuck in urban lifestyles, but wish to act on their country impulses while maintaining a Jewish vibe.

MOCA's website advertises "hiking, biking, camping, canoeing, rock climbing, backpacking, skiing, sailing, kayaking, scuba diving, snorkeling, skating, volleyball, horseback riding, and more" for members to pursue.

Though not a strictly religious organization, Robinson said all MOCA (and Mosaic Ontario) clubs strive to bring some aspect of Jewish culture and observance to their trips.

"These [rituals] often change depending on who's leading a trip. But we'll have Saturday evening havdalahs on overnights."

That said, the clubs exist more as "socially Jewish" forums than anything else, Robinson said.

The organization also hosts an annual international event for members. This year, it's a Sept. 4 to 7 weekend retreat in Simi Valley, Calif.

Robinson expects hundreds of members from across the continent to partake in the "California Dreamin'" program, which will feature hikes, nature walks, and "a variety of in-camp activities such as swimming, tennis, volleyball, and softball. Nightly programming will include mixers, Israeli dancing… [and] Shabbat under the stars," according to the club's event website.

Although MOCA is still relatively small as an organization, Robinson said one of her goals as president is to secure corporate sponsorship to enable better programming and foster more interest in the group's mandate.

"A lot of members in our clubs don't have connections to the greater Jewish community. This is their chance to be among Jewish friends," she said. "For me, Mosaic is a huge part of my [Jewish] social network."

Robinson's appointment to the presidency of MOCA is especially significant, as she's the first Canadian to hold the position in the organization's history.

It's a point she takes pride in and intends to leverage for the benefit of the Canadian Jewish community, she said.

The last international event in Ontario took place in Haliburton in 2002. Robinson said she hopes to bring the event back to Canada soon.

"When the event was in Ontario… it had the highest attendance ever: 220 participants. There was a real draw to see Canada. We had a fabulous time, and it stimulated a period of real growth and development for the local club," she wrote in a post-interview e-mail.

One major hurdle still remains for the organization – attracting members under 40 years of age.

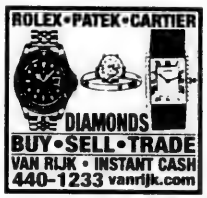
Robinson, who's in her late 40s, admits that for the most part, member demographics tend to skew toward the 40-plus set, for whatever reason.

People in their 20s and 30s "are generally reluctant to join when they see an older population at the events," she said. "The question 'How do we bring in younger people?' has been asked a lot."

One idea floating among the MOCA executive is for local chapters to partner with their regions' major Jewish organizations to attract interest.

"It's waiting to happen," Robinson said. "For Jewish continuity, it would make sense for local organizations to fund Mosaic clubs. I think there's great potential for mutually beneficial partnerships."

For more information on Mosaic Outdoor Clubs of America, visit www.mosaics.org.



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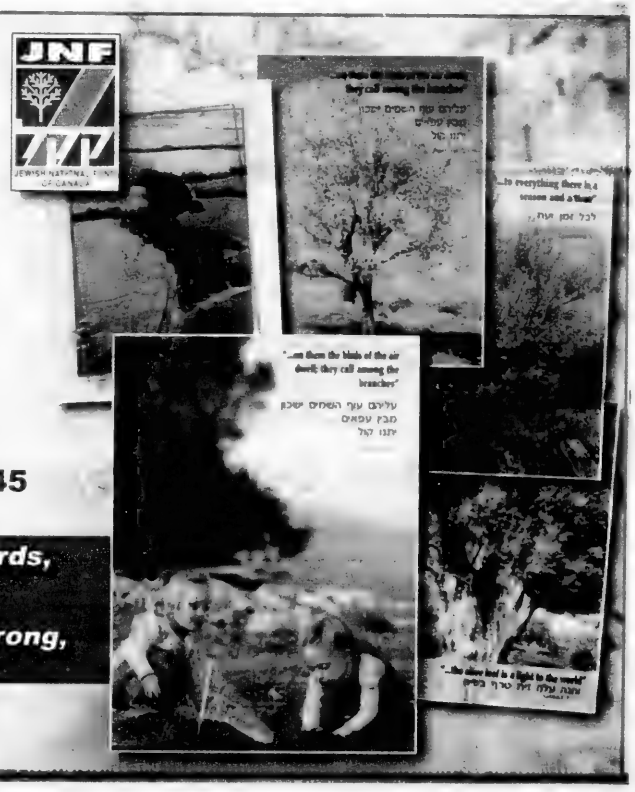

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Celebration is in order

Recently, *The CJN* reported on the Second Canada-China-Israel Roundtable on Agri-Innovation, held in Ottawa at the end of July. The trilateral meeting, which followed upon an earlier November meeting in Yangling, China, will advance research into agricultural technology.

As reported in *The CJN*, there will now be a call for proposals from companies, research institutes and universities in the three countries for collaborative industrial R&D projects focusing on the application of high technology to the sustainable development of agriculture and agri-foods.

By any yardstick of measurement, this trilateral agreement has vast implications for the future of the world's agricultural capabilities. Not surprisingly, however, the announcement of the agreement passed under the radar of the major media outlets. As we know, the major media outlets tend to regard Israel as a source primarily of one kind of story: David and Goliath-like conflict with the Palestinians and the Arab world. And they depict Israel, falsely, as Goliath.

But this is only part of Israel's story. In truth, it is only a small part of Israel's story. Increasingly, the real story about the Jewish state, some six decades after its founding, is not the extent of the power of its citizens' army; but rather, the extent of the power of the creative and scientific thinking of its people.

Israeli advancements are at the cutting edge and are changing the face of every scientific, medical, humanitarian and artistic field. But most Canadians, indeed alas, most Jews do not know this, since most of the news they read or see or hear about Israel virtually ignores it.

Henri Rothschild, president and CEO of International Science and Technology Partnerships Canada told *The CJN* that Israel is a proven international leader in a number of advanced technologies including nanotechnology, software development and medical research. Israel's scientific leadership in nanotechnology, Rothschild suggested, can be instrumental, for example, in finding ways to purify and re-use water.

That was but one instance, Rothschild noted, where the multidisciplinary approaches combining Canada, Israel and China could possibly lead to breakthrough achievements of benefit to the entirety of world humanity. "The novel model of R&D collaboration established today will harness the power of multidisciplinary and multilateral science and technology partnerships to enable the sustainable use of marginal lands, improve the quality of harvested foods and help to free the world from hunger," Rothschild enthused.

Imagine. Tiny Israel with 6-1/2 million people joining, if not actually leading, intellectual, scientific and humanitarian forces with Canada of 35 million and China of 1 billion people. This tells a truth far more in line with the reality of the Jewish state than the frequent, often distorted, stories of conflict with its neighbours.

Israel's enemies and their supporters would have us commiserate over the existence of the Jewish state.

In contrast to their malign wishes, however, celebration is in order.

25 years ago in *The CJN*

Nazi war criminal Romanian Orthodox Archbishop Valerian Trifa was deported from the United States to Portugal because he entered America illegally in 1950. He led the Romanian Iron Guard in a pogrom against Jews in 1941.

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Church's divestment of Israel resolution

As a member of the provincial legislature of Ontario, I express deepest concern and outright opposition to the United Church of Canada's proposed resolution calling for the "Divestment of Israel," titled "Seeking peace in the Middle East using South African actions for justice as a model" ("United Church weighs anti-Israel measures," Aug. 6). This resolution is not only one-sided against Israel, but also counterproductive and insulting to the Middle East's only democracy, Israel, especially when the resolution places the State of Israel in a South African "apartheid" context.

I have the greatest respect for free debate and discussion, but this one-sided resolution adds nothing to the building of understanding and compassion. At best, this is a misguided attempt by a vocal minority within the United Church of Canada to pursue a very partisan agenda.

Hopefully, this resolution will be rejected, and the United Church and its members –who have a legacy of humanitarian outreach and compassion – will move away from this confrontational approach and stop attacking a most vulnerable and fragile democracy: Israel and its people.

Mike Colle, MPP
Eglinton-Lawrence
Toronto

Editor's note: Please see the front-page story in this issue for the results of the vote on the United Church's resolutions concerning Israel.

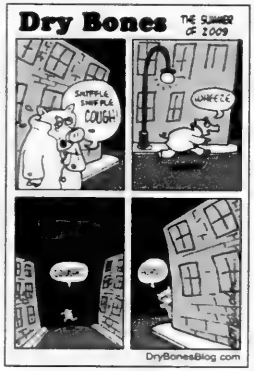
* * *

Need left-wing views in *CJN*

One way *The CJN* could help the new president of Canadian Jewish Congress to reach out to the left would be to devote one op-ed column in every edition to a view from the left on Israel and/or the Jewish community ("New CJC head aims to mend relations with left," July 30). A second way would be to have as an editorial policy to not allow the words "self-hating Jew" or "naive" and "deluded" to be used in articles and letters to the editor, except as a direct quotation from a source. The third would be to recognize that the left represents a broad spectrum of opinion, so that when some far-left group decides upon an action, the whole left is not branded as supporters of it. The Jewish community needs its active left to be in the pages of *The CJN*, for when there is no voice of loyal opposition, the tendency is to move further and further to the right.

Eric Mendelsohn
Toronto

* * *



Jewish law and cremation

In her letter to the editor, Eileen Shapero states her case for the Jewish law of no cremation ("Cremation and Jewish law," Aug. 6). While no one can argue that it is a Jewish law, her argument is that one could be responsible for undue suffering "on the other side" if cremated.

My father was cremated in 1980, and my mother was cremated in 1996. My father, who died in Florida, did not want to be buried above ground, as is the practice there. Nor did he want his body shipped back to the grave site he had purchased in Montreal 30 year prior, as his children no longer lived in Montreal. My mother had her own reasons. I can assure Ms. Shapero that no evil has come to pass as a result and that the memory of my dear parents as good, kind, honest, generous people is still intact and will be until the last person who knew them has died.

Ron Sloan (Slutsky)
Toronto

* * *

Seeking former hidden children

Paul van der Straten, president of the Fédération Abbé Froidure in Belgium is hoping to have the abbé recognized as Righteous Among the Nations by Yad Vashem. Father Edouard Froidure organized and ran a camp for children. He rescued 300 Jewish children before he was arrested and sent to Dachau, where he managed to survive until the camp's liberation. Van der Straten is looking for former hidden children who can attest to being saved by Abbé Froidure. A partial list follows: Abelow, Leon (Polonais), 18/4/34; Berger, André, 11/11/37; Bywalski, Berthe, 10/5/35; Bywalski, Sévern, 1/9/31; Cherszaft, Jacob Samuel, 18/11/29; Cherszaft, Simon, 27/9/34; Cohen, Eva, 23/5/37; Cohen, Jean Pierre, 29/6/31; Finkelstein, Marc, 2/11/37; Frisz, José, 4/3/36; Fritz, Mary, 10/7/37; Hamburger, Louis, 2/10/30; Habert, Maurice; Katz, Joseph, 13/10/30; Krygier, Esther, 24/5/31; Lipszyc, Bernard, 5/12/27; Mizrahi, Régine, 27/5/29; Mizrahi, Estrella, 21/6/33; Rozenwajn, Léon, 19/1/32; Schneeberg, Gabrielle, 17/6/37; Sonabend, Léon, 30/7/34; Sonabend, Maurice, 28/7/28; Teperman, Henri; Teperman, Marie; Wolff, Jean; Wolgang, Pierre.

If you were rescued by Abbé Froidure or if you know someone on the list, please e-mail van der Straten at paul@vanderstraten.be or contact Max Iland at iland@vianet.ca or at 705-248-2290.

Max Iland
Echo Bay, Ont.

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Perspectives

Fatah congress raises questions

By ERIC FINGERHUT
JTA

The fiery rhetoric at last week's Fatah meeting in Bethlehem has renewed concerns that the Obama administration is not doing enough to pressure the Palestinians.

At the first Fatah general assembly in 20 years, participants refused to renounce violence and passed confrontational resolutions, including one blaming Israel for Yasser Arafat's death.

Even as Jewish organizational leaders condemned the assembly, many of them acknowledged that Fatah leaders would remain Israel's chief Palestinian interlocutors for peace talks. But they urged U.S. President Barack Obama's administration to issue a condemnation of the harsh talk at the West Bank meeting.

"We would like to see this administration express some disappointment on some of the rhetoric coming out" of the conference, said Anti-Defamation League national director Abraham Foxman. "It's not in line with the American initiative to bring the parties closer together."

But other Middle East observers, including some who have supported the Obama administration's calls for an Israeli settlement freeze, cautioned against such an approach. While some of the language used at the Fatah gathering may have been troubling, they said, the White House might be better off if it stayed focused on the broader picture and not necessarily respond to specific rhetoric.

Thus far, the Obama administration has said nothing, with the State Department passing up a chance to make a statement. State Department spokesperson Robert Wood was asked at Monday's media briefing about the party platform Fatah adopted at the assembly, including the position that the group "maintains the right of resistance by all means possible."

"I haven't seen the plan," Wood said, and simply reiterated "the importance of both parties [implementing] the 'road map' [peace plan] obligations, not taking any steps that in any way prejudge the outcome of future negotiations."

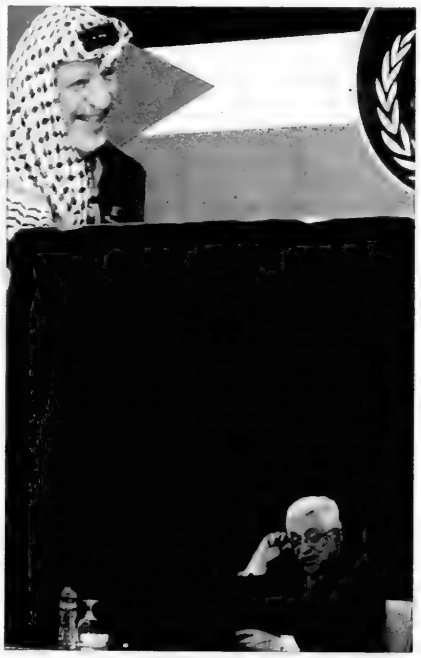
Some are viewing the administration's lack of response to the conference rhetoric as another example of what some Jewish leaders have charged is an imbalance in the pressure being applied on Israel compared to that being put on the Palestinians and Arab states.

Obama has told Jewish leaders that pressure is being placed as well on the Palestinians and Arab governments, and suggested that perceptions of an imbalance are largely created by the media. But while the administration has made repeated public demands on Israel for a settlement freeze, it has said little publicly about the necessary steps that the other side must take, though Obama has issued general calls on Palestinians to stop incitement.

Several Middle East observers said they had read only media accounts of the Fatah party platform and not seen the full document. According to the reports, the platform reportedly reiterates "the Palestinian people's right to resistance to occupation in all its forms in line with international law." Fatah leaders asserted in statements that they reserved the right to "armed struggle."

In his speech to the conference, however, newly re-elected Fatah chair and Palestinian Authority President Mahmoud Abbas did stress that the Palestinians would focus on "non-violent" resistance.

Some Israeli officials and officials at U.S. Jewish groups also criticized what they viewed as unreasonable demands made by Fatah at the assembly, such as proclaiming



Palestinian President Mahmoud Abbas sits under a poster of former president Yasser Arafat at a press conference in Ramallah last week. *[Flash90 photo]*

it would not negotiate with Israel until the Palestinians were given all of Jerusalem. Others downplayed such positions, saying both sides usually posture by making maximalist demands before a negotiation begins.

Another complaint: Some who have engaged in violence and terrorism were honoured and spoke at the conference.

Israeli government officials have been weighing in on the congress. Before the weekly cabinet meeting Sunday, Defence Minister Ehud Barak said, "The rhetoric coming from Fatah and the positions being expressed are grave and unacceptable to us." The next day, Foreign Minister Avigdor Lieberman told a group of visiting Democratic U.S. Congress members that the Fatah platform, along with unrest in the West Bank and Gaza Strip, "has buried any chance of coming to an agreement with the Palestinians in the next few years."

The American Jewish Committee called the assembly "a slap in the face" to those interested in peace. Jason Isaacson, the group's director of government and international affairs, specifically pointed to the resolution charging Israel with the death of Arafat as "a signal of the lack of seriousness" of Fatah.

"How is that acceptable in a political movement trying to operate on the world stage?" he asked, also criticizing the "wink and nod about the return to armed struggle.

"We naturally hope the administration would view the conference "with the same sense of concern that we have expressed in our statements, unless the bar of expectations is set so low that a disappointing conference isn't worth commenting on," he said.

One Middle East insider who declined to be identified was more blunt about the administration's need to respond. "This silence is what creates the impression of the imbalance," the insider said. "Where is the condemnation for this kind of behaviour?"

"This rhetoric impacts the street," said Malcolm Hoenlein, the executive vice-chair of the Conference of Presidents of Major American Jewish Organizations. "We've learned you can't dismiss the issue of incitement."

But other observers suggested that the administration should be more cautious about condemnation.

Nathan Brown, a political science and international affairs professor at George Washington University and an expert in Palestinian reform, had not seen the full Fatah platform. Still, he said, it should be viewed as akin to a U.S. political party platform that might contain some "red meat language" to satisfy the political factions in a "large and diverse movement" like Fatah, but isn't necessarily followed by the party leaders.

Brown said what was more important was whether the Fatah leaders elected at the assembly would form a "coherent" organization dedicated to a diplomatic solution and whether they continue to "do what the Israelis want them to be doing" on security and other issues, something that won't be known for a few months.

Americans for Peace Now spokesperson Ori Nir, whose organization has been supportive of Obama's approach, said that while some of the "hyperbole" from the Fatah congress was "troubling," he didn't think "micromanagement" of inflammatory statements by Palestinians or Israelis would be helpful to peace efforts. Nir also put a positive spin on the excerpts of the party platform he had read, noting that while they were still holding out violence as an option, the platform "adheres to the peace option."

Whatever the interpretation of the Fatah assembly may be, there is general consensus that Fatah is still the only game in town when it comes to a peace partner for Israel – which is why the group's actions should be taken seriously.

Not everyone agrees with that assessment, though.

"This conference made it crystal clear," Zionist Organization of America president Morton Klein said, that "peace is not possible with Hamas or Fatah."

The Canada-Israel Committee (CIC) expressed shock at the "startling silence on the part of Americans by way of response" to the Fatah conference, committee chair Moshe Ronen told *The CJN* last week.

"We certainly watched the Fatah conference carefully, as did Israelis and, one would have thought, the Americans. We come out of it really concerned. At a minimum [the lack of U.S. response] erodes confidence entirely. It's always been trust and confidence that has driven Israelis to take risks and make the kind of concessions that they have," Ronen said.

He likened the conference and emerging circumstances to those that occurred at the Khartoum conference after the 1967 Six Day War, where Arab leaders rejected a comprehensive peace with Israel and instead authored the "three noes" resolution: no peace with Israel, no recognition of Israel, no negotiations with Israel.

The Fatah conference – and the resounding non-response from the Obama administration – "isn't helpful in providing the Israeli on the street with any sense of reassurance that the Americans truly 'get it.' [Americans] now have a pattern that has emerged in terms of rejection from the Palestinians, rejection from the Saudis… It's like Khartoum all over again," Ronen said.

Despite this, he holds out hope that Canada will play an influential role with its southern neighbour.

Ronen said he hopes "the strength of the emerging relationship between Canada and the United States will be used as a platform to perhaps sensitize the American administration in a way that parochial or identified pro-Israel agencies like CIC or its American equivalents are not able to do."

Asked if the committee had heard any such talk from Canadian parliamentarians, Ronen answered:

"There have been expressions from MPs that there are a number of multilateral forums that are upcoming. And Canada will be using them to reinforce certain fundamental messages about Canadian perspectives on the region and where the international community, particularly the Americans, have to be directing their focus. We are somewhat heartened by this reassurance."

–With files from Andy Levy-Ajzenkopf

Opinions

CNN and Jackson's death: a real tragedy

The death of a 50-year-old father is always a tragedy. And Michael Jackson's death was tragic. His unfortunate overdose deprived three small children of a father, a family of a son and brother, and fans of a superstar they loved.

Rabbi Chaim Steinmetz in Montreal

But the tragedy of Michael Jackson's death was no excuse for the media coverage that ensued. CNN adopted an "all-Michael" format, following this story with a thoroughness that rivalled coverage of 9/11. CNN and its media colleagues inflated the death of one celebrity into a blockbuster news story.

This is a tragedy as well. Instead of informing people about what is essential and significant, the news media are far more interested in "infotainment." Stories about Uyghur unrest and the Iranian election were ignored in favour of yet another learned analysis on the life of a popular singer.

A general lack of interest in hard news augurs poorly for contemporary society. Ignorance is not a comic flaw. It has an enormous impact on personal growth. The rabbis of the Mishnah tell us that a boorish person cannot achieve piety. Narrow horizons produce people who are spiritually stunted. Without a true thirst for knowledge, a society will deteriorate, entranced with cheap bread and charming circuses.

Even more troubling is an obsession with celebrity. Celebrities are trendsetters. Young girls dress in the style of their favourite pop divas, while their parents dream of a flashy Hollywood lifestyle. For many, celebrities are role models.

Who our role models are matters a great deal. Role models represent our highest aspirations. You can tell a person's character by whom their heroes are.

Heroes aren't what they used to be. The people who risk their lives for the general good – old-fashioned heroes such as firemen, soldiers and policemen, now live anonymous and humble lives. Today's hero wears sunglasses, drives a Ferrari and talks by cellphone with his agent.

Celebrities, our new heroes, are poor role models. Many are often "in and out" – in and out of rehab, in and out of marriage, in and out of court. However, their sins are quickly dismissed by pliant doctors, judges and therapists, all in time for them to return to their adoring fans. Honest redemption and sacrifice are for the movies. In real life, celebrity fame and fortune is all that matters.

A society follows its role models. If our heroes are shallow and superficial, it won't be long before the rest of are wearing designer shades and searching for a new car, a new look and a new spouse.

U.S. Jews should speak truth to Obama

Diplomatic relations, like human relations, involve both symbols and substance. One of the disturbing phenomena we are witnessing in President Barack Obama's White House is that, when it comes to Israel, Obama is fumbling on the symbolic level while pressuring Israel substantively. That's why the White House decision to award Mary Robinson the Presidential Medal of Freedom is so disturbing. It sends a symbolic message of disrespect to Israel and to Jewish sensibilities – at a time when relations with Israel are already tense.

Gil Troy in Montreal

Granting Mary Robinson America's highest civilian honour is a surprisingly unnecessary, self-inflicted wound. A former president of Ireland and former United Nations High Commissioner of Human Rights, Robinson's reputation is forever stained by her failures of leadership during the Durban debacle of 2001, when a UN conference against racism degenerated into an anti-Semitic hate-fest. She also has been very critical of Israel, and at crucial moments during her UN tenure from 1997 to 2002, she failed to pressure the Palestinians to swear off terrorism. It would have taken about 10 seconds of Googling to discover that Robinson is controversial.

As of this writing, no one has come forward to admit nominating Robinson, and the White House spokesperson made some mealy-mouthed comment about not agreeing with everything she's ever said. Dr. Tevi Troy – yes, he is my brother – the former U.S. deputy secretary of health and human services and a former White House aide, reports that a White House source claimed that the Obama people were unaware of the controversy, which suggests rank, amateurish incompetence rather than gross insensitivity.

This unfortunate choice nevertheless highlights that there are powerful forces within the Obama White House and State Department who see Robinson and swoon – rather than remember Durban and feel queasy. This symbolic slap to the Jewish community, coming on the heels of Obama's Cairo speech, which suggested that the founding of Israel stemmed from the Holocaust, makes his picking fights with Israel seem meanspirited.

It's important not to overreact. Obama has spoken eloquently before about the Jews' right to a homeland, about the power of returning to one's roots, and about the need for Palestinians and the Arab world to accept Israel's existence. But Obama has bought into the Peace Now miscalculation that Israeli leaders need to be bullied to compromise rather than calmed and coaxed. So far, many American Jews have seemed reluctant to criticize the president, dazzled by Obama's eloquence, committed to his liberal agenda, silenced by his pro-choice leanings and bamboozled by his clever strategy, which manipulatively balanced off Jewish fears about his Cairo speech with a trip to Buchenwald. This trade-off showed an understanding of American Jews' unhealthy obsession with the Holocaust and growing distance from Israel's needs.

With a pro-Israel prime minister, Stephen Harper, at the helm today, many Canadian Jews may be tempted to judge American Jewish silence arrogantly. But during the bad old days of former prime minister Jean Chrétien, Canadian Jews were the Jews of silence. During the difficult years of Palestinian Authority president Yasser Arafat's wave of terror against Israel and the Jewish people, many Canadian Jews were too loyal to the Liberal Party, and too fearful of Chrétien's wrath, to criticize.

Moreover, in 2004, when I criticized McGill University for giving Robinson an honorary doctorate, most of the organized Jewish community was silent. One leader told me, "I'm sorry you said anything. You're a nice guy, and I don't want to see you get bashed publicly." I told him then that I had nothing to apologize for, that it was Robinson who needed to apologize for her failures to stop the worst outbreak of official anti-Semitism in decades.

On both sides of the border, Canadian and American Jews must remember that we're free to criticize our leaders and free to praise them, and that we're most effective by avoiding overly simplistic demonization or deification. Democracies are dynamic, and governance is complex. As citizens in a democracy, it's our right and our privilege to speak truth to power, asking our leaders to do the right thing, both symbolically and substantively.

From the leaver to the leavee

Leaving is never easy. Perhaps you remember the first time someone broke up with you, or fired you, or moved away from you. Wasn't it easier when you were the one doing the rejecting rather than when you were the one being rejected?

Rabbi Elyse Goldstein in Jerusalem

When we change, the change is internal only to us. The rest of the world is the recipient of the change, but they aren't transformed as we are. The one who changes does all the work. The one who stays behind is the one left with the questions. They are the "changee," as it were, and that isn't easy.

This phenomenon is well known in the religious community. When a person converts, or changes their religious observances and worldview; when someone joins a new community of friends and peers, or when someone creates a new self-definition, it's natural for those they leave "in their wake" to feel rejected, denied, or even offended. What was wrong with the way you were before? (Read: what's wrong with me and the way I live now?)

It's very important for the "changer" to be extra sensitive to those feelings – to not dismiss them or deny them, but to understand them and respect them. To remain true to the new convictions while respecting that not everyone shares them, or wishes to share them, or desires to change their present convictions, is a delicate balancing act.

I write this in the midst of our own family's changing, in being the "leavers" from Toronto for a whole year. Our friends wanted to know what was wrong with Jewish life in Toronto that we had to leave. Why couldn't I take a year off and just relax here at home? Why drag our kids out of the country to a new school, to new friends (or maybe not new friends at all), a foreign language, a small apartment and a new life when they were perfectly comfortable right here?

We got the same reaction last year when we moved downtown. What was wrong with the old neighbourhood? Was our leaving an indication that the 'burbs weren't "the place to be"? Why shlep up to work, why downsize all that stuff, why meet new neighbours when the old place was perfectly fine?

In the weeks ahead, we'll start thinking about the High Holidays and tshuvah – the ability to change and start anew. We'll hear (hopefully) inspiring messages from the many worship places we frequent that will exhort us to change. But most of us will not make any major changes. We won't alter the way we live, or eat, or drive, or parent, or observe Jewishly. We will be the leavee as others around us stay put.

But sometimes an internal shift needs to be radicalized in order to be fully lived. We think we can change if we just do it slowly, a little here and a little there, so no feathers are ruffled, no status quo overturned. Anthony Robbins asks, "Why do people persist in a dissatisfying relationship, unwilling either to work toward solutions or end it and move on? It's because they know changing will lead to the unknown, and most people believe that the unknown will be much more painful than what they're already experiencing."

Not me. I love the unknown. I embrace it. It's what Miriam and Moses faced in the desert. It's faith that keeps the change from being terrifying.

And so, to the "leavees" from the "leavers": In the words of Benjamin Franklin, "When you're finished changing, you're finished." Toronto, you ain't finished yet. I look forward to seeing you when I get back. Happy changing!

The Kirshner File

Letter from Lublin

Roman Litman, 76, is a rarity. In a city of 350,000 inhabitants, he is one of Lublin's last remaining Jews. By his count, Lublin, formerly an important Jewish centre in eastern Poland, has only 50 Jews left. "There may be more," he said. "But we don't know."

Sheldon Kirshner in Poland

Decimated during the Holocaust, Lublin's Jewish community has experienced such a precipitous decline that there has not been a Jewish wedding here in decades. The last bar mitzvah took place in the 1980s.

As if to underscore the state of this community since World War II, Litman told me that not a single Jew living here today was even born in Lublin, the seat of Poland's first independent government in 1918 and the cradle of the Solidarity trade union movement in the 1980s.

Litman's claim was disputed by Robert Kuwalek, a local historian, who said he knows an old Jewish Lublin-born woman who still lives here, but who, like some Jews in this country, conceals her true identity. Litman, married to a Catholic, like almost all his fellow Jews in Lublin, hails from the neighbouring town of Lenczczna and has lived here since 1945.

Poland's ninth largest city, and its biggest one east of the Vistula River, Lublin has fared badly in history, having been sacked by waves of invaders from the Tatars to the Lithuanians. Jews arrived in Lublin in the early 12th century, King Casmir III having granted them permission to settle on its outskirts. By the 16th century, the Jewish population was concentrated in the Podzamcze district, in the heart of today's quaint old town and in the shadow of the Royal Castle, a major tourist attraction.

During the mid-1600s, Jewish residents obtained land for a cemetery, and today Lublin boasts of having the oldest Jewish tombstones in Poland. Although the Nazis pillaged the cemetery, they left some gravestones untouched. A hub of Jewish scholarship, Lublin was a centre of Chassidism. Centuries ago, Lublin hosted the Council of the Four Lands, the central body of Jewish authority in Poland from 1580 to 1764.

As elsewhere in Europe, Jews could never be certain what the future would bring. Lublin was attacked by Cossacks and Moscovite armies in 1655 and they proceeded to torch the Jewish quarter. In 1795, when Poland was partitioned for the third time in 23 years, Jews were expelled. Yet by the mid-18th century, Jews comprised half of its population and Lublin had the largest Jewish community after Krakow and Lwow. Jews played a pivotal role in the economy and were particularly active in the tanning and cigarette industries.

By the 1920s, 37,000 Jews resided in Lublin, forming one-third of its population. The Jewish community was supported by 12 synagogues, an array of private prayer houses, a hospital, an orphanage, three cemeteries, a network of schools and the Chachmei yeshiva, one of the most famous in Poland. Inspired by Lublin's renown, novelist Isaac Bashevis Singer wrote *The Magician of Lublin*.

The German army marched into Lublin on Sept. 18, 1939, 17 days after its invasion of Poland. Within weeks, Jews were subjected to a series of restrictions, penalties and physical attacks. The Royal Castle was converted into a Gestapo prison through which 40,000 people would pass.

A street scene in Lublin today. One-third of its population was Jewish before the Holocaust. *[Sheldon Kirshner photos]*

Lublin would serve as the headquarters for Operation Reinhard, the German plan to eradicate the 3.3 million Jews of Poland. In the autumn of 1941, the Nazis had the Majdanek concentration camp, a few kilometres from Lublin's old town, up and running.

In 1940, shortly before the Germans established the ghetto, Roman Litman and his family – parents and siblings – fled to the Russian zone in Poland and then on to Siberia and central Asia.

Deportations from Lublin commenced in March 1942. The ghetto's Jewish inhabitants were sent to the Belzec extermination camp, while still others were dispatched to Majdanek. Jews who survived the roundups were murdered in Majdanek in November 1943. Several hundred Jews who had worked in the Royal Castle and had avoided death were shot in the summer of 1944. According to Kuwalek, a number of Jewish children were saved by Christians.

Roman Litman

Lublin was captured by the Red Army on July 24, 1944, the first city in German-occupied Poland to be liberated from Nazi tyranny. Until Warsaw's liberation in January 1945, Lublin was Poland's temporary capital and the seat of the Soviet-backed Communist provisional government.

After the war, the Litmans went back to Poland. They lived in Lwow, which was claimed by the Soviet Union and by newly independent Ukraine after the Soviet Union's breakup in 1991.

When Litman returned to Lublin, the city had anywhere from 3,000 to 5,000 Jews, but its Jewish infrastructure had been virtually destroyed. "There was a Jewish school and only one synagogue," said Litman, one of Lublin's last Yiddish speakers.

With the 1946 pogrom in Kielce, many Jews who had settled in Lublin left Poland altogether. Among them were Litman's brother and sister, who immigrated to Israel in 1946 and 1950 respectively, and Litman's second brother, who immigrated to Denmark in 1960. He and his sister, now 67, stayed in Poland to look after their parents, who died in 1968 and 1993. He seriously considered emigration right after the war, but since his parents had no inclination to move and he wanted to continue his education, he remained in Poland.

Litman and his wife have had three children, and they, in turn, have sired six grandchildren. All of them live in Lublin.

Never a member of the Communist party, he earned a steady income as an engineer building bridges. Even the state-sanctioned anti-Semitic campaign in 1968 had no effect on him.

I interviewed Litman at the Chachmei yeshiva at 85 Lubartowska St.

Founded by Rabbi Meir Shapiro in 1930, it had 200 students in its formative years. During the Nazi era, the yeshiva was converted into a police billet and a military hospital. The Nazis confiscated the books in its library, scattering them to the winds.

Under communism, the yeshiva housed the medical faculty of a university. The property was returned to the Jewish community in 2004 under Poland's 1997 restitution law. The yeshiva, having since been been renovated, is now an educational and cultural centre with a synagogue (the prewar shul was transformed into a museum on Lublin's Jews), lecture halls, a library and a dining room equipped with a kitchen.

The yeshiva and the former shul notwithstanding, precious little remains of prewar Jewish Lublin.

The old Jewish quarter starts at Grodzka gate, a romantic-looking arched passageway that once separated Jews and Christians in Lublin. Picturesque and redolent of Roman Vishniac's photographs of pre-1939 Poland, this neighbourhood of rough cobblestone streets brims with Renaissance-style buildings and cafés, as well as a Jewish-style restaurant, the Mandragora, whose specialties run the gamut from gefilte fish to Israeli salad. There are a few plaques commemorating buildings in which Jews lived.

Lublin's Jewish past is lovingly nurtured by Tomasz Pietrasiewicz, the 50-year-old Polish Catholic director of the Grodzka Gate Theatre. By means of various projects, including an oral history study, he and his colleagues promote Lublin's former status as a bright beacon in the Diaspora. "I grew up in Lublin, near Majdanek, but I was not aware of Jews or Jewish culture. It was very typical." For the past number of years, however, he has dedicated himself to setting things right.

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Concordia to host meet on anti-Israel campus activities

By JANICE ARNOLD
Staff Reporter

MONTREAL — Concordia University will be the venue for a day-long international conference Aug. 23 on what organizers see as a growing trend on North American campuses to undermine the Jewish state's right to exist.

The event, called Israel on Campus: Defending our Universities, is being presented by the Canadian Institute for Jewish Research (CIJR), an independent pro-Israel advocacy and research group headed by Concordia professor Frederick Krantz.

Frederick Krantz

The public event will be held at the downtown campus, but because of security concerns, the exact site is not being made public beforehand. For the same reason, only advance registration is being accepted.

Krantz said CIJR had no trouble booking space at Concordia, which has had a history of anti-Israel activity, although it has been relatively calm in the past few years.

The conference isn't being sponsored by the university, but Concordia president Judith Woodsworth will make the opening remarks.

The lineup of speakers includes Rabbi Abraham Cooper, associate dean of the Los Angeles-based Simon Wiesenthal Centre, who will give the keynote address; and Edward Beck, director of Scholars for Peace in the Middle East, an American non-governmental organization that organized an online petition after the British University and College Union put forward a resolution to boycott Israel, signed by thousands of non-Jewish academics who said they would not participate in any event that excluded their Israeli counterparts.

Also on the agenda are Alvin Rosenfeld, director of the Institute of Jewish Culture and the Arts and author of *Imagining Hitler*, who wrote a controversial essay in 2006 in which he contended that extreme left-wing Jewish critics of Israel are aiding the state's enemies and contributing to a new wave of anti-Semitism.

The lineup also features two leading scholars on anti-Semitism: Robert Wistrich of the Hebrew University of Jerusalem and Charles Small, a Montreal native who launched Yale University's Initiative for the Interdisciplinary Study of Anti-Semitism three years ago.

Among the other speakers are Aviva Raz-Shechter of the Israeli foreign affairs ministry and Manfred Gerstenfeld of the Jerusalem Centre for Public Affairs.

In a rare collaboration with CIJR, Montreal's Federation CJA is contributing materially to the conference. Other sponsors include the Middle East Forum, a conservative American think tank founded and directed by historian Daniel Pipes, who also started Campus Watch to monitor professors believed to be disseminating misinformation about the Arab-Israeli conflict, as well as the private and Canadian Asper, Gerald Schwartz and Heather Reisman, and Dym Family foundations.

The New York-born Krantz, who has taught at Concordia for 40 years and founded CIJR 21 years ago, believes pro-Arab activism at North American colleges has entered an ominous phase in which the Israeli government is not only criticized for its policies, but the country's very legitimacy is being attacked and the need for action is urgent.

Accusing Israel of practising apartheid, an increasingly acceptable charge, amounts to rejecting the belief that the Jewish state has a place within the family of nations, he said, and that is, effectively, anti-Semitic.

This anti-Israel expression is coming not only from pro-Palestinian and left-wing student groups, but increasing from members of the faculty, Krantz said.

He said he frequently hears from pro-Israel students at Concordia and McGill University who say they feel they're prevented from speaking up for Israel or feel intimidated from doing so.

"They are either being shot down when they try to speak at [student-organized] events or, increasingly, in the classroom," he said.

"Certain professors are making their anti-Israel views known, and I'm hearing more often from students who say their teachers are not letting them speak or they are restraining themselves from saying anything for fear it will affect their grades."

Training students who are sympathetic to Israel in how to respond is a major aspect of CIJR's work.

Robert Wistrich

Alvin Rosenfeld
[Photo courtesy Indiana University]

Krantz sees the "growing anti-Semitism masquerading as anti-Zionism and anti-Israelism" on campus as not only a concern to the Jewish community, but a threat to democracy and free thinking.

"Defending democratic Israel on campus is crucial not only to supporting Jewish students and reaching out to non-Jewish students, but also to preserving the crucial western, and indeed human, values of academic freedom and critical inquiry," he said.

Among the goals of the conference are to develop strategies to counter Israel's detractors, including founding a North America-wide "Campus Defence Council" made up of students, faculty and administrators to co-ordinate a campaign to "take back the campus."

The conference will be followed in the evening by a fundraising gala dinner for CIJR at the Gelber Centre, where Mount Royal MP Irwin Cotler will be guest speaker. There will also be a performance by violinist Dame Ida Haendel in memory of the late Clara Balinsky, a founding member of the CIJR's board of directors. The honoree is Krantz. Tickets for that event start at $1,000 per couple.

For information on the conference or dinner, call 486-5544 or visit www.isranet.org/conference2009.

At 85, Hillel mission remains vital

By JONATHAN SARNA
JTA

Eighty-five years ago, in May of 1924, two wealthy and accomplished Jewish college students, Nathan F. Leopold and Richard A. Loeb, motivated by Nietzchean philosophy and determined to commit the "perfect crime," brutally murdered 14-year-old Bobby Franks in Chicago.

Shocked B'nai Brith leaders in Mobile, Ala., wrote to the national secretary of B'nai Brith, Leon Lewis, expressing interest in the case and wondering what the Jewish organization's response would be. The answer, in one word, was "Hillel."

The new campus organization, whose establishment Lewis characterized as "almost providential," would henceforward provide Jewish students with precisely the kind of initiation into Jewish communal life that Leopold and Loeb never had. Wisely, B'nai Brith adopted Hillel in 1925 and sponsored the organization for nearly 70 years.

Hillel, which continues its 85th anniversary year celebrations this summer, began independently in 1923 at the University of Illinois, Champaign-Urbana, and focused from the start on winning over assimilated Jewish college students.

"The average student is sick and tired of hearing about the glorious past of our people," a Hillel executive reported in 1928. "He wants to have definite advice as to sex morality, about Jewish home life, his attitude toward his girl, etc. Unless we can give him that conception, make him understand that any sort of Jew is accepted, that we do not classify the Jews as Orthodox or Reform, then we have failed."

Under the direction of Abram Sachar, later the founding president of Brandeis University, Hillel expanded, growing to more than 100 units at universities across North America. Many of these, significantly, opened during the dark days of the Depression when (as now) higher education seemed to many Jews a more sensible alternative to unemployment. Since Jews faced significant social discrimination on college campuses in those days, Hillel provided them with a refuge, a home away from home. It strove to meet their social, cultural and religious needs.

Following World War II, thanks in part to the G.I. Bill, the number of Jews on college campuses mushroomed. The American Jewish community's interest in campus affairs, meanwhile, waned. As B'nai Brith support for Hillel diminished, Hillel professionals – fatefully – concentrated their attention on the minority of involved Jewish students. For the rest, Hillel became irrelevant.

Underfunded and passive, Hillel was ill prepared to weather the cultural and political storm of the 1960s.

"In an age when students protest against the establishment, Hillel is the symbol of the establishment," Rabbi Edward Feld, then Hillel director at the University of Illinois, complained.

Rabbi Irving Greenberg characterized the American college campus as a "disaster area for Judaism, Jewish loyalty and Jewish identity."

By the 1970s, Hillel was admitting defeat.

"We are doing our job poorly in some places," its national director, Alfred Jospe, confessed. "We continue to have utterly inadequate and sometimes virtually non-existent program budgets.

Jospe went on to note that with "a staff-student ratio of one to 2,000 or one to 3,000 or even one to 5,000," Hillel is "cruelly underfunded."

The 1988 appointment of Richard Joel as international director began Hillel's modern-day revival. During the course of his tenure, Joel remade, re-energized and repackaged the organization. Exploiting communal concerns over Jewish continuity, he reminded Jewish leaders that "the campus is... a key gateway for Jewish continuity and a key definer of the Jewish future."

Under his leadership, Hillel became an independent organization, reached more students than ever and raised unprecedented sums.

Today, guided by President Wayne Firestone, Hillel has adopted a new mission statement and strategic plan that commits the organization to "enriching the lives of Jewish undergraduate and graduate students so that they may enrich the Jewish people and the world."

Through Taglit-Birthright Israel trips, social justice "alternative" breaks and on-campus educational initiatives, Hillel

Continued on page 13

On Campus

Anti-Israel group files rights complaint against Carleton

By SHERI SHEFA
Staff Reporter

The Human Rights Tribunal of Ontario has accepted a complaint by an anti-Israel student group against Carleton University for the school's decision to remove an Israeli Apartheid Week poster from its campus.

Students Against Israeli Apartheid (SAIA) at Carleton filed the complaint because of the university's decision in February to remove 100 of the group's posters depicting a helicopter labelled "Israel" firing a missile at a teddy bear-holding toddler labelled "Gaza."

The University of Ottawa followed suit a few days later and banned the same version of the poster, which was advertising Israeli Apartheid Week, a week-long series of anti-Israel lectures that originated at the University of Toronto in 2005 and has since spread to more than 20 cities worldwide.

A Carleton spokesperson said that the posters were removed from campus because SAIA didn't get them approved, and because they included the use of an image that was "inflammatory and capable of inciting confrontation" and "could incite infringements of the Ontario Human Rights Code."

In the days after the decision to remove the posters, Carleton's provost and vice-president academic, Feridun Hamdullahpur, sent a letter to the entire university community calling the posters "hurtful and discriminatory" and saying that Carleton "will not tolerate actions that infringe or contravene the Ontario Human Rights Code and Carleton's own University Human Rights Policy and Procedures."

Hamdullahpur added that if anyone is found to be in violation of the school's policies, they will be subject to sanctions, and that "students can be withdrawn from their studies indefinitely."

Although both Carleton and U of O removed the posters, IAW events weren't cancelled and SAIA was asked to submit a different poster for approval.

But SAIA, represented by human rights lawyer Yavar Hameed, claimed in a statement released on Aug. 6 that the group and its members "have been differentially treated and discriminated against by the Carleton University administration because of their association with, and support of, Palestinians."

The group also claims that SAIA members, allies and "Palestinian students, have been threatened and intimidated by the Carleton University administration in its failed attempt to thwart Israeli Apartheid Week."

"SAIA will not back down," SAIA member Ben Saifer said in the statement.

"The days of administrative intimidation and sophism are counted at Carleton University, and the tides are turning in North America against the supporters of the illegal Israeli occupation and apartheid regime."

In a statement released the following day, B'nai Brith Canada condemned SAIA for "abusing Canada's human rights tribunals and commissions with another frivolous complaint."

Frank Dimant, B'nai Brith's executive vice-president, said that the purpose is to "create a legal chill.

"This new strategy is being propagated by those groups that cross the line from legitimate criticism of a democratic Israel to promoting propaganda against the Jewish state and, by extension, the Jewish people," Dimant said.

In its own statement, Carleton said that the claims being made by SAIA are "false and completely unfounded. The issue is now being addressed by the human rights tribunal and will provide us with a formal opportunity to respond point by point to these false claims once and for all. In the meantime, we're not going to do anything to undermine that process."

The case is now scheduled for mediation, which is set for Sept. 1.

Hillel has returned to its roots

Continued from page 12

strives to infuse Jewish meaning into the lives of the most uninvolved Jewish students. Hillel has returned to its roots as an organization committed to those lacking a Jewish education while still providing outlets for more Jewishly committed students.

Hillel celebrates its anniversary at a moment when the largest group of Jewish students in American history – the children of the baby boomers – is reaching college campuses. Meanwhile, the Jewish community's funding sources, drained by the economic downturn and the Madoff scandal, are dramatically shrinking. As communities everywhere reassess their priorities, the needs of Jewish college students need to be remembered.

Eighty-five years after the Leopold and Loeb case brought the needs of Jewish college students to the community's attention, Hillel's mission is more urgent than ever.

Jonathan Sarna is the Joseph H. & Belle R. Braun Professor of American Jewish History at Brandeis University and the author of American Judaism: A History.

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Can Britain's chief rabbi sell in America?

By BEN HARRIS
JTA

NEW YORK — Most of what you need to know about Jonathan Sacks, the chief rabbi of Great Britain, is apparent from the story he tells of how his latest book, *The Home We Build Together*, came to be.

It begins in the prime minister's study at 10 Downing St., where Rabbi Sacks would go "regularly" to study the Bible with former British prime minister Tony Blair.

During one of their meetings, Blair – who Rabbi Sacks describes as a "very religious man" who reads the Bible daily – asked why only 34 verses are needed to describe the creation of the world, but more than 10 times as many to account for the building of the mishkan, the tabernacle the Israelites built in the desert after the Exodus.

Caught off guard, Rabbi Sacks offered an answer he considered insufficient. Only later, when Britain and other western European democracies found themselves enduring spasms of social tension brought on by the alienation of young Muslim immigrants, did he arrive at a more thorough understanding.

Rabbi Jonathan Sacks

The problem Europeans were facing, Rabbi Sacks says now, is precisely the problem the Jews faced in the desert: how to unite a diverse people into a nation.

"God does the most unexpected thing of all," Rabbi Sacks explained in a recent lecture in New York. "He says to Moses in effect, 'You want to turn a fractious group of individuals into a nation, a responsible nation, that coheres? Get them to build something together. Get them to build a house for me.' "

In a manner that is fast becoming his signature, Rabbi Sacks took that biblical insight and used it to fashion a book-length assessment of the failure of British multiculturalism. One of the book's chapters, titled "Face-to-Face and Side-by-Side," went on to became the title of a British government report aimed at promoting better relations between the country's religious communities.

"The government had enormous problems thinking the problem through," Rabbi Sacks told JTA in a recent interview. "I realized that I had solved a problem that they were struggling with."

Rabbi Sacks occupies a peculiar perch in the rabbinic universe. He is a religious figure who has the ear of the most powerful leaders of a largely secular country. Though his flock comprises the 300,000 Jews of the United Kingdom, he's best known for commenting on wider social and cultural issues. And in an era when chief rabbis are often viewed as either inglorious or irrelevant – or both, in the case of the scandal-plagued rabbinate in Israel – Sacks has managed to retain a far-ranging influence through his prolific writings and frequent appearances on television and radio.

"Dr. Sacks is one of the handful of religious figures in Britain today who is as well known outside his own faith community as within it," the *Independent* newspaper wrote in a profile.

"Among non-Jews, he is a figure of some considerable stature, a staunch defender of the interests of his own people, but one whose stance makes a significant contribution to society's debate on the big social issues of the day."

Rabbi Sacks has been in the news lately for his work on the new Koren siddur, the first new bilingual (English/Hebrew) siddur for use in Orthodox congregations in a generation. Its publisher hopes the siddur will become the predominant prayer text in modern Orthodox congregations in North America.

Rabbi Sacks is assiduous in staying above the "political" or partisan fray. At the New York lecture, for example, he artfully dodged a question about Pope Benedict XVI's recent speech at Yad Vashem, which was lambasted publicly by former Israeli chief rabbi Yisrael Lau. Sacks made do with platitudes about Jewish-Catholic reconciliation.

Asked what he thought about female rabbis, Rabbi Sacks launched into a flowery riff about the importance of women in Jewish life.

"The word rabbi means 'my teacher.' And can women be teachers of Torah? Absolutely," he said. "And beyond that, you will have worked out by now that I have no intention of answering questions that I don't want to answer."

The questions that most exercise Rabbi Sacks these days have little to do with parochial Jewish concerns – another noteworthy departure from his Israeli colleagues, who are most often in the news for controversies related to the coercive power they wield in a mostly secular country. His second decade in office was inaugurated in 2001 with a call to Jewish responsibility, as opposed to the more inward-focused idea of Jewish renewal, which was the theme of his first.

Rabbi Sacks believes that Jews, as a people with a long history of living as a minority, have much to teach contemporary societies struggling to integrate recent arrivals. But he warns that a model of dialogue between faith leaders – what he calls the "classic model" of interfaith understanding – is unequal to the task.

Dialogue is "an elite activity," Rabbi Sacks says, and the problems are "down there on the street." Moreover, with Muslims, dialogue will always get bogged down in the Israeli-Palestinian conflict.

"It's not the major route forward, and we should not have high expectations," Rabbi Sacks said. "There are some wonderful, wonderful moderate Muslims in Britain and in America and in the Middle East and elsewhere, and I love them and we work with them, and we have them in our home, and we do things together. But that is not the actual route to a solution of the problem. It is a misconception of the problem."

Asked about American rabbis who have made such encounters a mainstay of their interfaith efforts, Rabbi Sacks again has nothing but words of praise.

"That is one avenue," Sacks said, flashing his penchant for metaphor. "Avenues are very beautiful. It's a lovely winding lane full of wild flowers and lovely vistas. But it's not the interstate."

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Jewish Life

Sderot kids visit Camp Kadimah

By JOEL JACOBSON
Atlantic Correspondent

BARSS CORNER, Nova Scotia — "I felt it would be the best summer of my life – and it was."

Yonatan Daniel, 15, of Sderot, Israel, smiled warmly as he related stories of six weeks at Camp Kadimah, near Barss Corner, N.S., 100 kilometres southwest of Halifax.

"The people I met made it special. The staff made me feel at home. Everything. It was so great," he said, beaming.

From left, Amayla Rachamkin, Jonatan Daniel, Saar Ben Zeev and Lian Celeste were among a group of Israeli teenagers from Sderot who attended Camp Kadimah in Nova Scotia this summer.

Daniel was one of 10 children from Sderot, ages 13 to 16, attending the 65-year-old summer camp. It gave them a chance to escape being in the midst of confrontation.

Amalya Rachamkin, 16, from Mishmar Hayarden, was in the counsellor-in-training program. "In six weeks, we became like relatives. We listened and talked to each other so that the Canadians realized we have a regular life like they do."

She said she and her Israeli friends might do army service while the Canadians "have fun and chill out, but we watch the same TV shows and listen to the same music. Even though we do army duty, we still have a normal life."

She smiled. "Israel is my favourite place, but Kadimah is certainly second."

It was the first overseas trip for the Sderot-area children, plus six others from northern Israel. Saar Ben Zeev, 16, of Kibbutz Shamil remarked on the "cold" temperatures that sometimes dropped into the low teens [Celsius] at night. "Israel is usually in the high 30s and 40s in the summer."

Rachamkin said she'd make a deal with Canada. "We'll give you sun. You give us rain" – and there was plenty of the latter at Kadimah throughout the summer.

Daniel said he was shocked by the cool temperature of the water in Kadimah's Lake William. "It took time to adjust, because swimming in lakes at home is like a bath in comparison."

The CITs went white-water rafting, rock climbing and to Moncton, N.B., as part of their development program. "[The Jewish community of] Moncton made us feel important and special, even thought they didn't know us," Rachamkin said.

Though homesick for a day or so, Ben Zeev said she'd tell any youngster from Israel that Kadimah is a great experience. "I would tell them, 'Don't waste time missing home,'" she said. "I've made many friends and will keep in touch by e-mail and Facebook."

Despite a summer-long threat of swine flu and some kids living in quarantine, as well as almost all campers taking Tamiflu for several days, Rachamkin said none of the Israeli kids were hit by the illness. "Our counsellor got it, and they thought all CITs should be quarantined, but after a few hours, they let us out.

"We're kosher – no swine," she laughed.

Opened in 1944 for Jewish youngsters from Atlantic Canada, Camp Kadimah now attracts more than 75 per cent of its campers from Ontario and another 15 per cent from other locations in North America as the Atlantic region's Jewish population diminishes.

For the last 10 years, Kadimah has hosted four children from Israel's north. Two summers ago, two children from Sderot came to camp. Funding for the 10 Sderot children in 2009 came mostly from the Atlantic Jewish community, with UIA Federations Canada's Israeli branch and the Jewish Agency co-ordinating camper recruitment.

Michael Pink, Halifax, co-chair of the Camp Kadimah committee, said that "Kadimah is all about forging relationships between children from Atlantic Canada, Ontario, plus those from Israel."

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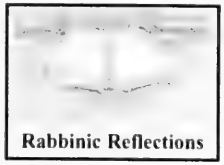
Jewish Life

Waking up in Elul

By RABBI CORY WEISS

If, like me, you're not a morning person, you probably know this routine. The alarm goes off – too early, as usual – and you hit the snooze button. Ahh, another nine minutes of sleep. Then another nine, and another. Once, in university, I set my alarm for 7:30, and "snooze alarmed" – sleeping nine minutes at a time – until 12:06. (You can do the math!) That's my record, anyway.



Finally we crawl out of bed, but we're still not quite awake. We need to shower, brush teeth and have some coffee or tea before we're ready to take on the day.

Now we're prepared. (But if we skip any of the necessary steps, we might be ogres until noon.)

So it is with the High Holidays approaching. Coming to Rosh Hashanah or Yom Kippur services unprepared is like jumping out of bed at 5:30 a.m. without having had a "snooze." To do the soul-searching and self-reflection that accompanies the Days of Awe, we need time to prepare ourselves.

Thousands of years ago, our rabbis understood this. That's why they suggested we use the month of Elul, the month before Rosh Hashanah, to get ready. During Elul, the shofar is blown each morning at the end of Shacharit services – it's literally a wake-up call telling us it's time to get our minds, hearts, and souls ready for the High Holidays. Slichot is the worship service held on the Saturday night just before Rosh Hashanah and is the culmination of this important month of preparation. This year, we observe Slichot on Sept. 12.

Elul is a gift of time. It's a time to consider which people in our lives we need to reach out to and make tshuvah, repentance, during Aseret Yemei Tshuvah, the Ten Days of Repentance. It's a time to reconnect and reconcile with family and friends from whom we have distanced ourselves. It's a time to search our souls and start our *cheshbon nefesh*, our individual accounting of the person we are today and the person we hope to be in the days and years to come.

In their book *Preparing Your Heart for the High Holy Days*, rabbis Kerry Olitzky and Rachel Sabath write: "The period of Elul-Tishrei (the 40 days leading up to Yom Kippur) is designed to help us let go of the pain in our past so we can embrace the future with hope. We think back over where we have been in the past 12 months, how we got to this place in our lives, and where we had hoped to be. We may not be willing to admit it readily, but we yearn to experience a renewal of spirit. It's one of the many reasons we wait in such anxious anticipation for the High Holy Days throughout the summer."

Rabbi Andrea Weiss (a classmate, not a relative) teaches that the month of Elul serves as an extraordinary transitional moment, reflecting the traditional image of *bein hashmashot*, literally "between the suns." She suggests that Elul is "a bridge between summer and fall, between long sunny days and crisp afternoons full of colour and wind... between who we are and what we want to be; between regret and repentance, guilt and renewal; between the frustration of accepted patterns and the promise to change."

As the time draws near that we will come together to refresh our spirits and renew our faith during the High Holidays, we could all use some preparation. Rather than continually hitting the snooze alarm, let us arise during Elul and exercise our souls, stretching them and warming them up for the sacred moments we will share together in Tishrei.

Rabbi Cory Weiss is the rabbi of Temple Har Zion in Thornhill.

Elul reflections

By RACHAEL TURKIENICZ

The month of Elul is here, and as always, it's the Hebrew month that ushers in the beginnings of the preparations for Rosh Hashanah and Yom Kippur – the High Holidays.

Many people are familiar with the traditional ways of preparing. The first strategy is often attending minyan groups and devoting ourselves to more heartfelt prayer. But for some of us, trying to experience heartfelt prayer at all can be itself a tremendous challenge, so it's hardly a useful tool for those people. Another traditional method of preparation is the giving of charity, but, again, in today's economy, many people have had to reduce their philanthropic donations rather than increase them.

So perhaps this year, the traditional means of High Holiday preparations need to be expanded with a longer list.

Certainly, honest self-reflection has always been important at this time of year, but it's equally important to define what that would entail. Specific actions and choices that were made should come to mind. Specific relationships and encounters should be re-analyzed in terms of our own contributions to them.

Most of the year, we easily default to recognizing how everything that's wrong is the other person's fault, but during Elul we should continuously ask ourselves what part we played. Were we reactive or proactive? Were we reflective or impulsive? Did we behave with acts of lovingkindness toward others, or were we more "Canadian", at that moment and react with mere tolerance?

This kind of soul-searching and inner reflection is not something that any of us would invite into our daily lives easily. Too much soul-searching can lead to too much reflection and not enough action – something that Judaism frowns upon. Therefore, just as Shabbat is the weekly time for spiritual reflection, the month of Elul is the annual time for deeper and broader reflection. And this level of soul-searching is not something we do for ourselves, but rather for someone we love.

Generally, unless a particular incident troubles us, we have no reason to re-evaluate ourselves, contending that if it isn't broken, let's not fix it. If an event troubles us, we will reflect on the event, not on our entire beings. If someone we truly love speaks to us of our potential being wasted, or that we could and should be happier, or that they are troubled by our choices and wish us to improve ourselves, only then will we delve as deeply as we can.

We are motivated by love to please and grow with this person. A parent, a spouse, a child – these are the relationships that touch us deeply. For these people, we will search ourselves and grow in ways that may even surprise us.

The month of Elul consists of the Hebrew letters that spell the phrase "*ani ledodi vedodi li*," – meaning, "I am for my beloved, and my beloved is for me." It's the beautiful statement made in the Song of Songs from one lover to another. It's symbolic of the utterance of love our souls make toward God and the love we expect in return.

Nothing short of that deep a love could motivate us to search as deeply as we need to search.

So much work, only one month.

Jewish Life

Israel Antiquities Authority arrives

By ALEX GROPPER

The Israel Antiquities Authority (IAA) is responsible for all of the antiquities in Israel. It is the arm of the Israeli government responsible for preserving and enhancing our knowledge of the phenomenal archeological heritage of Israel.

Past Forward

Originally the IAA was known as the Department of Antiquities. It is headquartered in the Rockefeller Museum in east Jerusalem. Among the treasures housed there are the Dead Sea Scrolls.

The IAA is responsible for the care and upkeep of the scrolls, most of which are housed in the Rockefeller Museum. While looking at some of the pictures of the work that had been done on the scrolls in the early days by the original group of scholars that had been assembled by Pere Roland de Vaux, one is struck by the primitive conditions under which they laboured.

The scrolls were kept under glass and fully exposed to the sunlight streaming in through the windows. Some of the scrolls were joined together with Scotch Tape. Pictures of the scholars showed them smoking in close proximity to the documents.

These things would appear as a desecration to the current generation of scholars working on this precious material. Today, the Israel Antiquities Authority is using state-of-the-art techniques in preserving the scrolls. They are sealed off and protected in their own environment. No documents are allowed to be away from Jerusalem for more than a short period. Therefore, two sets of scrolls are part of the Toronto exhibit at the Royal Ontario Museum, which ends on Jan. 3, 2010. By allowing the scrolls away for a short time only, the authority ensures that they will continue to be preserved with all of the available resources that science and research has put at the disposal of the conservators.

The curator of the scrolls, Hava Katz, and the chief conservator came to Toronto a few times to inspect the ROM and to see that its facilities met their meticulous standards.

The visiting curator for the scrolls exhibit, Risa Levitt Kohn, originally from Toronto, but now head of Jewish studies at San Diego State University, had already gained important experience working with the scrolls when she was the curator of the successful scrolls exhibit that was recently held in San Diego.

One of the reasons that these priceless documents came to Toronto was to highlight the fact that a charitable organization called the Israel Antiquities Authority-Friends in Canada has been set up with the purpose of making Canadians aware of the crucial work that the IAA is doing to preserve, explore, study and enhance Israel's archeological heritage. It is a heritage that does not just belong to Israel, but is of paramount importance for all of mankind.

To that end, the IAA is looking to start a number of projects in partnership with various Canadian groups and institutions. Obvious possibilities include the involvement of Canadian schools and universities on excavations in Israel. A natural choice would be the participation of schools such as the Anne and Max Tanenbaum Community Hebrew Academy of Toronto on Israeli digs as part of its curriculum. The ROM has already prepared an educational program that would integrate the Dead Sea Scrolls into the existing Ontario curriculum.

Another option that has been discussed is pairing synagogues, churches and mosques with their ancient counterparts in Israel for the purposes of excavation and restoration. The IAA Friends in Canada is also looking to set up archeological libraries in various communities across Canada to make people aware of Israel's archeological heritage and its importance for all groups, regardless of their backgrounds.

The scrolls, while the tip of the iceberg when it comes to Israel's priceless treasures, are an important legacy for all Canadians. It is hoped that the ROM's exhibit will make people want to get more involved from the Past Forward.

Back to school resources

By MARK MIETKIEWICZ

The days are still long. The nights are warm. And even though most kids may not want to admit it, school is just a few weeks away. As teachers begin to dust off their lesson plans, now is a great time for them to take a look at the marvellous Jewish educational resources that the Internet has to offer.

BabagaNewz.com not only has a great name, it looks good, too. Geared toward Jewish middle school students and their teachers, the site presents a lovely blend of educational resources tucked into a fun package. The teachers' blog is updated regularly with timely and imaginative material such as step-by-step instructions for folding an origami shofar. What makes this special is that the shofar exercise comes along with a lesson plan that provides meaning behind the craft: "Each fold symbolizes the many small changes we make through the tshuvah process in which we transform ourselves into better people." **[tinyurl.com/ teach01]**

Another website that impressed me was Chinuch.org. This remarkable resource allows you to download lesson plans, worksheets, illustrations and maps that can be copied and distributed to classrooms. You can download PowerPoint presentations about Israel, clip art, archival excerpts from *Olomeinu* magazine and much more – all for free! Anyone can browse the site but you will have to register in order to download material. The site strongly encourages members to contribute copyright-free materials to the database. **[tinyurl.com/teach08]**

Since the holidays are just around the corner, that means teachers will soon be hunting for pictures of apples with honey and sukkahs to decorate their classrooms. There are many good sites that provide free clip art that you can print and colour, such as the Jewish Clipart Database. **[tinyurl.com/ teach13]**

Stay on that same page for some educational – and fun – activities including the Jewish Trivia Quiz, the Multilingual Word Search Game, the Israel Geography Game and more.

If you are looking for photographs of Israel to liven up your classroom walls (or practically anything else), don't forget about Flickr.com. The photo-sharing megasite has pictures about just about any subject imaginable – including Judaica and Israel. All you have to do is plug a keyword into the site's search engine. And for the copyright conscious teacher, many high-quality photos can be downloaded and even reprinted for free provided proper credit is given.

DataJEM, the Database of Jewish Educational Materials, allows you to search for resources by topic (anti-Semitism, communities, culture, etc), setting (classroom, youth group, story hour) and language (English, Hebrew, French, Spanish, Yiddish, etc.). For example, I did a search for Holocaust-related material appropriate for 16- to 18-year-olds in English. The site returned more than 250 resources, including information about relevant books, plays, films, television documentaries and museums. **[tinyurl.com/teach10]**

JESNA, the Jewish Education Service of North America, provides pedagogical information according to theme (curricular resources, Jewish identity, salaries and benefits, etc.), as well as links to other relevant sites. Downloadable reports when I visited included Schools That Work: What We Can Learn From Good Jewish Supplementary Schools and The Jewish Community Guide to Understanding Teens. **[tinyurl.com/teach11]**

The Lookstein Center for Jewish Education in the Diaspora also presents both lesson plans, a huge library of information (including Reflections on Teaching Midrash Aggadah in Elementary Day Schools, Prayer as an Act of Chesed). As well, there's a database including contact information for Jewish schools in North America, the United Kingdom, South Africa and Australia. **[tinyurl.com/ teach06]** The Coalition for the Advancement of Jewish Education, presents ideas for creating a challenging and meaningful curriculum. **[tinyurl.com/teach05]**

Before closing, I just had to pay a return visit to to BabagaNewz and its Totally Unreasonable Jewish Quiz. One question consists of the number "613." Can you choose the right answer?

a) Dinnertime b) Ottawa area code c) Mitzvot

To see the answer, visit that Unreasonable Quiz. **[tinyurl.com/teach07]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

Notice to Visitors to Pardes Shalom Cemetery

Arrangements have been made by Pardes Shalom to provide complimentary transportation to the cemetery during the High Holidays, for those who require it.

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A bus identified by a sign **"PARDES SHALOM"** will depart from the front entrance of the Bathurst Jewish Centre, 4588 Bathurst St., at 10 a.m.

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Coast to Coast

Israeli-Palestinian peace as elusive as ever, Cotler says

By DAVID LAZARUS
Staff Reporter

MONTREAL — Liberal MP Irwin Cotler's recent annual fact-finding trip to the Middle East produced little to be hopeful about, he said at a recent media briefing upon his return.

In fact, contrary to some opinions - including those of former British prime minister Tony Blair, U.S. President Barack Obama, and diplomats at the United Nations – that there's "no end is in sight" to the Israeli-Palestinian conflict, Cotler concluded.

Peace, he said, is as elusive as ever.

During his sojourn in the Middle East, Cotler met with Palestinian Authority (PA) Prime Minister Salam Fayyad, Foreign Minister Riyad al-Maliki and Fatah Tanzim leader Kadura Phares.

He also witnessed the goings-on at the Fatah assembly in Bethlehem, the first in two decades.

Cotler came away with the view that "profound divisions" remain vis-à-vis the conflict, specifically on five issues: borders, the two-state solution, Palestinian refugees, Jerusalem and settlements.

"So on five major issues, there is no consensus," Cotler said.

Right now, he said, there is no Palestinian leadership that can purport to "speak on behalf of the Palestinian people" because Hamas, which is in control in Gaza, continues to refuse to recognize Israel.

At the Fatah convention in Bethlehem, the evidence of deep divisions among the Palestinians themselves was there to be seen, Cotler said.

Besides the PA and Hamas fighting to be seen as the leaders of the Palestinian people, he said, the PA is "strongly divided within itself" in the form of a "generational" conflict in which younger Palestinians don't necessarily trust older ones.

"This all played out at the Fatah convention," Cotler said, and was confirmed in his meeting with Phares.

Interestingly, he noted, neither Fayyad nor al-Maliki actually attended the Fatah conference, since they're not members of Fatah.

The decisions at the assembly also underscored the hard line that Palestinian militants are continuing to take on the conflict. They included no recognition of Israel as a Jewish state, a full return to pre-1967 borders, a non-negotiable right of return for Palestinian refugees, dismantling (not only freezing) settlements and, to Cotler's surprise, a call for both east and west Jerusalem to fall under Palestinian sovereignty.

Israel, according to the assembly, Cotler related, was even to blame for former PA president Yasser Arafat's death.

"So not only is peace impossible right now, even a process toward peace is," Cotler said.

Both Fayyad and al-Maliki, he noted, rejected many of the decisions taken at the assembly.

Irwin Cotler

In light of all this, Cotler said Ottawa could play a role by urging reform of the Palestinian justice system and by establishing a "tripartisan" committee comprising Canadians, Israelis and Palestinians to reduce the level of "incitement" toward Israel.

Canada can and should be more "engagé," he said.

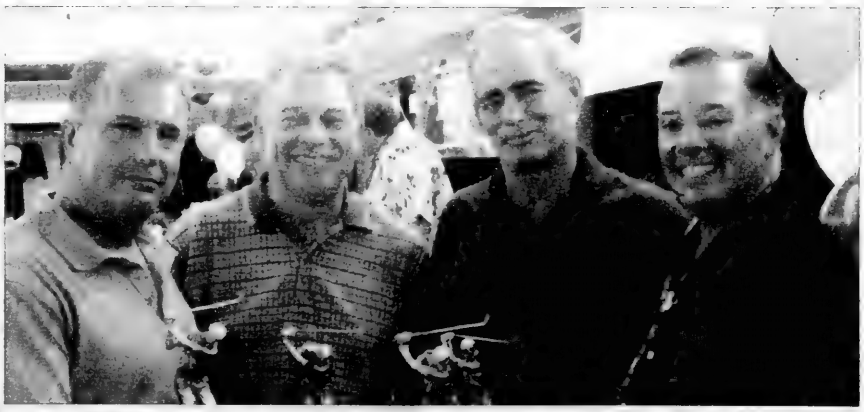
In answer to a question by *The CJN*, Cotler said PA President Mahmoud Abbas does not appear prepared to confront Hamas, although he must.

While visiting the West Bank, Cotler noticed that conditions have improved greatly, with security and governance making the lives of the people there much better.

"People are in the cafés. It is more cosmopolitan," he said, noting that Palestinian elections are due to take place next January and that Fayyad hoped word would get out to Gaza that life there under Fatah could be better than it is now under Hamas.

"I shared his optimism about the West Bank," Cotler said, "but I don't think the people in Gaza know about what's going on there."

Cotler also presented a list of "10 ways to contain Iran," many of which are already in the private member's bill he tabled in June, the Iran Accountability Act, and others that aren't, such as denying landing rights to the Iranian transportation industry and better enforcement of embargoes on technology and arms.



GOLF WINNERS: BBYO's friends and alumni network (FAN) recently held its 15th annual Memorial Golf Tournament at Nobleton Lakes Golf Club. The annual tourney supports BBYO's Lake Ontario region, with a portion of this year's proceeds benefiting Colon Cancer Canada in memory of alumnus Steve Glickman and the Canadian Memorial Chiropractic College in memory of Michael Brickman. Pictured, at right, is Jeff Wagman, event chair, along with members of the winning foursome, from left, Marc Lampert, Marv Harris and Jeff Kirshenbaum. Absent is Josh Medad.

Coast to Coast

AP sees Fatah through rose-coloured glasses

According to Reports

By PAUL MICHAELS

It's hard to imagine two news reports appearing the same day, about the same subject – in this case the Fatah congress which concluded last week in Bethlehem – that are more opposite in their accounts.

On the one hand, there is Mohammed Daraghmeh's Associated Press story, carried in the Aug. 12 *Globe and Mail* under the headline "New Fatah leaders boost peace efforts," and, on the other, there's Khaled Abu Toameh's report for the *Jerusalem Post* under the polar-opposite heading, "New faces of an unreformed, hard-line Fatah."

Daraghmeh wrote that "the vote appeared to present a new Fatah leadership that removed some of the old-time exiled revolutionaries who urged armed struggle in favour of pragmatic, younger grassroots activists who grew up in the West Bank and Gaza and support negotiating a peace treaty with Israel... Their ascendancy gives a boost to [U.S. President Barack] Obama's hoped-for Mideast breakthrough."

Mohammed Dahlan

Daraghmeh did note that while these "younger leaders endorse creation of a Palestinian state next to Israel, they do not offer far-reaching concessions." Still, the implication was that the concessions they're prepared to make are sufficient to move the peace process forward toward a two-state solution. And in a line that, uncharacteristically for AP, appears to editorialize, he wrote that Israel, like Hamas, poses "formidable obstacles" to peace.

Writing from a contrary perspective, Abu Toameh had the following to say: "Many of the newly elected members of Fatah's central committee may be younger than their ousted predecessors, but that does not necessarily mean that they are more reform-minded or less corrupt. Nor does the election of the young guard representatives signal a shift toward moderation."

On the crucial subject of the "concessions" that this new leadership is willing or able to make, Abu Toameh said forget it – there are none: "It's unrealistic to expect changes in Fatah's policies now that younger leaders are sitting in the central committee. Even if [Marwan] Barghouti, [Mohammed] Dahlan and [Jibril] Rajoub wanted to adopt a more moderate approach in peace talks with Israel, they would face fierce opposition from the Fatah General Assembly. The assembly has actually tied the hands of the Fatah leadership by setting a series of 'red lines' that no Palestinian – not even Mahmoud Abbas – is entitled to cross. Fatah has said quite loudly and clearly that it's either 100 per cent or nothing."

Foremost among these is the insistence on the "right of return" of Palestinians to Israel – a prescription for the end of Israel as a Jewish state.

Does someone such as Dahlan even want to adopt a more moderate position if he could? It seems not. Just a few months ago, he was quoted countering Hamas' charge that Fatah had already recognized Israel's right to exist: "They say that Fatah has asked them [Hamas] to recognize Israel's right to exist, and this is a big deception. For the 1,000th time, I want to reaffirm that we are not asking Hamas to recognize Israel's right to exist. Rather we are asking Hamas not to do so, because Fatah never recognized Israel's right to exist."

Is this, as some western analysts have suggested, "just rhetoric" meant to appease the Palestinian street as a way of drawing support away from Hamas?

Veteran Jerusalem-based Mideast analyst Jim Lederman says firmly "No."

In conversation about the vastly different ways the Fatah congress was reported, Lederman noted that "there is simply no evidence that Fatah has moved to a more moderate position. If anything, their negotiating position has only hardened as Abbas and others have made more and more demands, such as insisting that there can be no talks with Israel until all settlement activity stops – something Abbas did not insist upon during his talks with Ehud Olmert under the Annapolis peace plan."

Paul Michaels is communications director for the Canada-Israel Committee.

Marwan Barghouti

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Montreal YM-YWHA to open on Shabbat

Federation CJA says it will respect decision

By JANICE ARNOLD
Staff Reporter

MONTREAL — The YM-YWHA should have consulted the Jewish community at large before deciding to open on Shabbat, given the strong views held on the issue, but Federation CJA will respect the decision, federation president Marc Gold says.

On Aug. 10, the Y's boards of directors and trustees passed a resolution to open the Snowdon branch's fitness facilities at 1 p.m. on Saturdays as of Oct. 31.

The mid-summer decision came out of the blue, in stark contrast to 2002-2003, when the Y undertook a nine-month review of its Shabbat policy led by an ad hoc committee. The process included polling its membership and an invitation to the entire community to submit its opinions.

Although the Y never made public the actual results, the voices of opposition were overwhelming and came from a broad spectrum of Montreal Jews, including a formal rejection by Canadian Jewish Congress.

The Y shelved the issue.

Although the Y is a constituent agency of the federation, Gold said, "it is an independent organization, with an independent board, with the exclusive responsibility of setting its own policies, and we respect its autonomy."

Marc Gold

The federation's yearly allocation to the Y represents about nine per cent of the Y's annual budget, he added, and that money doesn't go to fitness programming.

Gold said Y officials advised the federation "some weeks ago" that it was considering reversing its longstanding practice of closing on the Sabbath.

"We strongly encouraged them to undertake the broadest possible consultation of the community, not just the members. We did not say yea or nay [to the idea of revisiting the issue]," Gold said. "We will not seek to impose our will… We do not have the authority to do so."

Gold said he didn't know whether there is a growing desire in the community for the Shabbat hours, but he thinks the issue remains potentially divisive.

"I hope that even those who oppose this will approach it with a bit of an open mind. If there is a debate, I hope it is in the spirit of good will and understanding," he said.

Rabbi Reuben Poupko of the Orthodox Congregation Beth Israel Beth Aaron has already spoken out against the Y's move, and one of the Y's board members, Leon Elfassy, said he is against it. He wouldn't comment further, because he said he's respecting a request from the Y that its executive director, Michael Crelinsten, be the sole spokesperson on the issue.

Rabbi Poupko said, "I think this represents a painful breach of communal norms in Montreal."

Opening on Shabbat is clearly a violation of Halachah, he said, and the fact that it's only the fitness facilities that are being made available for the time being is most egregious from the point of view of Jewish law. The exercise equipment in the Y's cardio centre, for example, runs on electricity, he said.

If the Y offered non-physical activities, such as classes and lectures, it might be condoned, he said.

Rabbi Poupko said the argument that the great majority of Jewish community centres in North America today are open at least partially on Shabbat is not persuasive.

The Montreal Jewish community is distinct because of its unity, he said, and that cohesiveness is rooted in a broad-based consensus that communal institutions must respect Jewish tradition.

He called it "insulting" for the Y to remain closed on Shabbat morning to allow attendance at religious services.

"There is no competition between the Y and the synagogues. No one is worried that we are losing people to the Y," he said.

He warned the Y against "sacrificing its principles for the bottom line," and said that if its motive is, at it says, to attract more unaffiliated Jews, especially working people and young families, it can start by increasing its efforts during its current schedule.

"Are they reaching out now, in other ways?" he asked.

According to the announcement issued by the Y the day after the resolution was adopted, the move is in keeping with the 99-year-old institution's mandate to serve "the widest cross-section of the [Jewish] community possible."

The change will affect only the Snowdon branch, named for its major benefactor, Ben Weider, who died last year. The West Island branch, which is located in an area with a large concentration of younger families, won't open Saturdays for now, mainly for "logistical" reasons, Crelinsten said.

The Snowdon facilities that will be open on Saturdays include the two gyms, swimming pool, the cardio centre and the weight-training room.

"In taking this decision, the Y leadership recognizes the diversity of opinion in our community on this issue… There will be no organized programs, no exchange of money, and the registration desk and [the Vaad Ha'ir-supervised] restaurant will remain closed," the press release states.

Rabbi Reuben Poupko

But Crelinsten allowed that "we have no illusions that this is within the strictest halachic observance."

He pointed out that the Y open to a limited extend on Shabbat already. It is home to two synagogues, one Sephardi and the other geared to the Russian community, which hold Shabbat morning and Havdalah services. The Y is exploring offering additional Jewish services on Saturday.

It will continue to provide programs geared to the sensitivities of Orthodox Jews, such as gender-segregated swimming.

Crelinstein noted that as recently as 1969, the Y was open on Saturdays, and the outdoor tennis courts continued to be later than that. Older people recall that the Y was open throughout Shabbat for various cultural and social activities, as well as recreation, in the 1950s and earlier.

The Y has opened after Shabbat in the fall and winter for some years.

Crelinsten said that in his perusal of the 2003 study (he was not working at the Y then) he found that "the opposition [to opening on Shabbat] was not nearly as clear as people seem to think. It was split right down the middle, and the conclusion was that it was too divisive to go ahead."

He said the Y believes that "today there is a recognition that the community has changed and continues to change, and we must reach out to the unaffiliated and young families, to those who are not otherwise engaged with the community. This is one of the federation's core strategic objectives, and the Y is seen as a partner in that effort."

He denied that the decision is motivated by financial concerns. The Y has a current membership of 6,500, and more than 2,000 of those people's fees are subsidized, some up to close to 100 per cent. "At best, opening Saturdays will be revenue neutral," Crelinsten said.

While the new Saturday schedule may encourage more non-Jews to join, he said it is not the Y's intention to reach out beyond the Jewish community.

As for not consulting the community, he said that over the past few months, the Y has "spoken directly or indirectly to a number of rabbis, as well as the federation, and had informal conversations, I would say, in the community corridors, with a large number of people."

According to his research, between 75 to 80 per cent of North American JCCs operate it least partially on Shabbat, the most recent to do so being the centre in Owings Mills, Md., near Baltimore. "There are only two or three that are completely closed."

Oxfam denies boycotting Israeli cosmetics firm

By ANDY LEVY-AJZENKOPF
Staff reporter

Allegations by a U.S.-based advocacy group that Oxfam International supports its boycott of the Israeli cosmetics company Ahava are untrue, says the head of the anti-poverty group's Canadian branch.

Earlier this month, Oxfam International denied a report that it had cut ties with one of its Hollywood ambassadors because she endorses Ahava, an Israeli firm that operates in the West Bank.

Ahava manufactures its products – derived from minerals in the Dead Sea – in Mitzpe Shalem, a kibbutz near the famed inland body of water.

Reached by e-mail last week, Oxfam Canada's executive director, Robert Fox, told *The CJN* that he was unaware of any Oxfam policy to boycott Israeli products.

"Oxfam has expressed no view on trade with Israel, just as we have expressed no view on trade from Canada or Brazil or Cameroon, nor to the best of my knowledge has Oxfam ever issued a statement on trade with Ahava Cosmetics, though we are opposed to trade from the occupied Palestinian territories," he wrote.

Asked about statements by the U.S.-based, grassroots advocacy group CodePink, which supports an all-out boycott of Ahava called "Stolen Beauty" and claims that Oxfam supports the boycott, Fox responded: "With respect to CodePink, I have no knowledge of their actions beyond that which I read in the blogosphere and as such cannot comment."

CodePink describes itself as "a women-initiated grassroots peace and social justice movement."

It accuses Ahava of stealing "Palestinian natural resources in the occupied territory of the Palestinian West Bank" and producing its products "in the illegal settlement of Mitzpe Shalem."

It invokes Oxfam's name in much of its press material for its Stolen Beauty campaign, implying that the international charity supports CodePink.

Representatives for Ahava and CodePink could not be reached for comment by *The CJN*'s deadline.

An Aug. 6 story in *The New York Post* reported that actress Kristin Davis, one of the stars of popular film and TV show *Sex and the City*, was no longer working as an Oxfam spokesperson because she does ads and is a spokesperson for Ahava cosmetics.

Oxfam spokesperson Matt Grainger said, however, that Davis and Oxfam have not cut ties, but are figuring out how to handle an issue that could become a "distraction" from Oxfam's work. The group, he said, has advocated against settlements in the past.

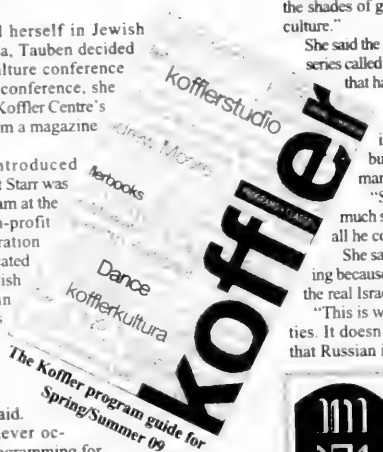
Davis was Ahava's first international celebrity spokesperson, signing with the company in 2007.

Grainger added that controversial Presidential Medal of Freedom recipient Mary Robinson, the honorary president of Oxfam who some Israel backers say has been an unfair critic of Israel, had nothing to do with the deliberations on the issue of Ahava and Davis.

With files from JTA

Tauben part of new team at Koffler Centre

Continued from page 3



Having immersed herself in Jewish culture in Philadelphia, Tauben decided to attend a Jewish culture conference in New York. At the conference, she recognized Lori Starr, Koffler Centre's executive director, from a magazine article she'd read.

When Tauben introduced herself, she learned that Starr was looking to rebuild a team at the Koffler Centre, a non-profit agency of UJA Federation of Greater Toronto, located at the Prosserman Jewish Community Centre in the new Donald Gales Family Pavilion.

"Maybe a month later, I came here to interview… and the rest is history," she said.

"It would have never occurred to me to do programming for a JCC. But there is something different about what the Koffler is building, creating, shaping. Here, we're really shaping a vision. This is a community that I feel is ready and kind of hungry for the kind of work that we've already started doing and what we're building."

She said that the programming is multidisciplinary and includes dance, theatre, music, fashion and design.

She said that the goal is to reach the younger members of the community from all backgrounds and denominations.

One example of the kinds of exhibits currently running until Aug. 31 at the Miles Nadal Jewish Community Centre is called "One History, Many Stories: A Family Album of Israel at 60."

The photography exhibit, by Israeli-born, New York-based photographer Zion Ozeri, portrays the diversity of contemporary Israeli society with photographs of families from Poland, India, Yemen, Argentina, Ethiopia, Bukhara and Russia.

"Through arts and culture, we can find a way to tell really nuanced stories about Israel, and to celebrate that complexity and not be afraid to be challenged about our perception of Israel," Tauben said.

"We believe in supporting Israel as a Jewish state, but one way of showing your support is to really dig deep and understand what is so fascinating about Israel and Israeli culture. If your only goal is to cast a positive light, you're missing all the shades of grey that are being represented through arts and culture."

She said the centre recently held a screening of an Israeli miniseries called *A Touch Away*, about a Russian immigrant family that has a difficult time adjusting after moving to Bnei Brak, an Orthodox Tel Aviv neighbourhood.

"It's not easy to watch. I mean, it's entertaining, it is a love story, there are some racy scenes," but, she added, there is also a scene where a haredi man beats another man.

"Some people don't want to see those things, so much so, that someone in the audience, who was Israeli, all he could say was, 'That's not Israel.'"

She said she was glad to get a reaction from the screening because it elicited discussions about how to define what the real Israel is.

"This is what I mean about exploring Israel's complexities. It doesn't mean you love Israel any less if you show that Russian immigrants have a hard time when they come to Israel," Tauben said.

She said she hopes that the programming the Koffler Centre produces will appeal to Toronto's eclectic community.

"Maybe I'm a naive optimist, but I think that arts and culture is a meeting place for people of all backgrounds… In Toronto, it just seems hard to get people to go south of where they want to go or north of where they want to go," she said.

But Tauben wants the centre to go beyond that of a local institution.

"Because I'm from Montreal, I'd like to see relationships cultivated with other communities across Canada. I'd like Montreal – especially because it's my hometown – to be aware of what we're doing here… to encourage outlets for Jewish culture and to understand the commitment this community has made to Jewish culture," she said.

"Yeah, we have our struggles in communicating how important arts and culture is compared to the other things that we fund, but at the end of the day, we're building a whole cultural centre, and that is a really significant commitment from the Jewish mainstream community."

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'There is still a lot of work to do'

Continued from page 1

Rev. Gregersen also said the church did not rule out the possibility that the subject and consideration of an Israel boycott might arise once more at the church's next general council in 2012, if resolutions are brought forward again at that time by its members.

In the meantime, the church said it now has "to enter into conversation as to how to move the [Palestinians and Israelis] toward reconciliation, including, but not limited to, economic boycott."

The news of this continued ambiguous stance met with mixed feelings in the Jewish community, with some expressing anger, while others remained optimistic.

In a statement released right after the vote, Canadian Jewish Congress immediate past co-president, Rabbi Reuven Bulka – who gave an impassioned speech at the opening of the council to enunciate the Jewish community's concerns with the boycott proposals – said he was "encouraged" that the church "saw through" the "dangerous and hateful language, and rejected both the background materials and the Israel boycott proposals themselves."

However congress CEO Bernie Farber – also in attendance at the council last week – told *The CJN* that while he was "pleased" with the outcome, "there was still a lot of work to do" regarding educating some of the church's leadership about the Israeli narrative.

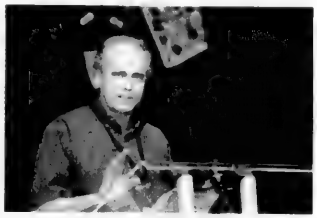
He said the story of the church's boycott proposals on Israel is something his organization has been fighting for the last decade.

Even with the vote ostensibly going Israel's way, Farber acknowledged that there was still a "disconnect" between some of the church's leaders and many of its general council members about how the Israel-Palestinian conflict is viewed.

"When you don't look at both sides of the issue, a demand for a boycott is not a 'justice' issue, it's vengeance," Farber said. "That seems to me to be the general feeling... at the council. So Congress certainly has work to do with the church in terms of getting that point across to its leadership."

He added that "just because the boycott resolution got voted down this time around, does not mean there still isn't much work to do. [United Church of Canada] leadership still has significant problems understanding that there are two players in the [Israel-Palestinian] scenario, not just one. This is a significant bridge to cross. We will be continuing our very strong discussions with the church."

Farber also expressed further relief at the council's ultimate decision on this year's boycott resolution, speculating that had the boycott motion passed, it would have put his organization "in a very difficult position.



Rev. Bruce Gregersen

"There would have been no way we would have been able to involve ourselves in anything to do with the church anymore. It would've done irreparable harm. But it didn't, so this leaves a door open for further discussions and explanations."

Others were not as optimistic.

In a statement last Friday, B'nai Brith Canada called the church's open-ended position with regard to boycott measures an "insult" to the Jewish community.

"It is with great sadness that the Jewish community has learned that the moral stance in defence of the Jewish state expected to come from our Christian brothers and sisters at the United Church's gathering did not materialize," said Frank Dimant, B'nai Brith Canada's executive vice-president.

"It is inconceivable that a Christian organization that should understand God's covenant with the children of Abraham, Isaac and Jacob, and rejoice in the fulfilment of the prophesy of the return of the Jewish People to the ancestral homeland from which they were ethnically cleansed, has chosen instead to join those forces who are determined to undermine the Jewish state."

'When you don't look at both sides of the issue, a demand for a boycott is not a "justice" issue, it's vengeance'

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FAMILY MOMENTS

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The Canadian Jewish news

Only paid Family Moments announcements can be guaranteed to appear in a specific issue, when received by deadline, 10 days prior to publication date. All other items will appear on a first-come, first-served basis, as space allows.

Mazel tov announcements featured on onlysimchas.com will appear as space permits.

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Mazel tov, with all our love, to Mom & Dad/Bubbie & Zayda, Dr. Jack & Belle Genesove (née Schacter), on your 60th wedding anniversary.

Michelle & Lawrie Apple and Josephine & Michael Cole are thrilled to announce the engagement of their children, Leora & Avi.

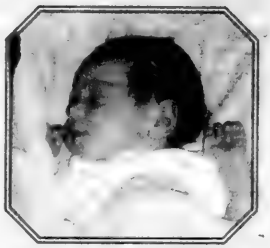
Marilyn & Mark Rosen announce the graduation of our daughter Samantha with a bachelor of science from York University and George Brown College.

Mazel tov, Amy Silver, on winning the national prize of the Canadian Federation of Music Teachers Associations competition.

Mazel tov Keryn Stein & Jason Wang on the birth of their son, Corey Rylan. Proud grandparents are Sharon & Steve Stein and Frances & Abe Wang.

Introducing Evana (Eva) Fay Harris, born July 21. Thrilled are parents Henry & Alicia Harris (née Klein) and big sister Georgia Rose.

Jonathan & Nicole Lasky announce the birth of Evan Ritchie. The Cuiker and Lasky grandparents are overjoyed. Evan is the first great-grandchild for Ethel Ritchie.



Nitzan, Dafna, Maya and Dvir announce the arrival of Noga. Parents, Sigal & Azriel Har Lavan, grandmothers Gloria Wiseberg, Esther Ben Ezra.

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What's New

By LEILA SPEISMAN

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NEEDOMICS

What's New deadlines: Aug. 24 is the deadline for the Sept. 3 issue, and Aug. 31 is the deadline for the Sept. 10 issue. I take calls Mondays, Tuesdays and Wednesdays. Phone 416-391-1836, fax 416-391-0829, or e-mail lspeisman@cjnews.com or info@cjnews.com.

Saturday, Aug. 22

B'NAI SHALOM SERVICE

Shabbat service, B'Nai Shalom Congregation of Halton-Peel. 10 a.m., at a hotel in Oakville. A Conservative egalitarian congregation serving Oakville, Mississauga, Burlington and area. New members welcome. Kiddush following service. For more information, www.bnaishalom.ca, e-mail info@bnaishalom.ca, or call 905-901-9889.

OR HADASH (NEWMARKET)

Peter Ginsberg gives a presentation on the unexpected dangers of international travel in an age of global commerce. Of special interest to parents of young adults who plan to travel overseas. 7:30 p.m. For more information, www.orhadash.org.

Also, an evening of klezmer music with special guest **Elisa Mira**, Sept. 20. All welcome.

Wednesday, Aug. 26

FOOD AND HEALTH

Weekend getaway at Sugar Ridge Spa, near Barrie and the Ayurveda Vegetarian Cookery program, Aug. 26-30. Learn ways to make good food choices and keep yourself in good health. For more details and to register, contact **Debra Eklove**, 416-229-1747 or toronto@srisriayurveda.ca.

Other News

ROSH HASHANAH CARDS

One Family Fund suggests showing Israeli victims of terror that you care by sending holiday greetings to friends and family on specially designed note cards. The fund will personalize, address and mail the cards. 10 cards $100, each additional card $5. To order, call the office, 416-644-4955, or e-mail your list to info@onefamilyfund.ca.

BETH RADOM

Beth Radom Congregation, a Conservative egalitarian family service, 18 Reiner Rd., has reserved seating available for Rosh Hashanah and Yom Kippur. Call 416-636-3451, ext. 24, fax 416-636-1042, or e-mail m.sharpe@bethradom.com.

FREE TUTORING

Interested in tutoring underprivileged children in a free, after-school program at Ledbury Middle School or Regent Park/Duke of York Public School. Partnering organizations are Ve'ahavta, Frontier College and the Regent Park Community Health Centre. Programs run October 2009 to June 2010, 6-7:30 p.m., Ledbury every Wednesday night, Regent Park every Monday night. To volunteer, contact **Rebecca Stulberg** at rebecca@veahavta.org or 416-964-7698, ext. 15.

MIX AND MINGLE

Shaar Shalom Singles, in conjunction with Intersynagogue Singles, (45+) presents A Cabaret Evening and Mix and Mingle, featuring the singing duo Rudy and Ester, with music from Broadway to Hollywood. Sunday, Aug. 30, 7:30 p.m. Admission $8, includes coffee and cake. Call **David**, 416-224-9494.

BOOK AND FILM REVIEWS

Adath Israel Congregation Book and Film Review series begins next month. Members $50, non-members $85, and per review, members $10, non-members $15. Sept. 22, *The White Tiger* by **Aravind Adiga**; Oct. 20, film *Waltz with Bashir*; Nov. 17, *The Cellist of Sarajevo* by **Steven Galloway**; Jan. 19, *Through Black Spruce* by **Joseph Boyden**; Mar. 23, *The Visitor*. Contact **Beverley Salsberg**, 416-499-6920, or **Eveline Berger**, 416-493-3626.

Continued on page 25

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ruthc@betelcentre.org

Continued from page 24

PETER KENT AT HAR ZION

Thornhill MP **Peter Kent** speaks at Temple Har Zion, Friday, Sept. 25, after the Shabbat evening service. Service at 8 p.m., followed by Oneg Shabbat. Topic is "Mideast Challenges: Israel, Canada, the Middle East and the World." 905-731-3092

ISRAELI FILM NIGHT

Reform congregations of southwestern Ontario, Anshe Sholom of Hamilton, Har Tikvah of Brampton, Shaarei-BethEl of Oakville and Solel of Mississauga, present Canadian-Israeli filmmaker **Igal Hecht** On the eve of Israel's 60th birthday, Hecht travelled the country asking people: "What does the Israeli flag mean to you?" Encore Oakville Mews Cinemas, 171 Speers Rd., Oakville, Thursday, Aug. 27. Israeli wines and refreshments at 7 p.m., film at 7:30 p.m., followed by a question and answer session. Cost $10 per person. Tickets from congregational offices. For more information, call **Carol Van Thyn**, Solel office, 905-820-5915.

LEST WE FORGET

Annual remembrance parade and memorial service, honouring fallen Jewish comrades who served during two world wars and the Korean conflict. Royal Canadian Legion General Wingate Branch #256. At the Canadian Jewish War Veterans' cenotaph, north end of Mt. Sinai Cemetery. Sunday, Aug. 30, 10:15 a.m. Keynote speaker **Bernie Farber**, CEO of Canadian Jewish Congress. Attended by representatives of federal, provincial and municipal governments, law enforcement agencies, consuls from diplomatic missions, families and friends. Contact **David Eisenstadt**, 416-696-9900, ext. 36, or deisenstadt@togpr.com.

MINDSCAPES

Travelling art exhibit is presented by the Alzheimer Society in collaboration with the Society for the Arts in Dementia Care. Until Aug. 31. Works by senior artists with dementia from Canada, Australia, Israel and the United States. Monday to Friday, 9 a.m.-5 p.m., 20 Eglinton Ave. W., 16th floor. Phone 416-322-6560.

FOR SENIORS

Join Jewish National Fund's **Canadian American Active Retirees in Israel** (CAARI) in Israel. Help out in schools, hospitals, etc. and/or come for the travelling portion of the program. Spend from two to seven weeks. For more information, contact the JNF office, **Sheila**, 416-638-7200, ext. 30

Earl Bales Seniors Club in the Park. Register now for trip to Casino Rama, Wednesday, Aug. 26. Seniors Walking Group, Tuesdays and Thursdays, 9-10 a.m. Bingo, Tuesdays, 12:30-3 p.m. 14-Card Rummy, Monday to Thursday, 9 a.m.-1 p.m. Mah jong, Tuesdays, 10 a.m.-1 p.m. Social Bridge, Thursdays, 12:30-1 p.m. Non-members welcome. Wheelchair and walker accessible. Call **Valerie**, 416-395-7881

Adath Israel Congregation. Come and mingle with others with the same interests. Play bridge, mah jong, rummy que, cards and more. Men and women, shul members and non-members welcome. Admission $2 includes pastry, coffee, tea and soft drinks. Wednesdays, 1-4 p.m. Call **Pearl**, 416-635-6317, or **Marcia**, 416-932-1229

LZA Cultural Club discussion group meets Tuesdays, 10 a.m., Borochov Centre, 272 Codsell. For information, call 416-630-9422.

Israel experience for active seniors. Join **Canadian Friends of Bar-Ilan University** Young at Heart Mission to Israel. Experience Jerusalem, Tel Aviv and the Galilee. The program includes visits to Israel's unique historical, archeological and holy sites. Oct.15-29. For more information, 888-248-2720, or admin@cfbiu.org.

Sunday Nighters Bowling Group 2009-2010 season for singles and couples 50 and over. Complete social program of bowling, dinners, live theatre, parties and a weekend away every June. Singles, call **Hanita Chencinski**, 416-922-1400, couples **Al** or **Ros Federman**, 416-635-0563.

BERNARD BETEL CENTRE, 1003 Steeles Ave. W., 416-225-2112.

Murder Mystery Dinner Theatre, an interactive evening of murder, mystery, suspense, laughter and a delectable dinner. Monday, Aug. 24, 6-9 p.m. Members $36, non-members $40. For tickets, call ext. 113. Sponsored by Amica at Thornhill.

Denture clinic, Tuesday, Aug. 25, 10:30-11:30a.m., Clinic Room. Free.

Current events lecture with **Doug Haddow**, Tuesday, Aug. 25, 10-11:30 a.m. Members $3, non-members $6.

Strawberry Social – high tea and concert. Wednesday, Aug. 26, 1-2:30 p.m. Members $8, non-members $10.

WAGMAN CENTRE, 55 Ameer Ave., 416-783-2500, ext. 2267.

Thursday, Aug. 20. Book review club, facilitated by **Marilyn Fine**, 1:30 p.m., classrooms A and B

Thursday, Aug. 20. Jazz Time concert, George Grosman Band. Assembly Room, 3-4 p.m. Free of charge. Generously supported by Wagman member **Andy Kozma**.

Experienced massage therapist with Health in Motion at Terraces of Baycrest available to treat patients with arthritis. To book an appointment, call **Inna**, ext. 5174, or see her at the Beauty Shop 9:30 a.m.-1:30 p.m

Creative Arts Studio with **Meital**. Tuesday, Aug. 25, 1 p.m., flower pressing. Mondays, 1-3 p.m. fabric collage – decorate shirts with designs using fabric cut-outs, fabric paints, beads and other mediums

Billiards Club. Enjoy a friendly game of billiards Tuesday and Thursday afternoons, 2-4 p.m.Music Room

World of Computers. Second five-week session, Wednesday, Aug. 31, to Wednesday, Sept. 30, 11a.m.-noon. Special promotional fee: members, 5 classes for $10, non-members 5 classes for $17.

Ice cream social. Summer youth volunteers serve pareve chocolate and vanilla ice cream Wednesday afternoons during August. 1:30-2:30 p.m. Wagman Lobby.

Soul Food Poetry Discussion Group. Share a passion for poetry. Learn about poets and their work. Wednesdays, 3-4 p.m. Fireside Lounge.

Torah study program held weekly on Sundays, 10:30-11:30 a.m., classrooms A and B. Everyone welcome.

Wagman advisory committee Monday, Aug. 31, Wagman classrooms A and B, noon-1:15 p.m. Lunch, RSVP at the service desk.

Debate current issues. Wednesday evenings, 7-8 p.m

What's New is now online. You can find it at cjnews.com.

MILES NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www. mnjcc.org

Hebrew Grammar Essentials Four workshops with **Tammy Keren** instructor. Numbers and Adjectives, Monday, Aug.24. Hebrew Nouns Tuesday, Aug. 25. Hebrew prepositions, Wednesday, Aug. 26. Current Israeli slang. Thursday Aug. 27. All workshops 5:30-9 p.m. To register, ext.0. For more information, ext. 154 or jewishlife@mnjcc.org

Registration for all fall programs. Aug. 19 members, Aug. 26 non-members.

Jacobs Lounge Visual Arts Space. Ongoing until Aug. 31: Zion Ozeri: One History, Many Stories

KOFFLER CENTRE

KOFFLER CENTRE OF THE ARTS, 4588 Bathurst St., 416-638-1881, ext. 4228.

Register for programs in the Gates Pavillion, featuring state-of-the-art studios for ceramics, painting, music and dance. Offerings this fall include experimental painting; fashion drawing; drawing and painting for kids; ceramics for adults, teens, children and families; rock band; daytime adult music lessons in piano, flute and violin; Israeli folkdancing; and ballet, jazz and hip hop dancing with the Martha Hicks School of Ballet. To register or for more information, ext. 4261, or registration@kofflerarts.org.

ENJOYING THE KAVANAH GARDEN: The Kavanah Garden, a new organic, educational community garden at the Lebovic Jewish Community Campus in Vaughan, Ont., recently held a community festival, featuring a farmers market, garden tours, music, children's activities and cooking. Here, Aliza (left) and Gavi Balsam peer through magnifying glasses to find ladybugs and other beneficial insects. *[Emily Rose Antflick photo]*

SINGLES EVENTS CAN BE FOUND ON PAGE 22

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Shem-Tov, Rina	July 31/09	Private
Klagsbrun, Maurice	July 31/09	Private
Berzen, Bertha	Aug. 1/09	7805 Bayview Ave
Lansky, Marvin	July 31/09	
Berman, Joseph	Aug. 1/09	Private
Richer, Irving	Aug. 2/09	
Reich, Sharon	Aug. 1/09	Private
Kafka, Ida	Aug. 4/09	17 Brill Cres
Stein, Millie	Aug. 3/09	2 Neptune Dr
Rajzman, Esther	Aug. 4/09	3560 Bathurst St
Gordon, Gertrude	Aug. 5/09	7 Midvale Rd
Kutner, Andree	Aug. 5/09	662 Sheppard Ave. E
Kogon, Edith	Aug. 5/09	784 Centre St
Grunwald, Arie	Aug. 5/09	Private
Feinstadt, Chaim	Aug. 6/09	160 Shelborne Ave

BENJAMIN'S PARK MEMORIAL CHAPEL

Dr. Neville Bayer	Jul 31/09	71 Balmoral Avenue
Sarah Derlick	Jul 31/09	33 Wilmington Avenue
Lil Farber	Aug 2/09	645 Castlefield Ave.
Nina Fogel	Aug 3/09	261 Betty Ann Drive
Roselind Shapero	Aug 4/09	1 Chedington Pl.
Sol Pinchuk	Aug 6/09	7811 Yonge Street
Melvyn Mandel	Aug 5/09	155 Balmoral Avenue
Lois Blackstone	Aug 6/09	7601 Bathurst Street
Harry Baker	Aug 7/09	110 Bloor St. W.

The unveiling of a monument to the memory of the late
ELISE FULLER-CIEBLEMAN ז"ל
will take place
Sunday, Aug. 30th at 2:00 p.m.
Pardes Shalom Cemetery
Community Section HHHHH
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
GORDON and SYLVIA GOLDSTEIN ז"ל
will take place
Sunday, Aug. 30th at 11:00 a.m.
Beth Tzedec Memorial Park
Section 15
Relatives and friends are invited to attend

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

The unveiling of a monument to the memory of the late
RUTH GOODMAN ז"ל
will take place
Sunday, Aug. 30th at 10:00 a.m.
Mount Sinai Memorial Park
Sunnyside Cemetery Assoc. Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
SHIRLEY BROWN ז"ל
will take place
Sunday, Aug. 30th at 10:00 a.m.
Mount Sinai Memorial Park
986 Wilson Ave
Shaarei Shomayim Section #5

The unveiling of a monument to the memory of the late
NORMAN TRACHTER ז"ל
will take place
Sunday, Aug. 30th at 11:00 a.m.
Pardes Shalom Cemetery
Adath Israel Section WW
Relatives and friends are invited to attend

YETTA LANYS
Would like to thank all of her family, friends, clergies, board members and members of the synagogue for all their kindness and support during my recent illness.
Yetta Lanys

The unveiling of a monument to the memory of the late
SAM BIELAS ז"ל
will take place
Sunday, Aug. 30th at 10:30 a.m.
Bathurst Lawn Memorial Park
Linitzer Society Section
Relatives and friends are invited to attend

With great sorrow, the Shinewald and Putter families announce the passing on August 5, 2009 in Winnipeg of

Sharon Tobi Shinewald (nee Putter) ז"ל

Sharon was only 64 years old. She leaves behind her beloved husband of 42 years, Ed Shinewald; her "seven kids," Benjamin Shinewald and Marice Hart, Alix Shinewald and Todd Stevens, Jeremy Shinewald, and Michael Shinewald and Jodi Kovitz; her three wonderful grandchildren Orly, Shai and Lily; her "two mothers", Rochelle Putter and Sophie Shinewald; her siblings Judith Putter, David Putter and Daniel Putter and countless other loving relatives and friends. She was predeceased by her father, Joseph Putter, her father-in-law, Hy Shinewald, and her four beloved grandparents, Sander and Chaya Putter and Levi and Fanny Sommer.

Sharon was born in 1944 in Montreal but her entire life was rooted in Winnipeg and, in the summers, Winnipeg Beach. She taught French and cooking at Joseph Wolinsky Collegiate (Winnipeg's Jewish High School) for many years to hundreds of students, many of whom still use her recipes. Sharon was very active in the Jewish and broader communities, was a voracious reader and an exceptionally gifted cook. She also traveled the world over and over, including stops in Israel countless times. As well, she spoke English, French, Hebrew and Yiddish. She built a warm, hectic and open home rooted in Jewish values, where eating together no matter what the time, studying hard and discovering new horizons were prized above all. Sharon had a remarkably full and charmed life – she herself said so, even before her diagnosis. Though she packed in more than most people could in 120 years, her life was still much too short. We miss her terribly.

Donations may be made to Cancer Care Manitoba and to the Sharon Shinewald Fund at the Jewish Foundation of Manitoba.

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Obituaries

JF&CS social worker 'was totally devoted'

By CAROLYN BLACKMAN
Staff Reporter

Elinor Gertner, who died last month from renal cell cancer at age 59, will be remembered for her devotion to her family, her profession and the community.

A social worker who worked at Jewish Family & Child for about 35 years, Gertner developed and co-ordinated the agency's Changing Family program in the early 1990s, for families undergoing separation and divorce.

Speaking on the shloshim of Gertner's death, Monica Auerbach, director of JF&CS, York Region, called her a leader in her field. "She developed the program based on the needs of the community and made it relevant to people undergoing either amicable or high-conflict divorces.

"She helped [program participants] navigate the whole process, and she helped children become resilient in order to come through the divorce with a healthy ability to cope."

Elinor Gertner

Auerbach said that Gertner came to work while she was ill, and even while in hospital she would call into the office with instructions. "She was totally devoted."

Eric Gertner, Elinor's husband for almost 35 years, said in his eulogy that she was a "brilliant diamond" with many facets.

He received an e-mail after his wife's death, he said, "that summed up her special qualities. Our friend, Pat Richardson, wrote that she will 'remember Elinor for many things, the friendship and good advice she so willingly gave, her generosity and good spirits, her kindness and willingness to listen, her concern for others less fortunate, her practicality and lack of pretence, and the courage and dignity with which she faced her illness.'"

Gertner called his wife the "consummate professional. Many of her colleagues looked to her for guidance. [She had an] ability to get to the point, to innovate and to improve what are already terrific programs.

"She was never one to rest on her laurels. She was always thinking about how she could improve herself and the services that she and JF&CS provided."

He said she was committed to her work to the end. "She could have had a successful private practice, but she always said she chose to stay at JF&CS because she believed in the agency's model of providing services to those who could not [otherwise] afford them."

Gertner said she took part in a number of charitable activities, and worked with her children at the Daily Bread Food Bank and volunteered to help clean up Sherwood Park. "Recently, she started a letter-writing campaign to convince the government of Ontario to make Torisel, a kidney cancer drug, available to those who cannot pay, even though our own insurance covered the drug.

"She also gave blood about 85 times. When her cancer was detected, she was upset for many reasons, not the least of which was that she could no longer donate."

Gertner said however, that his wife's greatest achievements, "are sitting here in the front row – Lara and Marc. She was always there if they turned to her for help, and sometimes she was there even if they didn't ask for her opinion, but she knew they needed it.

"She said on many occasions that a parent was successful when his or her job became redundant, because his or her children had become independent," he said.

"Lara and Marc's devotion to their mother over the last year is a direct measure of the respect and love that Elinor earned from them."

Lara said that her mother always wanted to help the people around her be their best. "She brought her clients to the best position to parent their children, she reminded her friends to respond to compliments with a simple 'Thank you,' and she helped [her own mother] become as independent as possible."

Barbara Kates, Elinor's twin sister, said that growing up "we always had each other. As we became adults and referred to something that had happened to one of us in childhood, there were many times when we really didn't know which one of us it happened to."

During Elinor's illness, she said, "someone commented that I seemed to have a kind of primal understanding of what [my sister] needed. What a gift [that is] for both of us. I was a twin, I am a twin and I will always be a twin. And as I said goodbye to Elinor, I had a chance to tell her that."

In addition to her husband, children and twin sister, Gertner leaves her mother Beulah and sister Laraine Naft, brothers-in-law David Kates, Neil Naft and Henry Gertner, and sisters-in-law Cheryle Gertner and Marlene Brickman.

Sylvia Lennick performed with Wayne & Shuster

Remembered for the line 'Julie, don't go!'

By CAROLYN BLACKMAN
Staff Reporter

Those who attended last week's funeral of Sylvia Lennick were treated to a taped performance by the actress and singer, who died Aug. 10 at age 93.

"Theatre was Sylvia's life, and we couldn't stop her from singing. She sang three days ago in the hospital," her oldest son, David, said in his eulogy.

Lennick, along with her husband Ben, who died in 1996, began acting with comedians Johnny Wayne and Frank Shuster when their radio show debuted on CBC in 1946. She remained with their troupe throughout the 1960s and '70s, and also appeared on CBC variety shows, as well as on stage in Stratford, Toronto and New York.

She's well known for her performance in the Wayne and Shuster comedy sketch "Rinse the Blood off My Toga," which was first performed on the *Ed Sullivan Show* in 1958.

As Calpurnia, the bereaved widow of Julius Caesar, she cried, "I told him, 'Julie, don't go!'" in a thick Bronx accent.

She was a regular on the *Adventures of Tugboat Annie* and *Cannonball*, and in the early 1970s, she played Mrs. Sherwood, the nagging mother on *The Trouble with Tracy*.

Later, she and her husband performed in Theatre in the Home, in which they went out to private venues and retirement homes in order to bring theatre to those who couldn't get out.

She continued to perform after her husband's death, and as recently as 2002, she had a part in Disney's *Get A Clue* starring Lindsay Lohan.

Her second son, Michael, said at the funeral that his mother was the strongest woman he had ever known. "Even when she was small and weak, she was strong. Until the end, she said she wasn't going anywhere. She had songs to sing and a book to write – she was working on her memoirs – and she intended to get back to it.

The late Johnny Wayne with Sylvia Lennick, who died last week.

"This is the first family event [my mother] didn't attend," he said.

David said that his parents never felt the need to move to London, New York or Hollywood. "They made their living here."

In addition to Michael and David, Lennick leaves her daughter, Julie, and her sister, Geri Gans.

Show you care with food

By SUE EPSTEIN
Special to The CJN

Recently I've had several opportunities to prepare meals, or parts of meals, for friends and neighbours for any number of reasons, both happy and sad. I also had occasion to be on the recipient end after a hospital stay.

If you are going to bring food to someone, unless you're given specifics of what to make, find out how many people you will be cooking for and if they have any special dietary needs such as food allergies, salt-free, vegetarian, etc. If possible, find out what other people may be bringing so that the family doesn't receive the same dish four nights in a row.

When we send food to a friend or neighbour, none of us wants to seem miserly so we tend to over-prepare. Unless the leftovers can be frozen, much of the dish – for example, salads – ends up being thrown away. So be realistic about portions.

One-dish main courses or soups are probably the easiest, for both the cook and the recipient. Designed to be made ahead, they're also no problem to heat up when it's time to serve.

Lighter appetites might relish a cold salad of tangy tuna or fresh fruit as a side dish or for the main meal at lunch. And if day-to-day pressures find you too short of time to create an entrée, you can still bring a smile with a mouthwatering sour cream coffee cake.

Bring the food in disposable containers so that the recipient doesn't have to worry later about returning serving items or figuring out who they belong to. If you must bring it in a permanent container, put your name on the bottom on a piece of tape.

Whatever your choice, you'll be showing someone you care and will be greatly appreciated for it.

THE MOST AMAZING DECADENT MUSHROOM LASAGNA

This recipe is adapted from a recipe by Hugh Fearnley-Whittingstall, author of numerous incredible cookbooks. If Fontina cheese is unavailable, substitute grated mozzarella.

For the Bechamel
4 tbsp. unsalted butter
1/2 cup all-purpose flour
2 cups whole milk, warmed
1/3 cup grated Parmesan
1/3 cup grated Fontina
3/4 to 1 cup pareve chicken broth
1/3 cup grated Parmesan
1/3 cup grated Fontina
salt and freshly ground pepper, to taste
lasagna noodles*
about 3/4 lb. fresh chanterelle mushrooms, cleaned and sliced very thinly
about 1/2 cup Parmesan
about 1/2 cup Fontina

*Note: You can use either fresh or dried lasagna noodles. Fresh are always my first choice, and contrary to what some might tell you, you don't need to pre-cook them; you can just layer them and bake them. There are also dried lasagna noodles that you don't need to pre-cook. They are thin enough that they bake when you bake the lasagna. The nice thing about these is that they tend to stay al dente when baked.

Preheat the oven to 375. To make the bechamel: in a saucepan over medium heat, melt the butter. Whisk in the flour and cook, whisking, for about 2 minutes. Slowly add the milk, whisking constantly to smooth out all the lumps. Turn down the heat to medium-low and add 1/3 cup of Parmesan and 1/3 cup of fontina, whisking to incorporate: Whisk in enough pareve chicken broth to make a fairly loose sauce. It should be pourable but not thin.

If you are using the dried lasagna that is not pre-cooked, it's a good idea to make the sauce a bit thinner than you normally would. Season to taste with salt and plenty of freshly ground pepper.

Assemble the lasagna: in a baking dish about 8 inches square, add about 1/4 cup of the Bechamel. Place a layer of lasagna noodles, then another 1/4 cup Bechamel and 1/3 of the chanterelles. Top the chanterelles evenly with a thin layer of grated Parmesan and fontina. Top with about one-half cup Bechamel, covering the filling evenly. Top with an even layer of lasagna noodles, then repeat the layering two more times. Add a final layer of lasagna noodles, then the rest of the Bechamel and some grated Parmesan and fontina.

Bake the lasagna until the noodles are tender and the filling is bubbling, about 45 minutes if using the dried uncooked noodles (for fresh it might be about 25 minutes). Let sit for about 15 minutes before cutting and serving. Serves 8 to 10.

SALMON PLATTER WITH CAPER DRESSING

6 oz. small boiling potatoes
1 1/4 tsp. salt
1/4 cup fresh lemon juice
2 tbsp. drained bottled capers, rinsed and finely chopped, plus additional whole capers for sprinkling
1 1/2 tsp. Dijon mustard
1 1/2 tsp. sugar
1/2 cup extra-virgin olive oil
1 small red onion, halved lengthwise, then very thinly sliced crosswise
1 firm-ripe avocado
1 cucumber, thinly sliced crosswise
12 oz. thinly sliced smoked salmon
8 oz. sliced dark bread, cut into triangles

Peel potatoes and cut into 1/4-in. thick slices, then transfer to a 2-quart saucepan and cover with water by 1 in. Add 1/2 tsp. salt and bring to a boil. Reduce heat and simmer, partially covered, until potatoes are tender, 5 to 8 minutes. Drain, then transfer to a bowl.

Meanwhile, whisk together lemon juice, chopped capers, mustard, sugar and remaining 3/4 tsp. salt, until sugar and salt are dissolved. Then whisk in oil until emulsified.

Toss potatoes gently with 1/4 cup dressing. Toss onion with 1/4 cup dressing in another bowl and let stand 5 minutes.

Peel and pit avocado, then cut into 1/4-in. thick slices.

Arrange potatoes, avocado, cucumber, onion, salmon and bread on a large platter and sprinkle with whole capers. Drizzle with some dressing and serve remainder on the side. Makes 4 main-course servings.

More recipes can be found at cjnews.com

דער יידיש וונקל

דזשערי קעין

אַ נייער רעדאַקטאָר,

אַ נייער סעזאָן יידיש וויצן

מיט עפּלעכע מאָנאַטן צוריק האָבן מיר פֿאַרלאָרן אונדזער באַליבטן רעדאַקטאָר פֿון יידיש וויצן – אַלעקס סילווער.

ער האָט נעבראַכט צו דעם אידישן וויצנקל אַ סענסיטיוויטעט וואָס אָפּגעשפּיגלט זיין לעבן און ער אַליין האָט פֿאַר שענדיקער אייראָפּע און זיין אַרבעט אין נאָמען פֿון יידיש אין קאַנאַדע. איך היים אַוועק קיין אַן מען האָט מיר נעמאַכט דעם קבֿוד איבערצונעמען די רעדאַקציע פֿונעם יידישן וויצנקל. מײַן יכוס? איך בין אַ נעוויזעער פֿאַרמיצער פֿון דער קאָמפּיוטער פֿאַר יידיש אין מאַראַבאָ, אַ הי בעבאַ־עבער וואָס האָט זיך בעלערנט יידיש אין די וועלטלעכע שולען און אין אַ היים וווּ די יידישע שפּראַך און קולטור האָבן נאָטאַריש.

פֿאַר מיר, ווי פֿאַר אונדז אין יידיש אַ לעבעדיקע שפּראַך און יידישקייט אַ פֿונדאַמענט פֿון אַלע מײַל פֿון אונדזער עקסיסטענץ, אַ ירושה נישט צו פֿאַרמאַכלעווען.

מיר זוכען אַלע שטיצער פֿון יידיש און איך האָף אַז אונדזער וויצנקל וועט אַנטאַלטן אייער אינטערעס אין די קומענדיקע יאָרן.

יידישע ווערטער

אַ פּאָעמע פֿון אָלכסנדר שפּיגלבאָגן*

אין ווערטער ברוינעם
שפּיגלט זיך דער האַרבסט
אַן אומעטיק־גרויעס־קסטער
און ד ווערטער
שטייגן פֿון ברוינעם
נעמען־אין ראַזשינקע ווײַן,
און נעמאַלבטע מיט מאַנדלאַיל.

איידישע ווערטער,
נעשמידטע, נעשאַפֿטע
און נעשליפֿענע
אין מעזדעלעס קחנע,
נעווירצטע
מיט שלום עליכם־נעווירץ.
איידישע ווערטער,
די היים
פֿון אַלע מינע היימען.

שפּיגלבאָגן איז נעווען אין לאָנדאָן אין מראָנטיסמיע און האָבן קריג שוטדירט אין בוכאַרעשטער אַזיוויטערסיטעט שולה נעווען אין 1964 און ווידער היינט אין פּסח- סיקווד.

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Judy Libman advises each student as a unique individual: no "one-size-fits-all" answers here. For high school students, Libman identifies university or college programs that will provide the best match for a student's interests, goals and learning style. Her familiarity with programs in Ontario and across Canada gives students a wide range of choices.

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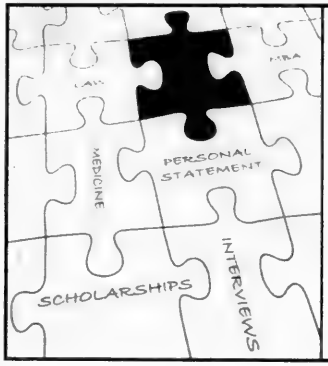

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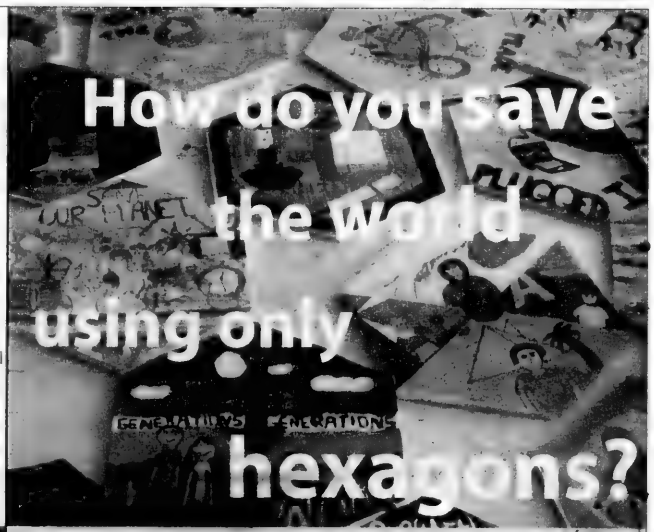

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Ancient Israeli remedy could be anti-cancer vitamin

By KARIN KLOOSTERMAN
Israel21c

JERUSALEM – Inspired by an ancient text, an Israeli scientist has discovered an herbal antioxidant that could turn out to be a vital treatment for cancer.

It's Dr. Fuad Fares' huge secret, one that's big enough to make sure his laboratory is locked tight when he's not there. The Israeli scientist has been looking into the potency of ancient herbal treatments and has discovered what he believes is a new family of antioxidants.

He's tested the secret compound based on an inedible plant that grows in Israel – and he's found that it shows excellent results in stopping prostate and colon cancer in mice, and in human cancer cells in vitro.

Unable to disclose the plant's variety pending further tests, Fares hopes that the plant, first described for its medicinal value in Arabic centuries ago, produces an entirely new antioxidant molecule that can stop cancer in its tracks. It could be ingested as a food additive, or like a vitamin, he hopes.

The body of research in scientific literature on antioxidants to stop the spread of cancer is growing. Scientists know that antioxidants such as lycopenes, found in tomatoes, fight free radicals, which can lead to cancer. They also know that glucosinolates found in cabbage varieties have anti-cancer properties, too.

New tests on the mystery compound done at a University of Haifa lab, in the Carmel Medical Center in Israel, have been overwhelmingly good, and in the future, it could be added to our arsenal for fighting cancer.

Using a crude extract of the plant, Fares, an Israeli Arab, gave his test plant to mice as a preventive "medicine." Cancer was then introduced to the mice.

Those given the crude extract were able to fight off the cancer tumours much better than the control group – only 20 per cent of the treated mice developed cancer, while 80 per cent of the control group developed cancer.

Dr. Fuad Fares is trying to develop a herbal compound, based on ancient texts, that he hopes will prove to be effective in the fight against cancer.

[Yossi Zami Flash90 photo]

As well, Fares noted, in the test group, the tumours were significantly smaller than in the control group.

In a second test, mice with cancer were given the plant-based extract as a medicine. "When we looked at the cells inside the tumours, we saw these compounds induced cell death and decreased the tumours by 70 to 80 per cent compared to the control group," Fares said.

He also tested the extract on human cancer cells in vitro and saw "a dramatic effect."

After Fares purifies the compound, he hopes it will yield a brand new class of antioxidants.

"Just used as an extract it seems to be effective," said Fares, who is also a director of Modigene, a biopharmaceutical company he created while doing postdoctoral work at Washington University.

Modigene uses patented technology to develop longer-lasting, proprietary versions of approved therapeutic proteins that currently generate billions in annual global sales.

Now Fares is working on identifying the mystery substance and will apply for a patent – and release the secret – if the compound is indeed unique.

After purifying it, he believes he might get even more startling results. And it could well be a medical breakthrough, said Fares, who found mention of the plant in an ancient herbal remedy book written centuries ago in the region.

"It's known that antioxidants help cancer prevention and treatment. We are focusing on plants not known in the literature. It's not food, but a medicinal plant," said Fares, who declined to say whether or not inspiration came from a book by Maimonides, the famous Jewish doctor and rabbinic scholar who wrote medical treatises in Arabic in the 12th century.

The plant, he said, is something that grows in Israel and is not something people eat.

As for more details, he said he's sorry, but we'll just have to wait.

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Negotiation is the path to statehood, Abbas says

Ha'aretz

JERUSALEM — Palestinian President Mahmoud Abbas said on Monday that negotiation is the only path to statehood, espousing non-violence after his Fatah party backed an option of "resistance" against Israeli occupation.

"We are peace seekers," the western-backed leader said at a cabinet meeting in Ramallah of the Palestinian Authority.

"The main and the only path is the path of peace and negotiations. We don't have any other path, and we do not wish to use any other path."

It was the cabinet's first meeting since the dominant Fatah movement, which Abbas heads, held a congress this month, at which he reasserted the Palestinian option of "resistance" against Israel's occupation of the West Bank.

He did not define resistance but gave examples of civil disobedience. He said terrorism was counter-productive.

But the language, adopted in a policy document, drew criticism from Israel, which pursued peace negotiations with Abbas until talks stalled nearly a year ago and which expects him to resume talks in the near future.

Analysts said that at the recent congress Abbas was engaged in a political balancing act with the West, Israel and factions of his own movement.

"Abbas was seeking to reduce American and Israeli anger after the congress," said political analyst Hani Masri.

"He wants to reiterate that nothing has changed after the congress. He is adopting the same path."

Analyst Basem Zubeidi of Bir Zeit university said that Abbas "spoke about resistance at the congress in order to satisfy all factions, and in order to regain legitimacy.

"Abbas wants to assure everyone, and I think he has succeeded in doing that and he has succeeded in showing that his way is the way of negotiations."

Mahmoud Abbas

Fatah's congress in Bethlehem was its first in 20 years and first without the late Yasser Arafat to dominate proceedings. Palestinian commentators said Abbas was strengthened by the election to its executive body of men from a younger generation.

But Abbas may face problems in Fatah's Central Committee in the future if he is seen to dismiss the option of "resistance" out of hand, the analysts said.

Some Arab commentators have criticized the Fatah congress for blunting the Palestinian independence movement.

In his statement on Monday, Abbas said that Israel must stop West Bank settlement activity in all its forms and, if it does so, peace talks will resume.

In related news, Egyptian President Hosni Mubarak said on Monday that Arab states will be willing to recognize and normalize ties with Israel only after a just and comprehensive Middle East peace is achieved, but not before.

In Washington for talks with the U.S. administration, Mubarak told the *al-Ahram* daily that the Arab experience with Israel with stalled peace talks in the wake of the 1991 Madrid peace conference "did not encourage" taking steps toward normalization of relations with the Jewish state.

U.S. Middle East envoy George Mitchell in July called on Arab states to take "meaningful steps toward normalization of relations with Israel."

"I affirmed to [U.S.] President [Barack] Obama in Cairo that the Arab initiative offers recognition of Israel and normalization with it after, and not before, achieving a just and comprehensive peace," Mubarak told *al-Ahram*.

"I told him that some Arab states which had mutual trade representation offices with Israel could consider reopening those offices if Israel commits to stopping settlement [building] and resumes final status negotiations with the Palestinian Authority where they left off with [former Israeli prime minister Ehud] Olmert's government," Mubarak said.

Head of Al Qaeda group killed in Gaza

© Ha'aretz Daily Newspaper Ltd

JERUSALEM — Hamas crushed an Al Qaeda-inspired group in an hours-long standoff that came to a fiery end when a large explosion killed the group's leader inside his Gaza home on Saturday.

The fighting was sparked by a rebellious sermon given by the radical Muslim group's leader, and his dramatic death put an end to the greatest internal challenge to Hamas rule since it took control of Gaza two years ago.

In all, the fighting claimed 24 lives, including that of a senior Hamas official who Israel says masterminded the abduction of Israel Defence Forces soldier Gilad Schalit. It was the highest death toll in the territory since the Israel-Hamas war earlier this year.

The crackdown targeted Jund Ansar Allah, or the Soldiers of the Companions of God, one of a number of small, shadowy groups that are even more radical than Hamas. The decisive confrontation, in which 95 group members were arrested, solidified Hamas' iron rule in Gaza.

The fighting broke out late Friday when Hamas security men surrounded a mosque in the southern Gaza town of Rafah on the Egyptian border, where about 100 members of Jund Ansar Allah were holed up.

Their leader, Abdel-Latif Moussa, provoked Hamas by declaring Gaza an Islamic emirate during a Friday prayer sermon and warning its leaders against invading his mosque.

Ismail Haniyeh

The Hamas forces raided the mosque, setting off a fierce gunbattle. Flares lit up the sky and the sound of machine gun fire echoed throughout the night.

Moussa escaped with some bodyguards to his home where another standoff ensued.

Early Saturday, an explosion went off as Hamas was trying to convince Moussa to surrender, said Ihab Ghussein, a Hamas Interior Ministry spokesman.

"The so-called Moussa has committed suicide… killing a mediator who had been sent to him to persuade him and his followers to hand themselves over to the government," Ghussein told the Associated Press.

It is unclear whether Moussa detonated the explosives vest he was wearing, or whether it was one of his bodyguards.

Dr. Moaiya Hassanain of the Palestinian Health Ministry in Gaza said 24 people were killed, including six Hamas police officers and an 11-year-old girl. At least 150 people were wounded, he said.

Hamas confirmed one of its casualties was a high-ranking commander, Abu Jibril Shimali, who Israel said orchestrated the capture three years ago of Schalit, who is still being held by Hamas.

Speaking in a mosque before weekly prayers, Moussa – known to followers by the Al Qaeda-style nom de guerre Abu al-Nour al-Maqdessi – announced the start of theocratic rule in the Palestinian territories, starting at Rafah, and vowed to implement Islamic laws.

"We declare the birth of the Islamic emirate," declared Moussa, a heavily bearded, middle-aged cleric in a red robe, who was guarded by four black-clad, masked men with assault rifles. One wore what appeared to be an explosive suicide belt.

An audience of several hundred men filled the mosque with cheers and shouts. Al Qaeda uses the historical term "emirate" to mean clerical rule across the Islamic world.

Ismail Haniyeh, who heads Gaza's Hamas government, denied in his Friday sermon that there were any non-Palestinian gunmen in the territory, as alleged by Israel, which charges that veterans of wars in Iraq and Afghanistan have taken up residence.

"Such groups do not exist on the soil of the Gaza Strip… there are no fighters in Gaza except Gazan fighters," he said.

Such "Zionist propaganda" from Israel was simply an attempt to turn the world against Hamas, he said.

A Hamas spokesperson said Saturday that Moussa had ties to Palestinian Authority security forces.

Hamas official Sami Abu Zuhri called Moussa's speech "wrong thinking" and, in a clear reference to Al Qaeda, added that Hamas "has no affiliation with foreign groups." Hamas' Interior Ministry was blunter, calling Moussa "mad."

Moussa's group announced its existence in Gaza two months ago, after three of its members were killed in a border raid on an Israeli base in which gunmen rode on horseback.

Outside the mosque on Friday, some 100 masked fighters of the group in Pakistani-style dress, wearing their hair long in a style believed to imitate that of the prophet Muhammad, carried automatic weapons and rocket-propelled grenade launchers.

Men of the Hamas armed wing and security forces took positions nearby.

Moussa warned Hamas against implementing a decision to take over the mosque where he led prayers for his followers: "If they approach the mosque, they should know their days will be cut short," Moussa said.

He urged "everyone who has a weapon" to join the group and carry out decisions to be issued by the armed wing in coming weekly sermons. The group believes democracy is prohibited by Islam because it follows earthly law instead of God's word.

"Who are you afraid of? America? Britain? France? The European Union? You should fear only God," Moussa said in a warning to Hamas leaders seeking dialogue with the West.

Saeb Erekat, a member of the rival Fatah group in the West Bank and a senior peace negotiator with Israel, described the situation in Gaza as alarming.

"Gaza is going down the drain in chaos and lawlessness," he told the Associated Press.

Israel unilaterally ended its occupation of the Gaza Strip in 2005 and withdrew its forces. Islamist radicals began to surface in Gaza following the takeover of the Israeli-blockaded enclave by Hamas in 2007, when it routed the forces of the secular Fatah movement of Palestinian President Mahmoud Abbas.

Jewish teenager on trial in Iran

JTA

JERUSALEM — Iran will try a Jewish teenager during a mass trial of opposition supporters.

Yaghoghil Shaolian, 19, is among 25 defendants whose trial opened Sunday for their involvement in protests following the June 12 re-election of Iranian President Mahmoud Ahmadinejad. Many in Iran and the international community have said the vote was rigged for Ahmadinejad.

About 135 defendants have been brought to trial in large groups. They are accused of participating in illegal demonstrations, vandalism and "following the line of foreign media," according to the indictment, the French news agency AFP reported.

Shaolian was arrested after throwing stones at a bank in central Tehran, the Associated Press reported Sunday, citing the Fars news agency. Shaolian told Fars he was not an activist but was swept along by the protesters.

The AP cited Iran's only Jewish parliamentarian, Siamak Mereh Sedq, as saying Shaolian's arrest was not related to his religion. Sedq confirmed that Shaolian is Jewish.

About 25,000 Jews live in Iran, the largest Middle East Jewish community next to Israel.

Opposition leaders have called the trials "show trials," as did the United States. Several hundred protesters remain in prison.

Israel Briefs

No Gaza repeat: Bibi

Prime Minister Benjamin Netanyahu said Israel "will not repeat this mistake," referring to the unilateral Gaza withdrawal. "What was done cannot be undone, Netanyahu told the cabinet. "We can only conduct genuine introspection and say that the unilateral evacuation from the Gaza Strip brought neither peace nor security." He added: "To my regret, the opposite occurred, and we know that Gaza became a Hamas base under Iranian control from which thousands of missiles have been fired, including in the last campaign. In short, this did not bring peace." Netanyahu also said the government is committed to "the rehabilitation of our brothers," the Gaza evacuees, calling their plight a "tragedy."

Two hurt in shooting

Two Israelis were wounded after Palestinians opened fire on their car as it drove near Ramallah. The men were attacked last Wednesday evening and were able to drive to nearby Ma'aleh Levona. They were taken to a hospital for treatment, according to reports. A group calling itself The Al-Aqsa Martyrs Brigade, the Imad Mughniyeh groups claimed responsibility for the attack. Also on Aug. 12, an Israeli car was damaged near Hebron by stone-throwing Palestinians, and a Molotov cocktail was hurled at an Israeli car driving near Bethlehem, causing some damage. The number of attempted attacks on both sides of the Green Line has risen significantly since March, *Ha'aretz* reported.

Rabbis fast to stop flu

Two leading Israeli rabbis declared Aug. 26 to be a day of fasting and prayer because of the swine flu epidemic. The unusual 24-hour fast was announced in a joint letter published by Rabbi Shlomo Amar, Israel's chief rabbi of the country's Sephardi community, and Rabbi Ovadia Yosef, spiritual leader of the Shas party. The rabbis called for fighting the disease by "medical means and by maintaining excellent hygiene," but also through fasting and prayer from sunset Tuesday, Aug. 25 to sunset Wednesday, Aug. 26. The swine flu started out relatively slowly and mildly in Israel, with the first local case confirmed in May and the first death only late last month. But, sparking belated widespread media attention and worry among the Israeli public, its spread has accelerated in August, with more than 2,000 cases and nine deaths confirmed.

Soldier sentenced for theft

A soldier convicted of stealing a Palestinian's credit card during Israel's military operation in Gaza was sentenced to prison. The soldier, who was arrested three months ago, was sentenced to 7-1/2 months and was demoted. He confessed to the charges and returned the money he withdrew from ATM machines in Israel using the card.

$1M for mermaid proof

A town near Haifa is offering $1 million (US) for proof that a mermaid lives in its waters. In recent months, several residents of Kiryat Yam have called city hall to report sightings of a half-woman, half-fish doing tricks such as jumping in the air like a dolphin, before disappearing into the sea. People have been gathering at the beach in the evenings, when the mermaid is said to emerge, trying to get a look at the creature and take her picture. A photograph of the mermaid is reportedly enough to claim the reward.

Files from JTA and Ha'aretz

Israeli archaeologists excluded from Ramallah meeting

JTA

JERUSALEM — The Israel Antiquities Authority said it was excluded from an international archeological conference in Ramallah.

The IAA condemned the World Archeological Congress in a letter to its president. The conference, called "Overcoming Structural Violence," discussed in part several regions in Jerusalem where excavations are being conducted by the IAA.

"In this way the organization is introducing the [Palestinian-Israeli] conflict into the professional side of archaeology," the IAA said in an Aug. 14. news release.

The IAA was informed of the conference by e-mail last week as the meeting was opening in the West Bank, according to the letter.

Conference participants visited the Temple Mount, which the conference refers to by the Muslim term Haram al Sharif and the City of David Archeological Park in Jerusalem without coordinating with the IAA, deputy director Uzi Dahari charged.

"It would be best if the World Archeological Congress would focus on archeology and not on politics," Dahari said.

"We remind you that this is a conference organized by the World Archeological Congress and not a Palestinian archeological organization," the letter said.

"This requires you to make it universal. The omission to include or invite Israeli speakers to address issues that directly affect their daily work shows that this conference is certainly not that. We need not remind you that one of the principles governing the WAC is the promotion of dialogue between archeologists, but this conference is a monologue."

The letter adds that the conference program is "full of abstracts condemning Israeli archeology" containing "huge numbers of inaccuracies."

PERES TURNS 86: Israeli President Shimon Peres celebrated his 86th birthday last week on Aug. 16, at his official residence in Jerusalem. ***[Flash90 photo]***

Jew elected to Fatah Party council

JTA

JERUSALEM — A former Israeli Jew was elected to the Palestinian Fatah party's governing body.

Uri Davis, 66, a sociology professor at Al-Quds University in eastern Jerusalem, is the first Jew ever to become a member of the Revolutionary Council. Elections were held this month during Fatah's sixth party congress, its first in 20 years. The official list of winners of elections to the Revolutionary Council was published Saturday.

Davis was among more than 600 candidates for 80 open spots on the 128-member governing body. At least 70 of the seats were taken by new members, 20 come from Gaza, 11 are women and four are Christians.

Davis received Palestinian citizenship after waiving his Israeli citizenship in the 1980s in protest over Israel's policies in Gaza and the West Bank.

On Aug. 13, all of Fatah's leaders in Gaza reportedly quit over alleged irregularities in elections also held at the congress for the 18-member Central Committee, the party's highest decision-making body.

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Mr. & Mrs. Ben Israel
Carol, Judith and Nachum
Wish their relatives, friends & neighbours a happy and healthy New Year

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Arts & Travel

Tarantino shines in alt-history vengeance tale

By SHLOMO SCHWARTZBERG
Special to The CJN

To the comprehensive list of Holocaust films, you can add something decidedly different.

The latest – and best – movie from Quentin Tarantino (*Pulp Fiction*, *Kill Bill*) picks up where Michael Chabon's fantastical novel *The Yiddish Policemen's Union* left off, but instead of postulating a Jewish state in Alaska, *Inglourious Basterds* posits a World War II in which Jewish guerillas and civilians are the guiding forces behind history.

The film's title refers to an outfit set up by the U.S. government and led by the non–Jewish Southern Lieut. Aldo Raine (Brad Pitt). The unit consists of the toughest Jewish soldiers available who are sent into German-occupied France with one goal: to sow terror by killing and scalping as many Nazis as they can.

They soon succeed beyond their wildest dreams, not incidentally driving Adolf Hitler (Martin Wuttke) to paroxysms of anger and despair. Meanwhile, Shoshanna Dreyfus (Mélanie Laurent), a young French Jewish refugee from the countryside who's living under an assumed name in occupied Paris, has a plan of her own to seek vengeance on the Nazis.

That only scratches the surface of an audacious, darkly funny and suspenseful film, one which brings in a whole passel of provocative characters, both real and imagined, most notably Nazi Minister of Propaganda Josef Goebbels (Sylvester Groth); Bridget von Hammersmark, (Diane Kruger) a German actress, à la Marlene Deitrich, who's working with the Allies; Sgt. Donny Donowitz (Eli Roth), the basterd nicknamed "The Bear Jew," and Col. Hans Landa (Christoph Waltz), also known as "The Jew Hunter," the SD officer assigned the task of tracking down and stopping the basterds.

Waltz, a little-known theatre and film actor, deservedly won the best actor award at the Cannes film festival for his expert portrayal of Landa, a "cultured" linguist who suggests television's Lt. Columbo, if that detective was an evil man who used his charm to subtly trip up and expose his enemies.

On every level, from the acting to the cinematography to the intricate screenplay, *Inglourious Basterds* shines as an example of first-rate filmmaking. (The film's title is a deliberately misspelled translation from the German, a symbolic calling card left by the "basterds" to confuse their enemies.)

Tarantino still proffers his trademark movie references – to German, French and American films – but for once they're perfectly integrated parts of a whole, not standalone distractions. Nor does he pander to the audience, as he has in the past.

Inglourious Basterds is a scrupulously sober, rueful examination of the necessity for extracting retribution, but one that never glorifies the violence committed in the process. That's a remarkable balancing act, since even Edward Zwick, in *Defiance*, his fact-based story of the Jewish partisan Bielski brothers, felt the need to resort to a rabble-rousing Rambo-like climax.

There is one atypically gleeful – and amazing – scene in the movie, the ultimate "what if" scenario revolving around Jewish vengeance (to say more would spoil the surprise), but even that is carried off with responsible, witty aplomb.

Perhaps it takes a non–Jewish filmmaker such as Tarantino to completely avoid Jewish stereotypes – that bold, powerful Jews exist in the film's created world is a given – but *Inglourious Basterds* subverts the obvious expectations and portraits inherent in most bad – and good – Holocaust movies.

Raine's men, for example, are treated as equals and not as support to his considerable exploits – they're avenging the murder of their people, after all. But more significantly, *Inglourious Basterds* evokes a "reality" that so many Jews, understandably, wish had existed during World War II, a world in which Jews, as in the State of Israel, could have taken charge of their own destiny without being beholden to non–Jews who, mostly, were indifferent to their fate.

Brad Pitt leads the band of Jewish soldiers in *Inglorious Basterds*.

Remarkably, and utilizing all the cinematic skills at his command, Tarantino has given us a taste of what such a world would have been like.

Film producer Ari Lantos follows in his father's footsteps

By DAVID SILVERBERG
Special to The CJN

When Ari Lantos was growing up in Toronto, his father told him to pursue any career except movies. This is a cutthroat business, he told him.

Lantos' father should know. His name is Robert Lantos, and he is Canadian entertainment royalty, the producer of major features such as *Exotica*, *Eastern Promises* and *Joshua Then and Now*.

Lantos, 28, didn't take his dad's advice, though. He immersed himself in film, and now he's stepping out from his father's shadow to produce zany comedies for the under-35 crowd. His upcoming feature *You Might As Well Live* premières Aug. 28 in Toronto.

Ari Lantos, centre, has immersed himself in film.

You Might As Well Live is a film the elder Lantos wouldn't likely touch. It stars an unconfident man who wants to make something of his life, and his adventures include tripping out on magic mushrooms, roller-skating with a transvestite and consulting his catatonic mother. It's like a Canadian *Napoleon Dynamite*, but a lot weirder. It's an angle Lantos welcomes, he says in an interview.

"I was drawn into the film's dark sense of humour and offbeat sensibility," he notes. "This is definitely for the under-35 crowd."

Depending on the success of *You Might As Well Live* during its Toronto run, the film may open in major markets such as Montreal and Vancouver, Lantos adds.

With a $1.14-million budget, he was able to wrangle some big names for the project, including actors Michael Madsen and Stephen McHattie. The film is produced under Lantos' company, APB Productions, although he received some advice from his father's firm, Serendipity Point Films.

This isn't Lantos' first foray into film. He produced *Real Time*, which follows a hit man named Reuban, played by veteran actor Randy Quaid. He's also produced a short film, *Waldo Cummerbund*, shown at the 2005 Toronto International Film Festival.

Film wasn't his first passion, though. Water polo was Lantos' life until he enrolled at McGill University for cultural studies. As a fixture on the junior national team, he had to decide on moving to Calgary to progress to the senior team or stay in Montreal. He chose the latter, and opted for a career in film, an area in which he feels comfortable.

In the coming months, Lantos will be overseeing a new film shoot in Rome and Montreal: *Barney's Version*, an adaptation of the Mordecai Richler book. Starring Paul Giamatti and Dustin Hoffman, *Barney's Version* is the kind of film that marries Montreal Jewish culture and strong storytelling, Lantos says.

"In one way, Judaism is a character in this film," he says, mentioning Montreal dining spot Moishe's Steak House will be a setting for several scenes.

Barney's Version will also be the first time Lantos works with his dad directly. He is handling the day-to-day issues, from talent relations to meeting with the director of photography. Is he looking forward to or dreading being on set with his dad?

Lantos tactfully avoids the question and replies, "My dad has no qualms at yelling at people no matter who they are."

Only a few years into his producer role, Lantos has learned a few lessons about this "cutthroat" business of making films. He says producers should work hands-on with distribution companies to ensure the film gets the proper marketing and publicity treatment.

He tends to plan his life "three movies ahead" so he can always be managing some sort of development process. He also firmly believes in respecting people you work with, from actors to production crew. "If you can communicate properly with those colleagues, it makes the whole project more enjoyable to work on," he says.

Even though *Barney's Version* will take up much of his time, Lantos is setting his sights beyond the Richler adaptation. He would like to produce a quality horror film, a project filled with depth and originality. He'd like to oversee a Canadian horror flick that actually crosses over to the United States, a rare feat.

If there's any strategic executive to make that happen, it's Lantos. Forget his lineage for now; he's got a keen eye and determination to make Canada a Hollywood success story.

Eye on Arts

By BILL GLADSTONE

MIRVISH DEVELOPS FRINGE MUSICAL COMEDY, TO PANASONIC THEATRE

Ten years after Mirvish Productions discovered an unknown musical at the Toronto Fringe Festival called *The Drowsy Chaperone* and pumped it into a huge theatrical hit, the Toronto-based theatrical company has announced it hopes to do the same with the recent Fringe Festival musical comedy, *My Mother's Lesbian Jewish Wiccan Wedding*.

An expanded and reworked commercial production of the comedy, which was written by **David Hein** and his wife, **Irene Carl Sankoff**, is booked to open at the Panasonic Theatre on Nov. 7.

"*My Mother's Lesbian Jewish Wiccan Wedding* is that rare theatrical success story: a show that seemingly came out of nowhere and created intense buzz as soon as its first showing ended," said a Mirvish press release issued last week.

My Mother's Lesbian Jewish Wiccan Wedding moves from the Fringe to Mirvish.

David Mirvish also waxed enthusiastic about his company's latest theatrical find.

"When members of my staff saw the very first performances of this hilarious and touching musical, they reported back to me with such enthusiasm that I even took my out-of-town guests to a performance," he said.

"At the performance we attended, the crowd went wild, and they had good reason to do so. There is no doubt this is a special work from exciting, new musical theatre voices. We feel privileged to play a part in bringing the work to a bigger audience."

The story involves a mother who feels lost in life and wrestles with her identity. A new job brings new opportunities and a chance to discover her sexuality and rediscover her faith. The musical began two years ago with what is now its title song, which Hein wrote about his mother's real-life wedding.

The song quickly became a crowd favourite and Hein performed it across North America. He and Carl Sankoff wrote additional material and stitched together the many stories around their real-life experience that people wanted to hear.

Shaw and Stratford festivals veteran **Lisa Horner** has been cast as the mother, and **Andrew Lamb** has been chosen to direct. More cast announcements are forthcoming.

• • •

German Lawsuit: The American Jewish Committee has filed a lawsuit against the German arm of the online books giant Amazon for selling more than 50 Holocaust denial books that normally "are only available under the counter in far-right extremist shops," said **Deidre Berger**, AJC's German director, according to German news reports.

Supportive of the lawsuit, German MP **Sebastian Edathy**, of the Bundestag's interior affairs committee, said he found it shocking that the company was unwilling to remove books that "stir up anti-Semitism and undermine the democratic consensus." **Christine Höger**, a spokesperson for Amazon Germany, has argued that removing the books would be tantamount to censorship.

• • •

Arts in Brief

• **The Art Gallery of Ontario** has extended its exhibition "Surreal Things" for another two weeks due to a strong response from the public. Surreal Things highlights the work of surrealist artists and designers such as **Salvador Dali**, **Giorgio de Chirico**, **Marcel Duchamp**, **Max Ernst**, **René Magritte**, **Joan Miró**, **Meret Oppenheim**, **Man Ray** and **Elsa Schiaparelli**. Originally slated to close Aug. 30, it now runs until Sept. 13.

• **Steven Page**, formerly of **Barenaked Ladies** fame, sings songs by **Leonard Cohen**, **Elvis Costello**, **Paul Simon**, **Rufus Wainwright**, **Radiohead** and **Jane Siberry**. The concert, featuring the **Art of Time Ensemble**, takes place March 4, 2010, at Massey Hall.

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Teenage protagonist finds new worldview in novel

By CYNTHIA GASNER
Special to The CJN

Veteran Toronto television screenwriter Jennifer Cowan's first full-length book, *earthgirl*, a young adult novel about contemporary teenagers, was recently published by Groundwood Books.

When 16-year-old Sabine Solomon is riding her bicycle in downtown Toronto, she has the remains of a McDonald's lunch pelted at her by a woman idling in her minivan. The teenager's angry reaction leads her to an epiphany about the ecological injustices in the world.

Jennifer Cowan, author of earthgirl

Reflective of the times we live in, her skirmish with the fast-food-throwing women in Kensington Market is immediately seen on YouTube, posted by of one of Sabine's friends.

The subsequent events of the novel unfold through her eyes, primarily through her Internet blog posts.

Sabine's personal revolution leads to changes in relationships with her family and her longtime materialistic friends. It also leads to her first love, an intimate relationship with Vray, a dedicated environmentalist and eco-warrior, that leads her along a dangerous and destructive road paved with good intentions.

In her newly discovered global consciousness of recycling and organic foods, pollution, consumerism and what she sees as injustices, her friends become her opponents and strangers become her friends with whom she communicates through her blog.

In her debut novel, Cowan entertains and educates about ecological issues and relationships.

"One of the unique aspects of the novel," Cowan says, "is that the blog is active [sabinetheearthgirl.wordpress.com], so that readers can communicate with Sabine and follow her musings on the environment and popular culture.

"What I do is write on the blog in the character voice of Sabine and correspond with readers of all ages across Canada and the United States."

Cowan is currently working on a sequel to *earthgirl* that will follow Sabine to university and explore her new-found independence and the concept of helicopter parents – the "hovering" generation that considers their children as their best buddies.

Cowan was writer and executive story editor for shows including *Producing Parker*, *Show Me Yours* and *Traders*. She has written multiple scripts and teen soaps including *Edgemont*, which won the 2004 Leo Award for best screenwriting in a youth or children's series. She was also a 2004 Gemini Award nominee and received recognition for many other shows including the teen series *Ready or Not*.

Cowan has produced arts, pop culture and entertainment magazine programs and documentaries for CBC, CTV, TVOntario and Citytv.

The focus on computer communication through website links, blogging, Facebook, Twitter and other communication highways adds a sense of reality to the fiction and should make it more relevant to the young readers it targets. It may also be an eye-opener for their parents in some cases.

For young people and adults, *earthgirl* opens many areas of discussion about how far we want to go to save the world, as well as about peer pressures and the power of instant communications.

Cowan will appear at the International Festival of Authors on Friday, Oct. 30, at 10:30 a.m. at Harbourfront Centre.

Arts & Travel

Musical 'gives life' to his songs, Neil Sedaka says

By MARVIN GLASSMAN
Special to the CJN

There is a lot more to 69-year-old singer/songwriter Neil Sedaka than songs about first love recorded back when the baby boomers were in their teens.

Sedaka's songs are showcased in the musical *Breaking Up Is Hard To Do*, now through Sept. 14 at Stage West Dinner Theatre in Mississauga.

"It was an honour to have these songs written into a musical, and gives life to these songs," Sedaka said in a phone interview.

The jukebox musical, set at a Catskills resort on Labour Day weekend in 1960, follows the Eric Jackson and Ben Winters story of two girls in search of romance. The show is set to Sedaka's best-known songs including *Where The Boys Are, Happy Birthday Sweet 16, Laughter In The Rain* and the title song that moves the story. The musical is on the second year of a North American tour.

Sedaka recorded his songs as part of the Brill Building music experience in the 1950s when he was hired as a songwriter in the same era that produced Carol King and Neil Diamond, among others. As a youth, Sedaka played classical music on the piano and was awarded a Juilliard scholarship at age 13.

"I always had the love of other genres, but back in the late '50s, I was hired for these songs. Together with Howard Greenfield, we wrote wonderful romantic songs that endured," Sedaka said.

The duo sold more than 25 million records, but in the early 1960s, baby boomers preferred the protest songs of Peter, Paul and Mary and the rock 'n' roll music of The Beatles to anything that Sedaka wrote.

Sedaka and his wife, Leba, and their two children moved to England, where they had a reversal of fortune with some of his more mature songwriting. Sedaka expanded the theme of love found to include the themes of love lost and love reclaimed in his songs.

Although Sedaka found success by the 1970s with more heartfelt songs for other artists (such as *Love Will Keep Us Together* for Captain and Tennille), he was in vogue as the singer in *Laughter In The Rain*, as well as in the duet with daughter, Dara, in *Should Have Never Let You Go*, in 1980.

When Sedaka performed in Toronto earlier this year, he used the last half of his show to play the best of the classical music he knew as a child on the piano and songs he recorded from the Yiddish Theatre that drew raves.

"I love all these genres and appreciate that people love hearing all this – the Yiddish Theatre from songs my mother taught me and classical music – because it shows such respect for all I grew up with and all I loved from my family."

Sedaka's legacy includes being inducted into the Songwriters Hall of Fame, a feature on the A&E Biography series, and knowing that his peers, including singer/songwriters Neil Diamond and Barry Manilow, appreciated his work over his 60-year career.

Sedaka's marriage and family life have never faltered. He and Leba, both Sephardi Jews, met in New York and found love at home and in business. (Leba is Sedaka's mananger), which has kept their marriage together for 42 years. The Sedakas are also proud grandparents of twin girls, now five years old.

Neil Sedaka

Sedaka has no plans to retire and still tours across North America and England.

"I have been fortunate to have taken care of my voice for so long. I enjoy my family, so the tours are not every weekend like they used to be."

Breaking Up Is Hard To Do is at Stage West Dinner Theatre, 5400 Dixie Rd., Mississauga. Tickets are $42.99-$79.99 For further information, call 905-238-0042 or go to www.stagewest.com.

MWFF '09 to feature a record 240 flicks

By DAVID LAZARUS
Staff Reporter

The Aug. 27-Sept. 7 Montreal World Film Festival is luring cinephiles with a record 240 feature movies from 78 countries, more than half of them world premieres.

While at writing it wasn't yet known how many of the features or documentaries contain Jewish content, in terms of theme or plot, it did appear that Israel would only have one flick at the fest.

That would be director Jorge Gurvich's *Mrs. Moskowitz and the Cats*, starring Rita Zohar.

Lainie Kazan is one of the stars of *Oy Vey!My Son is Gay!* at Montreal World Film Festival

The movie is about a lonely widow in a rehab centre, and Zohar's performance won her the Wolgin Award for best actress at the Jerusalem Film Festival. She's also nominated for best actress honours in Israel's version of the Oscars, the Ophirs.

One film that seems guaranteed to garner attention is *Oy Vey! My Son is Gay!*, which is competing in the festival's inaugural First Films World Competition.

Described as a "gay-themed family comedy," Oy Vey! is said to have taken seven years to reach the screen. The story is about a Jewish family on Long Island whose parents want him to meet a nice Jewish girl – but guess what?

Stars include Lainie Kazan and Saul Rubinek, and the producer/director is Russian-born Israeli Evgeny Afineevsky, who has already made a name for himself as one of Israel's top impresarios.

The film categories – world competition, world greats, focus on world cinema, documentaries of the world, student film and video festival – also remain the same.

Individual tickets are $10, while a booklet of 10 coupons is $60.

The festival is also offering a limited number of $80 passports, which give you admission to as many films as you want, but a special form must be e-mailed or faxed in by Aug. 22.

The festival's main phone number is 514-848-3883, and its website address is www.ffm-montreal.org.

Edwardo impersonates entertainers from the *Ed Sullivan* era

By CARA EDELL
Special to The CJN

From Borat to Frank Sinatra to Homer Simpson to Kermit the Frog, there is no impersonation too challenging for The Amazing Edwardo.

Known off-stage as Edward Fine, this Toronto entertainer has found his calling in creating his own Jewish cabaret theatre.

"This is the world's greatest Jewish variety show," said Fine, who is solely responsible for every aspect of his production. The hosting, singing, dancing, magic, juggling, sound, lighting, costumes and props are his specialties, and he does all of it for free.

"I do not receive any money, and the 'performers' are volunteers. This is truly a not-for-profit show," he said. "My greatest gain is the gratitude of thanks I receive from my audience members."

The Amazing Edwardo as Neil Diamond

After many years of brainstorming ideas, Fine's first show was held at Originals Restaurant in Toronto in October 2006, where everyone dressed up in their favourite costume for his Jewish Halloween theme. The event marked the beginning of Fine's efforts to share his talents with the public and "create new and exciting styles of entertainment," he said.

Aside from wanting to "amaze" his crowd, The Amazing Edwardo developed his act to unite the local adult Jewish community in a fun and relaxed environment. He said he realized there are thousands of Jewish singles in the Greater Toronto Area who are not members of any social organization.

"Where do they go to meet other Jews? The only type of Jewish singles events are usually located downtown, in a nightclub, with very loud music that the DJ decides to play. There is nothing Jewish about these events. And it's so loud you can't even talk to anyone," Fine said.

His act, which is modelled after the *Ed Sullivan Show*, is Fine's attempt to recapture the Jewish entertainment from the 1940s, '50s and '60s, and to make it educational as well.

"If my goal is to invite Jewish people to my events, then I want Jewish entertainment. This may be the world's only Jewish cabaret theatre," Fine said.

While the *Ed Sullivan Show* introduced its viewers to famous performers such as the Beatles, Elvis and Tom Jones, Fine said his production is a tribute to those greats. He can do almost 50 impersonations, with Jackie Mason and Neil Diamond being two of his favourites.

Fine said he encourages audience participation and "makes everyone feel like they are a TV star." One of his biggest thrills is watching normally shy people come up on stage and break out of their shells. His June 2008 show at What A Bagel restaurant in Thornhill was three hours long, due to an overwhelming audience response.

In order to attract attention to his theatre, Fine said he has spent hundreds of hours promoting his show. He has sent e-mails to various celebrities throughout the world, telling them about his cabaret act and has used their letters of response for publicity.

Fine has performed for many years at the Governor General's annual garden party in Ottawa, with thousands in attendance. He was also a featured performer at several Canada Day festivities in Ottawa, which were broadcast live by CBC-TV.

Fine said he keeps fans up-to-date through a mailing list that is constantly growing. Subscribers receive a full-colour poster about his upcoming events. He puts video clips of the highlights of his shows on YouTube, at www.youtube.com/casinorama.

And now for something completely different: **HEEBONICS**

Volunteer learns about the *'Jewish experience'* in Buenos Aires

By **SHAUN SHLOMO FELDMAN**
CJN Intern

Matthew Cohen is one of many youths who took part in a Ve'ahavta program to assist the Jewish community in Buenos Aires this past May.

Ve'ahavta: the Canadian Jewish Humanitarian & Relief Committee is a non-profit Toronto-based organization that funds humanitarian aid and relief projects worldwide. Launched in 1996, its mission is to spread the message of "tikkun olam"– or "repairing the world"– to all corners of the globe.

Cohen, 19, is a graduate of Crestwood Preparatory College in Toronto and has just finished his first year at the University of Western Ontario, where he's majoring in political science. He heard about the opportunity to volunteer abroad through a friend whose father is on the board of directors at Ve'ahavta, and he knew immediately that it was something he wanted to be a part of. "Right away I was drawn to it. I mean, I didn't really have any summer plans, besides getting a summer job, but I wanted to travel," he said.

"Doing Birthright [Israel] was an idea, but that never happened. So, right when I heard about [Ve'ahavta], that stood out as the thing that I wanted to do, because it's such a great experience to be able to travel and see the world on your own, and at the same time help out and do something good for a community that needs it."

Buenos Aires is home to the world's largest Latin Jewish community, with about 190,000 Jews. About 25,000 to 50,000 Jews live in the provincial cities of Cordova, Tucuman and Rosario. But these numbers have been dwindling over the years, with many Argentine Jews immigrating to other countries due to a plethora of social and political problems faced by the country, including rising poverty and crime rates, as well as rampant anti-Semitism.

Ve'ahavta has been providing food, clothing, shelter, medicine and subsidies for the community in Argentina and offers programs for volunteers in Argentina. Ve'ahavta has also been spreading awareness of the situation there to more fortunate Jews in North America.

Cohen, who went to Buenos Aires with two friends from university, said the five-week program began with orientation, which included touring the city, and taking Spanish classes.

For the next few weeks, Cohen helped out at a daycare at a Jewish community centre – something he used to do at home when he looked after children at his synagogue – Toronto's Temple Emanu-El – on High Holidays and Friday nights – and taught English to university students at the local Hillel, where he says they would "hold conversation classes."

Cohen said that one of his most memorable experiences came when the group travelled to the slums outside the city limits to help other volunteers build houses for 100 families in need in just three days.

"We were lucky enough to be a part of the project, and it was definitely one of the highlights of the trip," he said.

He and his group spent three nights sleeping in a school with about 100 Argentines their own age.

"We got to know all the people there," he said.

"[We would] have conversations about what our life was like in Toronto, our university experience and everything like that. And that was really cool. We saw them again a week afterward in the city. There was a big party, and we hung out with all of them.

"I still talk to some of them on Facebook and MSN."

When he wasn't volunteering, he had some free time to explore the city, and even attended a couple of soccer games.

"[The work] wasn't overwhelming, but we had stuff to do every day in terms of volunteering, and then we had one weekend where we were off for two nights," he said.

"We had time to go out on our own and explore [the city] ourselves, which was nice. It was a lot of connecting with people our own age and sort of understanding what the Jewish experience is like in Buenos Aires and allowing our Jewish experience to rub off on them."

Cohen said his time in Buenos Aires has enabled him to connect with his Jewish roots by providing him with an alternative perspective on Jewish communities around the world.

"A lot of them, I think, maybe aren't fearful, but maybe just aren't comfortable with their Judaism," he said.

"I think it allowed me to see how Jews live in other parts of the world, like what Judaism means to them and how [their customs] differ from ours." For more information about Ve'ahavta, visit www.veahavta.org.

Matt Cohen, right, and two of his friends, Brian Vadasz, left, and Ben Cowley, watch a soccer match in Buenos Aires.

Ben Cowley, left, and Matt Cohen spent three days building homes for needy families in the outskirts of Buenos Aires.

CHECK OUT OUR BLOG @ HEEBONICS.CA

CHAT grad pens guide to American Jewish fiction

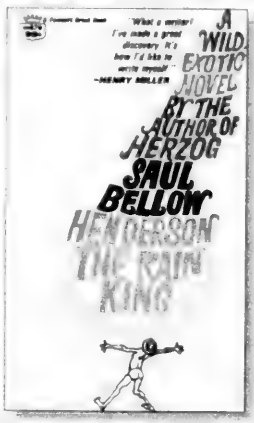
By BILL GLADSTONE
Special to The CJN

The esteemed Jewish Publication Society of Philadelphia has just published a new literary guidebook titled *American Jewish Fiction* that is a delight to browse, genuinely thought-provoking to read, and also happens to bring immense credit to one of our own.

The author is Josh Lambert, who was born and raised in Toronto, where he graduated from the Community Hebrew Academy of Toronto (CHAT); he completed his studies at Harvard and the University of Michigan, achieving a PhD in English literature. A reviewer of Jewish fiction for the *Forward*, the *Globe and Mail* and other publications, he's preparing to begin work next month as a Dorot assistant professor in the department of Hebrew and Judaic studies at New York University.

For me, the joy of browsing *American Jewish Fiction* began the moment I turned to the contents page – or rather, pages. Nine pages are devoted to listing the 125 books that Lambert has chosen to include. The chronological list begins with *Differences*, an obscure 1867 novel by Nathan Meyer, and concludes with *Petropolis*, an equally obscure (for me) novel by Anya Ulinich, published in 2007.

Between these two bookends, so to speak, lies 140 years of Jewish literature produced in the United States. Naturally, the book includes all the expected literary greats – Abraham Cahan, Sholem Aleichem, Anzia Yezierska, Henry Roth, Sholem Asch, Saul Bellow, Bernard Malamud, Isaac Bashevis Singer, Philip Roth, Cynthia Ozick, Nathan Englander, Jonathan Safran Foer. The delight is that there is also a generous measure of popular "low-brow" authors, as well as little-known authors and works that the guide, with its widely set parameters, brings to our attention.

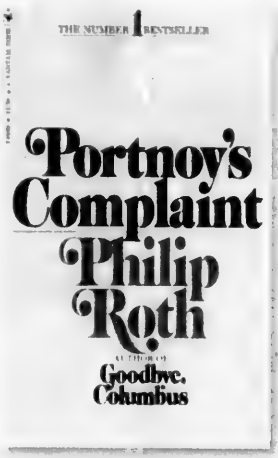


Who knew that Vera Caspary, creator of the bestselling noir detective story *Laura*, also penned the 1932 tale *Thicker Than Water*, about "a proud Jewess of noble Portuguese descent" in Chicago? Or that the luminescent literary critic Leslie Fiedler wrote a 1966 novel, *The Last Jew in America*? Here, also, are intelligent discussions of diverse popular works such as Jerome Weidman's *I Can Get It For You Wholesale* (1937), Irving Shulman's *The Amboy Dukes* (1947), Harold Robbins' *A Stone for Danny Fisher* (1952), Herman Wouk's *Marjorie Morningstar* (1955) and Meyer Levin's *Compulsion* (1956).

Just like that old advertising campaign that asserts you don't have to be Jewish to enjoy a good bagel, the book also includes *Bech, A Book* (1970). Its author, John Updike, along with Truman Capote and other non-Jewish American writers of the late 1960s, discerned that they suffered a disadvantage because the literary marketplace seemed to favour works of Jewish provenance. Updike's solution, Lambert writes, was to create "a durable alter ego… a curmudgeonly American Jewish writer named Henry Bech."

As A Driven Leaf, Milton Steinberg's 1939 novel of ancient Israel, is included simply because it is such an extraordinary novel and perhaps the best in its class, Lambert explains, adding that other works set outside of America were excluded for lack of space. Regrettably, works by Mordecai Richler, David Bezmozgis and other Canadian scribes are by definition excluded from primary treatment, although they may show up en passant in discussions of other writers

For each entry, Lambert provides a capsule description, thematic analysis, a few sparkling insights, and perhaps the occasional explanation regarding the selection. Franz Kafka's *Amerika*, for example, was penned in 1927 by an author who never set foot in America. Further, Kafka's depiction of the great land was riddled with errors, beginning in the first paragraph when he asserts that it is a sword – not the torch of liberty – that the Statue of Liberty holds aloft in New York harbour.



Like a Rorschach drawing, the American setting gave Kafka the opportunity "to spin out his characteristic fantasies and nightmares: endless hallways, Sisyphean labors, grotesque characters, grim jokes," Lambert observes. "Kafka's America, like ours – and perhaps a little like the travelogues upon which he based his work – is a place of both opportunity and danger, surreal possibility and vague threat."

The recently deceased Budd Schulberg is remembered for his 1941 best-selling novel *What Makes Sammy Run?*, about a poor Jewish teen from New York who claws and hustles his way to the top of the Hollywood film industry.

An even more repugnant portrait of a Jewish protagonist is presented in *Haunch, Paunch and Jowl*, a lesser-known 1923 novel by Samuel Ornitz. Lambert addresses the difficulty head on:

"One of the literary debates that never seems to get resolved is whether a book that depicts a Jewish character as scheming, criminal, or downright evil is automatically anti-Semitic. We don't hold literature about non-Jews to that same standard, of course; Shakespeare's *Macbeth* tells the tale of a couple of repulsive social climbers, but rarely is it thought of, nowadays at least, as propaganda against the Scots." While Ornitz's book has often been castigated as anti-Semitic, he continues, the book "is more complex than such a knee-jerk reaction suggests."

In all of his selections, Lambert attempts to revise the commonly held but (he convincingly argues) faulty critical notion that American Jewish fiction was a negligible commodity until it had a "breakthrough" moment in the 1950s, when it exploded into the mainstream. "In 1918, when a rabbi in Cincinnati published a bibliography of English-language fiction about Jewish life in the United States, some 70 novel and short story collections already fit the bill," he writes. "Then, instead of slowing down, Jewish literary production boomed in the 1920s, as Jews took on pivotal roles in the world of New York publishing."

Major themes discussed include the classic plotlines of immigration as well as assimilation and intermarriage. The book explores the notion, prevalent in a large number of works, that America is like a "shiksa," the Gentile woman whom one loves but cannot marry, except at the risk of losing one's Jewish soul.

Other entries deal with Delmore Schwartz, E. L. Doctorow, Dara Horn, the graphic novelist Ben Katchor, Tova Mirvis, Michael Chabon, Nora Ephron, Leon Uris, Myla Goldberg, Allegra Goodman, Erica Jong, Arthur Miller – and still many more again. At 206 pages, this guide, like its subject matter, is large and contains multitudes. It is sure to please lovers of Jewish fiction everywhere.

The authors of the books pictured here, and many others, are discussed in *American Jewish Fiction*, an insightful critical guide by former Torontonian Josh Lambert.

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24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
65 SHARED ACCOMMODATION WANTED
66 ACCOMMODATION SWAP/EXCHANGE
67 HOUSE SITTERS
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
76 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
124 ARIZONA PROPERTIES
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
131 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM AVAIL
144 FLORIDA SHARED ACCOMM WANTED
145 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
176 ISRAEL TRANSPORTATION
180 NORTH TOWN PROPERTIES
185 OUT OF COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
192 VACATION PROPERTIES WANTED
194 VACATION PROPERTIES EXCH. SHARE
195 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
200 OFFICE SPACE AVAILABLE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
203 STORAGE SPACE AVAILABLE
205 LAND LOTS FOR SALE
210 LAND LOTS FOR LEASE
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
235 BUSINESS FOR SALE
239 BUSINESS WANTED
237 CAREERS RECRUITMENT
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE AVAILABLE
248 DAY CARE WANTED
249 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
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258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
265 PEOPLE SEARCH
270 PERSONALS
271 INTRODUCTION SERVICES
275 PERSONAL COMPANIONS WANTED
279 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
301 ARTICLES WANTED
313 BOATS
315 CARS
320 CONTENTS SALE
325 GARAGE SALE

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL SALES/REPAIRS
357 AUTOMOTIVE
358 BRIDAL
365 CARPENTRY
368 CARPETS
370 CATERING
372 CHUPPAHS
375 CLEANING/CLEANING SUPPLIES
378 CLOCKS/WATCHES
380 CLOTHING
382 COUNSELLING
385 COMPUTER
386 DANCING
387 DECORATING
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392 DRY CLEANING/LAUNDRY
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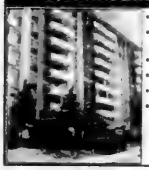

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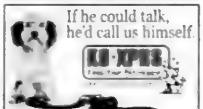

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Garbage mountain is transforming into a paradise

By NATI WISE
Special to The CJN

TEL AVIV — One of the greatest achievements for the green movement in Israel in the past few years was the government decision in 2005 to create Park Ariel Sharon, whose namesake lobbied vigorously for its establishment

The park was originally named Park Ayalon, and it covers a vast 2,000-acre area that borders the southern entrance to Tel Aviv and the city's southern satellite cities. By comparison, Central Park in New York City is around 900 acres.

The dominant landscape feature of Park Ariel Sharon is the inactive Hiriya landfill, which towers more than 80 metres above sea level, and is 400 metres wide and one kilometre long. It provides breathtaking views of Tel Aviv to the west and the Judean Hills to the east.

The Hiriya landfill closed in 1998, but a waste transfer station still operates at the site, where trucks bring most of central Israel's waste before it reaches the Negev Desert in the south.

With the decision to create Park Ariel Sharon came pitched legal battles between the Israeli green movement and parties with real estate interests in the land who didn't want to see the entire area designated as parkland, because it would come at the expense of their plans to build thousands of housing units.

Israeli environmentalists were elated when the National Planning Board decided in 2007 that the entire area proposed for the park would be designated exclusively as parkland. The Park Ariel Sharon Company is the government body created to oversee the park's creation.

To celebrate the future park in grand style, in the presence of the current Environment Minister Gilad Erdan, members of former prime minister Ariel Sharon's family and many other park well-wishers, the Hiriya garbage mound was illuminated by electric lights for the first time on July 19, with the power coming from gas derived from recycled trash.

The garbage mountain will be lit up every night and will stand, say environmentalists, as a constant reminder of wrongs done to the environment in the past, how the harm caused can be alleviated and how Israel's relationship to the environment can be improved.

With the main bureaucratic hurdles for the establishment of the park now out of the way, what remains is the transformation of the empty fields and the Hiriya landfill into a natural oasis in the middle of the Tel Aviv metropolis.

The German architect Peter Latz won the competition to design Park Ariel Sharon. Latz's plan is to rehabilitate the Hiriya landfill by covering the garbage mountain with native plant species and trails. But bringing the park from the drawing board to reality will require hundreds of millions of dollars and years of dedication from both Israelis and Jews around the world.

Martin Weyl is the visionary who pioneered the idea of the park and the preservation of the Hiriya garbage mound.

A former curator and director of the Israel Museum in Jerusalem, Weyl said that it "will take around 55 million U.S. dollars to rehabilitate the Hiriya garbage dump and around 155 million to develop the entire park, so there is a long road ahead to see the park to completion.

"But the great interest in it and the energy that has gone into it until now has created momentum that will result in the park's ultimate realization, and this is very exciting."

Most of the funding for the initial development of the park have come from the Beracha Foundation, an Israeli charitable foundation.

The Israeli government has so far matched the funds donated by the Beracha Foundation so that enough money – $17 million – is now available to the Park Ariel Sharon Company to rehabilitate one-third of the garbage mountain. Phase 1 of the endeavor is underway and is scheduled to be completed in two years.

Although the park will take decades to complete, it's currently open to visitors and is an interesting off-the-beaten-track destination for tourists.

At the base of the Hiriya garbage mound, there's a large visitors centre displaying a model of Latz's winning design for the park. A designer in residence at the visitors centre finds items from the waste transfer station and creates stylish household items from them.

The visitors centre has become an important site for environmental education in Israel, and elementary school students comprise most of the 50,000 visitors that have visited so far this year. The Park Ariel Sharon Company expects 100,000 people to visit next year.

The park's website www.ayalon-park.org.il provides contact and other information in English.

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Israeli competes in World Canoe Championships

By JOEL JACOBSON
Atlantic Correspondent

DARTMOUTH, N.S. — Eran Leb faced a challenge.

The 21-year-old Israeli kayaker from Kibbutz Ein Gev in the Jordan Valley looked across the start line last Thursday for his 1000-metre K1 heat at the World Canoe Championships in Dartmouth, N.S. He saw Olympic champion Adam Van Koeverden from Canada in the next lane and Russian champion Anton Ryahov among the other contestants.

After practice two days earlier, Leb was asked if he'd be satisfied with third in his heat. He smiled. "First would be fine."

A seventh-place finish with a time of 3:52.3, behind heat winner Adam Van Koeverden (3:36.1) of Canada and runner-up Anton Ryahov of Russia, still qualified him for the semifinal Friday, when Leb finished eighth (3:47.1) and missed the A final.

Later Thursday, Leb finished in seventh, and was eliminated, in the K1 500-metre. His time of 1:57.6 was 10 seconds back of heat winner Van Koeverden.

More than 1,000 athletes coaches and officials from 70 countries took part in the four-day event. Leb was Israel's lone athlete.

It was his first world senior event. He's competed at worlds before, but at the junior level. The Israeli team's chef-de-mission, Moshe Yizhak of Kfar Tvol, said that Leb, at 21, is several years from his peak.

"Most world-class senior paddlers and kayakers are 28 and above," he said. "This will be a good experience for Eran."

Leb was *the* Israel team in Dartmouth. He's been kayaking for 11 years and has attended three junior world championships and the last two Europeans as well. His older brother was a paddler. That built Leb's enthusiasm.

"I live on Lake Kinneret [a paddling hotbed, with two of three paddling clubs in Israel located there]," Leb said. "The opportunity is there for me."

Yizhak noted that Israel had several fine paddlers who have now aged and turned to coaching and outside work. Included is Michael Kolganov who won a K1 500-metre bronze medal in 2000 in the Sydney Olympics, the first-ever Olympic medal for the Israeli Canoe Federation and Israel's only medal that year. Kolganov won gold in the K1 200-metre at the worlds two years earlier in Hungary.

Leb's goal was to get to the nine-person B final, but he didn't qualify. The world's best battled for gold in the A final. The third-tier kayakers qualified for the C final.

Eran Leb, an Israeli kayaker, competed at the world canoe championships in Dartmouth, N.S. He finished seventh in this race the K1 500-metres. *[Christian Laforce photo]*

"If he can be in the middle of the pack, that will be very good for Eran," Yizhak said.

After practising on a damp, cool morning, Leb said his best time in the 1000 K1 (single kayaker in the boat) is about 3:40. The top athletes go below 3:30. He has reached 1:44 in the 500 K1 while the best finish is under 1:37.

Yizhak was pleased with Leb's work.

"It's cold here, though," he said about the 18 degree-Celsius temperatures. "Right now in Israel, it's in the 40s. Eran's [two-a-day] training regimen has slowed down, so he'll be fresh when the competition begins."

Leb will complete his three years of army service in October. Yizhak said he has been able to train morning and night and do six hours of army work in the middle of the day.

"They have a special program for elite athletes," he said. "It's hard to qualify for that posting [in the army]."

The Israeli contingent stayed in a Dalhousie University residence. Leb and Yizhak attended Shabbat evening services at nearby Beth Israel Synagogue. On Saturday, while Leb trained, Yizhak returned to shul.

"It was enjoyable," Yizhak said. "The young rabbi is from Israel, and we had a great discussion. They even invited me to Kiddush," he added with a smile.

He said the atmosphere at the competition lake was friendly. "The people are nice. There are lots of very patient volunteers."

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Hoopster leaves high school to turn pro in Israel

JTA

NEW YORK — An American high schooler signed a contract to play professionally for an Israeli basketball team next season.

Jeremy Tyler last week became the first U.S. basketball player to turn pro by playing for a team overseas before graduating from high school, according to reports.

The 18-year-old from San Diego will play for the Maccabi Haifa Heat and reportedly will earn an annual salary of $140,000 (US).

"I think I made the right decision," he was quoted by Associated Press as saying last week. "I think this team is a good fit for me, and it's the right country."

Tyler, a native of San Diego, is expected to begin training camp in Haifa at the end of the month.

The 6-foot-11, 260-pound Tyler announced in the spring that he was skipping his last season at San Diego High School because the basketball had become "boring."

A representative for Tyler told *The CJN* last week that his client chose Israel over "four or five" other European team offers, not because of any religious motivation, but because he felt "most comfortable" playing in a country where he could speak English in addition to being part of a team owned by a fellow American.

Tyler averaged 28.7 points in his junior year at San Diego High, leading his team to the CIF-San Diego Section Division I quarterfinals. He is expected to return to the United States when he becomes eligible for the 2011 NBA draft, where some see him as a top pick, according to a statement from Triangle Financial Services, a Florida-based sports and entertainment investment firm that recently purchased Maccabi Haifa.

Triangle's chairman, U.S. businessman Jeffrey Rosen, has invested large sums of money to turn the franchise into a powerhouse and challenge Maccabi Tel Aviv's dominance.

With files from Andy Levy-Ajzenkopf

Keeping those fires burning

NEW TO CANADA
By NINA SHENHAV

"We're taking a romantic vacation!" I said to Meir as we ate fast food at the mall.

"How romantic can it be?" asked my beloved as he wiped our daughter's nose tiredly

"No kids. That's how romantic," I reply

So, with the kids safe and sound at a friend's place for the weekend, we headed to that amazing rented house by the lake

See, we've been here almost two years and never really explored the romantic side of Canada.

I thought it would be good for us

Face it. On an average day, Meir gets to see me in the morning wearing my old pyjamas, no makeup and with "life of its own" hair. Then he gets to see me fighting with the kids, and late at night, if he really wants to (and why would he?) he sees me flat on the couch, gazing at the TV with my tongue hanging out

So, after buying a lot of food, wine, sensual oils, candles and bath foams, we hit the road, and I tried hard to enjoy it.

It didn't bother me a bit that Meir refused to ask for directions. We drove for five hours, and I said nothing. Thank God we found the cabin.

When we arrived, there was still time for a picnic. Our Canada is so beautiful, and we're nature people, so we decided to go for a hike. After a long time walking (at least four minutes), I got tired and hungry.

"You've tricked me again!" Meir complained. "Just like at Niagara Falls. I wanted to absorb the Falls, while you wanted to absorb the nearest buffet!"

As we ate fresh bread and cheeses, I couldn't help but feel that Meir was mad at me. He also said things like, "I want to explore the area. I want to walk."

Oh well

I said nothing when I discovered he bought red wine, when we all know that you have to have white with cheese. I hate him just a little for that, but it doesn't really matter anyway, since a certain someone also forgot to bring the corkscrew!

We returned to the cabin silently, and Meir started filling up the bathtub.

Uneducated in the ways of sensual bathing, he poured in the whole bottle of expensive bath salts. I was furious.

I started lighting the sensual candles when all of a sudden my husband started choking and coughing terribly. Even though I was tempted not to, I blew out the candles. It turned out he's allergic to patchouli. Who knew?

After he calmed down, he tried to prepare the barbecue. Naturally, he wasn't able to light the fire (any fire!) and I had to come to the rescue. The problem was, we forgot all about the bath. We had to call the neighbours – a a nice couple who came with five kids – to help us with the flood.

In the morning, although we were tired – the mosquitoes, it seems, needed very little sleep, and the five kids next door needed even less – we had already booked a boat, so we needed to set sail.

But who would have thought that it could rain so much in August?

So we waved our rented boat goodbye and got into our car.

I'm not going tell you how many hours we spent on the road, but I will tell you that returning to my loud city, messy house and fighting kids made me feel so appreciated that I immediately found myself in a romantic mood.

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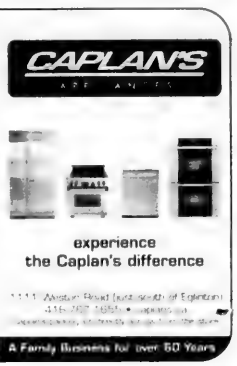
PUMPKIN PEAR SOUP

2 tins pumpkin puree (not pumpkin pie filling)
4 carrots, chopped
1 onion, chopped
3 pears, cored and chopped
6 tblsp pareve chicken soup powder dissolved in 6 c water
2 tblsp maple syrup
1 tsp cinnamon
1/2 tsp nutmeg
1/2 tsp pepper
1 c non-dairy creamer

In large soup pot bring pumpkin, carrots, onion, pears, and water with soup powder to a boil. Reduce heat and simmer for 20 min. until vegetables and fruit are soft. Add spices and syrup and simmer for 10 more min. Puree in food processor or in pot using immersion blender. Stir in non-dairy creamer. Serves 12 – 16



Osteoporosis is manageable

FITNESS CORNER
By FELYCE ZOMPARELLI

We all know what osteoporosis is, and we all know someone who has it, but did you know that osteoporosis can kill you?

Recently, a Canadian study stated that Canadians with osteoporosis have a very high risk of an early death. One in four people who break a hip and one in six who suffer a spinal fracture will die within five years. One in two women over 60 are diagnosed with the disease, and one in two women over 50 will experience an osteoporosis fracture in her lifetime.

Some risk factors for the disease are unavoidable, such as heredity and decreased hormone levels. But lifestyle habits such as stress, smoking, lack of physical activity and inadequate levels of calcium and vitamin D are all risk factors you can control. The best medicine for osteoporosis is prevention and early detection.

Everyone over 50 should have a bone density test. It's easy and painless, and it's the only way to know the true health of your bones. Osteoporosis is an internal disease that isn't obvious from the outside. Most people don't know they have it until they fall and fracture a bone, but did you know there are signs of osteoporosis that are commonly overlooked, such as early height loss, certain kinds of back pain or a curvature of the upper spine (known as Dowager's hump).

Prevention is the key. By building better bones with a healthy diet rich in calcium and vitamin D, and with exercise, you can make a positive difference on your own health. By exercising with resistance or weights of any kind, you're helping your body produce a chemical reaction that leads your body to produce bone and deposit it all over the body.

When looking for a cardiovascular exercise for your bones, walking outside is best – the impact on the ground causes the same chemical reaction as free weights. And if you don't know how to use weights or resistance-based equipment and want to start, hire someone to show you how. Your bones will thank you for it.

To learn more, e-mail me at felycesfitness@rogers.com.

Anti-Semitism: the coast is clear

By AVRUM ROSENSWEIG

URBAN WRITER

I feel sorry for us, the Jewish People. I feel this way because we know the world is sitting on a powder keg of hatred, and in our particular case, anti-Semitism, and we are not readying ourselves for it.

I harbour a great sense of melancholy for the Children of Israel. If we were a rotten bunch intent upon hurling the other kids off the hill, or were conspirators in a Zionist plot to take over the banking sector, then maybe the animosity would be understandable. But we are not. We are a nation entrenched in the belief that we are creations of God who exist to make our world better. We thirst and hunger for peace.

We are good folk and hated – a tragic mix.

I am deeply worried for us because it is so clear that we do not take full responsibility for our own future. I am troubled because we are not doing everything we can to make sure our children, our seniors, our Israeli brothers and sisters, and we in the Diaspora, are safe.

While there are many efforts going on both in Canada and across the world to fight anti-Semitism, they are not enough. Yes, in our fine country, B'nai Brith, Friends of Simon Weisenthal Center, Canadian Jewish Congress, Jewish federations, UJA and others are battling anti-Semitism, but mostly at a policy level and always through a handful of people. This will not accomplish what needs to be done.

These organizations are trying, but their success will be limited – because anti-Semitism lurks in the streets, laneways and basements of Scarborough, Rosedale, Saskatoon and Quebec, places the short arms of these entities cannot reach.

The war we are struggling with today is against fundamentalism. Within that world, be it Christian or Muslim, you will find believers in suicide who will hurt our people because "God said it's the right thing to do."

This way of thinking creates angry, and often sociopathic behaviour. Just look at the eyes of the Taliban leaders. They are fiery blazes of wrath. They have troops aplenty who are peering from behind doorposts at you and me.

While anti-Semitism gains momentum from the top down, it is on the ground that the real putsches have taken place throughout history. We are failing in the fight against anti-Semitism from the bottom up.

My Jewish brothers and sisters, what is needed – and this must come from you – is an international investment in an arm of the Jewish world overseen by a broad spectrum of Israeli and Diaspora leadership, financed by our philanthropists, with an unlimited budget, whose mission statement is solely to involve every Jew and good human being, at every level, in the fight against anti-Semitism and hatred of all types, and to befriend our friends.

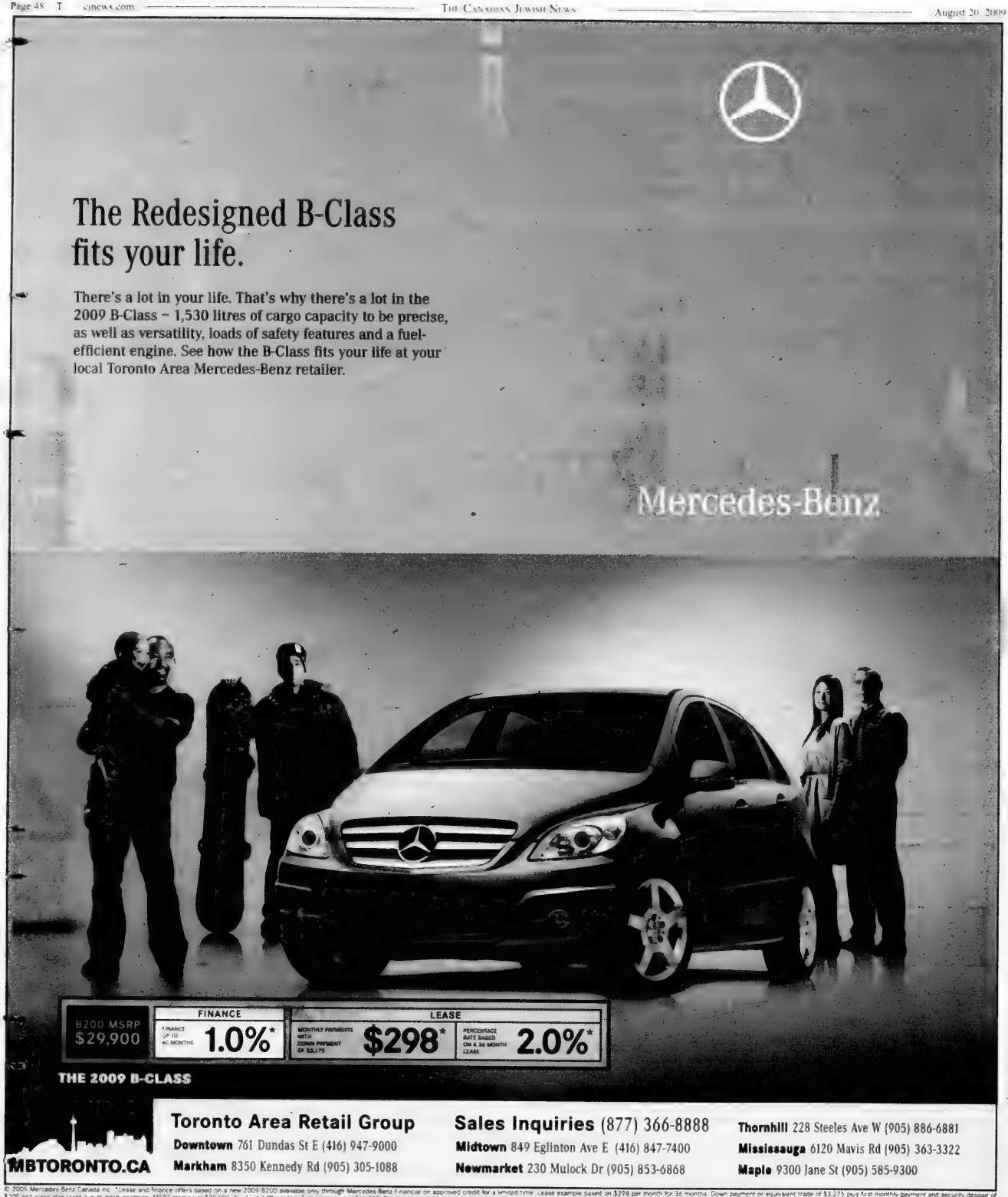
This initiative must be free of Jewish organizational infighting and operate with the creativity of the Israel Defence Forces and the efficiency of the businesses our accomplished community members oversee.

You know Israel will be at war again. You know we will have to kill many of our enemies, and innocents will be standing in the way. You know the world will condemn us unceasingly. And you know anti-Semitism will once again explode over us.

If you know this, why aren't you doing anything?

Congregants, tell your rabbis; rabbis, tell our organizational leaders; leaders, build this international protective shield. Do so in the memory of our beloved felled by anti-Semitism. Do so for my child and yours. We absolutely must try harder.

Avrum@veahavta.org; http://avrum.net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This Week

National

MaRS helps make science profitable. *Page 6*

On Campus

Otzma provides unique living experience in Israel. *Page 22*

Holiday Food Ideas

A time to reflect and enjoy sweet foods. *Page 31*

Jewish Community Focus

Nurturing community connections. *Section B*

Index

National 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Seniors Scene 18
Health & Lifestyles 19
Jewish Life 20
Family Moments 23
What's New 24
Obituaries and Notices 26
Just Between Us 28
Israel & the Jewish World 35
Heebonics 38
Arts & Travel 39
Books & Authors 42
Sports 46

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Israel to add more envoys to Canadian diplomatic corps

By ANDY LEVY-AJZENKOPF
Staff Reporter

Two new Israeli envoys will arrive in Canada over the next year to supplement its corps of diplomats here.

That's one more than any other country will receive, including the United States.

Israeli Ambassador Miriam Ziv hailed this as a "positive" step for ties between the two countries, both diplomatic and cultural.

"It proves the importance the Israeli foreign ministry places on our relations with Canada. The bigger staff will enable us to do more," Ziv told *The CJN* last week from her office at the Israeli Embassy in Ottawa.

The embassy will receive a new staff member by next summer, while the consulate in Toronto will get a new deputy consul by year's end.

"Canada is a big country, and our work entails not only working in our own cities, but travelling and meeting with government officials and Jewish communities all over Canada," Ziv said. "So the additional staff will allow both the [Toronto] consulate and our embassy to do more and expand on what we have been doing so far in Canada."

Miriam Ziv

Amir Gissin

Though pleased by the news, Ziv was not surprised that Canada received the nod for two new diplomats, explaining that Israel's foreign ministry must have recognized the "very active" nature of the Toronto consulate, because of the city's large Israeli population. Beyond that, the Toronto consulate is also tasked with seeing to the needs of its clients in the western provinces.

The added staff in Canada is something its Jewish and Israeli communities should recognize as a rare privilege as well as being a response to the emerging position of Toronto as a global focal point for both pro and anti-Israel activity, said Amir Gissin, Israeli consul general for Toronto and Western Canada.

"There is a feeling [from both pro- and anti-Israel advocates] that Toronto has become more important and attracted more attention in recent years. And Israel's struggle here is putting much more attention on us. Everybody's watching Toronto more than before – the world and all those engaged with Israel's image," he said. "This puts more responsibility on those who love Israel and want to support her."

Continued on page 14

Multiculturalism in Israel

Women from Nepal who are in Israel as immigrants or as foreign workers celebrate the three-day Teej festival in the Neveh Sha'anan neighbourhood of Tel Aviv. Nepalese tradition requires most women to celebrate the holiday, which includes feasting on the first day, fasting on the second day and holy bathing on the third day. The festival is aimed at helping women achieve happiness in marriage.
[Flash 90 photo]

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Controversial story causes Swedish-Israeli diplomatic row – see page 36

The News in Brief

Canada

Friendship Dinner

HALIFAX — Premier Darrell Dexter of Nova Scotia recently hosted a dinner at his residence for NDP convention delegates to discuss improving the image of the party regarding Israel. "I am pleased to have greeted New Democrats in my home that share my concern for Israel and the Jewish community," Dexter said. "Canada shares values with Israel, including family, community and democracy, in addition to public health care and a social safety net," he added.

World

Cultural Centre Open

RIO DE JANEIRO — A Jewish cultural centre has opened in Brazil. Several governmental officials attended the recent opening of the Midrash Cultural Center in Rio de Janeiro's upscale Leblon neighbourhood. The centre, which boasts a plush facade featuring Hebrew letters, will offer lectures and courses on history, literature, poetry and philosophy.

No Swastika Tattoo

NOVGOROD — A Russian court fined a man for having a swastika tattoo and ordered it removed. According to the Union of Councils for Jews in the Former Soviet Union (UCSJ), in ordering the removal, the Novgorod court cited a rarely applied law that prohibits the public display of Nazi symbols. The fine of 1,000 rubles is equal to about $32. The judge justified the decision by pointing out in the verdict that the tattoo is on the defendant's right hand and therefore is "visible to people around him."

AMIA Attack

BUENOS AIRES — Argentina's president attended the annual commemoration of the terrorist attack on the AMIA Jewish community centre in Buenos Aires. Postponed by national measures to prevent the spread of swine flu, the commemoration of the 15th anniversary of the worst terrorist attack ever in Argentina was held a month after the actual anniversary date of July 18. Attending for the first time as the Argentine president, Cristina Fernandez participated in a moment of silence during the tribute. Thousands of Argentines gathered at Pasteur Street, in front of the rebuilt AMIA, to call for justice with local politicians.

Israel Critic Dies

WASHINGTON — Robert Novak, the Jewish-born influential conservative columnist who often criticized Israel, has died at age 78. Novak died last week in Washington after a long struggle with brain cancer. Novak ran a running battle with pro-Israel groups, claiming they were unduly influential in Washington and that Israel was principally to blame for the exodus of Palestinian Christians.

Looking Out for a Jewish Hero

NEW YORK — United Jewish Communities/The Jewish Federations of North America has launched the first annual Jewish Community Hero Awards, which celebrate the selflessness and courage of individuals who are bettering their communities through service and outreach.

The initiative will honour one Jewish Community Hero of the Year, who will receive $25,000 to put toward his or her work, and also recognize four additional finalists. About 50 partner organizations are supporting the initiative, in addition to Jewish federations across North America.

Any individual or group can nominate a hero through an open, online submission process. After nominees are screened, their names are posted on the Jewish Community Heroes website http://jewishcommunityheroes.org, where people can vote for their favourite Jewish heroes.

UJC/The Jewish Federations of North America will honour the five nominees who receive the most votes at this fall's General Assembly in Washington, D.C., which takes place Nov. 8 to 10. A panel of judges will select the Jewish community hero from among the finalists.

Individual who are at least 13 years of age and residents of the United States or Canada are eligible to be nominees, provided their work affects a community in North America. Nominations and voting will be accepted through Oct. 8.

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Pe'er puts Dubai discrimination behind her

By MARVIN GLASSMAN
Special to The CJN

TORONTO — Dubai may have said no to her, but Israeli tennis star Shahar Pe'er said yes to Toronto, choosing to appear at the Rogers Cup last week to get back in form and compete after being sidelined by injury.

For one week in February, Pe'er may have been better known for having been barred from play in the United Arab Emirates (UAE) than for her achievements on the tennis court. Pe'er became a victim of Middle East politics in her own sport when the UAE refused to give her a visa to enter the Dubai women's tournament because she held an Israeli passport.

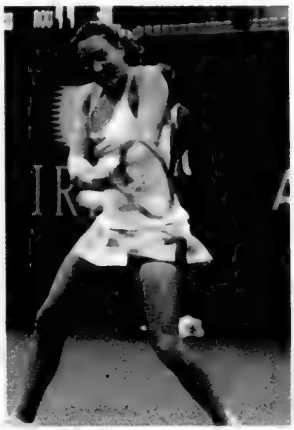
The 22-year-old Pe'er earned headlines around the world for becoming the first tennis player banned from a tournament for her nationality. Some of the biggest names in her sport – as well as Jewish organizations worldwide – unanimously condemned the ban. The American Tennis Channel boycotted the Dubai tournament, as did Andy Roddick in the Dubai men's tournament the following week, despite being defending champion.

"I didn't know it would be such a big deal over the media all over the world," Pe'er said last week in Toronto, where she competed at the recent $2-million Rogers Cup tournament at the Rexall Centre.

Pe'er chose the Rogers Cup as a replacement tournament because its status and purse are equal to those of Dubai.

"I was angry, upset, but happy with the settlement. Sports and politics should not mix, and it does not matter if a Jew, Muslim or anyone else enters, discrimination is wrong," she said. "But I want people to know me as a tennis player rather than for the politics in Dubai. I need to regain my form, as I missed the French Open and other tournaments when I had a stress fracture in my right foot."

Although the women players did not pull out of the Dubai event, the Women's Tennis Association fined the Dubai tournament $300,000 (US), awarded Pe'er financial and ranking compensation and mandated that Pe'er and other Israelis competing in the future would be guaranteed automatic entry into Dubai or the WTA would drop Dubai from the 2010 schedule.



Shahar Pe'er returns a volley at the Rogers Cup in Toronto last week.
[Marvin Glassman photo]

UAE officials – realizing they had a PR nightmare – granted Israeli Andy Ram a direct entry into the Dubai men's tournament the following week.

Since her injury in late May that had Pe'er missing three tournaments and not advancing beyond her opening matches in her first two tournaments in July, Pe'er was eager to improve upon her current No. 68 ranking to get back to the form that had her ranked 15th in 2007.

Pe'er showed fans that she would be remembered in Toronto for her grit and aggressive play on the tennis court.

Pe'er finished her mandatory army duty in Israel a few years ago, and last week she played like a warrior, fighting for every point, winning fans over with her grinding display of backhands and forehands in her three matches.

Continued on page 45

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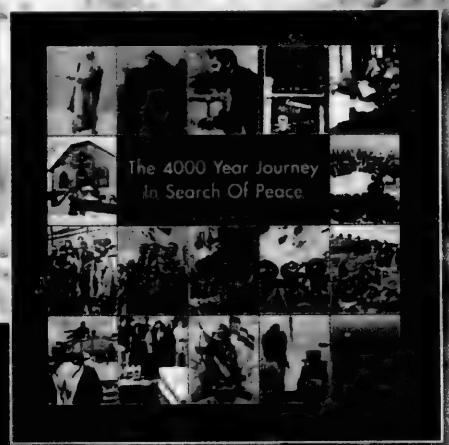

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Greater Toronto Area

Something very bad in Sweden

From the editor's desk...

Something very bad appears to be happening in Europe. An ancient, hatred – the vilification of Jews – the familiar, reliable, evocative icon of a millennial prejudice seems to have pushed its way once again into the parameters of civil discourse.

Anti-Semitism ended once and for all, we thought, we imagined, we hoped with the discovery of the unfathomable evil wrought by the Nazis during World War II.

We were wrong. Alas.

Reports of anti-Semitic incidents in Europe and in North America have become frequent reading fare. Just two weeks ago, Kenneth Jacobson, deputy national director of the Anti-Defamation League in the United States told a New Jersey audience that he sees an "explosion" of anti-Semitism around the world, centered in Europe and the Arab world."

As reported in the *New Jersey Jewish News* "Jacobson ticked off incident after incident, from boycotts of Israel in Europe to violence against Jews in France."

Jacobson said that during the three weeks of the Gaza War last winter he counted 113 violent incidents in France, including a Molotov cocktail being thrown into a synagogue and 220 anti-Semitic incidents in Great Britain.

The rise in anti-Semitism worldwide has been well-documented by the many dedicated monitoring agencies on behalf of Jewish communities around the world. No further elaboration is necessary here.

Many experts suggest that the waves of hostile behaviour towards Jews are propelled by Israel's conflict with the Palestinians. Most readers, unfortunately, are sufficiently experienced and sufficiently sophisticated to discern legitimate criticism of Israel from good, old-fashioned anti-Semitism. We rather believe the conflict is more pretext than cause of anti-Semitism.

The shocking episode last week involving Sweden's largest newspaper *Aftonbladet* is illustrative.

As reported in this week's issue of *The CJN*, an article appeared prominently in *Aftonbladet* claiming that Israeli soldiers killed Palestinians in order to harvest their organs. "They plunder the organs of our sons," read the headline in the two-page story.

Relying on unfounded, unproven, untested and unreliable Palestinian sources, the reporter, Donald Boström, drew a direct link with the IDF's alleged organ harvesting practices and the recent arrests in New Jersey of a ring of individuals that included many Jews who bought and sold human organs.

Not surprisingly, Israelis took great offence with the story. The Foreign Ministry reacted angrily to the report. Ministry spokesperson Yigal Palmor said the newspaper's decision to publish the story is "a mark of disgrace," calling it a "dark blood libel out of the Middle Ages."

Sweden's ambassador to Israel, Elisabet Borsiin Bonnier agreed. She quickly condemned Boström's calumny in a statement she posted on the embassy's website. She described the offending article "as shocking and appalling to us Swedes as it is to Israeli citizens. We share the dismay expressed by Israeli government representatives, media and the Israeli public. This embassy cannot but clearly distance itself from it," the ambassador wrote. "Just as in Israel, freedom of the press prevails in Sweden," Bonnier said. She added, however, that "freedom of the press and freedom of expression...carry a certain responsibility."

Unbelievably, Ambassador Bonnier's response itself evoked an outcry of extreme umbrage and outrage from much of the Swedish establishment

The editor of *Aftonbladet*, Jan Helin, excoriated Bonnier, calling her denunciation of Boström's article an infringement on freedom of the press. In a signed editorial, Helin stood by his reporter and his dubious reporting. And then, he wrote: "It's deeply unpleasant and sad to see such a strong propaganda machine [Israel and the Jews] using centuries-old anti-Semitic images in an apparent attempt to get an obviously topical issue off the table."

In the wake of the *Aftonbladet's* editor's response, the Swedish government disavowed its own ambassador's statement. "The condemnation was solely the judgment of the embassy [in Tel Aviv], and *designed for an Israeli audience.*" (*My emphasis*).

The editor's response was a red herring. No one complained about the right of the reporter to write his fiction. The complaint was about properly responding to that fiction.

The Swedish government's response was disgusting. As of this writing, the Foreign Minister of Israel is seeking an official condemnation or repudiation of sorts of the content of Boström's article. Israel's Defence Minister is mulling whether to seek damages for defamation on behalf of the IDF.

The sordid *Aftonbladet* episode has some of the ingredients of the anti-Semite's classic engagement with the world:

Calumny. A vile, vicious lie is propagated, intended to rouse emotions against the Jews, in this case the Jewish state. What can rouse emotions faster than a blood libel? Palestinians are killed in order to sell their body parts!

Conspiracy. The Jews conspire with each other in a world wide network of deception and dishonesty. Hence the reporter tied the allegations against the IDF to the indictments in New Jersey.

Something very bad is happening in Sweden. It is an Elul shofar blast calling us to awaken, to arise from our complacency.

Jews must respond without fear.

MBD

SeeJN

ENVELOPED UNDER A WELCOMING TALLIT

A man and his infant son, left, stand at the Kotel in Jerusalem. Before too long, they are invited to share a fellow worshipper's tallit.

[Flash90 photos]

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ALL ROSH HASHANAH PRODUCTS ON SPECIAL!

Israeli scientist takes charge at innovation centre

Hofstein translates scientific research into profits

By SHELDON KIRSHNER
Staff Reporter

Raphael (Rafi) Hofstein is from MaRS, but he is anything but an alien.

An Israeli-born and bred scientist with a PhD in life sciences and chemistry, Hofstein was recently named president and chief executive officer of MaRS Innovation, a Toronto non-profit centre whose mandate is to connect science, business and capital, and foster collaboration among them.

Founded last year with a $14.9-million grant from the federal government and $10 million worth of matching funds from its partners, including the University of Toronto, Mount Sinai Hospital and Baycrest, MaRS is an acronym without a particular meaning.

Its objective, though, is laser clear: to advance the commercialization of scientific research, or intellectual property, through industry partnerships, licensing agreements and the creation of companies.

"In the end, we want to start a whole new bio-tech industry in Toronto, an economy based on innovation" said Hofstein, a graduate of the Weizmann Institute of Science and the Hebrew University, and a former postdoctoral fellow at Harvard University's Medical School.

Hofstein, 60, works in an elegantly renovated building near the corner of College Street and University Avenue that once housed the Toronto General Hospital, and was previously president and CEO of Hadasit Ltd., the technology transfer company of the Hadassah Medical Organization in Jerusalem.

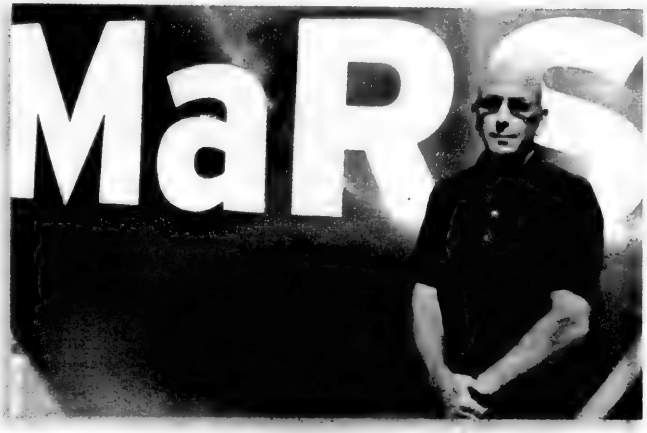
He is an expert in identifying "exciting" scientific discoveries and transforming them into commercially viable and profitable business ventures.

At Hadasit, where he worked for a decade before being hired by MaRS, he made close to 50 such discoveries. A few panned out, having passed rigorous clinical trials, and earned "many millions of dollars" for Hadassah.

Discussing one such discovery, he mentioned a breakthrough in which scientists found a way to convert embryonic stem cells into cells that are missing in people with Parkinson's disease, multiple sclerosis and age-related macular degeneration (AMD), an eye disease that causes blindness in older adults.

If all goes well, he said in an interview, the revolutionary technique will, within five or six years, offer a cure to people plagued by these diseases and enrich Hadassah by hundreds of millions of dollars.

Continued on page 13



Raphael (Rafi) Hofstein *[Sheldon Kirshner photo]*

Trauma care pioneer awarded Order of Canada

please see page 12

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The Torah speaks explicitly about Jewish charity: "If there be among you a needy person ... within any of thy gates in the land which the Eternal Your G-d has given you, you shall not make your heart obstinate nor close your hand from your needy brother."
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The World Needs Your Kids: How to Nurture Youth Who Care and Contribute

W. Gunther Plaut Humanitarian Award

Craig and Marc Kielburger, *Free The Children*
Mon. Nov. 2, 2009, at 7 p.m.

Craig and Marc Kielburger, Nobel-nominated game-changing thinkers and activists, have dramatically altered how we think about the capabilities for engagement of today's youth across North America. They have inspired young people to be compassionate and socially responsible citizens, moving them from "Me to We." This event will showcase a video with special guest introduction and the participation of our Senior School students, which is an expression of Holy Blossom Temple's focus on Africa. Come, be inspired and learn!

Jews and Power: Why and How We Often Get it Wrong

Ruth Wisse, *Professor of Yiddish Literature and Comparative Literature, Harvard University*
Mon. Nov. 9, 2009, at 8 p.m.

Few have thought as long and hard about the relationship between Jews and power, especially in the contemporary context, as has Professor Ruth Wisse. In this major lecture, Prof. Wisse will reflect on the Jews' relationship to Israel, the Obama initiatives in the Middle East and what it means — or does not — to "repair the world."

Introduction: Linda Frum

Upcoming... Please mark your calendars for the following significant events.

Identity in the Global Village: Four Leaders Reflect

Thursdays at 7.30 p.m., Oct. 29, Nov. 12, 19 and 26, 2009

Rudyard Griffiths, *Executive Director, the Dominion Institute* | Why Canadian Identity Is Anything but an Oxymoron — **Oct. 29**
Amir Gissin, *Consul General of Israel for Toronto* | What Does Identity Mean in Israel Today? — **Nov. 12**
Rabbi Yael Splansky, *Holy Blossom Temple* | Claiming and Reclaiming Jewish Identity in the Modern World — **Nov. 19**
Ato Quayson, *Director, Centre for Diaspora and Transnational Studies, University of Toronto* | Global Identity in a Transnational Age — **Nov. 26**

One State, Two States — Can the Israeli-Palestinian Conflict be Resolved?

The Israel Seminar

Mondays at 7.30 p.m., Nov. 16, 23 and 30 and Dec. 6, 2009

Only by understanding the current debate on the two-state solution can we understand what is at the heart of the divide between Jews and Arabs. The first session will be a public debate between Professors Derek Penslar and Clifford Orwin, both of the University of Toronto, moderated by Rabbi John Moscowitz. The remaining three sessions will provide an in-depth analysis of the two (or one) state solution. To register, please call Elana Fehler at (416) 789-3291, ext. 532.
Cost: Temple members $40 for the series or $15 per session; non-members $55 for the series or $20 per session; university/college students no charge.

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Cynical and surreal - Iran

The newly "elected" government in Iran made three announcements last week that prove, once again, the showcase of cynicism that passes for policy pronouncements in Tehran is also a steep descent into the surreal world of the bizarre and tragi-comic

First, Ali Asghar Soltanieh, Iran's envoy to the International Atomic Energy Agency (IAEA), announced that his country will urge the UN nuclear watchdog at upcoming meetings to enact rules that will prohibit military strikes against atomic facilities around the world.

Second, Tehran reversed a year-long ban to allow IAEA inspectors to visit the nuclear reactor in Arak. It also said it would restore the ability of the IAEA that it had previously curtailed to monitor the vast nuclear complex in Natanz.

Third, President Mahmoud Ahmadinejad announced the appointment of Ahmad Vahidi as his defence minister. Vahidi is suspected of having been a key participant in planning and approving the attack against the AMIA Jewish cultural centre in Buenos Aires in 1994.

Virtually every country in the western world is convinced that the Iranian nuclear program is an elaborate cover for a clandestine effort at building nuclear weapons. In an act of supremely impudent, even theatric, effrontery, Iran is now asking the international community (the IAEA) to prevent the dismantling of that program, in effect enjoining the United Nations to become complicit in its secret, dangerous ambitions.

In return for the desired insurance policy from the UN prohibiting the destruction of the Iranian nuclear facilities, Tehran is promising to let IAEA inspectors better inspect those facilities. But observers are dismissive of Iranian promises. As American officials stated loudly last week, Tehran has and continues to systematically violate its current commitments to the IAEA regarding its nuclear activities. In its next report to the UN, the IAEA is expected to confirm that the uranium enrichment activities at the main Iranian reactor in Natanz have expanded dangerously, illegally and precipitously.

But Iran's pretence to civility and co-operation can be seen for what it is – a sham and a shameful fraud – in the appointment of Vahidi as defence minister. It offends decency and conscience. There is an outstanding Interpol warrant for Vahidi's arrest. Argentine prosecutor Alberto Nisman said of the appointment that "Iran has always protected terrorists, giving them government posts, but I think never one as high as this one." The current AMIA president, Guillermo Borger, described the Vahidi appointment as "shameless and insulting."

The United States, Britain, France and Germany are expected to meet on Sept. 2 to discuss the next round of sanctions against Iran. It may be the last opportunity to effect a non-military halt to Tehran's drive to build nuclear weapons.

Let no one be fooled by Iran's latest diplomatic forays.

Let no one be fooled about the dire consequences of the failure to stop the Iranian race toward nuclear armament.

25 years ago in *The CJN*

Diplomats at the United Nations predicted that during the upcoming session the General Assembly, Arab attacks on Israel would concentrate on the Jewish state's continued occupation of south Lebanon and on its refusal to join an international peace conference alongside the PLO.

Editorial Advisory Board: Guy Abood, Michael Brown, Donald Carr, Gal Corfas, Igor Korenzvit, Keith Landy, Rabbi John Moscowitz, Lou Rosen, Alan Sandler, Rabbi Philip Scheim, Mike Sirkqui, Pamela Medjuck Stein, Ehud Telem, Nelson Wiseman.

UCC Israel boycott resolution

I am appalled that the top leadership of the Canadian Jewish Congress (CJC) attended the recent General Assembly of the United Church of Canada (UCC) in Kelowna, B.C., thus giving the church an undeserved credibility, and unsuccessfully attempted to influence the delegates gathered there not to adopt vicious anti-Israel, anti-Semitic resolutions presented to the meeting (UCC's anti-Israel resolutions shelved: reactions to the outcome range from optimism to contempt," Aug. 20).

I am even more appalled with the CJC's press release of Aug. 13, in which it commended the UCC for "rejecting proposals that endorsed [the] boycott of Israel," by implying that the boycott was removed from the resolution adopted at their meeting on the same day.

Besides a number of viciously anti-Israel statements included in it, the resolution clearly "directs" the General Secretary and the General Council of the church to "engage in consultation, dialogue and study and… take appropriate actions towards ending the illegal occupation of Palestinian territory and enter into conversation as how to move the two peoples towards reconciliation (including, but not limited to economic boycott)."

Even worse, the next paragraph further "recommended" that not only the General Council, but all the UCC conferences along with their "Presbyteries, congregations and community ministries," do exactly the same to end the "illegal occupation of Palestinian territory… (through means) including, but not limited to economic boycott."

This is the "boycott" that the CJC applauded the UCC for removing from their resolution, and it obviously did not mean the boycott of Hamas or Fatah!

Jack Chivo
West Vancouver

* * *

Proposal for United Church

I suggest the following proposal for the good folks of the United Church of Canada: "It is very laudable to desire and support peace. No country in the world wants peace more than Israel, which has been forced into at least six wars (1947, 1956, 1967, 1973, 2006, 2009) in the last 60-odd years, with never-ending terrorism to fill the brief periods in between.

"Israel will always be the first to compromise for peace. The Palestinians, however, categorically refuse to accept Israel's right to exist. Instead, they teach their children the 'virtues' of murder and suicide.

"Israel even attempted unilateral compromise by leaving Gaza completely in 2005. This achieved the election of Hamas, and proved that to date Palestinians are more interested in afflicting Israel with almost daily barrages than in proper self-government.

"So yes, working for peace is most laudable and must start with the proper education. One that imbues its people with a desire and a willingness to live in peace, and not simply die for the sake of murder and 'holy' infamy.

"Let the UCC resolve to help to educate the opposing parties in the meaning and the dynamics of peace. It is a long-term and, God willing, achievable goal."

Phil Nussbaum
Montreal

* * *

Left-leaning items in *The CJN*

The last time I checked, the Jewish left did not appear to lack media outlets in which to communicate its message ("Need left-wing views in *CJN*," letters, Aug. 20). Count among them the *Toronto Star*, our country's largest daily newspaper, and the CBC, our national public broadcaster, as well as many other substantial media outlets. These outlets build their Israel narrative around the disinformation spread by supporters of the anti-Israel cause, and seem to take particular delight when the disinformation comes from left-wing Jewish sources. To suggest that the president of the Canadian Jewish Congress would somehow be aided in fulfilling his mandate if *The CJN* added more voices of the "active left" in *The CJN* is truly naive ("New CJC head aims to mend relations with left," July 30).

The writer goes further, suggesting that *The CJN* run more left-leaning items of which he might more readily approve. To its credit, *The CJN* does reprint articles from *Ha'aretz* and runs other left-leaning items and op-eds that do not necessarily meet with my approval. I don't like it, but too bad for me. It's a free country.

The writer's apparent belief that *The CJN* should self-censor politically incorrect terms that offend him reminds me of the recent unsuccessful attempt by the Canadian Human Rights Commission to silence Ezra Levant and *Maclean*'s magazine for printing an article that they postulate intended to offend the sensitivities of certain members of our society. Simply intending to offend or actually offending someone's feelings is not against the law in Canada, at least not yet. And for this the writer should be grateful.

Sam Margel
Thornhill, Ont.

LET THEM GO…

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

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Perspectives

A philosopher whose call is for responsibility

By ROBERT GIBBS

"To be or not to be: that is not the question." Emmanuel Levinas, a leading Jewish French philosopher, challenged contemporary philosophy by arguing that there was a more important issue than the question of being.

In late June, the University of Toronto hosted an international gathering of 100 scholars for the annual meeting of the North American Levinas Society, where the theme was Philosophy And Its Others. Research on Levinas has expanded rapidly in the last decade, and many of those attending were graduate students and younger professors who reached across a wide swath of fields, including philosophy, education, literature, religious studies, classics, history, law, psychology, political theory and of course, Jewish studies.

Levinas was born in Lithuania in 1906, studied in France and Germany, taught and then was director of the Ecole Normale Israélite Orientale in Paris. He was a leader in the French Jewish community, and in addition to writing ground-breaking philosophical works, he also published several important books, focusing on the ability of talmudic reasoning to address ethics today. He was a survivor of the Holocaust, having served time in a hard labour camp while many members of his family perished. After the publication of his first main work, *Totality and Infinity*, in 1961, he held university teaching positions, concluding at the Sorbonne. He died in 1995.

But if Hamlet's question is not the question, what is?

For Levinas, the task is to consider how I am for another, a responsibility that looks beyond what is (and even what is not) other than being. Levinas offers two of the three famous questions of Hillel in his own unusual translation:

• "If I do not answer for myself, who will answer for me? If I answer only for myself, am I still myself?"

Ethics originates for Levinas in this particular doubled accountability: only I can answer for me. Ethics singles me out as one who has to give an account, to justify myself before others for what I am doing. Ethics is not primarily a set of universal rules or laws, but rather the origin of my sense of self, as called upon to respond. Moreover, to be me is not only to respond for myself, but it is also to be for the other person, to be responsible for others' deeds, even for others' responsibilities.

• "All Israel is responsible for each other."

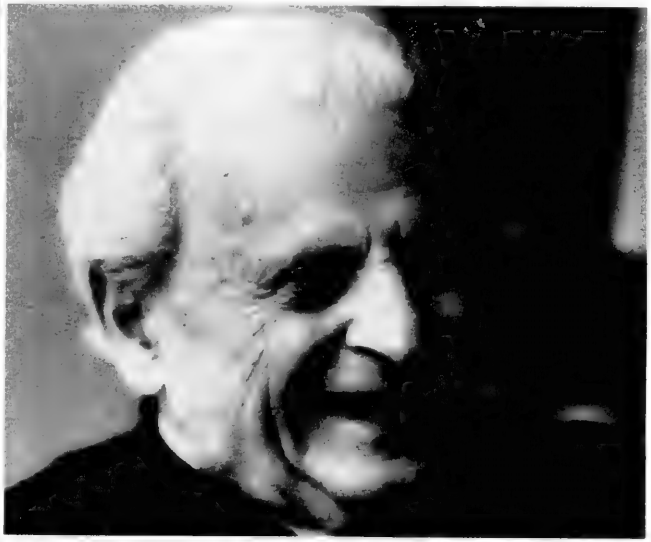
In a radical move, Levinas argues that the crisis of our world is not the problem of survival, but rather the problem of responsibility. The assumption that I can define my own space and my own freedom without being accountable for anyone else produces the bystander's complacency. The question of the meaning of being is a detour from the more basic question of the meaning of responsibility.

Levinas has become a key thinker for this new wave of scholars because they find the claims for ethics both irresistible and extravagant. He dares them to reconsider our culture as one that uses knowledge to hide from our neighbours.

The greatest interest in his work is found in the universities, and he writes philosophy in a way that presumes a philosopher's education. At the universities, scholars try to understand the interaction of ideas of responsibility and ways of interpreting art and literature, laws and social relations. Many philosophers are concerned to find the structures of consciousness and the ways that our bodies are conscious.

But Levinas contests many of our assumptions in exploring how we are responsible for other people and even for their responsibilities. For example, he argues for an alternative view of how we live in our bodies. He writes about our aging skin, our muscle fatigue, the maternal body nurturing the fetus, the lung drawing into it air that does not belong to the body, the skin touched in a caress – trying to allow us to think about our physical vulnerability.

Levinas played a key role in the rebirth of Jewish studies in Paris. He helped create an annual colloquium series for Jewish intellectuals in the early 1960s. He himself came to Talmud and commentary after World War II, but he offered public interpretations of texts, encouraged widespread study of traditional texts and also spearheaded translation projects into French.



Emmanuel Levinas

In that role, he also published essays and talmudic readings for a broader public. Many philosophers ignored these writings for some time, but now there are few leading scholars who do not recognize that the Jewish writings are interwoven with the academic philosophical writings. His Talmud seems like a philosopher's; his philosophy is steeped and shaped by Judaism.

The relation of Judaism and philosophy gives rise to a long-standing debate. Levinas himself refused the description "Jewish thinker." In the French university (and for a time in Canada as well), to accept the term "Jewish" would be to qualify the philosophy.

If it were really philosophy, the assumption goes, there would be no trace of the community from which the thinker comes. Sometimes philosophy makes exceptions for Greeks; sometimes for French or for Germans, and sometimes even for English speakers – the only ones who are direct, clear and rigorous enough.

But the French Academy is suspicious of religion, and all the more so of Judaism. Emil Fackenheim was teaching in Toronto almost a decade before Levinas was appointed in France. And in response to that resistance from the French Academy, Levinas wrote philosophy that drew upon Jewish thought and traditions, but was often phrased in a general vocabulary. He wrote his philosophical works (as said above) for the trained philosophers. His argument was with them, and in many interesting ways, he managed to insinuate into philosophy a view of ethics that was deeply rooted in Judaism.

I hesitate to add that Jewish communities also are often suspicious of philosophy. In its thirst for universality and its reliance on Greek (and German) models of thinking, philosophy seems to undermine the authority of Talmud and Scripture. One might recommend studying the *Mishneh Torah*, but still caution someone to steer clear of the *Guide for the Perplexed*, both of which were written by Maimonides, the Rambam. But in the modern period, philosophy has emerged in our culture as a distinctive force. Modern Judaism has engaged philosophy in its various guises, and some of its key movements are indebted to modern philosophy.

In the last century, there was a string of truly great Jewish thinkers, each deeply engaged in philosophy. Perhaps because of the emancipation of the Jews, or perhaps because of the crisis of the Shoah, or perhaps because of the crisis in modern philosophy, these thinkers were able to advance views of Judaism within philosophy, to reorient radically what philosophy could be.

I am referring to Hermann Cohen, Martin Buber, Franz Rosenzweig and finally Emmanuel Levinas. In each case, the commitment to the Jewish community and to philosophy were matched, and indeed, interwoven. They each held that for the Jews to live in our world, a rigorous philosophical thinking was required – and that the world needed a renewing Jewish vision.

Emil Fackenheim is also an example of the modern Jewish philosopher, focusing on German idealism, but also writing and teaching Jewish thought in the community and eventually at the University of Toronto. He bridged the Jewish community and the university, and his sheer brilliance as a philosopher garnered support for the field of Jewish philosophy around the world as well as in Toronto.

Of some interest in this context, is that Levinas did write about Fackenheim, and respectfully challenged Fackenheim's interpretation of the Jewish responsibility after the Shoah. For Levinas, the responsibility to prevent the destruction of our Jewish community must be translated into a responsibility to prevent such destruction befalling any community.

Levinas does not cite Hillel's third question, and I wish to end with that. Normally it is read as: "And if not now, when?"

Just as Levinas' account of the body is quite different from what we usually think, so, too is his view of time. Levinas recognized the great power of story and of the self as telling its own story.

Thinking or speaking or writing, I can draw together my past and my present and my future. All of time is held in a continuous thread that I weave. But for Levinas, the key moment is when someone else addresses me, when a beggar awaits my donation, a student listens for my comment, when someone objects.

This encounter with the other person interrupts that thread of my story. If I then tell someone else the story of my being interrupted, I tie up that other person in my story. I might even include her story, as part of mine. But the challenge, the disruption is gone. The present (the *now* of Hillel) is too easily replaced by my account, by my report of the now.

Levinas claims that the true now is not like a story, but like an interruption, or rather, like a summons – the now of being under command, a command that I cannot make into part of my story without betraying its call to me. This now is "not yet": it is urgent and comes from a past that I cannot remember or retell.

Responsibility is my assignment, but it is not mine to complete, Levinas says. And so one of the key elements of his thought is a reflection on the messianic. His account of responsibility understands peace to be more fundamental than war, and struggles to explore how the opportunity for an act of generosity that is not merely a tactic, but where I am for the other person, is a possibility for the messianic in any moment.

That absolute future is not awaiting us after hundreds more years. It is calling to us in an urgent now. And if it cannot be heard now, then there is no anticipatable future in which it could.

Levinas' work is a call to philosophers and to our world to heed the call to our responsibilities.

Robert Gibbs is professor of philosophy and the director of the Jackman Humanities Centre at the University of Toronto.

Opinions

Naomi Klein's faulty premises

Amid much fanfare, anti-globalization crusader Naomi Klein visited Israel, Gaza and the West Bank last month. This is, of course, the same Naomi Klein who is front and centre in promoting the Boycott, Divestment and Sanctions (BDS) campaign against Israel, and who has described Gaza and the West Bank as Israel's "laboratories" where Palestinians "are no longer just targets; they are guinea pigs."

Lawrence Hurt in Hamilton

So what then was the reason for Klein's trip to the region? Why would someone who calls for a boycott of Israel actually go there? Well, never at a loss to rationalize her actions, she claims she came ostensibly to launch the Hebrew translation of her book *The Shock Doctrine*. And when challenged on why she would support the Israeli publisher whom she'd contracted to do the translation – when surely this broke her boycott – she explained that the book's proceeds would go to the publisher and not to her. "In other words," she stated, "I am boycotting the Israeli economy but not Israelis."

Yet while Klein's apparent generosity is no doubt seen as commendable by her many minions, I can attest, as someone who grew up in apartheid South Africa, that BDS is a decidedly blunt instrument that strikes indiscriminately at anyone who drifts into its cross hairs. It's the essence of a collective punishment that would almost certainly be condemned by Klein and her followers were it to be applied in any other situation – and rightly so.

But aside from the flawed premise that underpins Klein's separation of the Israeli people from their state, there is the even more fundamental fallacy that it was BDS that, according to her, "was the dynamic that ultimately ended apartheid in South Africa." This assertion, though frequently parroted, actually rings rather hollow.

In fact, sanctions were thought to have had relatively little to do with the eventual demise of apartheid. Instead, political and labour unrest generated from within the country was considered to be a much more powerful catalyst. And what had the most impact internationally was not sanctions; it was the collapse of the Soviet Union in the early 1990s – which undercut Communist support for the African National Congress, thus ending Moscow's proxy war against the South African regime. A peaceful transition of power to Nelson Mandela then became feasible.

Nonetheless, while there is no proof that BDS campaigns are actually effective, it's evident that they do have other uses along the way to their often spurious objectives. As we've already seen in Israel's case, they provide an added vehicle for negative stereotyping, discrimination, bullying and demonization. Klein's motives need to be seen in this context and vigorously countered.

West Bank economy booms

Guest Voice

Michael B. Oren in Washington, D.C.

Imagine an annual economic growth rate of seven per cent, declining unemployment, a thriving tourism industry and a 24 per cent hike in the average daily wage. Where in today's gloomy global market could one find such gleaming forecasts? Singapore? Brazil? Guess again. The West Bank.

According to the International Monetary Fund (IMF), the West Bank economy is flourishing. Devastated by the violence and corruption fomented by its former leadership, the West Bank has rebounded and today represents a most promising success story. Among the improvements of the last year cited by the IMF and other financial observers are an 18 per cent increase in the local stock exchange, a 94 per cent growth in tourism to Bethlehem – generating 6,000 new jobs and an 82 per cent rise in trade with Israel.

Since 2008, more than 2,000 new companies have been registered with the Palestinian Authority in the West Bank. Where heavy fighting once raged, there are now state-of-the-art shopping malls.

Much of this revival is due to Palestinian initiative and to the responsible fiscal policies of West Bank leaders – such as Prime Minister Salaam Fayyad – many of whom are American educated. But few of these improvements could have happened without a vastly improved security environment.

More than 2,100 members of the Palestinian security forces, graduates of an innovative program led by U.S. Gen. Keith Dayton, are patrolling seven major West Bank cities. Another 500-man battalion will soon be deployed. Encouraged by the restoration of law and order, the local population is streaming to the new malls and movie theatres. Shipments of designer furniture are arriving from China and Indonesia, and car imports are up more than 40 per cent since 2008.

Israel, too, has contributed to the West Bank's financial boom. Former British prime minister Tony Blair recently stated that Israel had not been given sufficient credit for efforts such as removing dozens of checkpoints and road blocks, withdrawing Israeli troops from population centres, and facilitating transportation into both Israel and Jordan. Long prohibited by terrorist threats from entering the West Bank, Israeli Arabs are now allowed to shop in most Palestinian cities.

Furthermore, several Israeli-Palestinian committees have achieved fruitful co-operation in the areas of construction and agriculture. Such measures have stimulated the Palestinian economy since 2008 resulting, for example, in a 200 per cent increase in agricultural exports and a nearly 1,000 per cent increase in the number of trucks importing produce into the West Bank from Israel.

The West Bank's economic improvements contrast with the lack of diplomatic progress on the creation of a Palestinian state. Negotiators focus on the "top-down" issues, grappling with legal and territorial problems. But the West Bank's population is building sovereignty from the bottom up, forging the law-enforcement, civil and financial institutions that form the underpinnings of any modern polity. The seeds of what Israeli Prime Minister Benjamin Netanyahu has called "economic peace" are, in fact, already blossoming in the commercial skyline of Ramallah.

The vitality of the West Bank also accentuates the backwardness and despair prevailing in Gaza. In place of economic initiatives that might relieve the nearly 40 per cent unemployment in the Gaza Strip, the radical Hamas government has imposed draconian controls subject to *sharia* law. Instead of investing in new shopping centres and restaurants, Hamas has spent millions of dollars restocking its supply of rockets and mortar shells. Rather than forge a framework for peace, Hamas has wrought war and brought economic hardship to civilians on both sides of the borders.

The people of Gaza will have to take notice of their West Bank counterparts and wonder why they, too, cannot enjoy the same economic benefits and opportunities. At the same time, Arab states that have pledged to assist the Palestinian economy in the past, but which have yet to fulfil those promises, may be persuaded of the prudence of investing in the West Bank. Israel, for its part, will continue to remove obstacles to Palestinian development. If the West Bank can serve as a model of prosperity, it may also become a prototype of peace.

Michael B. Oren is Israel's ambassador to the United States. This column was originally published Aug. 13 in the Wall Street Journal.

Beware the Jeremiah syndrome

Ever since the prophet Jeremiah warned Jerusalemites of destruction and exile if they didn't change their ways, the Jewish people have been plagued by a continuous stream of imitations.

With the creation of Israel and the challenges faced by the restored Jewish state, the number of Jeremiah "wannabes" seems to have grown. Politicians, professors, columnists and bloggers have assumed this role, and a few have even taken the name "Jeremiah" as a pseudonym. Predicting doom and gloom, and berating others – particularly those with less extreme visions – for alleged moral infractions, has become a major industry.

Gerald Steinberg in Jerusalem

But a great deal of caution needs to be exercised in drawing analogies between our times and the events from 26 centuries ago, when the Babylonians conquered Jerusalem, destroyed the Temple, and exiled the tribes of Judea and Benjamin.

Now, long after the age of prophecy has ended, it is more difficult to distinguish between those who have something serious to say and the many false prophets in our midst. Self-appointed and self-promoting messengers come from the far ends of the political and social spectrum – left and right, haredi and fundamentalist-secular – and seek to impose their private views and psychoses. They are usually hostile to democracy, and unable to gain support through the ballot box, they use access to money and power to impose their agendas. This is far from Jeremiah's model.

A close reading of the biblical text shows that the original Jeremiah clearly did not want the job (like his professional colleague Jonah) and frequently pleaded to be released from this extremely unpleasant task. In contrast, modern, self-appointed prophets have huge egos. They desperately seek the attention accompanying warnings of the imminent demise of Israel or the disappearance of the Jewish people. These are not people who dislike the limelight and argue with God to avert the forthcoming punishment.

In recent years, the Jeremiah industry has flourished by claiming moral infractions by the Israeli military in defending the country from terror attacks. Otherwise insignificant individuals – including failed politicians – have gained a huge amount of attention and funding from those eager to spread allegations of Israeli abuses, regardless of whether or not they are backed by serious evidence.

In the spirit of gender equality, female aspirants to prophesy are also taking this route, including journalist Naomi Klein and New Israel Fund president Naomi Chazan. (The biblical Naomi from the Book of Ruth was an embittered woman, at least until the happy ending.)

Other Israel-focused gloom-mongers greatly exaggerate the political and military threats, warning that any sign of flexibility or closing down of outposts will bring instant destruction. For some Jeremiahs in this group, U.S. President Barack Obama and his advisers are portrayed as the personification of evil, eager to sacrifice the Jewish people to reach their goals.

Iran is also a popular topic for the prophets of imminent disaster. While the dangers are real, the painters of these black scenarios understate Israel's power and resilience. What is needed in response to such threats is a careful assessment of the situation and best options, and not obsessive panic pumped up by headline writers and bloggers with little understanding of the details.

Turning inward, we have the constant warnings that the Jewish people are on the verge of disappearance due to religious fanaticism, on one side of the scale, or religious pluralism and ignorance of the sources on the other. Jews have survived and evolved under adverse conditions for more than 4,000 years, and predictions of the end of "Jewish history" are also exaggerated.

None of this should be confused with a call for complacency. The Jewish people have suffered a number of massive tragedies after the Roman destruction of Jerusalem and exile, including the expulsion from Spain and the Nazi Holocaust. Pollyanna-ish predictions of instant and painless peace agreements, or of Jewish continuity without education, are no better than nightmarish prophecy.

The Kirshner File

Letter from Lodz

Lodz was a melting pot in the 19th century, a city in Poland's heartland in which Polish, German, Yiddish, Russian and even English and French were spoken.

Wladyslaw Reymont, in his novel *The Promised Land*, portrayed Lodz in such rainbow hues.

Sheldon Kirshner in Poland

Before Poland attained its independence in 1918, following bouts of partition and colonization in the 18th century, Lodz was a magnet for German, British and French immigrants.

Germans, in particular, flocked to Lodz, and by 1840, no fewer than 80 per cent of its population was German.

The most successful German newcomer, Karol Scheibler, settled down here in 1848 and proceeded to build an empire spun out of cotton. In short order, he became the city's most prominent textile magnate and one of Poland's wealthiest men.

"Ethnic Germans created Lodz's industrial base," said Marek Szukalak, a local historian.

Scheibler's chief rival was a Jew, Izrael Kalmanowicz Poznanski, whose immense red-brick factory employed thousands of workers (and has been turned into a mall known as Manufactura), and whose adjacent neo-baroque palace at 15 Ogrodowa St. was the talk of the town.

Until his death in 1900, he remained unsurpassed as a Jewish entrepreneur. Yet Poznanski had some company. Businessmen such as Markus Kohn, Borys Wachs and Jakub Herszberg also accumulated great wealth, adding value to Lodz's economy.

Israel Poznanski

Their prominence notwithstanding, the majority of Jews in Lodz, comprising one-third of its population by the 1930s, barely scraped by, especially during the Great Depression. Typically, they were craftsmen and petty merchants, with a sprinkling of professionals.

By the outbreak of World War II, 230,000 of Lodz's 672,000 inhabitants were Jewish, while 62,000 were of German stock.

In the face of Germany's unprovoked invasion in 1939, the Polish army crumbled. One of the soldiers who tried to stem the Teutonic tide was my father, David, who was wounded in a battle and dispatched to Germany for medical care.

The German army conquered Lodz on Sept. 8, smashing the Polish forces commanded by Gen. Juliusz Rommel.

Proceeding to annex Lodz, Germany renamed it Litzmannstadt and unleashed what would be a reign of terror. Jews were harassed, shops were vandalized and synagogues were burned down.

Reading the handwriting on the wall, thousands of Lodz Jews, including my aunt, left Lodz, fleeing to the Soviet Union.

In 1940, the Nazis created a ghetto with 160,000 Jews crammed behind its walls.

My father, having recuperated from his wounds, was repatriated to the Lodz ghetto, where he worked as a fireman. My mother toiled in one of its grimy workshops.

The ghetto elder, Chaim Rumkowski, fervently believed that he could save the Jews if they worked hard and kept production lines humming.

He was wrong, dead wrong.

The ghetto was liquidated in the summer of 1944, the last transport to Auschwitz leaving the Radegast railway station on Aug. 29. My parents were among the deportees. Somehow, they survived the ordeal, along with several thousand Jews from Lodz.

By one estimate, 40,000 Jews returned to Lodz after the war, when Poland was thrown into a spiral of political turmoil.

The 1946 Kielce pogrom prompted most of them to emigrate. As a result of this development and the flight of its German minority, Lodz, for the first time in its history, morphed into a ethnically homogenous city.

Today, Lodz – the hub of Poland's film industry – is a microcosm of Poland, with more than 90 per cent of its residents being of Polish origin.

Still, the legacy of Lodz's Jewish past looms large, thanks to the array of luminaries it has produced, from the film producer Artur Brauner and the novelist Jerzy Kosinski to the architect Daniel Libeskind and the poet Julian Tuwim.

By the early 1960s, when Poland was a Communist state with close ties to the Soviet Union, Lodz was home to upward of 3,000 Jews.

But in the wake of the Six Day War, the Communist government in Poland launched a thinly veiled anti-Semitic campaign couched in anti-Zionist rhetoric.

"It was especially intense in Lodz," said Szukalak, referring to the fact that one of its masterminds, Mieczyslaw Moczar, the minister of interior, hailed from Lodz.

The slanderous anti-Jewish campaign, rooted in a power struggle in the Communist party, led to the departure of about 30,000 Jews, most of them staunchly secular and thoroughly assimilated, from Poland.

By the early 1990s, when Poland had already shaken off communism in its peaceful transition to democracy, Lodz's official Jewish population stood at 100.

During this period, a hip young musician from Lodz named Krzysztof Skowronski achieved a measure of fame with his rock 'n' roll/reggae band.

Until the age of 13, he had no idea he was Jewish. "My parents were secular Jews who didn't keep Jewish traditions," he said. "My mother told me, 'It's dangerous to be Jewish in Poland.'"

In 1986, after a life-changing trip to Israel, he dropped his Polish name and began calling himself Symcha Keller.

Keller, whose mother was hidden by Polish Christians during the Holocaust and whose father steadfastly refuses to discuss that era, studied Hebrew and Judaism with two old learned Jews in Lodz.

Having pumped them dry of their knowledge, he continued his studies at an ulpan and at a yeshiva in Israel. He then lived with Rabbi Shlomo Carlebach in New York City.

In 2004, he was ordained as a rabbi. He is still the only rabbi in Lodz.

Rabbi Symcha Keller *(Sheldon Kirshner photos)*

Now 46 and Orthodox, Keller is also president of the local Jewish community, a title he has held for the past nine years.

There are officially 300 Jews in Lodz, whose current population is 750,000 and is twinned with Tel Aviv. But as far as he knows, an additional 700 Jews remain unaffiliated.

To the best of his knowledge, nearly half of all married Jews in Lodz are in mixed marriages. Last year, by his count, the community registered seven births, seven marriages and three bar mitzvahs. Since the demise of communism in 1989, hundreds of Jews who passed as Catholics in Lodz have come out of the woodwork, while the median age in the Jewish community has dropped to 50.

Last year, 20 nominally Catholic families began identifying themselves with the Jewish community, whose headquarters on Pomorska Street contain a synagogue, a canteen, a youth club, a dairy restaurant, a medical clinic, a hotel and, most recently, a mikvah.

Its activities are funded by the U.S.-based Ronald S. Lauder Foundation.

"It's a huge challenge to be a Jew in Poland," observed Keller, whose stentorian voice conveys a sense of authority. "During Communist times, Jewish life was paralyzed. We have to start anew."

In a reference to the Holocaust, which wiped out 90 per cent of Polish Jewry, he said, "We are living in the biggest Jewish graveyard." Yet Keller is optimistic.

There were 15 conversions to Judaism in 2008, all performed at an Orthodox ceremony in Monsey, N.Y., and Keller expects still more conversions in the future.

In his estimation, there may be as many as 5,000 Jews in Lodz today still masquerading as Catholics.

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Pioneer in trauma care receives Order of Canada

Tile attributes successful career to a broken ankle

By CAROLYN BLACKMAN
Staff Reporter

Dr. Marvin Tile, 76, an orthopedic surgeon who was recently appointed a member of the Order of Canada, attributes his career to a broken ankle.

"I was a student at Harbord Collegiate, and I was an all-star basketball player. I [was injured], though, playing football. I got high marks because I had nothing to do but study."

Tile, who was appointed to the surgical staff of Sunnybrook Health Sciences Centre in 1966 and went on to become chief of orthopedic surgery in 1971 and surgeon-in-chief from 1985 to 1996, was honoured for his contributions as a clinical orthopedic surgeon, a teacher and a researcher.

He graduated from University of Toronto medical school in 1957, and was attracted to orthopedics, he said, "as are many athletes. Orthopedics is a magnet for athletic people. When I [conduct interviews], I find it amazing how many people had athletic involvement or injuries. There is a definite [link]."

Before he stopped operating in 2000 – he stopped seeing patients last year – he had performed more than 4,000 hip and knee replacements. "These surgeries changed people's lives. I was known in the community," Tile said.

He now acts as orthopedic medical adviser on the Ontario Workplace Safety and Insurance Board Tribunal.

Tile is known worldwide for his work in trauma care, and has become a world authority in the treatment of pelvic and acetabular (socket of the hip joint) trauma.

He has trained clinicians from around the world in the care of patients with critical orthopedic injuries, and has published two books and 59 manuscripts that have shaped the practice of orthopedics across the globe.

He said that "trauma is a whole different ball game [compared to other injuries.] The definition of trauma is multiple-system injury. It means head and chest, and several fractures.

"The first hour after injuries is critical; we call it the golden hour. That is the window we have for saving the patient's life.

"When I graduated from medical school, trauma was treated in a haphazard way, and injured patients were taken to the nearest hospital. Trauma units did not exist, and patients often died because they were not treated properly in that first golden hour."

Dr. Marvin Tile

When he was working at St. Joseph's Health Centre and part-time at Sunnybrook as a consultant in 1966, he said, "I had visited major orthopedic centres in Europe, and I approached the chief surgeon at Sunnybrook and told him we needed a focus. Along with a team of surgeons, we lobbied the government, and a trauma unit was approved. It took five years for us to open our doors."

As the first and – and now the largest – unit in Canada, they immediately got busy with road trauma, he said. "We hired a surgical team trained in trauma, and the volume of patients [kept increasing]. Very little polytrauma is treated in the community. Paramedics are trained to make a decision, and to bring patients to us when necessary.

"We see about 1,200 patients a year. When we opened, we saw very little gunshot or knife wounds; now, 20 per cent of the patients come in with gunshot or knife wounds. That's the changing face of the city."

Currently, Tile said, there are seven trauma units in Ontario, and they are all covered by helicopter and co-ordinated by telephone through Sunnybrook. "We can now take advantage of that golden hour. We save lives and improve quality of life."

He added that Sunnybrook has ties with Hadassah Hospital in Israel, and the two hospitals run the Sunnybrook Hadassah Orthopedic Exchange. "We trained five Israeli fellows last year," said Tile, who has visited Israel "at least a dozen times" since 1965.

Receiving the Order of Canada is a tremendous honour, said Tile, who is married to Esther, and has four children and nine grandchildren.

"They give out about 120 a year, and only 10 per cent are doctors. We're looking at a small number of people, and there are so many worthy doctors."

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Greater Toronto Area

MaRS Innovation aims to commercialize science

Continued from page 6

A tall, athletic-looking man who has been at the helm of MaRS since June, he likens research commercialization to an art. As he put it, "When science is treated properly, it can turn into a meaningful product."

While research commercialization in Canada is hardly uncommon, Hofstein believes that the ratio between it and science is still too low."Compared to Israel, Boston and the San Francisco Bay area, there is not enough of an entrepreneurial spirit in Toronto. The science here is top-notch, but people probably don't recognize research commercialization sufficiently enough."

The problem is exacerbated by a shortage of capital. "This is a risky investment sector, but the returns can be high."

Israel, if only by default, is highly entrepreneurial. "We don't have oil or valuable minerals like gold or zinc," said Hofstein, who was born in Hadera and grew up in Pardes Katz. "All we have is intellect. It's our only natural resource, and we have to nurture it."

The president of the University of Toronto, David Naylor, agrees with Hofstein.

Having visited last year, Naylor came to the unsettling conclusion that in the global race to build an innovation-based economy, Canada lags behind countries such as Israel, Singapore, South Korea and Taiwan.

As he wrote in a piece published by the *Globe and Mail*, "Our national output of discoveries is impressive… But the commercialization record of Canadian universities is modest. Our best performers generate far less revenue than their U.S. or Israeli counterparts. And, when it comes to turning discoveries into popular products and services, our outputs are under-exploited."

In short, he observed, "commercialization works if its main players – government, university and private sector – are linked in a system where each plays its own role."

Out of a field of several hundred candidates, Hofstein was chosen to run MaRS. "My mandate is to change the status quo," he said.

Paul Young, the University of Toronto's vice-president (research), said he was selected due to his stellar resume.

"He has an excellent combination of skills in international finance, private sector business and university research that will help the entire Toronto research community. Successful research commercialization is really about making connections between various sectors, and Dr. Hofstein has a proven ability to bring government, business and academic research together."

At Hadasit, Hofstein served as chair of its holding company, Hadasit BioHolding Ltd., which is publicly traded on the Tel Aviv Stock Exchange.

In addition, he was responsible for clinical trials with industry partners and the launch, development and oversight of medical devices, biomedicine and diagnostic equipment spin-off companies.

Prior to Hadasit, he was president of Mindsense Biosystems Ltd. in Israel and Ecogen Inc. in the United States.

"It was hard to leave Israel," said Hofstein, whose 19-year-old son is currently completing his military service and whose wife, Orit, is an artist and photographer. "But I have found a tremendous co-operative spirit and attitude in Toronto. Everyone is on board and understands the mission."

The pressure to produce tangible results by the end of his five-year contract is high, but he is upbeat.

"With all the tools given to me, and the outstanding science here, I expect to translate at least five projects into profitable events that will contribute to the local economy."

REGINA GAON ז"ל

The Yeshiva University Family

is deeply saddened by the passing, in Toronto, of the beloved wife of the late revered Haham, Rabbi Dr. Solomon Gaon. She was his partner in promoting Sephardic heritage during his three decades as Chief Rabbi of the Sephardic Communities throughout the British Commonwealth and his several decades as Director and Co-founder of YU's Sephardic Studies Program and its Jacob E. Safra Institute of Sephardic Studies from 1964 until his passing. She was wise, gracious, regal in manner and devoted to her family and the Jewish people. She contributed much of the Haham's library, writings and correspondence to the Mendel Gottesman Library and the YU archives.

Heartfelt condolences are extended to her children Raquel Goldstein and Isaac (and Tova) Gaon and to her grandchildren.
May the entire family be comforted among the mourners of Zion and Jerusalem.
Min Hashamayim tenuhamu

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Bat mitzvah girl gives gift of dance to Sderot kids

Orli, Yael and Naomi Matlow of Toronto were recently in Sderot to help enable the youngsters of that beleaguered city in southern Israel to learn and enjoy the movements and the sensations of dance. Please see related story on page 34.

[Roby Haviv UIA Canada photo]

Canada only country to get two new consuls

Continued from page 1

He cited recent examples of anti-Israel advocacy in Toronto over the last year, including increased activity during Israeli Apartheid Week on campuses in the city, protests at the opening of the Dead Sea Scrolls exhibit at the Royal Ontario Museum and attempts to get Mountain Equipment Co-op stores to boycott Israeli goods

Echoing Ziv's remarks, Gissin said the decision by the Israeli foreign ministry to give the nod to two new diplomatic appointments in Canada could only be seen as a positive development.

He also remarked on the fact that Canada is the only country in the world getting two new Israeli consuls.

"This is very significant. Even the U.S. – with all its [Israeli] consulates, embassy and mission to the UN – they got only one additional diplomat," he said.

"This reflects the growing importance of Canada to Israel and the excellent partnership between the Canadian Jewish community and the State of Israel. This keeps developing and requires more layers and personnel."

He added that "this also reflects the importance of the Toronto Jewish community and as an arena for Israel from a PR, cultural and commercial point of view. In my opinion, the [Israeli] foreign ministry took the right decision."

Nominating committe to review candidates

Ziv noted that Israel's Canadian contingent of diplomats is not the only one benefiting from additional resources and personnel from Israel.

"We have embassies and missions all over the world. We are opening several in the coming year. We're re-opening [offices] in Wellington, [New Zealand], Sao Paolo, [Brazil], and opening in Tajikistan. So in addition to [Israel's] deciding to open more missions around the world, the decision, luckily, was also made to strengthen some of the missions that need more."

The identities of the new envoys to Canada are unknown. A tender for applicants was made late last week by the Israeli foreign ministry. A nominating committee will review candidates and make its decision in the next few months, Gissin said.

"Generally speaking, increasing the consulate's staff will enable us to do much more in presenting the positive face of Israel in Toronto and Western Canada through media presence, cultural activities and the use of the Internet and social networks."

Gissin said he has no say in the selection of the candidate for his consulate, but he hopes to use his new deputy to help combat anti-Israel sentiment in Toronto and Western Canada.

Israel's enemies "are putting in a lot of effort to attack Israel in Toronto and Canada," he said.

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Provincial byelection in St. Paul's set for Sept. 17

By ANDY LEVY-AJZENKOPF
Staff Reporter

Voters in the Ontario riding of St. Paul's will go to the polls in a provincial byelection to elect a new MPP on Sept. 17

The byelection became necessary after incumbent, former Liberal cabinet member Michael Bryant, vacated his seat in June to work for Invest Toronto corporation

One of the major issues expected to fuel the debate in the riding is the Liberal provincial government's plan to create a harmonized sales tax, which would merge the eight per cent provincial sales tax with the five per cent federal GST

St. Paul's is bounded on the north primarily by Eglinton Avenue West; on the east by Bayview Avenue, Moore Avenue and the Don River tributary; on its south by the Canadian Pacific railway south of Davenport Road; and on the west by parts of Ossington Avenue, Winona Drive and Dufferin Street.

According to the 2006 census, St. Paul's is home to approximately 111,000 people, 68 per cent of whom are tenants. Estimates peg the riding's Jewish population at around 15,500.

The median household income is $53,905.

The CJN will feature more in-depth reports on candidates, issues and platforms in the weeks leading up to the byelection.

As of deadline last week, only the Liberal and Green parties had officially nominated candidates

Eric Hoskins will represent the Liberals. He is founder of international charity War Child Canada and was an adviser to former federal MP Lloyd Axworthy.

Chris Chopik, a realtor and community activist, will run for the Green Party.

It's expected that *Toronto Sun* newspaper columnist Sue-Ann Levy will represent the Progressive Conservative party

The New Democratic Party is scheduled to choose its candidate on Sept. 9.

McMichael sculpture tells partisan fighter's story

By CAROLYN BLACKMAN
Staff Reporter

An unlikely friendship between a Holocaust survivor and an Inuvialuit sculptor brought up in the western Arctic has resulted in the creation of a stone sculpture that is on exhibit at the McMichael Canadian Art Collection in Kleinburg, Ont., north of Toronto.

The sculpture is by Abraham Anghik Ruben, 58, who now lives in British Columbia. It tells the story of Leon Kahn, who survived the war – he died in 2003 – as a partisan fighter.

Anna Stanisz, assistant curator of education at the McMichael gallery, said the seeds for the sculpture – on loan to the gallery by the Kahn family for one year – were planted when Ruben read Kahn's memoir, *No Time to Mourn: The True Story of a Partisan Fighter*.

"The book is about a young boy on his own who is trying to survive, and Abraham identified with him," she said. "He felt such a connection to the author that he requested a meeting, and he asked Leon if he could tell his story in sculpture."

In a telephone interview, Ruben, who has been sculpting for 35 years, said that after meeting Kahn and reading his book, "I came up with the idea and then made sketches, which became the working drawings for the stone sculpture."

He also consulted with Rabbi Marvin Hier, founder and dean of the Simon Wiesenthal Center Museum of Tolerance, to ensure that the facts were correct.

"I put Leon's story into the sculpture, but I also included the story of Europe."

The "allegoric" sculpture, he said, is constructed in three layers, and the story is developed vertically.

On the base of the sculpture are the Ten Commandments (one of the scrolls is in memory of Kahn's family who perished in the Holocaust), a menorah and a Star of David, said Ruben. "The sculpture then starts with the total and utter destruction of European Jewry."

"I depicted the concentration camps and included their names, and then showed people being liberated and in the embrace of partisans. The next layer takes place after the Holocaust, when people are trying to understand the experience. The sculpture very much follows the pattern of the book.

"It is a complex piece, and people have to see it to realize its impact. It includes humans scrambling to get air, the uprising of the ghettos and partisans flight to the forest."

About eight feet high, the sculpture stands on a pedestal in the lobby of the gallery. It took about nine months to complete, Ruben said. "During that time I went through periods of depression and had many nightmares. I would have to put the piece aside and work on something else for a while. It had a tremendous effect on me."

Abraham Anghik Ruben's sculpture

From the McMichael gallery, the sculpture may be moved to the West Coast, and then on to Yad Vashem in Jerusalem, Ruben said.

He intends to use this sculpture as a model for an outdoor bronze sculpture, to stand 16 feet high and four feet in diameter, he said. "I would like to pay more attention to the flowering of the State of Israel in the bronze piece."

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Notice to Visitors to Pardes Shalom Cemetery

Arrangements have been made by Pardes Shalom to provide complimentary transportation to the cemetery before the High Holidays, for those who require it.

Bus service will be provided on **Thurs. Sept. 10** and **Sun. Sept. 13**.

A bus identified by a sign **"PARDES SHALOM"** will depart from the front entrance of the Bathurst Jewish Centre, 4588 Bathurst St., at 10 a.m.

The bus will make a stop at the parking lot of Betel Centre, located on Steeles Ave. W., at 10:15 a.m., to pick up passengers before proceeding to the cemetery.

CEMETERY HOURS
Sunday-Thursday, 8 a.m.-5 p.m.
Friday, 8 a.m.-4 p.m.
Hours as of November 1
Sunday-Thursday, 8 a.m.-4 p.m.
Friday 8 a.m.-3:30 p.m.

For further information, and to register, please call the cemetery office 416-635-2883, ext. 5224, or ext. 5300.

City of Toronto proclaims UJA Week

United Jewish Appeal launches annual campaign

By Sally Szuster

UJA Federation's Campaign 2010 was launched this week and, with more than $15 million pledged already, the campaign is off to a tremendous start.

Even Toronto Mayor David Miller got into the spirit of things, officially declaring August 23 to 29 United Jewish Appeal Week to, as he said, "encourage everyone to recognize UJA and the significant contributions of our large and vibrant Jewish community."

Lay leaders, canvassers and UJA-affiliated agency representatives gathered at the Air Canada Centre on Tuesday to inaugurate the campaign, which shows strong momentum. Campaign proceeds will be invested in programs to meet the urgent needs of Toronto's most vulnerable, improve lives in Israel, battle anti-Zionism and anti-Semitism on campus and connect young people to Jewish life through essential identity programs and formal Jewish education.

"UJA . is efficient and effective philanthropy; smart philanthropy with heart," said Ken Tanenbaum, who is chairing Campaign 2010, along with Debbie Kimel. "We believe that this campaign is going to truly shine a spotlight on our community as an outstanding global leader, driven by compassion, vision and commitment to those most in need," added Kimel.

Toronto Mayor David Miller at a recent UJA event with Campaign Chairs Debbie Kimel and Ken Tanenbaum.

Since the current economic downturn began, many UJA affiliated social service agencies are reporting a dramatic spike in client demand for assistance in dealing with unemployment, financial distress, addiction and abuse. While the economy is showing signs of a turn-around, those most affected by a weaker economy require considerable help.

This year, the UJA Federation budget allocated an additional one million dollars for the most vulnerable members of Toronto's Jewish community.

"While many North American Federations have been forced to cut allocations, thanks to the generosity of our community and UJA Federation cost containment measures, we have increased support for those who need it most," said organization chair, David Koschitzky.

The campaign launch featured guest speakers Brian Burke, president and general manager of the Toronto Maple Leafs and Arna Poupko Fisher, as well as those who have benefited from the support of UJA partner agencies, and Ethiopian Israelis helped by UJA.

Building a Better Life:

He got the job!

Year after year, United Jewish Appeal provides a much needed safety net for thousands of vulnerable in Toronto and Israel by lifting them from the challenging circumstances they face, especially during these difficult economic times.

Together with UJA Federation's network of agencies, we are responding to a dramatic rise in services needed to assist those in need, be it the poor, the elderly, new immigrants, or Jewish students on campus.

The following is the first in a series of Jewish Toronto stories that put a face to the statistics and how UJA is transforming lives, across the street and across the globe.

Parnossah WorksCanada (PWC), which assists Jewish job-seekers in Toronto, is dealing with an exponential demand for support. There are currently close to 500 clients on the waiting list for employment services.

Until recently, Igor Khrapal was one of them.

Igor fled the Soviet Union as it was breaking up. He came to Canada where he met his wife, Sue. There were hardships over the years and, in 2007, they moved to Toronto to start a new life. Despite two university degrees, Igor could not find employment. Seeing her husband grow more desperate and hopeless, Sue contacted JVS Toronto. The next day, through Parnossah WorksCanada, a UJA funded program at JVS, a counselor set up an action plan and a job interview for him. Igor got the job!

"Igor is in a very good place now," says an emotional and relieved Sue. "I love to look at his face now because his eyes no longer look haunted and old. When we were celebrating his new job, you could see the difference in him. He was more confident, relaxed and more like the man I married. At one point he looked at me, his eyes filled with tears and said, 'Sue, I'm fifty years old now, but I've never been happier. It's my time now!'"

To read more stories, visit www.oneuja.ca

Igor and Sue Khrapal

Boys club members still gather 60 years later

By CYNTHIA GASNER
Special to The CJN

In 1949, a group of teenage boys from working class families living in the College Street corridor joined together to form Club Orion.

They met at one of the YMHA buildings at 12 Major St., just north of College Street.

With very little money to spend on recreation, the boys arranged sports activities and social events that, over the years, melded them together into a family-like group.

They have continued to meet and share special events for the past 60 years.

In an 89-page album, using their own words and numerous photos, they have now recorded the history of their members and events that reflect a fun-loving and supportive group of men.

Now in their 70s, they continue to come together to share stories from the past and bring each other up to date on current events in their lives.

In the early years, the late '40s and '50s, they formed baseball and basketball teams that won numerous awards.

Mike Flicht, one of the founding members, said in an interview that during Toronto's oppressive heat, when financially comfortable families could afford to go to their cottages and resorts, "the Club Orion boys went to the Boardwalk and Sunnyside Beach. Some of us would pile into a half-ton truck and take off to places such as Pontypool, Pickering or Bell Ewart."

In those days, he recalled, the club played in community playgrounds, at 44 St. George St. and later at the new YMHA when it opened on Bloor at Spadina.

"We were the first club at the new Y," he said. "We held meetings and social events there. And to get away from the heat of the summer, many of our members went to work at Camp Northland."

Many years ago, they became known as the College Street Cowboys, after an article about Club Orion written by David Lewis Stein appeared in a daily newspaper.

The large and professionally completed Club Orion album records many events – socials, weddings, trips – and an account of their history. Throughout the years, most of the original members remained close friends. In the album, they speak of their years together as "the best of times," and include their school photos, sports teams, reunions, invitations for socials, street scenes and references to Lansdowne and King Edward public schools, which many of the boys attended.

They went on to different high schools and universities and became successful in their professions and businesses.

Despite their diversity and the different directions their lives took, they have remained a close and cohesive group of friends. As they celebrate their 60th anniversary, they look forward to continued friendships and the opportunity to retell their stories of the best of times.

The founding members of Club Orion in 1949: standing from left are Al Veffer, Mike Flicht, Al Sokol, Simon Weinberg, Irwin Gould, Phil Bregman, Shelly Sokoloff, Paul Stoneman and Gary Wasserman; seated from left are Norm Rosenberg, Harold Bronstine, Owen Shime, Stan Cole, Seymour Greenbaum, Bernie Bedder and Phil (Pinky) Shulman.

In a photo taken at a Club Orion reunion in 2002, standing from left are Paul Stoneman, Phil Bregman, Jack Besser, Owen Shime, Bernie Bedder, Joe Flicht, Myer Price and Mike Flicht; seated from left are Shelly Sokoloff, Morty Horowitz, Irwin Gould, Irv Mandel, Al Sokol and Simon Weinberg.

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Health & Lifestyles

New drug hope for kids with leukemia

ISRAEL21c

New Israeli research that links childhood leukemia to a protein mutation found in adults with a common blood disorder holds out hope of a cure.

The discovery holds out hope for a possible new treatment for children suffering from blood cancer. A drug now in clinical trials for the adult disorder could also prove effective in treating a similar mutation in children with leukemia.

Each year, about 4,500 children in the United States are diagnosed with leukemia, according to the Leukemia and Lymphoma Society, making it the most common childhood cancer.

For most children who receive this diagnosis, the prognosis is good. About 80 per cent of them will recover and go on to lead healthy lives. For 20 per cent, however, the illness will prove deadly.

Dr. Shai Izraeli, of Tel Aviv University's Sackler School of Medicine and Sheba Medical Center, began research into this field when he and his team discovered a mutation of the JAK2 protein in patients with Down syndrome.

Izraeli's discovery was published recently in the prestigious medical journal *The Lancet*.

Children with Down syndrome are 20 to 30 times more likely to develop leukemia during childhood than are other children. Izraeli discovered that children suffering from Down syndrome who developed leukemia had JAK2 mutations.

In an effort to corroborate his finding, Izraeli collaborated with the iBFM Study Group, a European childhood leukemia consortium. He studied 90 cases of Down syndrome leukemia from all over Europe. He discovered that the JAK2 mutation was present in 20 per cent of these cases.

The Israeli team suspected that this protein might also be linked to other disorders and diseases – and further research proved them right. A similar mutation of the JAK2 protein found in Down syndrome and leukemia also causes polycythemia vera, a disease common in adults that leads to the overproduction of blood.

"This is perhaps the first example of two very similar – but different – mutations that apparently do the same thing in a cellular protein," says Izraeli. "But they're associated with two completely different disorders, one that causes polycythemia in adults and the other that causes leukemia in children."

A new drug based on inhibitors of JAK2 has been developed to treat polycythemia and is now in clinical trials. Izraeli says that this drug could offer "potential hope" to children who suffer from the highest risk of leukemia.

If the clinical trials go well, the researchers believe the drug could be fast-tracked through approvals and made available to child leukemia sufferers within a few years.

"JAK2 inhibitors are not based on chemotherapy. The first experiences with these treatments show very few side effects," says Izraeli.

"All that researchers need to do is to expand these clinical trials to children and adults with high-risk leukemia – and that can happen relatively quickly. We will know in just a few years what these drugs are capable of."

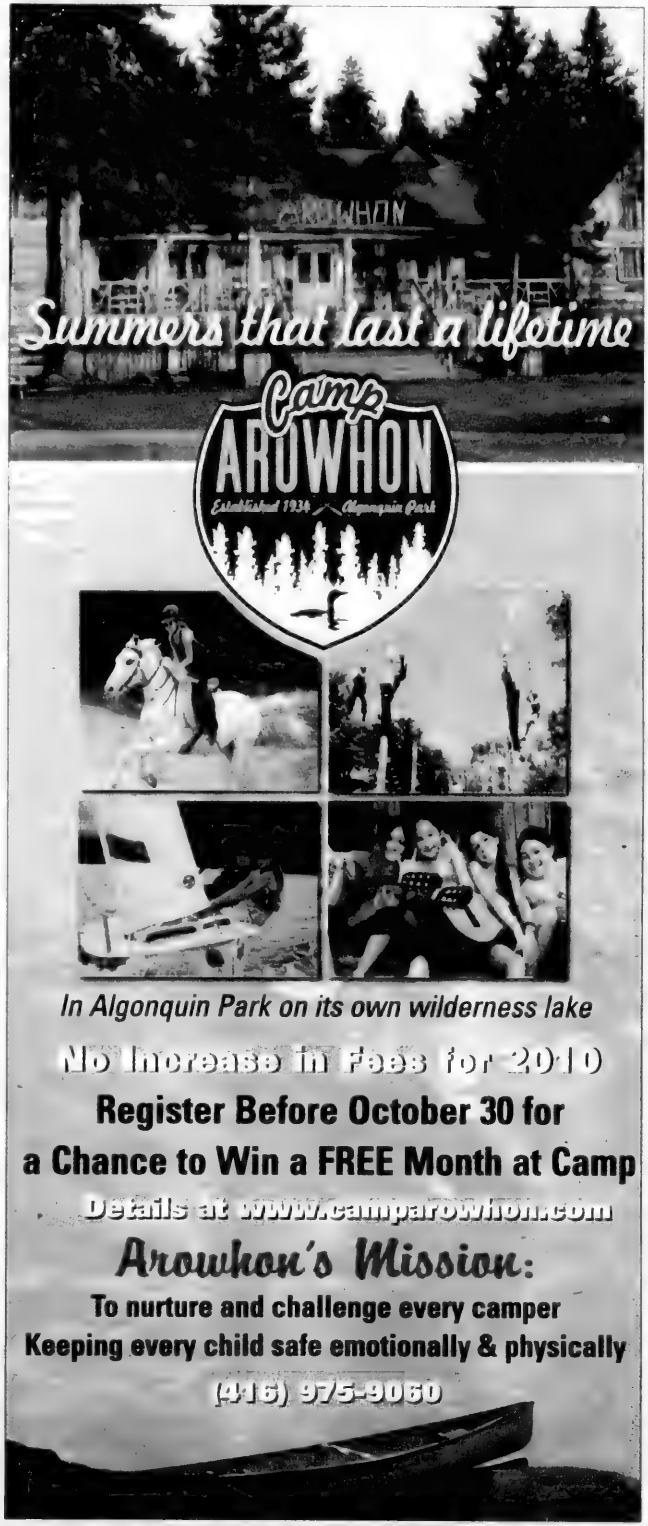
Izraeli adds that typical chemotherapies for leukemia also have a high "toxicity cost."

Children with leukemia are treated with 10 to 12 different chemotherapies over a period of two to three years. As a result, some children suffer long-term and irreversible damage, such as neurological, heart or bone problems, or sterility.

Researchers looking for viable alternatives to chemotherapies may turn to Izraeli's research as a promising avenue for success.

"Our research gives hope and life to the 20 per cent who might not make it, as well as those who may experience a relapse," says Izraeli.

MITZVAH KNITTERS: The Shaar Shalom Mitzvah Knitters has grown to more than 60 knitters and crocheters of all ages since the group's inception in spring of 2006. To date, members have donated nearly 3,000 handcrafted items to a variety of individuals and non-profit organizations. Yarn is either donated or purchased with money raised by fundraising projects and or received from private donations. The group begins its fourth year on Sept. 14 at 7:15 p.m., at the Shaar Shalom Synagogue. The knitters meet on alternative Monday evenings. For more information, contact Arna Cappe at 905-881-8631 or Janice Shachter at 416-551-3220.



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The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

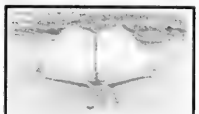
The CJN makes no representation as to the kashruth of food products in advertisements.

Conversion: an act of free will

By RABBI DAVID CADOCH

This week's parshah introduces the case of a beautiful woman captured as a prisoner of war. The Torah is very specific as to what is to be done.

Numerous are the horrific stories we hear about innocent, young female victims of war who are raped and left to their degradation and eventual death.



Rabbinic Reflections

The Torah recognizes the weakness of the passionate lust that can be felt when a soldier sees a beautiful captive woman. Furthermore, it was the custom that in time of war, when a city was captured, women would dress up and beautify themselves to save their lives and possibly petition on behalf of their families.

The Torah mandates that should such an encounter occur, the soldier is to bring the girl into his home and have her change to more modest clothes, shave her head and allow her nails to grow for 30 days, as an expression of mourning for her parents. At the end of this period, he may marry her.

The idea behind having the girl make herself as unattractive as possible and waiting for a specific period of time is to calm the passionate lust and allow for a change of heart, as it was feared that such a marriage would fail if it took place at a time of weakness.

If the marriage ultimately did take place, but soon afterward the husband wished to divorce the woman, he would not be allowed to treat her disrespectfully, but would have to free her in an honourable manner.

If the captive has opted for a conversion, then she remains a Jewish woman after the divorce, but if she has been forced to convert, she is free to return to her people and original customs.

This episode gives us an insight into the morality expected of a soldier. The Torah commands the Jewish soldier to conduct himself with the utmost integrity and to control his passions, despite the lust that can be felt in such times of unrest.

And what does this say about forced conversion? For a conversion to be valid, people must choose of their own free will to accept the moral code of the Torah and accept the mitzvot. This responsibility is unconditional. Whereas it is accepted that a convert's performance of the mitzvot can be practised gradually as they are learned, it is not accepted that a convert may choose the mitzvot at his or her convenience. Complete and gradual commitment is expected, and if this contractual agreement is abrogated, it can result in the revocation of the conversion.

Should children be involved, the abrogation of the mother can lead to questions as to whether the children's conversion is kosher. When the children reach the age of maturity, they are asked if they wish to remain Jewish. If so, it is recommended that they undergo a *giyur lechumra*, a further conversion, to remove any possible doubts resulting from the mother's status. This applies to children who are committed Jews, but even more so to noncommitted Jews.

Evidently, those entertaining the prospect of conversion must be clear about their engagement and commitment, as this is not a light matter and will indelibly have life-altering consequences for the children, and ultimately for the Jewish community at large.

Rabbi David Cadoch leads Shabbat services at Beth HaRambam Synagogue in the Maimonides Geriatric Hospital in Cote Saint-Luc, Quebec.

Success brings its own responsibilities

By ELLIOTT MALAMET

From Cambridge to Kalamazoo, a major thrust of any educational institution's efforts consists of raising funds for both existing costs and any new initiatives.

To that end, the contributions of major donors are central, but they do not come without a price. Rare are the donors who simply see the virtue of the project to which they are committing money and require no other thanks than to see the success of the venture.

The Mishnah's dictum, "Who is honoured? He who honours others," has become an ironic mantra for many schools and communal organizations.

Rita Hauser, who was campaign co-chair at a multi-year fundraising effort at Harvard in the 1990s, put it this way: "You can't get money from some people unless their name is in lights 20 feet high."

The lights are burning full blaze in many Jewish institutions that often have to beg and borrow – hopefully not steal – to meet their needs. Many a person asking for funds for a school has had to endure the humiliation of donor arrogance. There is a big difference between legitimate questions about a school's particular economic efficiency or priorities and a hypocritical parsimoniousness when it comes to education.

There is also a fundamental distinction to be drawn between warmly thanking those who offer financial support – Jewish ethics would demand nothing less than appropriate gratitude – and pretending that such people now have extra insight about educational decisions because of their monetary gifts.

The financial crisis has had a definite impact on many people everywhere, but there are still numerous situations where that same money is spent on lavish personal desires. Such is human nature, many would argue. That people have the right to do exactly what they want with their money and should feel no guilt over where they spend it is undoubtedly true from a western democratic perspective. Whether it is equally valid from Judaism's point of view is dubious in the extreme.

We have been blessed by God for a reason. The honour that accrues to rich people is a central test of how we view divine providence. Is the monetary success one has enjoyed indicative of one's own power and skills? That way hubris lies. The Torah warns, famously, as the Jews are about to enter the Land of Israel: "[Take care] lest you eat and be satisfied and you build good houses and settle… and you increase silver and gold for yourselves, and everything that you have will increase – and your heart will become haughty and you will forget HaShem your God… And you may say in your heart: "My strength and the might of my hand made me all this wealth." (Deuteronomy, 12-13, 16)

Such "forgetfulness" is prevalent in our society. But what would exist in a world of truth would be not the institution pacifying the donor, but rather a common recognition of the immense privilege that God has entrusted to the materially successful to be capable of aiding in the continuation of Jewish learning and the fulfilment of Jewish historical destiny. That is honour enough for a lifetime, and beyond.

Jewish Life

Random thoughts on diverse subjects

Bookmarks
Bernard Baskin

• If speakers were compelled to talk before dinner, rather than after, we could all attend banquets with a lighter heart, for nothing induces brevity more than an empty stomach.

• When a person appears before the Throne of Judgment, the first question he is asked is not, "Have you believed in God?" or "Have you prayed and observed the ritual?" but, "Have you dealt honourably with your fellow man?" *Talmud*

• In her last illness, my mother took my hand in hers tightly for the first time I knew how callused a hand it was, and how soft was mine. *Charles Reznikoff*

• The person who approaches me at a gathering and says rather belligerently, "I bet you don't remember me," is generally the kind of person I don't want to remember. He is brother to the nitwit who grins at me ominously with the challenge, "What's my name?"

• A question for the United Nations: How can two countries understand or empathize with each other when in one most of the adults are starving and, in the other, most are dieting?

• How many travellers would bother to take trips if they were bound to a vow of silence about the venture upon their return?

• We take it as a compliment when told that we haven't changed a bit in 20 years. Is it really a compliment? I want my face and bearing to show some signs of the struggle for self-mastery over the years. A smooth porcelain face is a delight at 20, a rebuke at 40 and a mask of defeat at 80. *Sydney J. Harris*

• There seems to be so much more evil than good in the world because evil is a short-term infection, while goodness is a long-term influence; thus, it is always easier to see the dramatic effects of evil than the lengthening consequences of goodness.

• The most explosive combination in the world consists of sincerity added to ignorance; or prejudice wedded to power.

• Don't feel inferior if you're confused by current events. It's a mark of intelligence; only the extremely simple-minded aren't confused by the complexity of modern problems.

• We have conquered most of the contagious diseases of the body, but we have scarcely begun to combat the contagious diseases of the mind – prejudice, bigotry and hate – which have shattered more societies than all the viruses ever known to civilization.

• Everyone is a prisoner of his own pernicious experiences. They cannot be eliminated. But it is essential to recognize and acknowledge them in order to overcome them. *Sydney J. Harris*

• An egoist has been described as a person of low taste who is more interested in himself than in me. Most of our personal anxieties come from overconcern with what others will think of us. We fail to realize that others are too busy thinking of themselves to worry about evaluating us.

• It is probably true that many men and women patiently waiting in line at the Royal Ontario Museum to view fragments of the Dead Sea Scrolls can't remember the last time they opened the Bible.

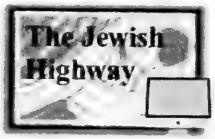
• My idea of real self-control is not merely giving up smoking – but giving up smoking and talking about it.

• One of the rarely considered advantages of growing old is the freedom to tell the absolute truth about anything to anybody; and it is distressing that so few old people take advantage of this liberty. This is because older people develop tact, which means to criticize privately, to avoid a dictatorial voice and to know when to avoid arguments. Tact has been defined as the ability to give a person a shot in the arm without letting him feel the needle.

• Why do survivors of a mass tragedy usually praise God for the miracle of their survival, but forget all of those who are allowed to perish by a seemingly unconcerned deity?

Challahs: a spiritual journey, Pt. 1

By MARK MIETKIEWICZ



Although I couldn't find any statistics to back me up, I think it would be safe to assume that more challah will be consumed next month than at any other time of the year. Between Rosh Hashanah, before and after Yom Kippur and Sukkot, there is no shortage of opportunities to sample challahs, both familiar and exotic.

A challah, of course, is far more than just another tasty egg bread. It is a golden loaf steeped in thousands of years of tradition. From the baking to the cutting to the eating, there are many beautiful rituals associated with challah. There are traditions about why it's braided **[tinyurl.com/challah01]** or why some people refrain from eating the end slice of the bread. **[tinyurl.com/challah02]**

And why the blessing is said over two loaves on Shabbat. In Exodus 16:5, the children of Israel were commanded to gather a double portion of manna for the Sabbath. "On Friday, they will have to prepare what they bring home. It will be twice as much as they gather every other day." **[tinyurl.com/challah03]** Nowadays, the two loaves are symbolic of the double portion of manna given to the Israelites on the eve of the Sabbath.

The word "challah" actually refers to the small piece of dough that is separated from the batch before kneading. Thousands of years ago, it was set aside for the priests. **[tinyurl.com/challah04]** Nowadays, the mitzvah of baking challah is considered one of the three fundamental mitzvot associated with Jewish women. **[tinyurl.com/challah05]** (The others are *niddah*, the observance of the Torah's guidelines for maintaining the ritual purity of marital life and the lighting of candles to welcome the Shabbat and festivals into our homes.)

However special challah may taste these days, it is hard to imagine what it was like a few generations ago. Abraham Joshua Heschel tried to paint a picture: "In the shtetls of eastern Europe, our ancestors six days a week would eat the coarse, dry, black bread of the peasants, but on Shabbat they would eat challah, a bread of such richness and sublime delicacy, that by comparison it was more like cake than bread; much like the contrast between the six days of the profane week and the holy day of Shabbat." **[tinyurl.com/challah25]**

In my next column, I'll look at some great challah recipes on the web. Today, I conclude with two stories about very different uses for challahs.

Jeff Rosenberg had hot tickets for a Bob Dylan concert that was being held on the Saturday night between Rosh Hashanah and Yom Kippur. After Dylan's encore, Rosenberg tossed a round raisin challah onto the stage. The challah bounced around and finally found itself resting near the superstar's feet.

"His eyes met mine, as if asking, 'Was that you who threw that?' I spread my arms out and mouthed the words, 'Shanah Tovah.' At which point, the man's expression turned from one of amusement, slowly, to something more like humility. And he mouthed the words to me, 'Thank you.'" **[tinyurl.com/challah07]**

Jeffrey Rosen had a very different goal in mind when he shared some homemade challah with his girlfriend one special Shabbat. **[tinyurl.com/challah08]**

"As she cut into the challah, the knife stopped cutting when it touched something inside the challah. Earlier in the day, I discreetly removed a small piece from the bottom of the challah, placed a small grey jewelry box in the centre of the challah, and reattached the piece of challah. She screamed and said a rat was in the challah. She looked inside the challah again and took out the grey jewelry box. She opened up the box and took out the ring. I asked her to marry me, and she said 'yes.' She kept the jewelry box, which has a knife mark on the top – a sign to remember our engagement."

All I can say is… challah-lujah!

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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On Campus

Otzma helps strengthen grad's connection to Israel

By ELISE LOTERMAN
Special to The CJN

Guest Voice

While many university students and graduates are fortunate enough to spend time in Israel, few have the opportunity to experience living in rural, almost exclusively Hebrew-speaking communities, hear from world-class speakers about the *matzav* (political situation) in Israel, have access to incredible volunteering and internship opportunities and have a great group of people to experience it with.

This past year, I was a participant on OTZMA 23, a program jointly supported by UJA Federation of Greater Toronto through United Jewish Communities and the Jewish Agency for Israel. I, along with 52 other college graduates from across North America, dedicated a year of our lives to strengthening our connection with Israel and the Jewish community and engaging in tikkun olam, social justice work to make Israel a better place.

During the first part of the program, I lived in northern Israel, in Natzrat Illit (Upper Nazareth). While most of the group was engaged in Ulpan learning, I had the opportunity to volunteer in the community because of my Hebrew-speaking background from my Community Hebrew Academy of Toronto (CHAT) education.

I spent my mornings working at a sheltered workshop assisting individuals with various challenges assemble and package various objects while having the opportunity to socialize with them. In the afternoon, I volunteered at Hafuch Al Hafuch, an after-school centre for youth at risk. This centre provided me with a glimpse into the lives of Israeli teenagers and allowed me to understand some of the added challenges and pressures of being drafted into the army immediately following graduation.

During this part of the program, our group lived in a "*mercaz klitah*" (absorption centre) and saw the immigration process first-hand, as well as the challenges that immigrants – specifically those from Russia and Ethiopia – encounter upon their arrival in Israel.

Yerucham, a small town near Dimona in the middle of the desert, became my home for the second part of the program. I lived and volunteered with three other girls, and became friends with students from Ben-Gurion University who lived in the student village near our apartment. We were welcomed into this warm and friendly community with open arms and always had ample invitations for Shabbat meals.

I spent two mornings a week tutoring high school students English and taught them about some of the differences between the Jewish communities in Israel versus North America. The other three mornings I spent volunteering at the seniors daycare centre in the community. My activities there included meeting seniors from around the world and hearing stories about their absorption into Israel, collecting and translating recipes to create a cookbook, and helping with programming such as bingo and pre-Shabbat activities.

In Yerucham, our group of volunteers took the initiative to run an English conversation class with university students living in the town. This program provided them with an opportunity to improve their English, as well as provided everyone with a forum for dialogue and cultural exchange.

For the internship component of the program from Pesach until the end of the year, I worked at the Shalom Hartman Institute as its marketing and development intern. This institution is a Jewish pluralistic research and education centre. I produced proposals and reports, researched subjects on the Internet, wrote articles about the value of the institute's work, wrote and edited grant applications, translated and edited documents and prepared presentations.

Elise Loterman in front of the ancient amphitheatre in Ceasarea, Israel

Being in Israel's capital during Yom Hashoah, Yom Hazikaron, Yom Ha'atzmaut, Lag b'Omer and Yom Yerushalayim allowed me to commemorate and celebrate both religious and secular holidays in the city of Jerusalem, which was an amazing and very special experience.

Other highlights of the program included an all-night *sllchot* seminar, a five-day seminar about conflict and hope; hiking, swimming and camping with the group; visiting a jail and learning about the justice system; and visiting the Knesset and meeting with a member of Knesset.

Overall I learned a tremendous amount and strengthened my connection to Israel. Even though I have only been back for a few weeks, I already miss the country, the language and the culture. But, I know that I am lucky enough to live in a city like Toronto, which has many kosher restaurants and cafés and a community with a deep-rooted connection to Israel. Meanwhile, I anxiously await my return to Israel to reunite with everything I know and love halfway around the world.

Participating in the OTZMA program was an incredibly fulfilling personal experience for me, and I would urge young members of our community between the ages of 20 and 26 to contact UJA Federation about the program. Applications are still being accepted for this fall. Contact Zeeva Millman, the director of the Joshua Institute for Jewish Communal Leadership, at 416-849-3137 and zmillman@ujafed.org.

Elise Loterman is pursuing a master's degree in humanities, focusing on religion, at York University this fall. She is looking forward to staffing a Birthright Israel trip next summer.

CALLING ALL BRIDES & GROOMS

The CJN
wants you to share your story with our readers in our upcoming Bridal Supplement.

Tell us how you got engaged, talk about your wedding plans, or share your feelings on your wedding day.

Deadline for submission is Mon. Sept 21.
Send about 400 words plus a picture to:
cblackman@cjnews.com

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EMPLOYMENT OPPORTUNITY

Development Assistant

Canadian Friends of Bar-Ilan University is seeking a Development Assistant. This position will appeal to a person who has fundraising, donor relations, marketing, and communication skills. They will have responsibility for building public awareness for the important work we do. This position will provide administrative and tactical support to the Development Team as needed, including filing, preparing and arranging promotional materials and equipment for meetings and events, building quality relationships with donors, working on direct mail campaigns, donor stewardship and planned giving programs. They will assist in fundraising, PR event execution and maintain, update and process donor information.

The ideal candidate will have a minimum one year of related experience, excellent written and verbal communication skills and strong interpersonal skills. They must demonstrated ability to plan, organize and manage multiple demands and competing priorities. This position requires someone who is a team player with excellent organizational, communication and time management skills, and also able to adjust to changing organizational needs. Candidate must be proficient in Word and Excel; knowledge of Raiser's Edge would be an asset.

Please send your résumé in confidence to gillian@cfbiu.org

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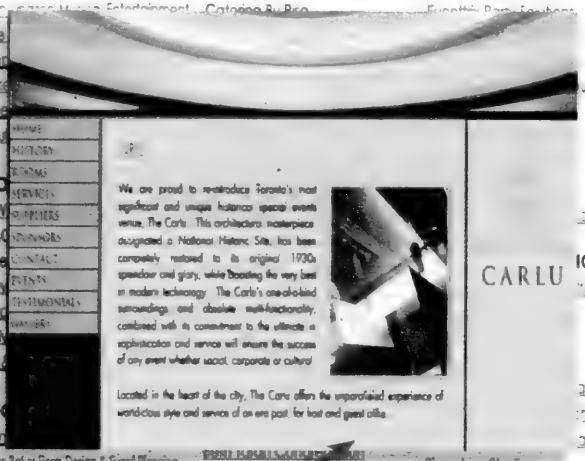

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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Katy & Carl Posluns celebrated their 40th anniversary June 22. Mazel tov from Dan and Aron, Mom Dora, Elaine Posluns, Jeff & Elaine, Jacklyn and Jordy.

Irv & Rhoda Kasner are celebrating their 50th wedding anniversary Sept. 15. Mazel tov from the entire family.

Mazel tov to Lorraine & Abe Ringel on their 60th wedding anniversary. With much love, Ian, Heather, Norman, Nancy and Jacob.

Mazel tov to Bernice Starkman, who celebrated her 100th birthday on July 22. With love from your children, grandchildren and great-grandchildren.

Happy third anniversary Aug. 13 to Mommy & Daddy (Mindy & Mike Caplan). Love you forever, Brayden.

Happy 36th birthday, Daddy, on Aug. 19. I love you lots, Brayden.

SEND US YOUR PHOTOS!!

Email your digital photos to **cblackman@cjnews.com**
or go online to **WWW.CJNEWS.COM** and
click the **Family Moments** button!

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What's New

By LEILA SPEISMAN

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What's New deadlines: Monday, Aug. 31, is the deadline for the Sept. 10 issue, and, because of the Labour Day holiday, Wednesday, Sept. 2, is the deadline for the Sept. 17 issue. I take calls Mondays, Tuesdays and Wednesdays. Phone 416-391-1836, fax 416-391-0829, or e-mail lspeisman@cjnews.com or info@cjnews.com.

Thursday, Aug. 27

ISRAELI FILM NIGHT

On the eve of Israel's 60th birthday, Canadian Israeli filmmaker **Igal Hecht** explored the crisis of identity among many in Israel, and offered insight into what the future holds. Documentary screening sponsored by the Reform Congregations of Southwestern Ontario: Anshe Sholom Congregation of Hamilton, Har Tikvah Congregation of Brampton, Shaarei-Beth El Congregation of Oakville and Solel Congregation of Mississauga. Encore Oakville Mews Cinemas, 171 Speers Rd., Oakville. 7 p.m. $10/adult, $7/teenager. Tickets from congregational offices.

Sunday, Aug. 30

JACS GARAGE SALE

JACS (Jewish Addiction Community Services) final garage sale of the season is at 631 Coldstream Ave., 10 a.m.-3 p.m. Contact liza@jacstoronto.org.

LOVE TO SHOP?

Na'amat Canada Toronto presents A Personal Shopping Extravaganza. Fashion show and private shopping experience at The Bay, Centerpoint Mall, after hours. Refreshments and door prizes. 6:30 p.m. Tickets $20, 6-12 years $5. Contact Na'amat office, 416-636-5425.

DANI BARBECUE

Annual barbecue for DANI (Developing a Nurturing Independence for young adults with special needs) is at DANI's Place, 12 McAllister Rd., 2 blocks south of Bathurst and Sheppard. Music, barbecue, candy floss, tours of facility. Minimal charge for barbecue. 4-7 p.m. Everyone welcome. Call **Kathy**, 416-666-6427.

COME TO THE CABARET

Cabaret evening and mix and mingle, featuring duo Rudy and Ester, with music from Broadway to Hollywood. Presented by Shaar Shalom Singles, in conjunction with Intersynagogue Singles (45+). Shaar Shalom, 7:30 p.m. Admission $8, includes coffee and cakes. Call **David**, 416-224-9494.

Monday, Aug. 31

YIDDISH CONCERT

Ashkenaz Foundation, in association with UJA Committee for Yiddish, Beth Emeth Bais Yehuda Synagogue and KlezKanada, present the annual summer Yiddish concert at Beth Emeth Bais Yehuda, 7:30 p.m. $10 at the door. Performers, **Socalled** from Montreal and **Efim Chorny** from Kishinev. Featuring **Susanna Ghergus**, **Aleksandar Gajic** and **Kurt Bjorling**. Call 416-979-9901, or go to www.ashkenaz-festival.com.

Other News

UJA ISRAELI DIVISION

Kick-off for Israeli-Canadian Community 2010 UJA campaign. MK **Nachman Shai**, former Israel Defence Forces spokesperson, speaks in Hebrew on "Israel in the face of new challenges." Good food and sing-along into the night. **Amir Gissin**, consul general of Israel, guests. Thursday, Sept. 10, 7 p.m. Lipa Green Building. E-mail **Glenda Gomperts** at ggomperts@ujafed.org, or call 416-631-5707. Free admission.

AMAZING WOMEN

Chabad Romano Centre, 10500 Bathurst St. (at Elgin Mills). Amazing Women, Amazing Stories event, Sept. 13. Boutiques 7 p.m., program 7:30 p.m. Guest **Judy Feld Carr** speaks on recognizing inspiring women – **Michele Sankar**, **Rhoda Singer**, **Pam Shainhouse**.

Continued on page 25

The 2009 / 2010 season of

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Of the more than nine million Canadians who are between the ages of 40 and 59, the majority have parents who are beginning to need help and support. This talk will help you figure out how to navigate some of the bumps in the road and steer through unanticipated, sudden turns.

Wednesday, September 30, 2009
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Free admission and parking ~ Seating is limited.
For information please call 416.785.2500 ext. 6218
This talk will be webcast. To view the webcast go to www.baycrest.org/speakerseries

>>> Please register on-line by September 18th to obtain your seat confirmation number which will be required at the door on the night of the event.

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JEWISH FAMILY & CHILD

Notice is hereby given that the Annual General Meeting of
Jewish Family and Child Service of Greater Toronto
will be held on

Tuesday, September 22, 2009 at 8:00 p.m.
Lipa Green Conference Centre
4600 Bathurst Street, Toronto

KEYNOTE SPEAKER
The Honourable Mr. Justice Harvey Brownstone
Ontario Court of Justice

AGENDA WILL INCLUDE:
Presentation of audited financial statements
Appointing auditors and authorizing the Directors to fix their remuneration
Election of Directors
Other business as may properly come before the meeting
S. Richard Orzy, President

RSVP by September 15: 416.638.7800 x 243 or 2009agm@jfandcs.com

United Way | Ontario | UJA Federation of Greater Toronto

Continued from page 24

Music, dessert reception, raffles. Tickets $30. 905-303-1880 or chabad@chabadrc.org

SOLEL *SLICHOT*

Dinner, study and service Saturday, Sept. 12, 7 p.m. Guest speaker **Dr. Allan Gould** on "What did they really think of the Jews?" Members $25, non-members $50. Register at 905-820-5915 or www.solel.ca

SECOND GENERATION

Baycrest continues its support group for adult children of Holocaust survivors, every two weeks, Monday evenings, 7-9 p.m. No charge. Wagman Centre boardroom. Call **Judi Cohen**, 416-785-2500, ext. 2322, or **Shoshana Yaakobi**, 416-785-2500, ext. 2271

MELTON MINI-SCHOOL

Graduate classes start in September. A few places open for students who have not completed the Florence Melton Adult Mini-School course. Three courses, 10 sessions. How the Bible Came to Be, A Jewish Look at Early Christianity, and Ten Tough Torah Questions. Evening classes at CHAT Wilmington, mornings at Beth Emeth Bais Yehuda. Call **Loretta**, 416-789-7400

YOUTH CHOIR AUDITIONS

Renanim Youth Singers, The Musical Voice of Jewish Youth in the GTA, is holding open auditions for the 2009-2010 season. High school students earn community service hours when the choir performs at community events.Contact artistic director **Susan Michaels** for information and audition. 416-449-2296, susanmichaels@rogers.com, www.renanimchoirs.com.

NISHMAT ELUL PROGRAM

Study tuition-free at Nishmat, the Jerusalem Center for Advanced Jewish Study for Women's college and post-college English language program, Elul 12 (Sept. 1) until Yom Kippur. Beginners and advanced classes. Dormitory space available. Study prayer, tshuvah, Chumash, Gemarah and more, with **Rabbanit Chana Henkin**, **Rabbi Chaim Tabasky**, **Rabbi Dovid Sperling**, **Laurie Novick** and others. Contact Nishmat at international dialing 972-2-6404341 or 972-2-6404333.

VOLUNTEERS NEEDED

Baycrest needs a number of volunteers to assist with their annual influenza clinic, beginning in September. Duties would include greeting clients, helping with traffic flow, maintaining supplies. Clinic runs September to December, Monday-Friday 8 a.m.-5 p.m. Scheduling around your availability. Call 416-675-2500, ext. 2572.

MOVIE: *DOUBT*

Temple Har Zion's adult education committee presents *Doubt*, a cautionary tale about the nature and danger of blind faith. First of 3 movie reviews by **Rabbi Michael S. Stroh**, rabbi emeritus. Film, pizza and discussion. Thursday, Sept. 3, 6:30 p.m. $3 members, $5 non-members. RSVP 905-889-2252, ext. 5, by Sept. 1.

JASON KENNEY

The Speakers Action Group and the Canadian Jewish Civil Rights Association present a business lunch lecture. **Jason Kenney**, Canada's minister of citizenship, immigration and multiculturalism speaks on "Anti-Semitism... Globally and in Canada." Thursday, Sept. 10, noon, Rennett Jones LLP, One First Canadian Place, One King St. W., Suite 3400. Lunch $20, reservation required. Kashrut observed. Register at www.speakersaction.com. or phone 416-966-0722

JF&C WORKSHOPS

Jewish Family & Child announces its coming programs.

When You're About to Separate: What to Tell the Kids. Thursday, Sept. 24, 6:30-9 p.m., Promenade Mall, Suite 313.

Younger Widow/Widower Bereavement Group: 6 sessions. Oct. 6, Lipa Green Building, 7:30-9 p.m.

Parenting the Child with ADHD: 4 sessions. Wednesday, Oct. 7, Lipa Green, 6th floor. Call **Pam** for interview, 416-638-7800, ext. 315.

Looking Ahead: 5-session group for newly separated or divorced individuals. Thursday, Oct. 8, Lipa Green, 7-9 p.m.

Effective Parenting: 4 sessions, for parents of children ages 2-11. Thursday, Oct. 8, 7-9 p.m. Lipa Green.

For more information or to register, call **Shawna Sidney**, 416-638-7800, ext. 218.

SECULAR HUMANIST

Secular humanistic contemporary and egalitarian observances of the Jewish New Year. Rosh Hashanah, Saturday, Sept. 19, 10:30 a.m. Yom Kippur, Sunday, Sept. 27, 7:30 p.m. Winchevsky Centre, 585 Cranbrooke Ave. Guest artists singer **David Wall** and pianist **Marilyn Lerner**. Apples and honey, challah and honey cake on Rosh Hashanah. Children's programs and infant care at both events. Adults $40, children 3-12 $20, unwaged students 13-24, $25. Advance reservations recommended. 416-789-5502, e-mail info@winchevskycentre.org.

FOR SENIORS

Active Seniors, Miles Nadal Jewish Community Centre, 750 Spadina Ave. **Yaen Vered** of Israel Art and Antiquities Authority speaks and gives a visual presentation on the Dead Sea Scrolls and the ROM exhibit, an overview. Thursday, Sept. 3, 1:30 p.m. For information, call 416-924-6211, ext. 155.

Earl Bales Seniors Club in the Park. Register now for trip to Casino Rama, Wednesday, Sept. 23. Bookings open for Casino Niagara, Tuesday, Oct. 27, and Lunch and Laughter Group, Thursday, Oct. 8, noon. Ongoing – Mah jong, Tuesdays, 10 a.m.-1 p.m. Bingo, Tuesdays, 12:30-3 p.m. Rummy, Mondays-Thursdays 9 a.m.-1 p.m. Social Bridge, Thursdays 12:30-3 p.m. Call **Valerie**, 416-395-7881.

LZA Cultural Club discussion group meets Tuesdays, 10 a.m., Borochov Centre, 272 Codsell. For information, call 416-630-9422.

Adath Israel Congregation. Join others with the same interests. Bridge, mah jong, rummy que, cards and more. Men and women, shul members and non-members welcome. Admission $2 includes pastry, coffee, tea and soft drinks. Wednesdays, 1-4 p.m. Call **Pearl**, 416-635-6317, or **Marcia**, 416-932-1229.

BERNARD BETEL CENTRE, 1003 Steeles Ave. W., 416-225-2112.

Diabetes education and counselling, 9 a.m.-4 p.m. Tuesday, Sept 1. Call for appointment. 416-787-1676, ext. 301

Current events lecture, **Doug Haddow**. Tuesday, Sept. 1, 10-11:30 a.m. $3 members, $6 non-members.

Wellness lecture – "Healthy Eating to Reduce Your Risk of Cancer," Part 1. 1:30 p.m. No charge. Thursday, Sept. 3

WAGMAN CENTRE, 55 Ameer Ave. 416-785-2500, ext. 2267.

Annual Fitness Tea 2009 fitness and health promotion staff members invite members involved in water or land programs to an afternoon tea, Wednesday, Sept. 2, 2-4 p.m., Assembly Room. Awards, entertainment, slide show and refreshments. Register at service desk. $2.

Creative Arts Studio: September will be card-making month. **Meital** will help make cards for Rosh Hashanah, birthdays, anniversaries or any other occasion. Monday afternoons, 1-3 p.m.

World of Computers. Second 5-week session begins Wednesday, Sept. 2, and continues to Wednesday, Sept. 30. 11 a.m.-noon. Lessons taught by an instructor, with one on one assistance available. Limited space. Special promotional fee: members 5 classes for $10, non-members 5 classes $17

Rosh Hashanah Tea. Thursday, Sept. 17, 1:30 p.m., Assembly Room. Shofar demonstration, live entertainment with **Gordon Lindsay**. Apples, honey and honey cake. Members $3, guests $5. Register at Service desk.

Creative Table. Thursday, Sept. 10, 10 a.m.-3 p.m. Handmade crafts, raffles.

MILES NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

Hebrew Grammar Essentials. Last workshop, instructor **Tammy Keren**. Thursday, Aug. 27. Current Israeli Slang. 5:30-9 p.m.

Jacobs Lounge Visual Arts Space. Zion Ozeri: One History, Many Stories, a Family Album of Israel at 60. Until Aug. 31. Contact harrietw@mnjcc.org or ext. 133.

What's New is now online. You can find it at cjnews.com.

NEW PRESIDENTS: Club Beersheba of Na'amat Toronto installed co-presidents Dasha Vinsky (left) and Shirley Margel at its closing dinner and installation, held at the Bernard Betel Centre. Installing officers were immediate past presidents Laura Greenberg and Mollie Rothman. *[Mollie Rothman photo]*

SINGLES EVENTS WILL RETURN

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Jack Kirsch	July 7/09	76 Searle Avenue
Regina Gaon	Aug 9/09	866 Sheppard Ave. W.
Lily Polon	Aug 9/09	7 Townsgate Drive
Conrad Ramer	Aug 9/09	256 Jarvis Street
Sylvia Lennick	Aug 10/09	25 Coral Cove Crescent
Inge Gerstl	Aug 10/09	90 Nordin Avenue
Alan Wisenberg	Aug 11/09	549 Fairlawn Avenue
Theresa Winston	Aug 12/09	131 Torresdale Avenue
Ronya Yakobson	Aug 13/09	22 Norfinch Drive
Pearl Goldberg	Aug 12/09	65 Skymark Drive
David Nightingale	Aug 13/09	484 Steeles Avenue W.
Nina Zlotkin	Aug 14/09	407-2 Neptune Dr.
Betty Zeldin	Aug 14/09	150 Heath Street West
Freda Dworkin	Aug 15/09	3560 Bathurst Street
Albert Kelman	Aug 15/09	4003 Bayview Avenue

Steeles Memorial Chapel

Anava, Izhak	August 14/09	7 North Park Dr
Gertsman, Louis	August 14/09	95 Thorncliffe Park Dr
Feuerstein, Matilda	August 15/09	Private
Nezhny, Marya	August 16/09	81 Townsgate Dr
Fuchs, Lea	August 17/09	3000 Bathurst St.
Madorsky, Earl	August 17/09	Private
Bilalov, Devlet	August 18/09	15 Robingrove Rd
Fleishman, Joseph	August 18/09	1307 Wilson Ave.
Tessler, Manley	August 19/09	52 Gordon Road
Newman, Molly Amsel	August 19/09	360 Ridelle Ave.
Bryman, Freda	August 19/09	306 Finch Ave. E.

HEBREW BASIC

Joseph English	Jul 24/09	351 Christie Street

The unveiling of a monument to the memory of the late
NORMAN TRACHTER ז"ל
will take place
Sunday, Aug. 30th at 11:00 a.m.
Pardes Shalom Cemetery
Adath Israel Section WW
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ABRAHAM (AL) ZELDIN ז"ל
will take place
Sunday, Aug. 30th at 10:00 a.m.
Mount Sinai Memorial Park
986 Wilson Ave
Shaarei Tefillah Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
EDWARD KESHEN ז"ל
will take place
Sunday, Aug. 30th at 12:00 noon
Pardes Shalom Cemetery
Beth David Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
WOLF JUSTEIN ז"ל
will take place
Sunday, Aug. 30th at 10:30 a.m.
Bathurst Lawn Memorial Park
Chenstechover Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
RUTH FRYMAN ז"ל
will take place
Sunday, Aug. 30th at 12:30 p.m.
Pardes Shalom Cemetery
Community Section
Relatives and friends are invited to attend

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

The unveiling of a monument to the memory of the late
SARAH ITA GOLDLIST ז"ל
will take place
Sunday, Aug. 30th at 1:00 p.m.
Lambton Cemetery
Royal York Rd. between Eglinton & Dundas
Chmielnicker Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
AVRUM (ABE) ZUKERMAN ז"ל
will take place
Sunday, Aug. 30th at 11:00 a.m.
Bathurst Lawn Memorial Park
Wierzbniker Section
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Calgary donates transport incubator to MDA

By RACHEL BARSKY
Special to The CJN

CALGARY — Members of the Switzer Family Foundation and Calgary Friends of Magen David Adom gathered at the Switzer's Elbow River Casino Restaurant in Calgary recently.

The Aug. 14 meeting marked the donation of $50,000 from Sam Switzer and his family to Calgary's Magen David Adom (MDA) chapter for the purchase of a transport incubator, which will help save the lives of Israeli children.

This is not the first gift Calgary Friends of MDA has sent to Israel — the Calgary chapter began fundraising in 2006, during the Second Lebanon War.

Nava Wainer, a Calgarian originally from Israel, visited her friend Fanny Wedro and Wedro's husband, the late Leo Wedro, during the war. The three couldn't take their eyes off TV news reports, in which Israelis were running from a fire and MDA ambulances were driving into the flames. Wainer knew she had to do something to help the Jewish state.

"Maybe we should raise money for an ambulance," she said.

"How will we do that?" Fanny wondered.

Leo answered, "What a woman can do, a division of soldiers can't accomplish."

So Wainer, Fanny Wedro and their friend Debbie Halpern established Calgary Friends of MDA. Wainer's husband, Samuel, and Dr. James Cohen became co-presidents, and the group, which also includes several board members, began raising funds for a mobile intensive care unit ambulance for Israel.

The ambulance cost $105,000, with additional funds necessary for equipment, supplies and spare parts, which must be replenished and maintained. Wedro says that it didn't take long to raise the money. "People were very eager to help. The Calgary community was wonderful."

Dr. Warren Bean, who now lives in Toronto, mobilized doctors from Calgary hospitals to contribute funds. Jews and non-Jews donated to the project, along with the Switzer Family Foundation. The Switzers "saw how great the cause was," says Wainer.

In less than three months, the ambulance, which was built in Quebec and was one of eight ambulances sent by Canadian MDA, was flown to Israel.

MDA was established in Tel Aviv in 1930. Israel's only national first-aid society, it maintains ambulance and blood services, and conducts training in first aid and pre-emergency medicine, including volunteer training.

Calgary MDA receives notice of what equipment is most urgently needed from Arnold Rosner, national executive director of CMDA in Montreal, who gets this information from Yoni Yagadofsky, international liaison for MDA Israel.

After raising money for the transport incubator, Calgary's next project was to raise funds for First Aid Emergency Scooters. The scooters cost $25,000 each. Darlene Switzer-Foster was one of the first in Canada to donate a scooter.

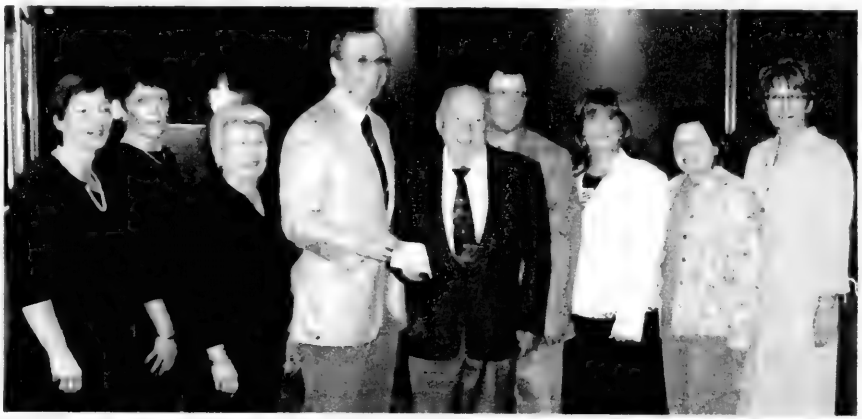
These three-wheeled scooter ambulances weave in and out of Israel's crammed, narrow streets, and can reach people faster than a larger ambulance can, says Sam Switzer. The scooters carry paramedics who help patients until a larger ambulance arrives.

Switzer spoke about Israel's excellent medical care from personal experience. In February 2009, he was stuck in a heavy traffic jam in Israel. The weather was abnormally hot and a number of people fainted, including Switzer. In less than three minutes, an ambulance came.

Switzer was taken to a hospital immediately, where he had an electrocardiogram and other tests without waiting. "They gave me the best of care," he says.

Israel's ambulance system is efficient despite the fact that the majority of MDA workers are volunteers. "There are about 1,200 paid MDA employees and the rest, about 14,000, are volunteers," says Wedro.

In Canada, there are about a half-dozen paid CMDA employees who work in the Montreal headquarters and in the Toronto office. Everyone who works in the other CMDA offices, in London, Hamilton, Ottawa, Vancouver, Edmonton, Winnipeg, Regina, Victoria and Calgary, is a volunteer.



Members of the Switzer Family Foundation with some of the MDA Calgary team; from left, Helmi Switzer and Merrena Thompson, members of the board of directors of the Sam & Betty Switzer Foundation; Fanny Wedro, vice-president, and Dr. James Cohen, co-president, Calgary Friends of MDA; Sam Switzer, president of the Sam & Betty Switzer Foundation; Samuel Wainer, co-president, Nava Wainer, vice-president & Toby Friedman, secretary-treasurer, Calgary Friends of MDA; Carolyn Reu, secretary, The Sam & Betty Switzer Foundation. *[Ron Switzer photo]*

The Calgary MDA chapter recently raised nearly $50,000 in the Calgary community toward a second incubator. "By next month, we'll have $50,000," says Switzer. The group also constantly fundraises for maintenance of existing equipment and for the training of Israeli medical staff.

As well, Calgary MDA holds educational sessions open to the public, with speakers such as stem-cell expert Dr. Samuel Weiss. Harvey Rabin, an infectious diseases doctor, will be the chapter's next speaker for an event it hopes to hold this fall.

Calgary MDA spreads the word about MDA as much as possible, even appearing on radio programs such as High River's 1140 AM show *Gospel Road*.

Cohen, Calgary's MDA's co-president, and his son, Laurence, recently made a 10-minute documentary called *Life in the Day of Magen David Adom*, which followed the Calgary-Switzer ambulance in Israel. The film was screened in Calgary in May.

While filming, Laurence talked to the oldest paramedic in MDA. "He's 57 years old, and he has a book of newspaper clippings that his son made him about the lives he's saved over the years," Laurence says.

Wainer quotes the Talmud, saying: "To save one life is as if you have saved the world."

She adds, "We're always responsible to the people of Israel, and they know they can count on us."

For more information about Canadian Magen David Adom, call 1-800-731-2848 or visit http://www.cmdai.org/.

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Coast to Coast

Times op-ed sets aside conventional wisdom on conflict

According to Reports

By PAUL MICHAELS

An Aug. 11 *New York Times* op-ed with the provocative title "The two-state solution doesn't solve anything" brought authors Hussein Agha and Robert Malley back into the Mideast media spotlight.

Agha is senior associate member of St. Antony's College, Oxford, and co-author of *A Framework for a Palestinian National Security Doctrine* (June 2009). Malley, the director of the Middle East program at the International Crisis Group, was a special assistant for Arab-Israeli affairs to former U.S. president Bill Clinton.

The two first came to prominence almost a decade ago for writing a series of articles and exchanges in the *New York Review of Books* with former Israeli Prime Minister Ehud Barak and historian Benny Morris. They defended former Palestinian Authority president Yasser Arafat against the charge that he rejected Barak's offer of a viable Palestinian state during the Camp David/Taba talks.

More recently, in "Obama and the Middle East" (*New York Review of Books*, June 11), Agha and Malley argued that "the more the two-state solution looks like an American or western, not to mention Israeli, interest, the less it appeals to the Palestinians."

Agha and Malley don't entirely dismiss the notion that U.S. President Barack Obama, along with the international community, could succeed in getting both sides to make the "necessary compromises" for a two-state agreement. However, they see such an agreement, if not resting on a proper foundation, as leading to major instability. Instead, the two recommend "an attempt to transform the political atmosphere and reformulate the diplomatic process." But how?

Their answer is that Israelis and Palestinians need to first and foremost deal with "basics – namely, acknowledging and redressing injustices suffered by Palestinians [1947-48] and providing Israelis with the recognition and normalcy historically denied them."

This last point is reiterated in the *New York Times* op-ed: to make real, sustainable progress, Palestinians and Israelis must return to, and try to heal, the "core" issues of their conflict stemming from the 1948 war.

For Israelis, this means having Palestinians acknowledge the legitimacy of the Jewish character of Israel. For Palestinians, it means the recognition of their displacement in 1948 and of their "right of return" (to Israel).

Some Israeli analysts found the Agha-Malley *Times* piece refreshing in that it sets aside the conventional wisdom that issues like settlements and borders are key to unravelling the conflict.

However, the surface appeal of the argument masks an essential asymmetry that Agha and Malley did not acknowledge: Israel's Jewish character is no threat to establishing a Palestinian state, while the Palestinian insistence on their "right of return" to present-day Israel means the end of Israel as a Jewish state – and the end of a genuine two-state solution.

Agha and Malley fail to extend their argument to its logical conclusion, writing instead that "the heart of the matter is not necessarily how to define a state of Palestine. It is, as in a sense it always has been, how to define the State of Israel."

In their longer *New York Review* essay, the authors suggested engaging Palestinians, especially refugees, in the Middle East and the Diaspora, and even Israeli settlers, in discussions about the past and their hopes for the future. No agenda was proposed, time frame set or outcome suggested. Just a loose proposal that would almost certainly protract discussions of grievances forever.

* * *

The *Toronto Star* went all out to correct the record about a quote wrongly attributed by columnist Haroon Siddiqui, in 2004, to former Israel Defence Forces chief Moshe Ya'alon. Siddiqui, along with other writers, had quoted Ya'alon as saying: "The Palestinians must be made to understand in the deepest recesses of their consciousness that they are a defeated people." The fact is Ya'alon never uttered those words.

In "Damaging Israeli misquote finally corrected" (*Toronto Star*, Aug. 8), Oakland Ross explained at length how the misquote came about, gained a life of its own and was finally corrected. In addition, the *Star* issued a formal correction in the same issue. The *Star* is to be commended for paying such attention to the essential journalistic standards of accuracy and fairness.

Paul Michaels is communications director for the Canada-Israel Committee.

Our Grand opening events will commence with a Kabbalat Shabbat and Shabbat Dinner on Friday, September 11, 2009.

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COMPLETING THE DREAM

ש'שאר ע'נינ

גידי קורן וחברים

הרקע המדאיג של אובאמה

תודה לנינה על הדברים הבאים.

הבישום ו.א.ג'קסון ידוע כאחד ישראל נלהב ואמן. לאחרונה הוא יצא במאמר אחדה חמור לכל אוהדי ישראל שיש לקחת איתו ברצינות מירבית. מקוצר היריעה אני אני מביא לכם רק את עיקר הדברים.

הבישום, שגם הוא אאובאמה שחור, ובונר משפטים בהארוורד. אומר שהוא מזהה אצל אובאמה דברים שרק מי שגדל ברקע כמו שלו ושל אובאמה יכול להבחין:

"כל ימי הייתי עד לגישה האנטישמית של הקהילה השחורה של ארה"ב. גישה זו קיבלה עידוד רציני מעליית רעיון "האומה האיסלאמית " של לואיז פארחן, אך התחילה הרבה קודם. ג'סי ג'קסון השתמש בכבוד הנאצי "הימי" כלפי יהודים שנים רבות קודם לכן. אני שומע את זה מבני משפחתי המוסלמים, שבעיניהם היהודית הם קהל רודף ממון ובצע ושונא שחורים. בשיקאגו שממנה צמח אובאמה המצמד עוד יותר חמור. הנשיא הנוכחי היה בקהילתו של ג'רמיה רייט במשך עשרים שנה ושמע אותו נושא דרשות אנטישמיות השכם והערב. הוא היה בקהל שתמך בפארחן האנטישמי במצעד מליון האנשים שלו.

השמאל האמריקני הקלאסי רואה בישראל מדינה שמדכאת את הפלשתינאים. אובאמה מגלה סימני הזדהות עם השקפה זו. בנאומו המפורסם לקהילה המוסלמית הוא לא נגע בכלל בשנאה המוסלמית ליהודים.

לאובאמה יש השקפת עולם אוהדת אסלאם , הוא רואה את העולם ואת ישראל בפרספקטיבה מוסלמית. זה צריך להדאיג מאוד את כל ידידי ישראל, כי אם הסיטואציה המתוארת כאן מדוייקת-מחכים לישראל ימים קודרים בעתיד הקרוב".

עד כאן ציטוט של דברי הבישום ג'קסון.

לדעתי לא נסון לראות את הדברים כפשוטם:

עצם הצלחתו של אובאמה להגיע לנשיאות נבעה מיכולתו להתנתק מסטריאוטיפים של צבע, מעמד חברתי, ומיכולתו לשכנע את האומה האמריקאית שצריך להתחיל להסתכל על העולם והבעיות שלו בעיניים שונות וחדשות. ועל כן-זה שהוא ישב בכנסיה בשיקאגו עשרים שנה לא הופך אותו לתומך אוטומאטי של הבישוף רייט. וזה שהוא דורש מישראל להסיק לבנות התנחלויות עוד לא הופך אותו לתומך במוסלמים-כדאי לזכור ששבעים אחוז ישראלים מתנגדים לבניה בהתנחלויות-ועל כן על פי אמת מידה זו דורש אובאמה את מה שרוב הישראלים רוצים, ומה שישראל התחייבה לו פעמים רבות בעבר, רק מצאה דרך להתחמק מיישומו.

אבל שישאר בינינו.

כמה בדיחות יהודיות לקרן שהולך להיגמר

"יה עתה חזרתי מטיול מענג במיוחד-הבאתי את חמותי לשדה התעופה".

"מישהו גנב את כרטיס האשראי שלי והחלטתי לא לדווח על כך. משום הוא מבזבז הרבה פחות מאשתי".

"בית הספר לרפואה של הארוורד סיים עבודת מחקר על השאלה מדוע נשים יהודיות אוהבות כל כך אוכל סיני? זה משום בגלל ש Won Ton הוא ההיפוך של "Not Now

"בחור צעיר מצליב לאימו בפלורידה לשאול לשלומה."אני מאוד חלשה, היא אומרת, כבר לא אכלתי 38 ימים". "מדוע אינך אוכלת כל כך הרבה ימים?" מדעתך הבן, "משום לא רציתי להיתפס עם פה מלא מזון במקרה שתטלפן אלי...."

ילד חוזר ומספר לאימו בשמחה שקיבל תפקיד בהצגת סוף השנה של בית הספר. "איזה תפקיד?" שואלת האם. "אני אהיה האבא היהודי" עונה הבן בגאווה. מדעתך האמא ואומרת לו: " רוץ בחזרה ותגיד למורה שאתה דורש a speaking part (תפקיד שיש בו טקסט).

בחור טייל באפריז וראה כלב רוטווילר תוקף ילדה. מייד הוא קפץ, נאבק בכלב, חנק אותו והציל את הילדה. כתבי השלוידיה המתלהבים ברכו אותו "כל הכבוד-גיבור פריזאי מציל ילדה". תיקן אותם הבחור שאינו פריזאי. "אוקיי, אז נודיע שגיבור צרפתי הציל ילדה". תיקן אותם הבחור שהוא בעצם תייר ישראלי.

בחדשות הערב הודיעו בראש המהדורה ש"ישראלי הרג כלב של ילדה קטנה בפאריז".

Pro-Israel group has prominent place in pride parade

By JANICE ARNOLD
Staff Reporter

MONTREAL — Concerns that an anti-Israeli group would steal the show at a gay pride parade did not materialize, while a pro-Israel Jewish gay group was given a prominent place in the lineup.

A group calling itself Queers Against Israeli Apartheid (QAIA) had hoped to attract at least 100 marchers in the parade held on Aug. 16, but mustered only about 25. They were also relegated by organizers to near the end of the two-hour procession of more than 1,800 participants who walked along René Lévesque Boulevard East.

In contrast, the Star of David-festooned entry of Ga'ava, a group affiliated with Hillel Montreal, was near the front of the parade. Its participation had the support of Quebec Jewish Congress (QJC), which applauded the organizers' handling of the matter.

There were no incidents, and the anti- and pro-Israel contingents never came in contact with each other. Ga'ava's incoming president Karen Hoffman said other parade participants and spectators lining the street appeared to be quite accepting of the presence of a pro-Israel group.

"A lot of people were cheering us," Hoffman said.

Ga'ava (Hebrew for pride) had about 15 people in its entourage, including QJC representatives and others. It drove a pickup truck, which bore a blue Styrofoam star at the front, another glittery blue and silver star on top of the bed, and an Israeli flag hung from the back. The Tel Aviv skyline was featured on both sides of the vehicle.

Participants also flew Israeli flags in which the blue was replaced by the rainbow colours associated with the lesbian, gay, bisexual and transgendered (LGBT) people's movement.

Members of a multicultural dance troupe joined in with the Ga'ava entourage, some of them picking up its flags to wave, swelling its ranks to about 70, said Abby Shawn, chair of QJC's human rights committee, who rode on the Ga'ava float.

This was the first time QJC participated in the parade, but Shawn said this decision was made before the controversy over the anti-apartheid group began. "Congress has a history of protecting and promoting the rights of gay people," she said. "We are very pleased with the way the organizers responded us, giving us a place so near the front…The organizers distanced themselves from QAIA and did not allow them to hijack the celebration to disseminate their propaganda. They did their best to pre-empt any type of distortion."

QJC was also invited to a VIP cocktail reception before the parade, she added.

She also felt the spectators "responded to us very well; there was absolutely no hostility."

An unidentified woman carries an Israeli flag bearing the rainbow colours of the LGBT community in the Montreal gay pride parade.

The Jewish group was followed by a huge banner bearing a declaration of solidarity with the two young Israelis killed in a shooting at a Tel Aviv gay centre on Aug. 1. The banner, which had been hung the night before in the Sky Night Club, a popular venue in the Gay Village, bears hundreds of signatures including those of QJC president Adam Atlas, Bloc québécois leader Gilles Duceppe and André Drouin, the Hérouxville councillor, who gained international attention two years ago for authoring the small town's "standards" for immigrants.

Elsewhere in the parade, one man held signs reading in French "5 countries = the death penalty/ Iran, Sudan, Mauritania, Saudi Arabia, Yemen," an apparent critique of the intolerance of homosexuality by certain Islamic regimes.

The day before Ga'ava had an information table at an outdoor fair, held in connection with the parade, where it provided information about what it's like to be gay in Israel. This included a timeline of milestones in the community's progress since 1975, when the first gay and lesbian association was founded in Israel.

"We were trying to highlight how open Israel is to the gay community, compared to a lot of other countries," Hoffman said. "A lot of people stopped to read it, and there were no negative comments… about apartheid."

Ga'ava also included information about itself and Congregation Dorshei Emet, the Reconstructionist synagogue, which has a policy of openness to gay people.

Ga'ava, founded two years ago, and mainly serves students, but is open to older people, said Hoffman, a student at LaSalle College. This was the second year Ga'ava participated in the parade. It has no formal membership, but averages about 30 people at its events, she said. A larger number are on its Facebook and mailing lists.

The QAIA presence was endorsed by Tadamon, a group that promotes boycotting Israel and advocates the removal of Hezbollah from Canada's terrorist list, and the campus group Solidarity for Palestinian Human Rights, among others.

In an advance press release, QAIA stated: "As queers, we are fed up with Israel's attempts to falsely brand itself as a safe haven for LGBT communities in order to divert the world's attention from its racist policies towards the Palestinian people. We believe all forms of oppression are related and that you cannot fight against homophobia while upholding apartheid."

They had hoped to repeat what happened in Toronto in June when some 200 people identifying themselves as Queers Against Israeli Apartheid marched in that city's gay pride parade.

B'nai Brith Canada had denounced the participation of such groups in the parade, claiming they are trying to "hijack" the event. Accusing Israel of practising apartheid is "hateful and ignorant," it said.

The parade was organized by a non-profit coalition called Célébration LGBTA Montréal and received funding from the Quebec government and City of Montreal, as well as from businesses. Célébration said that it decided to allow the anti-Israel group to take part because of Canadian Charter of Rights and Freedoms guarantees.

It added, in a statement three days before the parade, that granting permission did not mean that QAIA views were endorsed by the organizers.

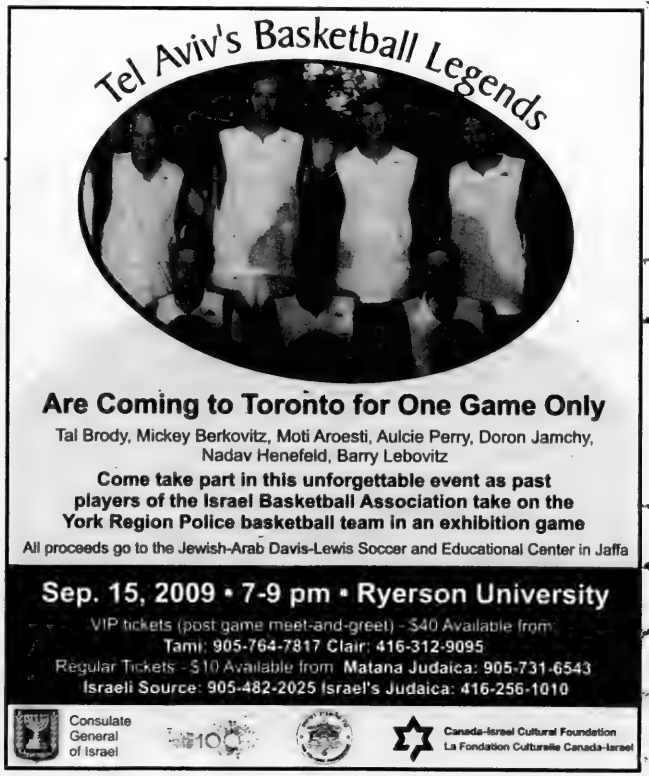
"In keeping with our policy of non-discrimination, we firmly oppose any message or demonstration of a hateful, racist, anti-Semitic, sexist, homophobic, heterophobic or xenophobic nature. Any derogation from this policy will be severely sanctioned."

Hoffman would have preferred not to have an overly political group like QAIA in the parade. But thinks it was probably "safer" to do so.

"Letting them in meant they had to play by the rules. If they had not been allowed, things might have turned uglier."

Correction

The article "JF&CS social worker was 'totally devoted'" (Aug. 20) should have said that Elinor Gertner was 58 years old and that Laraine Naft was her twin sister. We regret the errors.



Kosher meat plant closes doors in Montreal

By JANICE ARNOLD
Staff Reporter

MONTREAL — Minsky's Kosher Meats Inc., which opened what its owners described as the largest and most modern kosher meat-processing plant in Canada, has ceased operations after two years.

Marvin Stubina, the company's sales manager and a minority shareholder, said the matter is "in the hands of trustees, and we are trying to work something out with the bank."

He said the owners, who include Ron Simon of Toronto, have hopes of reopening.

Minsky's is a made-up name; there is no one named Minsky involved.

The company opened in a 21,000-square-foot facility in June 2007 in Park Extension, converted from a former non-kosher meat plant. Stubina said the facility was rented, with the option of buying.

The company, whose original president was Allan Cantor of Ottawa, planned to offer kosher consumers many of the features and conveniences enjoyed by non-kosher consumers, such as aged beef and marinated chicken breasts. It was also planning to move into prepared dishes that could be heated and served.

Supervised by Montreal's Vaad Ha'ir, the company at its peak was koshering, butchering and packaging under its own label fresh and frozen beef, veal and lamb; processing already koshered poultry; and producing a line of deli products that was selling in supermarkets and butcher shops, as well as to caterers and restaurants as far as away as Vancouver.

In its final year, Minsky's was producing only deli products, Stubina said, and most of that at the end was under the Baldwin Street label for a Toronto firm.

Cantor and Simon, who were both experienced in the food industry, had said soon after the opening of the plant that, if operated at full capacity, it could supply the current Canadian market for kosher meat two times over. The company, however, never came close to that level.

The plant's centrepiece was a custom-built mechanized production line. Minsky's also used an air-tight plastic wrap that was intended to keep meat fresh longer than conventional packaging.

Minsky's entry into kosher meat wholesaling was resisted by the small Orthodox concerns that dominated the business in Montreal, but Minsky's appearance was hailed by the Vaad, which praised its innovation.

Montreal-based Levitts Kosher Foods Inc., once the largest kosher-meat processor in Canada, went bankrupt in 2004 after 65 years in the business. Four years earlier, the company opened a 40,000-square-foot plant in LaSalle, an investment that was reportedly $6.5 million.

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Rabbis urge YM-YWHA to reverse Shabbat decision

Compiled by CJN Staff

MONTREAL —The interdenominational Montreal Board of Rabbis is calling on the YM-YWHA to reverse its recent decision to open its facility on Shabbat.

"This decision was already opposed by a delegation of rabbis from our organization when it recently met with leaders from the Y," said board president Rabbi Adam Scheier.

"Montreal has always justifiably prided itself on being a traditional Jewish community and, as such, has set an example by maintaining the norms of traditional Judaism in all its communal institutions," he said in a statement. "These norms include sustaining a strict kashrut policy at all Jewish communal institutions and Jewish health-care facilities, and by treating Shabbat as a day of rest by keeping all of our communal institutions closed throughout Shabbat.

"Opening the Y on Shabbat not only breaks a longstanding commitment to and respect for Jewish tradition, but also undermines the cohesiveness that Montreal Jews have enjoyed for generations."

The board urged the members of the Y and the members of its board to reconsider this resolution and reverse its decision.

The board includes representation from across mainstream Judaism. Rabbi Scheier is spiritual leader of Congregation Shaar Hashomayim.

Chassidic girls get top marks

By JANICE ARNOLD
Staff Reporter

MONTREAL —A small chassidic girls' school has made it into the ranks of the top 10 high schools in the province, in terms of academic success, according to data released by the Quebec education department.

The Skver Community School, a French-language institution, placed seventh among the 594 secondary schools in the province in the June 2008 uniform exam results.

The annual report from the education department is based on nine exams written by all senior students: physical science; two in mathematics; Quebec and Canadian history; French or English as a first language; and four in their second language.

The ranking is calculated from the average mark on the exams and the percentage of students that passed them.

The 33 girls at Skver got an average of 82 per cent, and none of them failed an exam.

That compares to an overall province-wide average of 72.8 per cent (80.2 among private schools) and a pass rate of 84.2 per cent (95 per cent among private schools).

All of the Jewish schools beat the provincial grade average, except one, Académie Yéshiva Yavné, whose 11 exam-writing students had an average of 72 per cent and a pass rate of 77.8, ranking them 145th in Quebec.

The report, titled The Results of the June 2008 Uniform Ministry Examinations and Graduation Rates, is available on the education department's website.

Holiday Food Ideas

Editorial

The High Holidays, which begin with Rosh Hashanah on the first two days of Tishrei and culminate with Shmini Atzeret and Simchat Torah, are a time to reflect.

We take stock of our past year and repent for our sins, but we also look forward to starting the new year with a clean slate.

As in all Jewish festivals, food plays a prominent role in our observance of the holiday, and it is customary to eat sweet foods to signify the hope for a happy and sweet year ahead.

We make our challah sweet, and we bake it round to symbolize the unbroken circle of the new year to come. Some people place a ladder made of dough on top so that our prayers may ascend to heaven.

It is common to dip the challah in honey, and for some, it's traditional when they make *Hamotzi*, to continue dipping their bread in honey from Rosh Hashanah until after Sukkot. We also eat pomegranates whose seeds represent a new year filled with many mitzvot.

In many families, it is customary to incorporate sweet dishes into the holiday menu – they prepare recipes that have been in the family for generations or they look for new, innovative ways to bring in the sweet new year.

Tzimmes is a common dish on the holiday table because carrots are round and the dish is sweet, usually prepared with brown sugar or honey.

Many families have favourite holiday dishes that they prepare year after year and their dinner guests look forward to. Others scour cookbooks for dishes that are new and innovative. With our upcoming food supplements, we're hoping to share with you our writers' old family favourites and their new ideas.

All of us at *The CJN* wish you happy cooking, and most of all, a Shanah Tovah.

–CB

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CHOOSE 1
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~ or ~
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CHOOSE 1
Lean Brisket with Apricots, Grilled Apples and Jus
~ or ~
Roast Supreme of Chicken with Orange Cranberry Glaze
~ or ~
Grilled Atlantic Salmon with an Asian Teriyaki Glaze

CHOOSE 2
Sauteed Sugar Snap Peas with Cashews
Green Beans Provencale with a Lemon Zest
Sweet Potato and Carrot Casserole with Molasses and Pecans
Sweet Potato Mash with Sage
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Potato Kugel with Caramelized Onions
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Holiday Food Ideas

Food planning to make residents feel at home

By CAROLYN BLACKMAN
Staff Reporter

When Clara Raymond, who comes from Bombay, India, first moved to Terrace Gardens Retirement Residence, she longed for her traditional foods

"She missed the chutney and basmati rice she was used to eating," said Devorah Ohayon, marketing director of the kosher residence, part of Revera Living

Ohayon said they worked with the chef and came up with a recipe for the chutney and rice, as well as a meat curry, "and Mrs. Raymond felt so much more at home. She just needed something familiar."

That is part of the joy of living in a retirement residence, she said. "We try to make it like home – it's not an institution. Living here is like having your own apartment, with services attached."

Under the direction of nutritionist Mechal Moral, the food services manager, the cooks prepare three meals a day for the approximately 60 residents, taking into account special diets, and likes and dislikes.

"We always discuss their diet with them, and we have a resident food committee who meet regularly to discuss the menu," Moral said.

As the Kashruth Council of Canada's (COR) first female mashgichah, Moral spends a lot of time overseeing the kosher aspects of the kitchens they have separate dairy and meat kitchens such as purchasing food, supervising the cooks, overseeing deliveries or lighting the pilot light on the stove if necessary.

"The cooks have been here for a long time, and they are well trained in kosher cooking. They make the best chicken soup and matzah balls."

She also has a treasure trove of cookbooks,

Cook Clarita Egar stirs barley soup.

which she uses to plan weekday, Shabbat and holiday menus. "We start with a basic menu, then we cater to the individuals. There are always alternatives."

Rosh Hashanah meals are particularly festive, Ohayon said. "We cook comfort food, but we take it up a notch. We have to plan two days of holiday meals – residents can invite guests for holiday meals – plus the meal for Erev Rosh Hashanah, and we concentrate on the ambiance. We want the meals to be joyful."

Moral offers some of Terrace Gardens' favourite Rosh Hashanah recipes:

POMEGRANATE NUT SALAD

2 heads lettuce
1/2 pomegranate, seeds scooped
1/2 cup walnuts or pecan halves

Dressing
3 tbsp. olive oil
1 1/2 tbsp. fresh lemon juice
1 tbsp. honey
salt and pepper

Mix the ingredients for the dressing together and toss in the salad.

HONEY APPLE CHICKEN

2 3-lb. chickens cut into eights
2 tsp. cinnamon
1 tsp. nutmeg
1/2 tsp. pepper
10 oz. dried apples
2 golden delicious apples, finely chopped
1/2 cup honey
1 4 cup apple juice
1/4 cup soya sauce

Preheat oven to 350. Place chicken pieces in baking pan and sprinkle with spices. Layer dry and fresh apples on top of chicken. Combine honey, apple juice and soya sauce and pour over chicken pieces. Bake for 1-1/2 hours uncovered.

ROSH HASHANAH BRISKET

3 1/2- to 4-lb. brisket
1 can jellied cranberry sauce
3 tbsp. powdered onion soup mix
salt
paprika
garlic powder
1 cup water

Preheat oven to 325. Wash the brisket under running water and place in a larger roasting pan. Season the meat with salt, paprika and garlic powder. Mix the can of cranberry sauce with 3 tbsp. onion soup mix and add a cup of water to the mixture. Smear the mixture all over the brisket. Cover and cook for approximately 2-1/2 to 3 hours.

CARROT KUGEL

2 cups grated carrots
3 tbsp. orange juice
1 cup margarine, softened
1/2 cup brown sugar
1 egg
1 1/2 cups whole wheat flour
1 tsp. baking powder
1/2 tsp. baking soda
1/2 tsp. salt
1/2 tsp. cinnamon

Preheat oven to 350. Spray a baking pan with non-stick spray. Using a food processor, finely shred carrots. Mix carrots with juice. Set aside.

Using a mixer, beat margarine and sugar Add egg. Add dry ingredients. Lastly, add carrots. Mix well. Pour batter into pan. Bake uncovered for 1 hour. Makes 8 servings.

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MENU #2
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$319.00 for 10 people

MENU #5
Gefilte Fish & Horseradish, Chicken Matzo Ball Soup, Roast Chicken, Roast Brisket of Beef, Chicken Fingers, Lockshen Pudding, Green Beans Almondine, Challa, Mohn Cookies, Honey & Apples
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MENU #6
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VEGETABLE DISHES
Vegetable Noodle Soup, Vegetarian Loaf, Stir Fry Vegetables, Grilled Vegetables, Apple Farfel Pudding, Rice & Mushrooms, Potato Latkes, Lockshen Pudding, Green Beans Almondine, Broccoli & Mushrooms, Candied Yams, Handmade Egg Noodles

SALADS
Bean Salad, Coleslaw, Cous Cous, Cucumber Salad, Fresh Fruit Salad, Humus, Pasta Salad, Pickled Beets, Tossed Salad

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Holiday Food Ideas

After-school fun snacks kids can help prepare

By EILEEN GOLTZ
Special to The CJN

Hearing "I'm hungry. What can I have to eat?" as the kids come home from school is enough to make any parent take a second look at what's in the fridge and the pantry.

The challenge is finding foods for the kids that are nutritious and delicious, easy to make and won't break the bank. All children (regardless of age or gender), benefit from spending time in the kitchen. Not only is it fun time with the parent, but with the younger kids, it can help reinforce math skills, reading and comprehension skills, the spirit of co-operation with siblings, and sometimes even a smidgen of chemistry.

My cooking with kids rules are simple:

- No fast food, not too much sugar, and more importantly, snacks shouldn't take longer to make than they do to eat.
- Invention makes everything taste better so encourage the kids to experiment after they've got the original recipe down pat.
- Try not to have them make snacks that require forks and or knives. It's a proven kid fact that anything eaten with fingers tastes better. Spoons for some reason seem to be OK with most kids.
- Try to keep basic ingredients, such as fresh fruit, grated cheeses or cold cuts, to pair with low-fat baked chips, tortilla wraps or pita bread for microwavable snacks, and rice cakes, granola bars or nuts for instant snacks.

BANANA FRUIT AMBROSIA

1 to 2 medium bananas, sliced
8-oz. can unsweetened pineapple tidbits, drained
1 large pear, peeled and diced
1/2 cup small seedless grapes
1/4 cup dark or golden raisins or diced dried apricots
1/4 cup semi-sweet chocolate chips, optional
16 oz. (2 cups) vanilla low-fat yogurt

Place all the ingredients except the yogurt into separate, small bowls. Divide the yogurt among 4 to 6 individual serving bowls and let the kids add whatever they like to each bowl.

PEANUT BUTTER MUFFINS

2 eggs
1 cup milk
1-4 cup banana (about 1 banana), mashed with a fork
1/4 cup peanut butter
1/3 cup oil
1/4 cup frozen apple juice concentrate, thawed
1/4 cup non-fat dry milk
2 1/4 cups flour
1 1/2 tsp. baking powder
1 tsp. baking soda
nonstick spray

Preheat oven to 350. In a small bowl, beat the eggs and then add the milk, mashed banana, peanut butter, oil, apple juice, dry milk. Mix until combined and creamy. Add the flour, baking powder, and baking soda. Mix again.

Line a muffin tin with paper liners or lightly spray with nonstick spray. Spoon in the muffin mix. Fill each muffin cup about 2/3 full. Bake for about 15 minutes. Remove from muffin tin and cool on a wire rack. Makes 12.

MINI FRUIT PIZZA

From the Pillsbury website
1 (18-oz.) pkg. (20 cookies) Pillsbury Ready to Bake! Refrigerated Sugar Cookies
1 (8-oz.) pkg. cream cheese, softened
2 tbsp. frozen limeade concentrate, thawed
1/2 cup powdered sugar
10 fresh strawberries, quartered
1 kiwi fruit, peeled, cut in half lengthwise and cut into 10 slices
1/2 cup fresh blueberries
1/2 cup fresh raspberries

Bake cookies as directed on package. Cool 10 minutes or until completely cooled. Meanwhile, in medium bowl, combine cream cheese, limeade concentrate and powdered sugar; beat until smooth. Spread each cooled cookie with 1 tablespoon cream cheese mixture. Arrange fruit on top of each. Serve immediately, or cover and refrigerate up to 2 hours. Makes 20 fruit pizzas.

PERKED UP MINI-PIZZA

4 English muffins, split in half
1/2 small green or red bell pepper, chopped
1 can drained tuna
1/3 cup ready made pizza or spaghetti sauce
2/3 cup shredded mozzarella cheese
Parmesan cheese to sprinkle

Preheat the oven to 425. Place muffin halves on a baking sheet. Spread each with about 2 teaspoons of sauce, spoon the tuna and pepper on top of each piece. Sprinkle the cheeses over the top. Bake 8 to 10 minutes or until cheese is melted and muffin is crispy. Makes 8 pizzas.

QUICK TUNA QUESADILLAS

12 (6- to 8-in.) whole-wheat tortillas
nonstick cooking spray
1 cup salsa
1 cup drained flaked white tuna
1/3 cup black beans, drained and rinsed
1/2 cup corn
1 cup shredded Monterey Jack or Mexican blend cheese

Preheat oven to 450. Arrange 6 tortillas on baking sheet coated with nonstick cooking spray. Spread salsa on top of tortillas. In a small bowl, combine tuna, black beans, corn and cheese. Spoon equal portions on top of tortillas. Top each with another tortilla, pressing to adhere. Bake 5 to 8 minutes or until cheese melts and filling is heated through. Use pizza cutter to cut into wedges. Makes 6 quesadillas.

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Feature

Bat mitzvah girl gives gift of dance to Sderot kids

By JENNY HAZAN
CJN Israel Bureau

When 12-year-old Yael Matlow entered the new dance studio in the Sderot Community Center, she was greeted by a group of girls chanting "Yael, Yael!" enthusiastically. They were cheering for her because without Yael there wouldn't be a new studio to speak of.

"I love this new room!" exclaimed nine-year-old dancer Lotem Bukbuk. "It's much more beautiful than the old room."

"Dancing is my favourite thing to do," piped in nine-year-old Tal Shitreet.

"Thank you, Yael!" added eight-year-old Opal Cohen.

The girls are among about 100 dance students at the new Sderot Community Center aged five to 18, who, until the establishment of Yael's fortified studio were relegated to practising in the first-floor studio, which was not protected against Qassam rockets and took a direct hit from one on May 27, 2007.

"I will never forget that day. It was a trauma. I just thank God that it happened at 6:30 in the morning when no one is here and not at 6:30 in the evening when the centre is full of children," recalls Avi Sulimany, centre's director.

Sulimany presented Yael with a chanukiyah and Hamsa to thank her for her thoughtfulness and generosity.

"Today is like a holiday for me, a great celebration. It is the fulfilment of a dream to have a studio like this, where after so many years of tension, kids can come every day and act freely and learn and play and be safe without fear," Sulimany says.

She adds that the new studio will enable the centre to accommodate twice as many dance students as before – they now number some 250 altogether.

The new dance studio is part of a larger project being funded by all the Jewish federations across Canada via the Israel Emergency Campaign (IEC), which was launched in the summer of 2006 in response to the Second Lebanon War. Executed by the United Israel Appeal of Canada (UIAC), better known in Israel as Magbit Canada, the goal was to add a second floor to the centre and protect the entire structure from rocket attacks. The expanded and improved centre, the only protected community space of its kind in Sderot, will officially open in September.

From left, back row, Yael's sister Orli, Yael's sister Naomi, Yael's mother Lianne, Yael, Yael's father David. In the front row are some of the Sderot Community Center dance students.
[Roby Haviv UIA Canada photo]

But without the help of Yael, the newly-fortified building may not have included a new dance facility. In lieu of gifts for her bat mitzvah, which took place in Beit Shmuel on Dec. 29, 2008, she requested that her guests make a donation to "Yael's Friendship Fund" to help kids in Sderot. She managed to raise $25,000 to finance the construction of the new studio.

"I saw my friends getting gifts for their bat mitzvahs like bracelets and necklaces, and I don't really care about that. I don't really want five new pairs of earrings," says Yael, a student at United Synagogue Day School for whom the dedication trip marked her 12th excursion to Israel.

"I wanted to help people that are less fortunate than me. I wanted to help the kids of Sderot who live in danger. They don't know when it will be safe to play outside, as all kids should be able to do. I wanted to help them so that they could have a real childhood and have fun," she says.

Having already travelled to Sderot once with her family last August, Yael got a taste for what life was like there. "The first time I was in Sderot it was really nice, but it was also scary," she says, explaining that their tour guide had warned them to open their car windows and remove their seatbelts so that they could hear rocket sirens and respond quickly to them by pulling over and running to the nearest shelter. "I can't imagine living in fear like that every day."

A dancer herself since age five, Yael says she can't imagine a life without dance. "I love to dance, and I wanted to help others who love to dance," says Yael, who studies tap, jazz, hip hop, lyrical, ballet and musical theatre. "I dance with girls of all ages and all backgrounds, and it doesn't really matter when you're on stage because everybody is just having fun together."

In addition to raising money to establish the studio in Sderot, Yael collected donations of dance costumes, shoes and other gear, both from her studio and others in Toronto. When she came to Israel for her bat mitzvah, she brought five large duffel bags, all of them stuffed to the brim. Originally, she intended to deliver the bags personally to the studio in Sderot the day after her bat mitzvah, but was unable to because of the outbreak of war in Gaza. They were delivered by taxi instead.

Since she couldn't make it to Sderot in December, the UIAC arranged for her to meet a group of kids from Sderot who were travelling though Jerusalem. "It was really nice to meet them," Yael says of the group.

"It was nice because I knew I was helping them even if they didn't go to the dance studio, since the whole community centre is a safe place to go."

The idea for funding the studio came from the UJA Federation of Greater Toronto, which for the last four years has run an initiative dubbed the B'nai Tzedek Teen Philanthropy Program, which encourages teens to use their bar and bat mitvahs to make a philanthropic contribution to a project that is meaningful to them.

The Toronto federation is the first of four Jewish communities to establish the program. More than 100 bar and bat mitzvah youth have opened personal endowment funds at the Toronto federation, collectively representing more than 150,000 philanthropic dollars. The young philanthropists have chosen to dedicate their bar and bat mitzvah gifts to causes in both Israel and Toronto, among them helping needy kids get computers, summer camp tuition and the funds necessary to participate in extracurricular activities.

The funds, opened with a minimum $1,000 investment, can be replenished at any time. Annually, the federation holds a meeting at which they present the young philanthropists with several charitable options to which they may apply their funds' annual income.

"We also encourage them to come with their own ideas and interests," says Angela D'Aversa, assistant director of the Toronto federation and head of the B'nai Tzedek program.

"The idea is to walk teens through a learning process so that they will know how to make educated philanthropic decisions, empower them to realize that they really can make a difference, get them connected to the Jewish community and get them into the habit of tzedakah. The B'nai Tzedek program opens up the door to a lifetime of giving."

In addition to annual dedication meetings, the B'nai Tzedek program includes a hands-on volunteer component. "It's not just about dollars," says D'Aversa. "It's about seeing first-hand the impact that their contributions have. It's about engaging youth, educating them and encouraging them. Our goal is that they will be our future leaders and we have no doubt that they will be."

Yael's sister Orli, 15, who, through the same program, established the $25,000 Orli Sunshine Fund on her bat mitzvah on March 11, 2006, can testify to the importance of witnessing the impact of her charitable contribution.

She was thrilled to return to Israel to visit her project, a park in Kiryat Shmona that had been levelled during the Second Lebanon War.

"I always enjoyed places of community where I could have fun with kids my own age, so I decided to build the park," says Orli, a student at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto.

The funds Orli raised went to the replanting of grass and trees, the construction of bike and rollerblade paths, a fountain and a large jungle gym. "It gives me so much pleasure to see kids playing there," she says.

Yael agrees. "It feels really good to give," she says, "and to know that I have done something to make [the children of Sderot's] lives easier and more fun."

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More Yemeni Jews move to Israel amid Islamist fervour

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JERUSALEM — Three more Jewish families will leave Yemen for Israel this week, according to a Yemeni rabbi who laments the dwindling of an ancient community unnerved by threats and by the murder of a Jew last year.

A Shiite revolt in the strongly tribal northern mountains and the growth of Sunni Islamist fervour in Yemen have made Jews uncomfortable in a land where they have deep roots.

Only 200 to 300 Jews still live among Yemen's 23 million Muslims, mostly in the north.

Rabbi Yahya Yusuf Musa, 31, told Reuters the three families were from Raida, a town about 70 kilometres north of the capital Sanaa, where a Jew was killed in December by a Muslim compatriot who has been sentenced to death for the crime.

Sixteen Yemeni Jews from Raidah moved to Israel in June, including relatives of the victim, Mashaa Yaeesh al-Nahari.

An official at Israel's immigration ministry declined to comment due to the sensitivity of the subject.

Israel organized the departure of about 50,000 Jews, the bulk of a once-vibrant minority famed for its craftsmen, to the newly created Jewish state in 1949.

Last year, Rabbi Musa was among 67 Jews forced to leave the village of Al Salem in the northern province of Saada after threats by Shiite rebels known as Houthis, whose intermittent five-year-old revolt flared again this month.

> ***'Their concern and fears increased day by day'***

"The Houthis kicked us out," Rabbi Musa said, recounting attacks on property, theft of religious books and other abuses. "They gave us 10 days to leave, or they would kidnap and kill us."

Evacuated to Saada city and then flown by helicopter to Sanaa, the Jews of Al Salem now live in government-supplied housing with a small monthly stipend and food rations.

The government accuses rebels, led by Abdel-Malek al-Houthi, of seeking to restore Islamic rule by the Zaydi imamate, which was overthrown in 1962. Zaydis, which belong to a branch of Shia, are a minority in mainly Sunni Muslim Yemen.

Rabbi Musa, who works as a silversmith, said the 15 families from Al Salem felt secure in Sanaa, unlike their counterparts in Raida. Their children go to school and play with young Muslims.

"We have no intention of leaving the country, because our birthplace is beloved," he said when asked if they planned to go to Israel. "We prefer to live in safety and security in Sanaa."

Rabbi Musa said President Ali Abdullah Saleh had looked after the Jews from Al Salem, but said his promise to transfer them from Amran province, where Raida is located, had not worked out.

"Their concern and fears increased day by day. This forced them to leave the country, because they had no other option."

Saleh's government is publicly supportive of the remaining Jews, as is the main Islamist opposition party, Islah.

"The Yemeni Jews are citizens. They should have their own life as Yemenis," said Mohammed al-Sadi, the party's assistant secretary-general. "I prefer for them to stay in Yemen, not move to another country, because they are part of this society."

But the tiny Jewish remnant faces an uncertain future.

"If there is deterrent action against those who threaten the Jews, then even those who migrated would be ready to return," said Rabbi Musa. "As for those who are left, if there is security for themselves, for their families, for their possessions, they would have no reason to leave their homeland."

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Sweden refuses to condemn IDF organ harvest story

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JERUSALEM — Israeli Prime Minister Benjamin Netanyahu on Sunday called for the Swedish government to condemn the recent article in a Stockholm newspaper that alleged Israel Defence Forces troops harvested the organs of Palestinians they killed.

An official said that Netanyahu told the cabinet he didn't expect the Swedish government to apologize for the article in the evening tabloid *Aftonbladet*, but he did expect it to take a stand.

"We're not asking the Swedish government for an apology, we're asking for their condemnation," the official quoted Netanyahu as saying.

The prime minister added that the story was "reminiscent of medieval libels that Jews killed Christian children for their blood," the official said.

Swedish Foreign Minister Carl Bildt has already rejected Israeli calls for an official condemnation.

The article that appeared earlier this month in Sweden's biggest-selling newspaper enraged Israeli officials, who called it blatantly racist and said it reinforced vile anti-Semitic themes. It has sparked widespread fierce debate both in Sweden and abroad.

The article claimed that as far back as 1992, the IDF was taking organs from Palestinian youths it killed, and it also mentions an ongoing U.S. criminal investigation involving members of the American Jewish community.

Israeli Defence Minister Ehud Barak was said to be considering a libel lawsuit against the writer of the article.

Some in Jerusalem expressed satisfaction over an entry in Bildt's personal blog of Sweden's foreign minister, which led some here to believe the official stance in Stockholm had softened.

Finance Minister Yuval Steinitz strongly criticized the Swedish government on Sunday, saying that its silence in face of the *Aftonbladet* article charging IDF soldiers with harvesting organs from dead Palestinians is tantamount to a diplomatic crisis.

"Anyone who is unwilling to condemn such a blood libel could be considered unwanted in Israel," Steinitz said.

The finance minister added that the "Swedish government cannot remain indifferent, and the crisis will remain until Sweden responds in a different manner."

"Israel cannot ignore such a manifestation of anti-Semitism," Steinitz said.

Meanwhile, the Government Press Office (GPO) said Sunday that it would delay accrediting staff members of a Swedish newspaper that published the article.

GPO head Danny Seaman said that "we have 90 days to look into the request for accreditation and we will conduct as thorough a probe as possible," adding that "in the case of this newspaper, we will look into even the most insignificant bureaucratic detail."

Seaman added that the GPO "has dealt with people impersonating reporters in order to get into Gaza in the past, so we have passed their information to the IDF so that forces on the ground can be aware of their presence."

In his personal blog, Bildt suggests that articles like the one in *Aftonbladet* may lead to hate crimes motivated by anti-Semitism.

Over the weekend, Israel stepped up pressure on Sweden by relaying sharply worded messages via various channels, insisting the government there issue an official condemnation of the article.

The pressure involved efforts by the Foreign Ministry, the Prime Minister's Office and National Security Adviser Uzi Arad, who called Bildt over the weekend.

A political source in Jerusalem told *Ha'aretz* that even though Arad and Bildt have known each other for some time and both have participated in the Atlantic Forum discussions, the conversation was unpleasant.

Arad described the article as "abominable" and protested the fact the Swedish government didn't support the condemnation issued by its ambassador to Israel last week.

"The article is a blood libel of the worst sort," Arad told Bildt. "The absence of your response reflects a lack of sensitivity toward every Israeli, irrespective of political views. I expect you to forcefully condemn these claims."

Last Friday, Israel's ambassador to Sweden, Benny Dagan, in a meeting with Sweden's state secretary for foreign affairs, Frank Belfrage, demanded that Sweden "lift this cloud over ties prior to the visit of Foreign Minister Carl Bildt to Israel."

Bildt is slated to visit Israel on Sept. 10.

The meeting between Dagan and Belfrage was tense, with Dagan being highly critical of the Swedish government and especially Bildt, reiterating Israel's demand for an official condemnation of the article's claims. The Swedish state secretary argued there are constitutional limitations to what the government can do, and that it's impossible to limit what's published in the media.

Belfrage tried to explain that Bildt had responded on the matter in his blog. The Swedish foreign minister wrote in his blog last Friday that "freedom of speech is a basic value in Sweden" and "part of the constitution." Bildt noted that he was cognizant of the anger in Israel but believed the basic values of a society are best preserved through debate.

Israeli Prime Minister Benjamin Netanyahu

Swedish Foreign Minister Carl Bildt

Israeli Finance Minister Yuval Steinitz

In response, Dagan said: "What does it mean he wrote in his blog? Who does that represent? Is he writing there as a private citizen? As the foreign minister of Sweden? Or as the current holder of the European Union presidency? Israel expects a clear government stance and not views on a blog."

As a result of the pressure, Bildt posted the new blog entry, in which he voices views condemning anti-Semitism and calls for closer ties with Israel.

In an unprecedented move, the Swedish foreign Ministry's website included a link to Bildt's blog entry, suggesting that his position was being adopted as the semi-official stance of the government. In his new entry, Bildt expressed his personal reservations about the article, but didn't condemn it and said freedom of the press is defended by the Swedish constitution. However, he also hints that reports can stir anti-Semitism and that this "angers" him.

The Swedish foreign minister said hate crimes are against the law in Sweden, and this includes incitement to anti-Semitism. But he also noted that the courts, and not politicians, are responsible for condemning and dealing with the responsible parties.

Israel's Foreign Ministry and the Prime Minister's Office welcomed the "change" in the foreign minister's blog.

"Better late than never," a senior Israel official said. "The Swedes are beginning to move in the right direction, but from our point of view this is not the end of the crisis, and Israel is still demanding a clear statement on the part of the government in Stockholm."

Compounding the outrage surrounding the publication of the article, the Swedish government last week distanced itself from a statement by its ambassador to Israel in which she criticized the article, saying that "the condemnation was solely the judgment of the embassy [in Tel Aviv], and designed for an Israeli audience." The comments came in a statement released by the Swedish foreign ministry.

Ambassador Elisabet Borsiin Bonnier had written that "The article in the Swedish newspaper *Aftonbladet* is as shocking and appalling to us Swedes, as it is to Israeli citizens.

"Just as in Israel, freedom of the press prevails in Sweden," Bonnier said. "However, freedom of the press and freedom of expression are freedoms which carry a certain responsibility."

After the condemnation of the *Aftonbladet* article, the editor of the paper, Jan Helin, lashed out at both Israel and at the Swedish envoy for attacking his paper's coverage.

"It's deeply unpleasant and sad to see such a strong propaganda machine using centuries-old anti-Semitic images in an apparent attempt to get an obviously topical issue off the table," Helin said.

He accused the Swedish ambassador of "a flagrant assault on freedom of speech" for her criticisms.

Helin called the article an opinion piece raising questions of Israel in the context of a suspected link in Israel to a New Jersey crime case. He denied any suggestion of anti-Semitism from his paper.

Donald Boström, the Swedish journalist whose article accused IDF soldiers of killing Palestinians to obtain their organs, denied that he was motivated by anti-Semitism.

"I'm very sad to hear people accuse me of anti-Semitism," Boström told *Ha'aretz*.

Aftonbladet ran Boström's piece under the headline, "They plunder the organs of our sons."

"Now that [the story] has once again risen to the surface," Boström said, "I wanted to point out the link [to the New Jersey affair] and the fact that there needs to be an investigation of the claims."

Boström said he had offered the story to another Swedish newspaper, *Dagens Nyheter*, which turned it down "with no explanation."

Asa Linderborg, an editor of the newspaper's culture section which printed the story, told *Ha'aretz* that the publication "stands behind the demand for an international inquiry."

"We had many discussions on whether to publish the article or not, and to the best of my knowledge, there are no facts there that are incorrect," Linderborg said.

After the story's publication, the Israeli embassy in Stockholm sent a sternly worded diplomatic protest to the Swedish government. A spokesperson for the Foreign Ministry called the article anti-Semitic "hate porn".

"This article has clear elements of medieval blood libels against Jews," spokesperson Yigal Palmor said. Accusing the tabloid of encouraging hate crimes, he said: "This is intolerable."

Palmor said the newspaper's decision to publish the story is "a mark of disgrace" for the Swedish press. "In a democratic country, there should be no place for dark blood libels out of the Middle Ages of this type," Palmor said. "This is an article that shames Swedish democracy and the entire Swedish press."

Sydsvenskan, southern Sweden's major daily, had harsh criticism for *Aftonbladet*. It published an opinion piece under the headline "Antisemitbladet" (a play on the name *Aftonbladet*).

"We have heard the story before, in one form or the other. It follows the traditional pattern of conspiracy theory: a great number of loose threads that the theorist tempts the reader to tie into a neat knot without having been provided with any proven connection whatsoever," wrote columnist Mats Skogkär.

"Whispers in the dark. Anonymous sources. Rumours. That is all it takes. After all we all know what they [the Jews] are like, don't we: inhuman, hardened. Capable of anything," he wrote. "Now all that remains is the defence, equally predictable: 'Anti-Semitism.' No, no, just criticism of Israel."

Lena Posner, president of the Official Council of Jewish Communities in Sweden, said Sunday that Israel's demand that Sweden officially condemn the article that accused Israel Defence Forces of harvesting Palestinian organs "had blown the issue completely out of proportion.

"No one even noticed the article – which is, incidentally, anti-Semitic and absolutely untruthful – when it was buried in the last pages of *Aftonbladet*," Posner said. "But the Israeli response pushed the journalist who wrote it, Daniel Bostrom, to the front of the stage and into the heart of the Swedish mainstream."

"What's even worse is that by making the preposterous demand for a government condemnation, the debate has changed from anti-Semitism to freedom of speech in Sweden. Instead of concentrating on debunking the story, they have made it a freedom of speech issue. The government is not going to condemn the article – freedom of speech here is sacrosanct," added Posner, who said she could see how the Swedish mainstream media, which at first attacked the tabloid for printing the piece, were now supporting it, based on the principle of preserving the freedom of speech.

Put some peace in your tank

By KARIN KLOOSTERMAN
Israel21c

TEL AVIV — A new factory brokered by three peace foundations will transform biomass waste from farm land into biofuel.

The joint Israeli-Jordanian-Palestinian biofuel project will alleviate thousands of tons of organic waste and produce one million barrels of biofuel, powering peace in the Middle East.

It's the kind of project that should bring a smile to the face of every leader in the Middle East: a true regional partnership, brokered by three peace foundations, that is about to reduce biomass pollution for Israelis, Jordanians and Palestinians.

Oren Blonder

Even better, it will transform biomass waste into biofuel so that farmers and industrialists can turn a profit while simultaneously creating much-needed jobs in the region.

The idea was initiated by the Peres Center for Peace at an annual conference in Germany the Jordanian-Israeli Forum on Economic Cooperation in 2008. A joint Jordanian-Israeli company, MME New Diesel Company, with technology supplied by a German company, will run the biofuel initiative.

It will alleviate an excess of plant-derived biomass buildup in three regions: Jordan, Israel and the Palestinian Authority, and will create fuel to literally power Middle East peace.

In addition to the Peres Center, the project's partners include the Wittenberg Center for Global Ethics and the Amman Center for Peace and Development.

According to organizers, the new pilot facility to be built in Israel in the northern part of the Arava Desert is strategically located to serve the three communities.

It will be built to produce one million barrels of biofuel, while alleviating thousands of tons of dry organic waste. It will be a closed system, so no emissions or pollution will emanate from the plant, which will also be self-powered.

Oren Blonder of the Peres Center's Agriculture, Water and Environment Department tells ISRAEL21c: "In this region, agriculture waste is a huge problem. It comes from food crops, from orchards and from pruning leaves and trees. [Where land is limited] it's a big problem for the entire region – for Israel, for Palestine and for Jordan."

While biofuel is an attractive source of alternate energy, there is also a dilemma involved in growing crops specifically for biofuel. It requires the conversion of large swaths of land to grow the crops, and that can lead to steep rises in the costs of agricultural products and severe food crises in basic crops such as rice and wheat.

"We at the Peres Center are aware of the sensitivities to first-generation bio-diesel, which is in direct competition with food. As a policy we never deal with first-generation biofuels. The new company will produce second-generation biofuels, taking two environmental problems to create a solution," Blonder explains.

To solve the problem locally without causing a new problem, the Peres Center decided to jumpstart this new initiative and help create a solution for the entire region, and not just one that would be in the business interests of a single company.

And so, MME-IL was formed, with Ilan Friedlander as the Israeli CEO. Due to escalating political tensions in Jordan, with a population that is about 70 per cent Palestinian, the Jordanian partners have asked to remain anonymous in order to avoid persecution.

The business aspect is an important part of the peace formula, says Blonder. "Business-to-business creates job opportunities for both sides to help promote peace. And it's a pure private enterprise – we at the Peres Center don't have anything to do with the company – we just helped raise funds from government sources."

All of the peace projects that the Agriculture, Water and Environment Department of the Peres Center takes under its wing have a similar flavour. Like its namesake, Israeli President Shimon Peres, the Peres Center seeks to advance peace by bringing together Arabs and Israelis from various spheres.

"We met and decided to establish a joint company – MME-IL – and helped introduce partners to raise the needed finances," Blonder says.

The impact of the project will be felt far and wide, by individual farmers, agricultural co-operatives, regional organizations and, ultimately, by the local populations.

"As far as I know, it's meant to be for two or three years as a pilot project that will produce about one million barrels of biofuel. That's the goal," says Blonder, noting that the profits will be shared equally among the business partners from Israel and Jordan.

The Palestinians won't be business partners in MME, but their farmers will benefit from a new source of income, as they will now be able to sell agricultural waste to the plant rather than burning it, which has been the local tradition so far.

"The company will buy waste from farmers from the entire region. The idea is not specifically [to help the] Palestinians but to create a new source of energy," Blonder says.

"This is going to give an answer to the environment problem," asserts Blonder, who will hold a workshop on the project at the upcoming WATEC water conference in Tel Aviv in November.

This new source of energy will be one that comprises layers of peace, trust, understanding and environmental and financial gain. Imagine how your car could run on that.

AMIA wanted man now defence minister

JTA

TEHRAN — Iranian President Mahmoud Ahmadinejad nominated as his defence minister a man wanted in the 1994 AMIA bombing.

Ahmad Vahidi is one of five Iranians wanted by Argentinian authorities for planning the 1994 bombing of the Jewish community centre in Buenos Aires, which killed 85 people.

Ahmadinejad, whose June 12 re-election as president is widely seen as rigged, submitted his proposed cabinet for parliamentary approval last Thursday.

Reports suggest that some on the list might not pass muster; legislators have already intimated that they see Ahmadinejad as having made loyalty more of a priority than experience.

Women learn business

Deputy Foreign Minister Daniel Ayalon convened a special seminar last week for Israeli and Palestinian businesswomen. Entitled Women Making Business, the seminar was organized by MASHAV, Israel's National Agency for International Cooperation, in co-operation with the Israel-Palestine Chamber of Commerce, to train Palestinian women in the field of entrepreneurship. Ayalon told the participants that women have the power and the ability to influence and change society. Israelis and Palestinians can be partners not only in peace but also in economic development, Ayalon said.

Ya'alon rebuked

Israeli Prime Minister Benjamin Netanyahu rebuked his vice premier, Moshe Ya'alon, for calling Peace Now "a virus." Ya'alon reportedly told the prime minister that his remarks were misinterpreted. "The remarks made by Minister Ya'alon are unacceptable ...and do not represent the government's stance," Netanyahu said in a statement. Ya'alon, who is Israel's Minister for Strategic Affairs, made the remarks during a meeting of the Likud's so-called Jewish Leadership faction, headed by Moshe Feiglin. Peace Now General Secretary Yariv Oppenheimer called Ya'alon's statements "dangerous." Ya'alon was IDF Chief of Staff from 2002 to 2005.

Dudu Topaz commits suicide

Dudu Topaz, an Israeli television star jailed for allegedly ordering attacks on local TV executives, committed suicide in his prison cell. Topaz, an Israeli talk show and game show host and star of variety and satire shows, hanged himself. He had been under a suicide watch since trying to kill himself shortly after he was arrested in June. He took his life with an electric cord in the shower stall next to his cell, the one place where there were no security cameras, according to reports. Topaz, 62, was once known as the "king of ratings." Israel's Prison Services said that it would investigate the suicide.

Doctors' numbers down

The number of doctors per capita in Israel is dropping to serious levels, according to a Health Ministry report. At the end of last year there were 3.5 doctors under the age of 65 per 1,000 people in Israel, compared with 3.7 per 1,000 at the end of 2000, according to the report. Israel has 33,051 licensed physicians, 25,542 under the age of 65. The report says in 2008, 606 new licenses to practice medicine were issued, compared to 898 in 2000. Fewer doctors are moving to Israel from the Diaspora, according to the report, which pointed out that the number of licenses issued to doctors of Eastern European origin has dipped to very low levels. Over the past five years, about half the new doctors were graduates of Israeli medical schools, compared with one-third in 2000, also reflecting the decline in the number of doctors making aliyah. At the end of 2008, some 43 per cent of new physicians were women, compared with 49 per cent in 2006 and 2007. Currently, 40 per cent of doctors in Israel are women. Israel has four medical schools. More than 1,000 Israelis reportedly are studying medicine at schools abroad.

Twelfth swine flu death

Israel recorded its 12th death related to swine flu. A four-year-old girl died in an Afula hospital last Thursday night. It was not clear if swine flu was the prevailing factor as the girl was suffering from other ailments, but it was a contributing factor, hospital officials said.

Boxing championship

An Israeli boxer will fight for a world championship for the first time. Yuri Foreman, undefeated in 27 professional bouts, will challenge super welterweight champion Daniel Santos for the World Boxing Association title. The fight is expected to take place Nov. 14 in Las Vegas. Foreman, 29, is fervently religious and is studying to become an Orthodox rabbi.

He was born in Belarus, and moved to Israel at age 9. He relocated to Brooklyn in 2001 to pursue boxing.

- JTA

And now for something completely different: HEEBONICS

THE MAN BEHIND THE MUSIC

By EZRA GLINTER
Special to The CJN

Like many freshly minted university graduates, Daniel Seligman had no idea what to do with his degree.

After receiving a Bachelor of Arts in religious studies from McGill University, he took a part-time job at a pizzeria and started helping his brother Chris, who was the keyboard player in a band called Stars. But he had no plan to make it in the music business, let alone start one of the most successful music festivals in Canada.

Much to his own surprise, however, Seligman became the co-founder and organizer-in-chief of Pop Montreal, one of the city's hippest musical extravaganzas.

"A degree in religious studies doesn't really qualify me to do anything. And I didn't have any real intention of doing anything in the music business," said Seligman, 33, from the festival's Montreal office.

In a city that boasts an internationally renowned jazz festival, along with a yearlong roster of musical and cultural events, wedging in another big-league concert series is no small undertaking.

But since its founding, Pop Montreal has become a hub of the Montreal indie music scene, drawing bands from across Canada and beyond. This year it will include over 400 musical acts, along with a film festival, art exhibits, conference, and crafts fair.

Started by Seligman in 2002 together with fellow McGill graduate Noelle Sorbara and Halifax music impresario Peter Rowan, Pop Montreal takes place each fall at venues across town.

"It just sort of happened organically without a lot of forethought or foresight. Within the first seven or eight months we pulled off the first one, and since then it's been an ongoing process," said Seligman, who hatched the idea with Rowan during a train trip from Toronto to Montreal.

A Toronto native, Seligman attended Oakwood Collegiate Institute before moving to Montreal to go to university. In between, he took a year off to travel to Israel with Hashomer Hatzair youth group, working in Tel Aviv and on Kibbutz Ein Dor.

Only a few weeks after Seligman arrived in Tel Aviv, he attended the peace rally at which Yitzhak Rabin was assassinated.

"I was 19 years old, and all of a sudden I was in this really crazy life changing moment. I remember thinking it was like when Kennedy was assassinated – it had a really big impact on the rest of the experience," he said.

Back in Canada, Seligman pursued his studies at McGill, which included several Jewish studies courses. It was in a Yiddish literature class that he met Josh Dolgin, also known as SoCalled, a klezmer-influenced hip hop artist whose career Seligman now manages.

"I remember going to a show where he was performing, very, very early on, but we just kept in touch and when I had started the festival I asked him to perform. As an artist I find his music really interesting and really neat. He's a pretty dynamic individual who's fun to work with," Seligman said.

Through Dolgin, Seligman has also come into contact with other Jewish music performers, including Toronto's Beyond the Pale, and veteran lounge singer Irving Fields.

"I love the music and I definitely have an interest in klezmer music. Through Josh I've definitely discovered a lot of cool stuff," he said.

Over the years Seligman has managed a string of successful bands, starting with Stars, who gave him his start in the music business when they were working on their first album, *Nightsongs*, which was released in 2001. Other clients have included The Besnard Lakes, The Hot Springs, and Unicorns.

These days, however, Seligman prefers to stick with just one act and focus the rest of his energy on his festival.

"In terms of management I find it a lot of work. It's a 365 day job, so at the moment I'm not ready to do that," he said. "The last few artist have been bands, so you're balancing four or five egos instead of just one, so I prefer just one person. But the main thing is artistically – I never get bored or sick of seeing [Dolgin] perform."

Meanwhile, Pop Montreal continues putting on concerts and events at a brisk clip. Now in its eighth year, the festival has secured its place in the city's cultural landscape.

But despite its unexpected success, the scrappy outfit still has its share of difficulties. As is the case for many arts organizations, weathering the current economic downturn is a struggle.

Because of its low-key, do-it-yourself structure, however, Pop Montreal may be better suited to ride out the storm than some of its more top-heavy competitors.

"We try to stay positive. It's never been easy, but I think we're used to being relatively poor so we're kind of set up to do a bit with not a whole lot of money. We're always kind of scrounging and using our resources to the utmost," Seligman said.

Economic difficulties certainly don't seem to be slowing down this year's programming, which features the kind of eclectic line-up that has made the festival famous.

Pop Montreal's upcoming international 2009 Music Festival September 30, October 4.

In addition to a slew of chic indie acts and an even larger number of up-and-comers, Pop Montreal has earned a reputation for bringing long neglected legends back into the spotlight. In the past, artists such as Roky Erikson, Patty Smith and Burt Bacharach have performed at the festival, and this year's headliners include Brazilian tropicalia legends Os Mutantes, Krautrock pioneers Faust and First Nations singer-songwriter Buffy Sainte-Marie.

Whether Seligman's degree in religious studies had anything to do with founding Pop Montreal is questionable. But for the festival's thousands of attendees, its shows can be nothing less than a religious experience.

Pop Montreal takes place from Sept. 30 to Oct. 4. For more info visit www.popmontreal.com.

Eye on Arts

By BILL GLADSTONE

ASHKENAZ FOUNDATION PRESENTS ANNUAL SUMMER YIDDISH CONCERT AT BETH EMETH ON AUG. 31

Summer Yiddish Concert: Efim Chorny and **Socalled** (**Josh Dolgin**), two of the leading young voices on the contemporary Yiddish music scene, come together this week for the Ashkenaz Foundation's Annual Summer Yiddish Concert.

Chorny, who is from Kishinev, Moldova, made an electrifying appearance at an Ashkenaz concert in Earl Bales Park in 2008. His soulful and powerful vocals have made him one of the most important protagonists in the revival of Jewish culture in the former Soviet Union.

Co-headlining the concert is Montreal's Socalled, a staunch devotee of traditional Yiddish music who is known for his innovative Yiddish hip-hop stylings. Other performers are Moldovan pianist **Susanna Ghergus**, clarinetist **Kurt Bjorling** and violinist **Aleksandar Gajic**.

Beth Emeth Bais Yehuda Synagogue, 100 Elder St. Monday, Aug. 31, 7:30 p.m. $10 at the door. The concert is being presented in association with the Beth Emeth, UJA Federation Committee for Yiddish, KlezKanada and sponsor **David Sela**. 416-979-9901, www.ashkenazfestival.com

Leonard Cohen

• • •

Play About Genocide: Toronto author-playwright **Michael Redhill**'s play *Goodness*, which was honoured with an award at the 2005 Edinburgh Festival, has been thoroughly reworked for an upcoming production at the Theatre Centre.

Co-produced by Volcano Theatre in partnership with the Tarragon Theatre, *Goodness* is "a multi-layered exploration of genocide laced with choral music from around the world."

The protagonist, Michael, is a Toronto Jewish playwright seeking answers to the slaughter of his great-grandparents and five of their children in the Holocaust. Through contact with a stranger in a London bar, he hears an astonishing tale of murder, war crimes and love. Unfolding as an intricate knot of flashbacks and time-shifting tales within tales, the play "explores what it means to tell, or even know, the truth, and who is able to tell the truth to another."

Michael Redhill

Goodness is directed by **Ross Manson** and features a six-person cast. It runs Sept. 15 through 27 at the Theatre Centre, 1087 Queen St. W. (www.volcano.ca, 416-538-0988). Afterward the production travels to Rwanda for performance as part of 15th anniversary commemorations of the genocide there.

Redhill is the award-winning author of two collections of poetry, the play *Building Jerusalem* and the acclaimed novels *Martin Sloan* and *Consolation*.

• • •

Names in the News: Israeli tourism minister **Noaz Bar Nir** recently approached **Leonard Cohen** (via his concert producer) with the suggestion that the famed Canadian singer-poet perform a concert in Nazareth in addition to the one he is scheduled to perform at the Ramat Gan Stadium on Sept. 24 as the final concert in a world tour.

The Ramat Gan concert, which is being billed as "a concert for reconciliation, tolerance and peace," was quickly sold out after tickets went on sale. Cohen reportedly wanted to play an additional concert in Ramallah, but for a variety of reasons it could not be arranged. Bar Nir suggested Nazareth as an alternative because it is Israel's largest Arab city and home to a 40,000-capacity outdoor amphitheatre specially built for the recent visit of the Pope. No word yet on whether Cohen has agreed to the suggestion.

• • •

Arts in Brief

• Active Seniors at the Miles Nadal Jewish Community Centre presents **Yaen Vered** of the Israel Art and Antiquities Authority who will do a visual presentation on "The Dead Sea Scrolls and the ROM Exhibit: An Overview." 750 Spadina Ave. at Bloor. Thursday, Sept. 3, 1:30 p.m. 416-924-6211, ext. 155.

• The 10th annual Toronto International Busker Festival, in support of Epilepsy Toronto, unfolds in the St. Lawrence Market area, Aug. 27 through 30.

Comedians mine experiences as 'underdogs' for hit show

By SHAUN SHLOMO FELDMAN
CJN Intern

Isaac Kessler knows better than perhaps anyone else that you can get something from nothing – it just takes years of practice.

The 25-year-old comedian has been performing all over Toronto during the past few years, most recently at the Fringe Festival in July, where he and his partner, Ken Hall, effortlessly pulled off the debut of their hit two-man improv musical comedy, *2-Man No-Show*.

Kessler and Hall's show includes many pop culture references – some obvious, others more obscure. Movie buffs will be able to spot references to *Rocky*, *Mad Max*, *Jurassic Park*, *Mary Poppins*, *Total Recall* and *Dirty Dancing*. The easily offended should also take heed: *2-Man No-Show* is about as "un-PC" as it gets, featuring a song and dance number about Jews and scoliosis and a pantomime bit featuring coitus with a chair.

It wasn't always this easy for Kessler, though; as he tells it, it took him a while to figure out where he was going, both in his life and with the show.

A few years ago, Kessler had been studying information technology part time at York University, but the course work was always second to his extracurricular activities. In second year, Kessler got involved with Hillel and became its sports director and later its social chair, positions that made him a name on campus.

In his third and fourth years, he began taking music classes. He focused on percussion instruments such as the West African samba drum, and he frequently performed at festivals around campus.

But it was when he signed up for acting for non-majors at York that Kessler says he "got my first taste of improv."

But still not ready for a major commitment to performing, Kessler needed to be encouraged by his older brother, Jacob, to take classes at Second City, which he finally did in the evenings after school. After completing the five requisite levels – consisting of 80 classes in total – Kessler was accepted to Second City's conservatory program for graduates, where he met Hall.

In the summer of 2007, he began taking long-form improv at Bad Dog Theatre and the Impatient Theatre, which he describes as being his first real foray into the world of professional improv.

Continued on page 40

Film pays tribute to two gifted American songwriters

By SHELDON KIRSHNER
Staff Reporter

"So many people know the songs, but not the boys," observes singer-actress Julie Andrews in a defining comment, referring to Robert and Richard Sherman, whose simple, singable, sunny songs rarely fail to touch the heart.

Andrews' remarks occur in the opening moments of *The Boys: The Sherman Brothers' Story*, which is currently playing in Toronto theatres.

This illuminating and entertaining documentary pays tribute to two sometimes unheralded men who wrote more movie musical scores than anyone else in the history of film.

"Can you believe the output of those gentlemen?" asks Dick Van Dyke, the actor and comedian who had starring roles in movies in which their memorable songs were featured.

In a highly productive partnership spanning five decades, the Shermans produced the scores for, among other motion pictures, *Mary Poppins*, *Chitty Chitty Bang Bang*, *The Parent Trap*, *The Jungle Book*, *The Aristocats*, *Charlotte's Web*, *Winnie the Pooh* and *An American Tail*.

They also wrote iconic pop songs – *You're Sixteen* and *Pineapple Princess* – and the hummable theme song for the 1964 New York World's Fair, *It's a Small World (after all)*, which may be their best-known song.

Earning nine Academy Award nominations, the Shermans won two Oscars for *Mary Poppins*, two of whose signature songs are *Supercalifragilisticexpialidocious* and *Chim Chim Cher-ee*.

Yet *The Boys* is not just about an astonishingly successful songwriting team, but also about a fraught relationship. Although the Shermans are synonymous with the eternally optimistic songs they composed for Walt Disney, they had a serious problem getting along.

Call it a case of sibling rivalry.

As kids, they rarely spoke, and as adults, they did not socialize.

The brothers lived only seven blocks apart in Los Angeles, but their families were like strangers. At movie premières, they never mingled, and when the patriarch of the family, Al Sherman, died, the brothers opted for two separate shivahs.

Robert, left, and Richard Sherman

Indeed, the directors of *The Boys*, Gregory Sherman and Jeffrey Sherman, the sons of the brothers, had no contact whatsoever for 40 years until they decided to make this documentary in honour of their fathers.

Different lifestyles and clashing interests broadly account for this dysfuntional situation. Beyond revealing that the Shermans did not enjoy each other's company, and that their wives were incompatible, the directors leave viewers pretty much in the dark about their contentious relationship. Too much is thus left to the imagination.

Paradoxically enough, the mutual animosity paid career dividends. "The crucible of creativity of these guys was conflict," explains Disney's biographer. "Somewhere in their songs they do meet."

Born in New York City, they were the sons of Al Sherman, a Tin Pan Alley songwriter whose father, Samuel, a concertmaster and composer in the royal court of the Austro-Hungarian Empire emperor, immigrated to the United States in 1909.

Al's songs, including his hits *Potatoes Are Cheaper, You Gotta Be a Football Hero* and *Now's the Time to Fall in Love*, were recorded by the finest performers: Benny Goodman, Billie Holiday, Frank Sinatra, Al Jolson, Eddie Cantor, Peggy Lee, Patti Page and Bing Crosby.

Al encouraged Robert and Richard to collaborate, and their first song, *Gold Can Buy You Anything (but love)*, sung by Gene Autry, proved to be popular.

But it was not until they landed a gig with Disney – supposedly the only songwriters who were ever on contract with him – that their star rose. "They were paying us money to write songs," says Robert effusively. "I couldn't believe it."

Disney was a generally remote figure, but he liked the Shermans, admired their talents and developed a special bond with them. Disney's nephew, Roy, who appears in *The Boys*, says, "They could write a song over lunch hour."

After Disney's untimely death, the assignments dried up, and the brothers had to fend for themselves. *The Boys* does not delve into that disruptive period, nor does it elaborate on Robert's singular trauma. As a soldier in the U.S. army in World War II, he was one of the liberators of the Dachau concentration camp in Germany. The things he saw in Dachau left a deep impression and caused him a nervous breakdown after the war. "The horror lasted a long time," Robert muses.

Regrettably, *The Boys* does not go into details, nor are we told how this experience affected him as a songwriter.

Despite such glaring gaps, *The Boys* is a credible film about two amazing brothers.

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Improv bits impress the reviewers

Continued from page 39

"For me, that was the kicker," Kessler says. "When I got there, I was like, 'This is improv, man, this is what it's really all about… I want to get into this thing.'"

Last year, he performed at a comedy festival in Melbourne, Australia, on an invitation from fellow comedian Peter Morley, where he ended up performing 15 sketch shows. Kessler was recently in Chicago for the iO Chicago Theater intensive comedy program.

The *2-Man No-Show* concept came out of a bit of a dare from Morley, who urged Kessler to apply for the Toronto Fringe Festival, which he did, along with Hall. The festival holds a draw each year to select participants.

Kessler says he was surprised when he heard their names come up, but then realized their act was a bit short on content.

"People spend years and years writing plays to go into Fringe and don't get accepted. So we hear our number and we're like, 'Oh my God, we have nothing. We don't even have a show name.' And so we just said, 'Uh-oh, well, we're in for a ride now – let's go,'" he says.

"And that's why *2-Man No-Show* is a very fitting name, because we really had no show at all when we applied."

Isaac Kessler, left, and Ken Hall score a knockout.

The show's format may be scattershot, but Kessler says that the underlying theme remains intact throughout, as it was born out of the personal experiences of both actors.

"Our show is about the underdog," he says. "Ken's got scoliosis [curvature of the spine], so he's had a hard life. I had a rough time at USDS [United Synagogue Day School]. I went there from senior kindergarten to Grade 8. I came out of there with zero friends. I got made fun of and stuff – it was brutal. So we've all had our ups and downs and been the underdogs."

Kessler was concerned about what reviewers were going to write about the aimless, meandering style of the show, but, as it turns out, his worries were unfounded: critics fell in love with the performance, giving it rave reviews in publications such as *Eye Weekly* and *Now* magazine.

Kessler says that one of things the reviewers seemed most impressed with were the duo's improv bits, which they mistook for scripted lines.

"In one of the reviews, they mentioned something that was improvised that night and they thought that it was part of the actual show, which is actually not the case. So, it's awesome how that kind of stuff works out."

Kessler has also gotten the occasional rave from an audience member, usually who is under the same misconception as the critics.

"I had a guy walk up to me [after] Ken dropped a line on Tuesday's show, and [he said], 'Oh man, that line's hilarious' and I'm like, 'Ken made that up that night, on the spot,'" Kessler says.

"So you never really know what the dialogue is going to be like within those segments. We know what beats we have to hit, but we never know what's going to happen. It's different every night."

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Arts & Travel

Stratford meditations on love

By MORDECHAI BEN-DAT
Editor

It is probably true to say that no subject has stirred the soul or inspired the hearts of writers, poets, playwrights, composers, lyricists and artists more than the subject of love. The pursuit of love – in all its imagined forms – has probably been the single most compelling literary, if not also personal, preoccupation of men and women, young and old, rich and poor, across all time, place and culture. Is there any age of mankind or stage of life at which the idea of perfect love – sweet, pure, generous, everlasting – does not evoke a smile or a sigh?

To be sure, every culture has its own ways of easing love's burdens or of laughing at love's misadventures or of grounding love's airy loftiness in real life's more pragmatic, earthy details. Yiddish-language culture for example is quite piquant in this regard. "Love is sweet, but tastes best with bread," the wise but poor housewife knows. Or as the observant wiseacre said of the fawning young couple, "They are madly in love – he with himself, she with herself."

Love is indeed one of life's most dramatic motivators.

The playbill this year at the Stratford Shakespeare Festival offers us wide, delightful, convincing proof of that. Three of its plays in particular provide very different views of love.

A Funny Thing Happened on the Way to the Forum features the naïve infatuation and puppy love of teenagers. *West Side Story*, a modernized adaptation of Shakespeare's *Romeo and Juliet*, is a tale of the urgent, passionate, desperate love of youth. *Cyrano de Bergerac* is a moving paean to idealized, self-sacrificing, romantic love.

Each of the plays is unlike the other. Yet each is masterful entertainment.

Forum is an uproarious romp of mischief and mayhem. The fortuitous collaboration of Burt Shevelove and Larry Gelbart, who wrote the book, and Stephen Sondheim, who wrote the music, the play first appeared on Broadway in 1962. It is a throwback to the days of vaudeville and burlesque, combining a racy story with multi-layered, twisting turns of an outlandishly impossible plot.

The story has an uncomplicated core. The young, inexperienced Hero has fallen in love with the concubine next door, Philia. Hero promises to grant freedom to his slave, Pseudolus, if the slave will somehow arrange the acquisition of the young girl. Hero's parents leave for the weekend and Pseudolus sets to work trying to secure his own freedom by conniving the purchase of Philia. But unknown to Pseudolus, Philia has already been sold to a self-adoring, macho Roman warrior, Miles Gloriosus. But the prospect of freedom is too strong an incentive for the undauntable slave who embroils everyone in his hilariously tangled web.

From the very opening ensemble musical number, *A Comedy Tonight*, the audience knows it is in for roll-licking, frolicking, sassy fun. The music is bold, the slapstick is perfectly executed, and the comedy is a fast-paced, amusing blast of fine farce and fancy. Bruce Dow as Pseudolus is superb. Stephen Ouimette as Hysterium, Hero's parents' slave, is the ideal shlemiehish foil to Pseudolus.

In sharp contrast to the frolic of *Forum*, the intense heat and emotion of *West Side Story* sears the audience.

The story is well known but brought much closer to audience sensibilities by its modern adaptation. It is an in-your-face depiction of the prejudice, intolerance and violence experienced on the hardscrabble, ghettoized streets of the alienated urban life of the 1960s. The play takes place in New York, but it is not about New York.

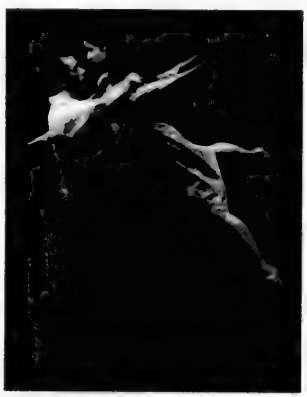
Jerome Robbins created the original concept for the story and choreographed its dance. Arthur Laurentis wrote the book, Leonard Bernstein wrote the score, and Stephen Sondheim the lyrics. The sheer theatrical power of that super-talented collaboration was said at the time, in 1957, to have changed the face of Broadway forever.

Apart from four adult characters, youth dominates. The play is about the unsettled state of youth. All the roles are of young people in or at the periphery of street gangs. The terrain they inhabit is bleak: anger, anxiety, torment, tension, low boiling points; hair-trigger emotion and guns are the landscape. Amidst this repressive and oppressive environment, Tony and Maria find one another. Love, they are certain, will transform the desperation of their lives. But in the end, the desperation of their lives merely accentuates the impossibility of their love.

The cast is outstanding. Seamless ensemble teamwork, unending energy and brassy, athletic, audacious, choreography highlight this dance extravaganza. Choreographer Sergio Trujillo deserves commendation for his work. And the music simply soars. Whether solo, in duet or in ensemble, the singing and the acting lift the audience experience into a higher realm of theatre enjoyment.

The entire cast performed wonderfully. However, first-time Stratford performers Chilina Kennedy as Maria and Jennifer Rias as Anita were absolutely outstanding.

Dan Chameroy as Miles Gloriosus and Bruce Dow as Pseudolus in *A Funny Thing Happened on the Way to the Forum.*



Chilina Kennedy as Maria and Paul Nolan in *West Side Story*.

Cyrano de Bergerac presents a third face of love. Essentially a tale of unrequited love, it deals with notions far less explored today, far less familiar to us in our civilization of machines and high-tech wizardry: honour, duty, ethics, integrity, probity, character.

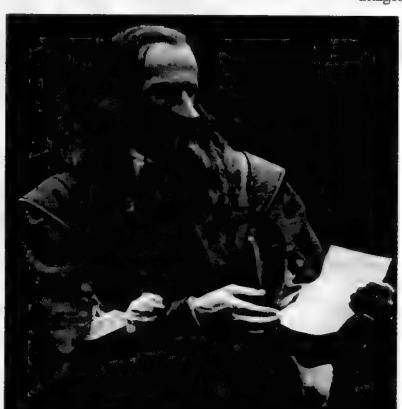
Ever self-conscious about his appearance, the central swashbuckling, erudite, occasionally pedantic Cyrano believes that the love he bears in his heart must always be a secret.

Written at the end of the 19th century by Edmond de Rostand, the story takes place some 200 years before, based upon a person who had actually existed and tilted at the noble windmills of his heart and conscience.

Rostand very consciously and deliberately focuses attention on the poetry of Cyrano's life – both as metaphor and as fact – on the words of discourse that convey their messages through sound, structure and imagery as well as meaning.

Donna Feore directs the play after the fashion that Rostand had imagined Cyrano lived his life: with flair, panache and an overriding regard for the esthetics in the details of human endeavour. She astutely melds comedy with melancholy, French with English, swordplay with tranquillity, buffoonery with sublimity. As an example, the balcony scene involving Cyrano, Roxanne and Christian is deeply moving.

Rostand has written the role of Cyrano as a profoundly complicated warrior, philosopher and poet. Colm Feore plays the role to the exciting, occasionally pitiable, always emotionally evocative hilt of the character. He displays a verbal and physical virtuosity that commands the stage. We laugh and we cry with Cyrano. And we feel for him and for the love whose embrace, though so close at hand, he was destined to know only at a heartbreaking distance.



Colm Feore as Cyrano de Bergerac. ***[David Hou photos]***

The three plays – *Forum*, *West Side Story* and *Cyrano* – are very different meditations on love. They are very different emotional explorations of the subject. Tears and laughter, sensation and sorrow, hope and despair, possibility and fulfilment are the terra sancta of love and as the Stratford Shakespeare Festival has proved, excellent material for the theatre too.

To see scenes from these plays, please go to cjnews.com

Difficult stories, difficult lives

By NORMAN RAVVIN

In a long, autobiographical story in Aleksandar Hemon's new collection *Love and Obstacles* (Riverside Books), the narrator offers a portrait of his father, for whom "a perfect world consisted of objects you could hold in your hand."

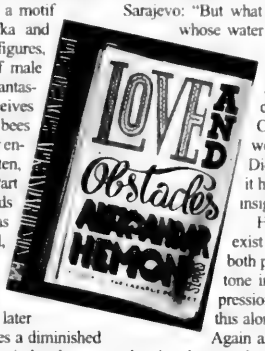
Such a perfect world is meaningful to readers who recognize when a piece of writing is so finely wrought it feels as though it can be held in your hand and looked at from many angles. The novel that best fits this description is F. Scott Fitzgerald's *The Great Gatsby*. Its scenarios, its voice, the flavour of its melancholic view of 1920s America bears repeated reading.

Norman Ravin

Of the eight stories in *Love and Obstacles*, one or two rise to this level, while the rest tend to ramble and shift abruptly in tone. Remarkably, most of the collection's contents appeared in *The New Yorker*, the best short story venue available in English for many decades. There, J.D. Salinger presented his long masterpieces *Franny* and *Zooey*; while, since the 1950s, work by John Cheever, John Updike, Saul Bellow, Philip Roth, Mavis Gallant and Alice Munro has presented the novelistic possibilities of the short story.

The two longest pieces in *Love and Obstacles* that stand a chance against their New Yorker competition are called *The Noble Truths of Suffering* and *The Bees, Part 1*. The former is a bitter portrait of contemporary Sarajevo through the eyes of an ex-Sarajevan who has returned from his American writing life for a visit. Even better is *The Bees, Part 1*, which mines a vein well handled by other central European writers of the postwar period, including Danilo Kis and Bohumil Hrabal. These writers share with Hemon an ironic view of adolescence spent under Soviet regimes, along with an even further backward glance at the lives of ancestors who witnessed the devastation of World War II.

The Bees, Part 1 uses the narrator's father's autobiographical writings to trace the role of beekeeping from before World War I until the collapse of Bosnia into civil war and fratricidal killing. Hemon applies a motif familiar from the work of Kafka and Bruno Schulz, where ancestral figures, especially fathers in the work of male writers, take on mythical, even phantasmagoric shapes. The narrator receives his father's report on living with bees in "a manila envelope with another envelope inside, on which was written, in a dramatic cursive, 'The Bees, Part 1.' I have to confess that my hands trembled as I flipped through it, as if I were unrolling a sacred scroll, uncovered after a thousand years of sleep."



The father's appreciation of his ancestry, and his sense of a world destroyed needlessly, comes sharply into focus in the course of the story. His later years are spent in Hamilton, Ont., where he lives a diminished cliché of an immigrant's life. From his high-rise window he can see "piles of snow, the smokestacks of the Hamilton steel mills, and a vacant parking lot. It was all black and white and bleak and grey, like an existentialist European movie… He started despairing as soon as he set foot on Canadian soil: he didn't know where they had landed, how they were going to live and pay for food and furniture… And it was perfectly clear to him that he would never learn the English language."

The narrator's parents play a role in *The Noble Truths of Suffering*, but in this story they are farcical rather than tragic figures. Having brought a Pulitzer Prize-winning American author to their home for a Bosnian luncheon feast, the narrator discovers, months later, that his parents appear as recognizable ironic victims in one of the famous American's stories. In *The Noble Truths of Suffering*, Hemon allows himself a rare expression of love for his once-hometown, Sarajevo: "But what about the Gazi Husrevbegova fountain, whose water tastes like no other in the world? What about all the minarets lighting up simultaneously at sunset on a Ramadan day? And the snow falling slowly, each flake coming down patiently, separately…" Of his American compatriot, the narrator wonders, "What did he think of Sarajevo? Did he like it? Could he see how beautiful it had been before it became this cesspool of insignificant, drizzly suffering?"

Hemon's characters, almost to the last man, exist in this space of resentment over losses both personal and ancestral. The most common tone in *Love and Obstacles* is a corrosive expression of disdain for almost everything. It is not this alone that makes Hemon a challenging read. Again and again the reader encounters awkward phrasing that may be meant to convey the temper of disjointed lives, but simply reads badly. An apartment is said to look "hollow, devoid of all these crumbles of a lived life that lead you back home." Stairs are said to squeak "with untroddenness." Again and again one wonders why Hemon's editors felt these sorts of oddities were the best way to bring across the difficult lives at the centre of *Love and Obstacles*.

Norman Ravvin's forthcoming novel from Gaspereau Press is The Joyful Child. *He is chair of the Concordia University Institute for Canadian Jewish Studies.*

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An inspiring, true tale

A Thread of Grace (Random House, 2005), Mary Doria Russell's third novel, is a riveting book of exceptional literary and narrative power.

Set in the harrowing, difficult days of the autumn of 1943, Russell tells the true story of the rescue of some 40,000 Jews from the frenzied, murderous intentions of the Nazis.

Hitler's forces have seized control of northern Italy. The Jews – of Italy and those from neighbouring countries who had sought sanctuary in Italy – are trapped. But, as Russell tells us in heart-rending, touching fashion, they are not alone.

Unwilling to turn their backs on the hapless remnant of a long-persecuted humanity, on fellow human beings seeking merely to live, the ordinary men and women of northern Italy come to the aid of the fleeing Jews, helping them avoid the roundups, the humiliations and the trains to the death camps.

Russell describes the courage, heroism, generosity and self-sacrifice of the countless men and women who fought against Nazi tyranny to powerful effect. The characterizations are compelling. The research into the details of the events is impeccably solid. The pace of the narrative travels briskly through tension and tenderness. And the story itself, holds the heart captive in a grip of sorrow, excitement and catharsis.

Lest readers think that there is more fiction than fact at play in Russel's work, she concludes the novel with the words of the following inscription chiselled on a marble memorial stele erected in Borgo San Daalmazo in 1998 by the Jews of Satin-Martin-Vesubie in honour of the people of Valle Stura and Valle Gesso.

"When racial hatred raged in Europe,
Jewish refugees, uncertain of their fate, coming from distant countries – Austria, Belgium, Germany, Poland –
Found hospitality and safety in these valleys.
Hidden in isolated cottages,
Protected by the population,
They waited with trust and hope,
Through two interminable winters,
For the return of liberty.
In homage to and in memory of those who helped them,
Those refugees and their descendants
Embrace the noble inhabitants of these valleys in brotherhood."

A Thread of Grace is a moving, inspiring, important story. – ***MBD***

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10 HOUSES FOR SALE PRIVATE
15 HOUSES FOR RENT
20 HOUSES FOR SALE/RENT
24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM WANTED
45 CONDOMINIUM FOR SALE/RENT
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
65 SHARED ACCOMMODATION WANTED
70 ROOMMATE WANTED
75 REAL ESTATE LOTTERY
80 UNIVERSITY ACCOMMODATION
85 APARTMENTS FOR RENT
90 SHORT TERM RENTAL AVAILABLE
95 SHORT TERM RENTAL WANTED
100 APARTMENT TO SUBLET
105 ROOM AVAILABLE FOR RENT
110 ROOM WANTED TO RENT
115 APARTMENT WANTED
120 PROPERTY MANAGEMENT
125 COTTAGE FOR SALE
130 COTTAGE FOR RENT
135 COTTAGE WANTED
140 TIMESHARE FOR SALE
145 TIMESHARE FOR RENT
150 ARIZONA PROPERTIES
155 FLORIDA PROPERTY FOR SALE
160 FLORIDA PROPERTY FOR RENT
165 FLORIDA ACCOMMODATION WANTED
170 FLORIDA TIMESHARE AVAILABLE
175 FLORIDA TIMESHARE WANTED
180 FLORIDA TRANSPORTATION
185 COMMERCIAL PROPERTY FOR SALE
190 COMMERCIAL PROPERTY FOR RENT
195 COMMERCIAL PROPERTY WANTED
200 COMMERCIAL ACCOMMODATION WANTED
205 COMMERCIAL TRANSPORTATION
210 INDUSTRIAL PROPERTIES
215 INDUSTRIAL PROPERTY FOR SALE/RENT
220 INDUSTRIAL PROPERTY WANTED
225 INDUSTRIAL ACCOMMODATION WANTED
230 INDUSTRIAL TRANSPORTATION
235 FARM PROPERTIES
240 VACATION PROPERTIES
245 VACATION PROPERTY AVAILABLE
250 VACATION PROPERTIES WANTED
255 VACATION PROPERTIES EXCH/SHARE
260 SPACE FOR LEASE
265 COMMERCIAL SPACE AVAILABLE
270 COMMERCIAL SPACE WANTED
275 STORAGE SPACE AVAILABLE
280 LANDS FOR SALE
285 LANDS FOR LEASE
290 INVESTMENT PROPERTIES
295 INVESTMENT OPPORTUNITIES
300 BUSINESS OPPORTUNITIES
305 BUSINESS FOR SALE
310 BUSINESS WANTED
315 FARM EQUIPMENT
320 EMPLOYMENT OPPORTUNITIES
325 EMPLOYMENT WANTED
330 AGENCIES
335 DAY CARE AVAILABLE
340 DAY CARE WANTED
345 DOMESTIC HELP AVAILABLE
350 DOMESTIC HELP WANTED
355 HEALTH CARE AVAILABLE
360 HEALTH CARE WANTED
365 SENIORS
370 BUSINESS PERSONALS
375 PERSONAL SEARCH
380 PERSONALS
385 INTRODUCTION SERVICES
390 PERSONAL COMPANIONS WANTED
395 PROFESSIONAL DIRECTORY
400 ANNOUNCEMENTS
405 LOST & FOUND
410 PETS
415 ARTICLES FOR SALE
420 ARTICLES WANTED
425 BOATS
430 CARS
435 CONTENTS SALE
440 GARAGE SALE

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL SALES/REPAIRS
357 AUTOMOTIVE
358 BRIDAL
360 CARPENTRY
368 CARPETS
370 CATERING
372 CHUPPAHS
375 CLEANING/CLEANING SUPPLIES
379 CLOCKS-WATCHES
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416 HOME INSPECTION
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433 LESSONS
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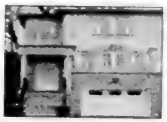

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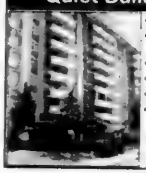

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Sports & Leisure

'I think I played well'

Continued from page 3

She opened the tournament by overcoming Romanian Monica Niculescu 6-4, 4-6, 7-6 in a three-hour match before a "falafel friendly" crowd of partisan supporters chanting, "Kadima, Shahar!" and waving Israeli flags. Pe'er won the baseline battle in the third set tie-breaker with three straight points off her backhand to win 7-4.

Pe'er continued her grit against second round opponent Francesca Schiavone of Italy. Each player traded service breaks, but Pe'er dominated her opponent with persistent forehands, winning the first set tie- break 7-2. Pe'er lost serve twice, but had the resolve to then break her opponent three times in the second set to win 7-6, 6-4.

In her final match before 10,000 fans in the stadium and a national television audience on TSN, Pe'er looked flat and dispirited trailing 6-1 in the opening set against fourth seed Elena Dementieva of Russia, who went on to win the tournament. However, Pe'er rallied in the second set by breaking Dementieva three times, and held serve twice to win the second set 6-1

'Shahar superb at Rogers Cup'

Pe'er trailed again 4-1 in the final set, only to show her resolve once more by breaking Dementieva and holding serve to tie the score 4-4. After Dementieva held serve for a 5-4 lead, Pe'er trailed in her final service game but saved four break points before sailing a forehand long for Dementieva to win the dramatic match 6-1, 1-6, 6-4 in two hours, 45 minutes, avoiding the near upset by Pe'er.

"Shahar is such a fighter. She never gives up, fights for every point and plays till the end. She got a lot of winners and her aggressive tennis always make her tough to play," said Dementieva following the match.

Pe'er's great play and third round finish in the Rogers Cup will improve her ranking. Although she has not yet returned to the form that had her finish as a Rogers Cup quarter-finalist in 2006, Pe'er has regained her fighting spirit to battle any opponent at the Rogers Cup.

"I feel that I played well and can compete at a level that I can play against anyone. I was very happy with my week in Toronto and thank the many fans who supported me in all my matches," she said following her final match.

To follow Pe'er's progress, go to www.wtatour.com.

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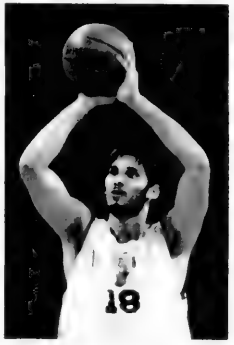
Israeli hoops star Casspi impresses NBA team

By SAM AMICK
and YANIV ORGAD
Ha'aretz Daily Newspaper Ltd.

LAS VEGAS — Omri Casspi is probably the first Israeli to spend an entire week in Las Vegas without visiting a casino once, not even to observe. "It's a city full of temptations, but I'm here on a business trip," explained the Sacramento Kings forward with a smile after playing his fifth NBA summer league contest recently.

"The social part here is a bit different," said Casspi, who poured in 11 points and pulled down nine rebounds in the King's 81-74 win over the New York Knicks. "The coaches tell you when the bus will come to pick you up the following morning, and that's it. From here on, you're responsible for yourself."

Sacramento is sending signs that Casspi is for keeps – the front office has begun discussions about an exhibition game with Maccabi Tel Aviv in October 2010 in Israel. "Casspi is definitely meeting our expectations," stressed Jason Levien, the team's assistant GM. "We picked him because of his potential, high work ethic and the emotions he brings to the game, combined with his aggressiveness and toughness. We got a chunk of all of that this week."


Omri Casspi

What Sacramento perhaps did not appreciate fully is the added value of Casspi being the first Israeli in the NBA and the subsequent profit potential. The high school arena that played host to the summer league was filled with Israelis and Jews from all over Nevada and California to cheer on Casspi. When the games finish, his cellphone rings nonstop with people calling to ask how they can help and to wish him well.

Casspi continues to appreciate all of it, knowing full well that the support can only help. "It's a lot of people," he said. "It's everybody, everybody, and not just in Israel. It's here [in Las Vegas], San Francisco, Los Angeles, everybody is just saying, 'If you need something, call me.'"

The Jewish-Israeli enthusiasm has also pushed sales of his number 18 jersey past those of some of his teammates and helped a surge in season-ticket sales for a team that won just 17 of 82 games last season.

Casspi took several games to find his rhythm. His summer league began a day late when he wasn't granted release from his former team by FIBA, the world governing body for basketball. Casspi missed one day of Kings practice and agonized to get started on the court. His lack of conditioning didn't help his situation either, as Casspi was the first to admit he was out of shape heading into play because he hadn't played five-on-five since the end of Maccabi Tel Aviv's season.

Learning the NBA style of basketball has been quite a challenge as well. But as Casspi knows, there is plenty of time to adjust. "It's so different," he said. "The European game is a team game. You're not going to see guys shooting the ball until there's five or six passes on offence. The athleticism, the quickness of the players here, the individual skill, is different. I'm trying to find the new game and understand it and it makes me a little bit off my rhythm."

Paul Westphal, the Kings' head coach, says it will take time for Casspi to adjust to his team's system and he needs to develop physically.

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Funds raised at Israel Tennis Center

Supporters of Israel Tennis Centres (ITC) had a pretty good reason to celebrate recently, as Israel registered a stunning victory over Russia in Davis Cup play.

The men's team advanced to the semifinals for the first time ever, going further than more favoured nations such as Australia, France and the United States.

Harel Levy, Dudi Sela, Jonathan Erlich and Andy Ram led the Israelis past the Russians. They will play defending champion Spain in the semis in Torre Pacheco Murcia Stadium, near Cartagena, from Sept. 18 to 20.

Notably, all the Israeli tennis players are ITC alumni. Sela was among the dignitaries present at a reception hosted by the ITC's Canadian fundraising arm. The event was held at the Canada Stadium, funded by Canadians 33 year ago, and attended by donors to Israel Children's Centers (ICC), which supports ITC programs, Maccabi Canada officials and visiting dignitaries. The president of the Toronto branch of the ICC, Kevin Green, will become international chair of the organization next month.

The ICC is housed at the ITC and is a not-for-profit entity that funds the ITC's recreational facilities for marginalized children while developing high-performance athletes.

The ICC serves almost 10,000 youngsters a week at 14 ITC facilities across Israel, from Kiryat Shmona in the north to Be'er Sheva in the south.

The centres run coexistence programs that bring Arab and Jewish kids together, as well as programs for the developmentally disabled and programs that assist in the integration of Ethiopian immigrants.

In Canada, the ICC recently held its 17th annual fundraiser and charity tournament at Angus Glen Golf Club, and in September, it will host an annual event at York Racquets Club to aid children's programs in Israel.

The world's first virtual brain

Compiled by CJN Staff

Baycrest is leading a team of international scientists in a mammoth project to create the world's first functional, virtual brain.

The effort puts Canada in a global race to pull off a neuroscience feat that is comparable to decoding the human genome. The achievement could revolutionize how clinicians assess and treat various brain disorders, including cognitive impairment caused by stroke and Alzheimer's disease.

"We are developing the first electronic atlas of human functional networks in the brain," says Randy McIntosh, project leader and director, senior scientist at Baycrest's Rotman Research Institute (RRI), ranked among the top cognitive neuroscience programs in the world.

The RRI has partnered with scientists from the United States, Australia, Spain, France and the Netherlands to construct a virtual brain that will replicate typical patterns of brain activity that occur when people are engaged in a thinking task, such as remembering a phone number, reading a book or problem solving.

As mental processes unfold, the brain can combine the actions of several networks. Mapping complex integrative brain dynamics has been described as writing the ultimate symphony score for the working brain, and it requires experts in sophisticated mathematical modelling techniques.

It is also a huge informatics challenge that requires uploading thousands of brain pattern configurations from lab data into several super computers. (Informatics is an academic field that encompasses artificial intelligence, cognitive science, computer science, information science and social science.)

Once all of the data of a normal, healthy functioning brain from childhood to old age is uploaded to build the foundation of the virtual brain, dynamics will be added to map the interplay between different brain areas during a mental task.

The virtual brain will have the same functional architecture of a real, working brain. It will not only become a powerful tool for researchers but also provide clinicians who are involved in the assessment, maintenance and rehabilitation of brain function in patients with a cutting-edge tool.

Baycrest leading team of international scientists in mammoth project

For example, a 55-year-old patient suffers a stroke and is left with moderate cognitive impairment. The patient's unique neural architecture post-stroke will be uploaded into the virtual brain to see how the synthetic model responds to the disruption of normal network patterns and attempts to re-stabilize. This will assist the clinician in identifying the best options for cognitive interventions that target specific areas in the brain.

The main competition for the Canadian-led project is the Blue Brain Project in Switzerland. Swiss project director Henry Markram predicts his team will unveil their functional brain software within the next 10 years. McIntosh, a professor in the department of psychology at the University of Toronto, says his team has a similar 10-year horizon.

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3/4 c sugar — **1 c vegetable oil**
1 tsp. salt — **1 1/2 tbsp. poppy seeds**
1 tsp. dry mustard

In a food processor, combine vinegar, sugar, salt, mustard and onion. Slowly add in oil. Pour dressing ingredients into a jar. Add poppy seeds and shake well.
Store in refrigerator

SALAD

1 head lettuce — **1 green apple, chopped**
1 pomegranate, seeded

Wash and dry lettuce leaves. Carefully (pomegranate juice stains), remove seeds from the pomegranate. Cut apple into thin strips. Combine lettuce, pomegranate seeds and apples in a salad bowl. Just before serving, sprinkle dressing on the salad and toss.

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About Life

Dear Ella,

My parents have been divorced since I was 10 years old. I am now 32 with children of my own. Until very recently, we all managed very nicely. Dad and mom have not been on speaking terms for years, but we have worked out visitation schedules so that they both have lots of time with their grandchildren and they even spend holidays with us on a rotating basis.

Last year, dad met a woman who is much younger than he is. In fact, she is my age. She has no career, has never been married and, as far as I can tell, is nothing but an opportunist. I don't trust her and don't want her near my kids. This year, it is dad's turn to spend Rosh Hashanah with us. I've told him he is welcome, but she is not. He is furious and feels I have no right to dictate who he sees and says I am blackmailing him. What should I do?

Not Around My Kids

Dear Not Around My Kids

There is no question you are in a difficult situation. You don't want to hurt your dad, and yet you have your limits as to what you are prepared to accept.

The real question is why are you so upset? Are you upset because you think your dad looks foolish? Are you afraid she will bilk him of his finances or that she is taking your place in his life? Are you concerned she will be a bad influence on your children?

The bottom line is, you are inviting him to join your family for Rosh Hashanah. He needs to respect your wishes. This is not the time to argue over whether he can bring a date.

If your father is serious about this new lady, you might want to make an effort to get to know her. However, Rosh Hashanah is not the place for this to happen. You have a right to enjoy your holiday with your family without the drama of an unwanted stranger present. This is not blackmail, this is your preference.

Perhaps once you get your emotions in check, you can give him a rational explanation and leave the door open for future possibilities. Your dad will be less apt to get his back up and the two of you can work this out. Hopefully you will both come to some kind of compromise for future events, but for now, enjoy Rosh Hashanah with your family and let's hope your dad joins you as well.

Readers may submit their questions to Ella at The CJN, *email: ella@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

Enjoying more happiness now

Life Coach Corner

By JUDY SIBLIN-LIBRACH

I am always excited to learn about new ways to help my clients and readers find a way to get closer to their happiest self. In my last column, I talked about being happy for no reason. But I really wanted to teach my readers how to enjoy more happiness right now, with actual tips on training our minds to be happy on a daily basis.

There was a wonderful television documentary on BBC called *How To Be Happy*. In it, Robert Holden, the author of the book *Be Happy: Release the Power of Happiness in You*, gives viewers a front-row seat to his eight-week happiness course. The course was tested by independent scientists such as Prof. Richard Davidson of the University of Wisconsin-Madison who wrote, "This happiness training not only changes the way you feel: it actually changes the way your brain functions." In the series, Holden introduces the viewers to proven principles and exercises that have been hailed as a "fast-track to happiness."

One of the key themes in the series and in the book is defining true happiness, which involves giving up the pursuit of happiness out there and following the joy inside of you right here and right now. The really interesting thing about this is that Holden opens with a wonderful chapter in which he invites his readers to do a "happiness interview."

The interview includes the following questions: What is your definition of happiness?; And are you living it?; Who is the happiest person you know?; And what have they taught you about true happiness?; How important is happiness to you?; For instance, is happiness a primary life goal for you?; Do you ever make happiness a conscious intention at the start of your day?; Do you consider happiness to be part of your life's purpose?

What is so fascinating about these interviews is that in creating the happiness project, Holden's mission statement was to "talk happiness." A happiness course was organized, and in it, Holden asked everyone to divide into groups of two. Each person had the opportunity to deliver a "happiness monologue." The other person listens and then asks some questions: "What is the main lesson you learned about yourself and your relationship to happiness by doing the happiness monologue?; What was the most truthful thing you said?; Is there anything else you wish you had said?

You can do this and other "talk happiness" assignments with your family members. This is a great exercise to do with children. Holden believes that when you really listen to yourself and what you think about happiness, understand how you block it from happening and how you can allow yourself to become happier, then you make happiness more possible. What he also noticed from the people he interviewed is that just talking about happiness makes you happy.

If you can't form a larger group, get together with one friend to talk happiness, or even talk into a tape recorder.

You can start with the subject, "My definition of happiness." You could also write a page on what happiness means to you.

A wonderful way to get started is to keep a happiness journal for eight weeks, 15 minutes a day. "You can record all your personal notes, reflections, scribbles, doodles, inquiries and epiphanies. The happiness journal is a gift you give yourself. If you have ever kept your own journal, you know how rewarding this process can be. You can use your journal to record one big gratitude a day," Holden says.

"Your journal literally helps you write and re-write the story of your life in a way that is more meaningful and enjoyable for you. Every day you can write more happiness into your life."

Judy Siblin-Librach is an Adler-trained coach. Website: www.findingyourbliss.com; e-mail: judyelle@ican.net

TORONTO

Mayor
DAVID MILLER

Proclamation

United Jewish Appeal Week

August 23 - 29, 2009

WHEREAS the United Jewish Appeal Federation of Greater Toronto (UJA) preserves and strengthens the quality of Jewish life across our city and worldwide.

Through volunteerism and professional leadership, UJA has provided Toronto's Jewish community with support and information for more than 90 years. Staff and volunteers have worked tirelessly to promote Jewish education, combat anti-Semitism and provide social justice on behalf of those in need.

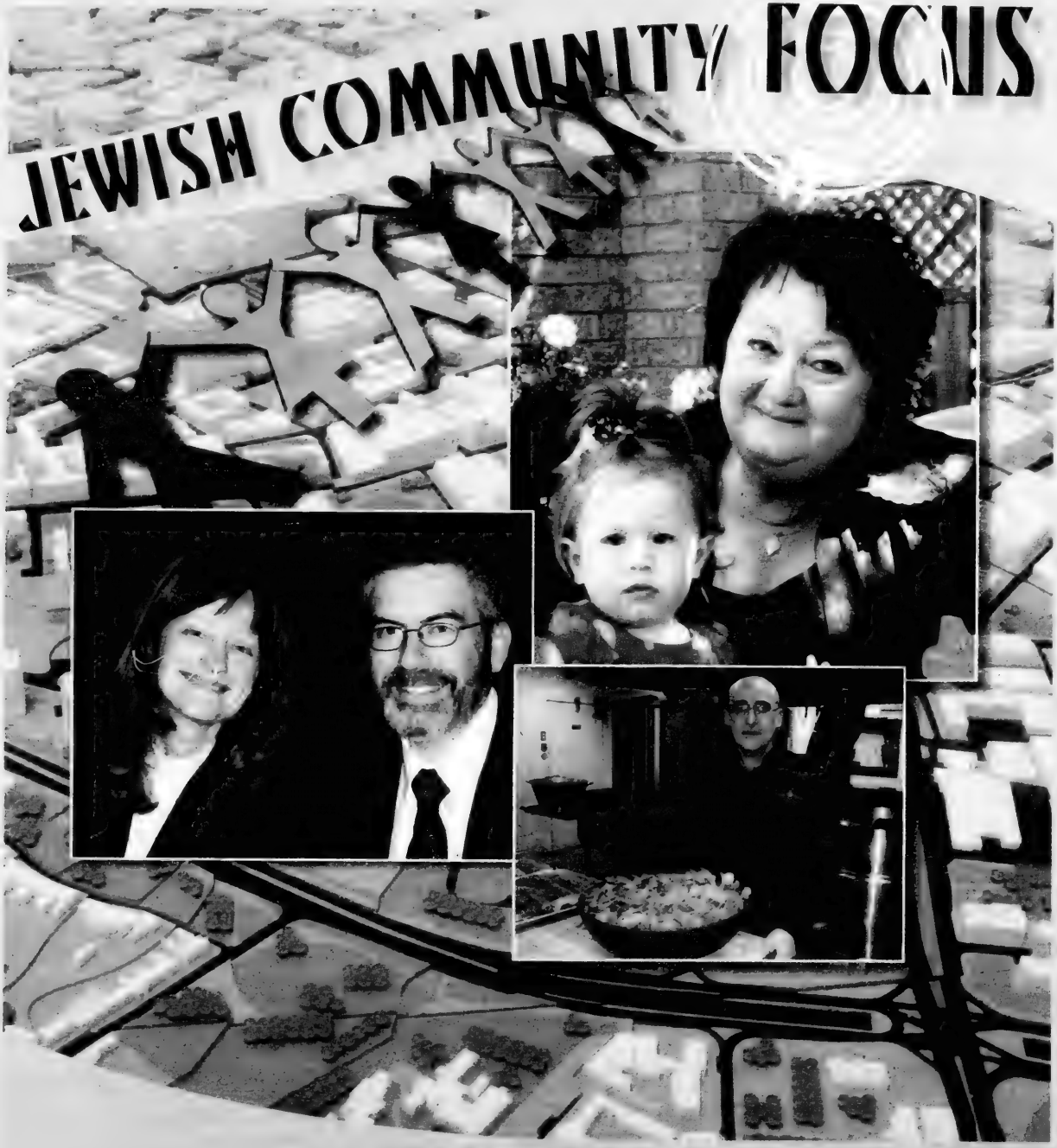
Toronto is a city proud of its multiculturalism and we encourage our many diverse communities to celebrate and preserve their rich heritage. Celebrations like these encourage understanding and goodwill and enrich our social and cultural development and the quality of life for many.

NOW THEREFORE, I, Mayor David Miller, on behalf of Toronto City Council, do hereby proclaim **August 23 - 29, 2009** as **"United Jewish Appeal Week"** and encourage everyone to recognize UJA and the significant contributions of our large and vibrant Jewish community.

David Miller

Mayor David Miller

JEWISH COMMUNITY FOCUS



The Canadian Jewish news

Section B

Community Focus

Connecting to the community via diverse routes

By FRANCES KRAFT
Staff Reporter

Twice in the past 14 months, I've found community when I wasn't consciously looking for it.

The first time was at my synagogue, when I was saying *Kaddish* for my father. Although I'd always considered my congregation warm, I'd never really thought of it in terms of being a community.

More recently, I reconnected with my elementary school classmates online, in anticipation of a reunion we had last month.

I hadn't seen most of the 33 students from Isabel Telfer's 1964-1966 class at Wilmington Avenue Public School, where the Anne and Max Tanenbaum Community Hebrew Academy of Toronto's south branch is now housed, since our previous reunion in the mid-1980s.

Virtual connections can play a powerful role in creating and enhancing communities

In the weeks before we met in person, our group's e-mails flew back and forth. One day I received more than 100. The ongoing online conversation was filled with shared history, humour and goodwill – a welcome surprise to my inner nine-year-old, a shy bookworm who was unathletic to boot.

Eight elementary school classmates, who reconnected through a series of e-mails before a class reunion, meet again two nights later. From left are Frances Kraft, Cindy Joseph, Ron Savlov, Ronnie Dale, Paul Truster, Sheryl Lipton, Michelle Shanker and Shelly Schlifer Camm.

Around the same time, *CJN* news editor Jeff Rosen shared some of his notes from the American Jewish Press Association's annual conference, held this year in Chicago in June. One line in particular resonated with me: "Communities used to be defined geographically; now they are defined virtually."

This summer, I learned first-hand that virtual connections can play a powerful role in creating and enhancing communities.

The overall Jewish community, particularly in Toronto, is large and multi-faceted, and we need smaller-scale, more personal links to facilitate a feeling of connection to the community at large.

In this supplement, we look at some of the people who facilitate those links and the contexts in which they occur.

Although I didn't originally plan to write an article about my grades 3, 4 and 5 reunion, I found it so compelling that I reconsidered, and have included it, in the supplement.

We also look at the observant community in Toronto's Cedarvale area; Kulanu Toronto, a Jewish lesbian, gay, bisexual, transgendered and queer social group; the role of the community at times of bereavement; and the meaning of Jewish community in general.

Among other articles are interviews with Alvin Rebick, kitchen manager of the non-profit organization Food Share; Tamara Rebick, immediate past youth director for the Eastern Canadian Region of United Synagogue Youth (ECRUSY); and Reena board member Paula Sonshine, who lives by the credo, "Think with your heart" – an apt motto for anyone nurturing community connections to consider.

– FK

The Canadian Council for Reform Judaism wishes you a Shana Tova. May 5770 be filled with good health, contentment and shalom.

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Canadian Council for Reform Judaism

Community Focus

Community means different things to different people

By FRANCES KRAFT
Staff Reporter

As executive director of Jewish Immigrant Aid Services of Canada and an immigrant herself, Mila Voihanski has given much thought to the meaning of Jewish community.

Mila Voihanski, seen with her young granddaughter, Emma, immigrated to Toronto 35 years ago. The executive director of Jewish Immigrant Aid Services says that for newcomers, sending their children to Jewish schools and celebrating the High Holidays can signify that they are part of the Jewish community.

A native of Ukraine who came to Toronto 35 years ago following a two-year stint in Israel, Voihanski believes that "Jewish community" means different things to different people.

Sociologist Randal Schnoor agrees. "It's hard to define a single Jewish community," he says. "There's a lot of diversity, and competing bodies... It's hard to say who is the one voice for the Jewish community.

"On a more individual level, people connect to different dimensions of the Jewish community. They might feel connected to the Sephardi Jewish community, or the gay Jewish community, so I don't like to define for someone else what is the Jewish community."

"For many people, the Jewish community is *Am Yisrael*," said Voihanski. "It's the people who represent the community."

For newcomers, she said, sending their children to Jewish schools and celebrating the High Holidays can be aspects of their lives that signify being part of the Jewish community.

Voihanski noted that, for many people, being involved in Jewish community – specifically the "organized" Jewish community – means "participating in events, volunteering, and contributing to the UJA campaign."

But for new immigrants, she explained, "there's no doubt that, at the beginning of the resettlement process, jobs, housing and schools are a priority. That's normal."

At the same time, she added, "those

Continued on page B4

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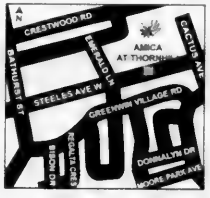

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Community Focus

Community is based on 'similar Jewish values'

Continued from page B3

priorities are being realized in a Jewish area with Jewish schools, [and children attending] Jewish camps. For a lot of people, belonging to a Jewish community centre or just feeling you can be near a synagogue [signifies community].

"I find that it's very individual, but at the same time it's something that gives people the feeling of living in the Jewish community... It's going into Sobeys and having the ability to buy kosher food. Those things to a lot of people represent the Jewish community."

Other aspects of community life such as synagogue membership, contributing to UJA or serving on a board – come later, she said.

If immigrants feel their heritage is respected, they are more likely to become involved, she pointed out.

As well, she said, it's difficult to penetrate into an established community. "That's why you see a lot of newcomer groups keeping to themselves."

David Koschitzky

Voihanski, who began her career at JIAS 34 years ago as an interpreter, and her husband, whom she met in Toronto, joined Beth Tikvah Synagogue some 30 years ago after they were invited to Shabbat dinner a couple of times at the home of a congregant who knew Voihanski's husband through his work.

After that, the couple tried attending a Shabbat service. "I didn't know if I'd feel comfortable," recalls Voihanski. "They took us by our hands and introduced us to some people."

As it turned out, the experience was positive. The Voihanskis liked both the service and the people. Voihanski said that, having grown up in Russia at a time when "being Jewish was something we had to hide," she appreciates the togetherness and the spirit of the Jewish community here.

"I think it's something we all have to remember. I really hope the younger generation understands that, too. We need to do as much as we can to involve the younger generation."

David Koschitzky, president of UJA Federation of Greater Toronto, says that Jewish community in Canada in modern times is "a little bit more complicated that it used to be in Europe.

"Until the 1600s or 1700s, community was defined for us by the authorities. Everybody had to register as a Jew."

In contrast, he sees today's community as "a voluntary club.

"The current Jewish community is defined by those who want to belong, and membership is based upon sharing similar Jewish values," Koschitzky said.

He compares federation to a "switchboard that tries to connect people to areas where they have needs," such as Jewish education, or services offered by Jewish Family & Child, JIAS or JVS.

Although the federation has initiatives to reach out to newcomers, Israeli and Russian Jews in particular, Koschitzky said that "those who are [already] here feel comfortable. We need to work on ourselves to be more open."

At the same time, he added, "we would hope newcomers would also feel a need to reach out to us.

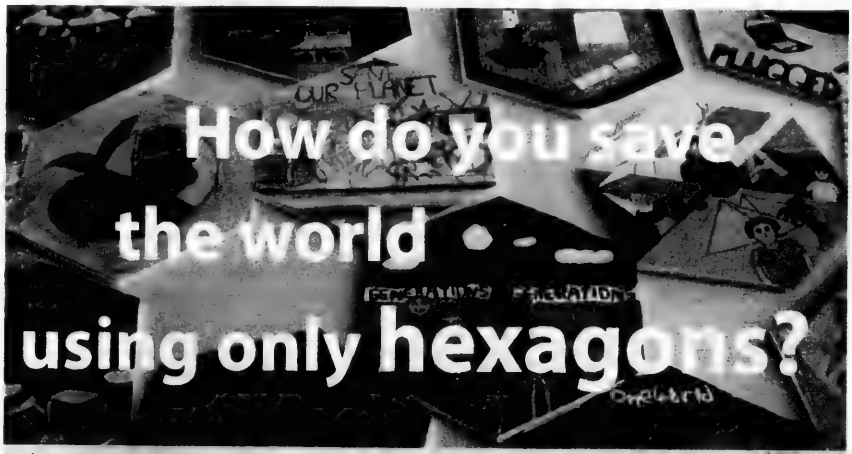
A native of Calgary who has also lived in Chicago and knows what it's like to be a newcomer in a community, Koschitzky said "it takes two.

"Whenever you're a newcomer to any community, there are challenges that you face... that's part of life."

> ***They took us by our hands and introduced us to some people***

Rabbi Ronald Weiss, director of chaplaincy services at Jewish Family & Child, says that "community is what brings people together."

Sometimes known informally as Toronto's community chaplain, Rabbi Weiss – who has served in his current role in hospitals, care facilities and jails since 1994 – believes that "Judaism is the common denominator... We all have a Jewish identity. I try to strengthen that identity and, in so doing, give people strength to deal with whatever they are encountering."



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Community Focus

Tamara Rebick sees USY as 'phenomenal' model

By SHERI SHEFA
Staff Reporter

As someone who has been involved with United Synagogue Youth (USY) for 20 years, Tamara Rebick says it's important that parents encourage their kids to become involved in the community at a young age.

"It's great for a resume, it's great for getting a job, it's great for making friends, and it's great for feeling Jewish," said the 33-year-old Rebick, who has recently stepped down from her post as regional youth director and youth chair for the Eastern Canadian Region of USY (ECRUSY).

"USY is this phenomenal model where you can connect and be active in your Judaism through social action, if that type of thing is of interest to you. If you have an interest in all things Zionism and Israel, you can connect that way. If religion is something you're curious about and spirituality, you can connect that way," she said, adding that USY also offers many travel opportunities to Israel, Europe and across North America.

USY is the high school affiliate of the United Synagogue of Conservative Judaism and comprises 17 regions with more than 400 local chapters. Along with Kadima, a pre-teen program for kids in grade 6 to 8, USY includes 25,000 members throughout North America.

ECRUSY has about 450 members representing eight synagogues in six cities in Montreal, London, Ont., Ottawa, Toronto, St. Catharines, Ont., and Hamilton, Ont.

Rebick, who is the director of student activities in the Jewish studies program at the south campus of the Anne and Max Tanenbaum Community Hebrew Academy of Toronto, joined ECRUSY in 1989.

She said her involvement in the youth group helped her find the social and cultural relevance in her Jewish education.

"My parents invested in my Jewish education and sent me to [United Synagogue Day School], and it was really in USY that I started doing the things that I had learned about in class," she said.

"What was cool to me was that we would go on a USY convention and we – we being the kids – were completely capable of running an entire service by ourselves. For me, I only had associated all these things I had learned in class with shul, which isn't very exciting or engaging. But all of a sudden, I would go to the convention and all these kids were reading Torah and the kids were running the service, and we knew all the tunes and there was something fun and cool about the fact that we could do this on our own. For me that was really inspirational."

Tamara Rebick recently left her position at ECRUSY to spend more time with her young family, but will continue to be available to the organization as a resource.

She said that ECRUSY was a great way to connect with the young members of her shul, Shaar Shalom Synagogue, as well as an opportunity to meet kids from other congregations.

"It was a chance for us to see that there were a lot of kids like us out there."

Continued on page B6

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Students have leadership opportunities at all levels

Continued from page B5

Rebick said that over the years, she moved up the ranks.

"Every level offers you leadership opportunities. It is an organization that is based on peer leadership and peer education. There is a chapter executive, a regional executive, an international executive, and I had the privilege of sitting on all of them," she said.

"Going through the ranks as a kid, I really got a chance to know the organization from inside out from a lot of perspectives… I felt so indebted to the organization for the confidence it gave me and the skills that it gave me and the doors that it opened for me that I just wanted to share that with everyone."

As a staff member, Rebick said she was able to connect to USY members because she always made sure to engage with them as a friend and a mentor, rather than as an authority figure.

"I shared important, legitimate and sometimes sensitive information with them. I didn't keep them in the dark and make stuff up, and I think that helped build trustworthy relationships with them," she said.

"I work at CHAT now, and the adolescent high school crowd seems to be the age group that I particularly am fond of, because, I think for me, when I was a teenager, that was a really pivotal point in my life, and I think part of me just doesn't ever want to leave that world.

"It definitely keeps you young. My husband accuses me of talking like a 17-year-old on a regular basis," she added with a laugh.Rebick said that when it came to her staff, she wanted to ensure that the people she worked with were just as passionate about creating effective programming as she was.

"One of my favourite things about the USY conventions is that all the staff are my former USYers, for the most part. Nothing could speak volumes more than that."

She said that USY is one of many Jewish organizations that has been coping with a decline in membership.

"I think that in general the role of youth movements are in a difficult spot right now… Affiliation has become something that is not on the radar of a lot of kids. It is much easier to be Jewish now, for the most part. Not just in Toronto… Before we used to get tons and tons of kids, because this was their Jewish connection," she said.

Most staff are former USYers

"Parents would not balk at the price of a convention. They would stick their kids on a bus and say, 'Go meet a Jewish boy, go have your fun.' But even so, there are different ways to connect Jewishly and just the concept of affiliating, and paying membership dues and being part of a formal organization, it just doesn't seem to be as important now as it was before."

Rebick said that the USY model hasn't changed much in 50 years, because the approach was "ahead of its time back then. It is still relevant. It is a model that works. It is a model that produces incredibly strong leaders. It is a model that provides kids with a very enriching experience beyond a Saturday night of something to do socially."

She added that when USYers plan a Saturday night program, "it's not just, 'Show up, pay your five bucks, have a good time and eat some chips.' There are a group of kids who planned it and they've learned about marketing and they've learned about outreach and they've learned about planning and cold calling and membership engagement, they've learned about logistics coordination and everything involved in planning a program."

Rebick, who decided to step away from USY to spend more time with her young family, said she will continue to be available to the organization as a resource.

"I'm almost certain that this isn't the end for me."

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Community Focus

Shabbos in Cedarvale: an 'un-Orthodox' enclave

By JENNIFER M. MACLEOD
Special to The CJN

It's a different kind of Orthodox community. On the westernmost fringe of Forest Hill, in the nook known as Cedarvale, is an eclectic, thriving outpost of energetic, committed Jews.

Many feel they've come home at last. "Cedarvale reminds me of England, where I was born," says Carole Goldberg, who's lived in the area off and on since the 1980s. "Stores on the street, no big warehouses, no need to drive for fruits and veggies."

Looking for a synagogue within walking distance, Goldberg and her husband were drawn to the Village Shul for its many classes and learning opportunities.

Modya Silver

Even as she's become more religious, Goldberg still cherishes the area's diversity. "We have observant and non-observant people in our community," she says. "Everyone learning from everyone else."

"It's very open and accepting," agrees Michael Conforti. In the more typically religious area where he lived before, Conforti "felt a lot of pressure, in terms of people looking at you, maybe having to behave in a way that wasn't necessarily true to myself.

"I wasn't yet wearing a kippah full time. That was something that I struggled with for the first year that I lived down here. I could openly discuss it, and people knew I was dealing with that on a personal level. It definitely felt easier to deal with that here."

Longtime resident Modya Silver says, "I have nothing negative to say about communities where every house is frum, [but] I like to expose my kids, and myself, to diversity."

Minutes from the subway, a charming older neighbourhood of bungalows and two-storey homes once thought to be past its Jewish prime, Cedarvale is also marvellously "central to everything in the city," says Silver.

But making Jewish life work in this area takes balance, and a growing core of observant families and individuals is seeding the community's growth.

"You need those people to make Shabbat and chagim pleasurable," says Conforti. "Without that, you're basically sitting alone."

If there's a downside to life outside the Jewish mainstream, it's a lack of kosher food. Eglinton Avenue West offers three high-end restaurants and Baskin-Robbins. There's also a local treat: Dutch Dreams on Vaughan Road, at St. Clair Avenue, well worth the bike ride for ice cream on a sunny day. Sobey's on Marlee Avenue and Loblaws on St. Clair Avenue, at Bathurst, both offer a selection of kosher meat and dairy, but not much more.

"It'll be nice if that evolves," says Conforti. "It's a much easier life, frankly, in Thornhill. Everything's contained in four or five city blocks. Here, you have to go a bit farther."

And although Conforti's son, Shalev, is not even a year old, Conforti and his wife are also aware of the area's lack of Orthodox schools. The couple is leaning toward Netivot HaTorah in Thornhill, a long commute for a small child.

Continued on page B8

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Narayever and Village Shul people, and everybody in between

Continued from page B7

There's also the problem of finding friends. "On Shabbat, who are they going to play with?"

"That said, the community is definitely growing," he adds. At least in summer, there's no danger of kids spending Shabbat alone. Weekly Shabbat gatherings in Cedarvale Park let kids nosh and run around, while adults toss a Frisbee – or talk Torah.

I try to put myself in the 'growing' camp

"You've got [First] Narayever [Congregation] people in shorts and tank tops, Village Shul people coming after a huge lunch and *shluff*, and everybody in between," says Sarah Borer, a stay-at-home mom. "They don't just tolerate each other – they become friends. I haven't seen that in other areas."

A "serious Jew" who is not Orthodox, Borer feels more than welcomed; she and her husband, Terry, love the Shabbat gatherings for their "intellectually honest discussions about religion."

Many here resist the term Orthodox. "I don't like labels," says Silver, founder of the *mussar* (ethics and morality in Judaism) website Madrega.com. He quotes the Village Shul's Rabbi Ahron Hoch: "'There are two kinds of Jews – growing and not growing.' I try to put myself in the 'growing' camp."

That also means actively seeking others on a similar path. Along with two other local families, Silver and his wife, Orit Freedman, host Carlebach-style Friday-night davening and potlucks for the entire community.

"In some communities," Borer, who runs a Hebrew playgroup once a week, says, "everything has to happen through the shul – people wait for rabbis to create Jewish opportunities. Here, Judaism is in the home. We don't just see people at shul.

"You can't be lazy here – if you want it to happen, Jewishly, you have to do it yourself."

Goldberg sums up the area's unique blend: "We are on the doorstep of beautiful Forest Hill, making Shabbos afternoon walks quiet and green." And then there are the people "looking for community and driven by spiritual growth and openness." Which means there's always someone new and interesting coming for Shabbat in Cedarvale.

Carole & Harold Goldberg

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Lone T.O. Jewish LGBT group offers sense of place

By ANDY LEVY-AJZENKOPF
Staff Reporter

An ancient Chinese proverb about community states: "One generation plants the trees; another gets the shade."

If that's so, then the founders and current executive of Kulanu Toronto – the city's only non-profit, Jewish lesbian, gay, bisexual, transgendered and queer (LGBTQ) social group – have been sowing the seeds of shelter for its members since 2003, when it was set up by students and Hillel staff at the University of Toronto.

But in the last six years, the organization has become something more than just a student-centric, on-campus LGBT venue.

The group fills a critical void in the Jewish community for self-identified Jews of homosexual and other sexual preference, regardless of age, and offers them a space where they can gather to feel accepted without judgment, according to Kulanu executive director, Justine Apple.

"It's a safe haven where people can go [to come out] and for people who have been out for years."
"A lot of people want to find a social network... and fellow LGBT Jews"

Apple, 33, spoke with *The CJN* last month about how her organization has helped bring a sense of community to individuals who are often forlorn and confused about their sense of place, feelings she experienced when she came out as a lesbian to friends and family 12 years ago.

"It's a safe haven where people can go [to come out] and for people who have been out for years," she said. "A lot of people want to find a social network... and fellow LGBT Jews."

Had an organization like Kulanu been around when she first came out, Apple said she might have been spared agonizing years of trying to cope with fears of being shunned by her peers and family.

"I ended up seeing counsellors and, thankfully, met another girl," she said, adding that as head of Kulanu now, her goal is to "foster a sense of community for people just coming out, because they're scared."

Though she has dated different people since then, Apple said she has always looked to having a partner who can share in her Jewish identity, because it is an inherent part of her.

According to Apple, Kulanu's members currently number around 350 people, though she expects there are many more potential members in the community, and some may have a harder time "coming out" than others.

"Our members of Orthodox and Conservative backgrounds often find it difficult to find a spiritual community to accept them," she said. "We have members tell us they want to attend shuls where they will be accepted."

Which is why her group tries to facilitate Jewish communal experiences for all members, to keep them connected to the faith.

Some of these include organizing weekly Shabbat dinners and pointing members to LGBT-friendly congregations such as the First Narayever, Darchei Noam and Shir Libeynu.

Perhaps most importantly, Kulanu offers a rallying point for gay Jewish community members to simply be themselves, in a nurturing environment.

"People make strong friend connections through us. Which is as important as finding a life partner. We're a great way to increase a person's self-esteem," Apple said, adding that there are testimonials in which members say that Kulanu has made a positive impact on their lives.

Kulanu executive director, Justine Apple
[Nicola Betts photo; courtesy of Xtra]

Mordecai Drache, an aspiring writer and former member on Kulanu's executive, wrote: "If there is one group doing an admirable job at being inclusive of men, women, gays, bisexuals, lesbians, trans-people, Sephardim, Mizrahim and Ashkenazim of varying age groups – some of whom are frum, others of whom are secular; some of whom want a social group and others something more religious – the group that most closely manages to do that is Kulanu Toronto. A community is only as strong as the individuals within it, and you are part of this community [with Kulanu]."

Another member, who prefers only to be known as "Cathy," had this to say about the group: "Kulanu Toronto has given me the strength and knowledge that I'm not alone as a trans Jew in Toronto. I now have Jewish and non-Jewish friends who are LGBT. The Jewish holidays have special meaning because of all the positive support from people I've met through Kulanu Toronto. The issues in the Jewish community are unique to us. Now I have [someone] whom to contact or just talk to for support."

Continued on page B10

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Acceptance without 'judgment'

Continued from page B9

Kulanu member Jessica Mirny called Kulanu "an especially important group" because of its uniqueness.

The organization, she wrote, "provides me with the opportunity to further my Jewish cultural learning in an environment that respects me for who I am – as someone who will one day be in a same-sex relationship... someone who will be married with children. Groups like Kulanu Toronto remind me that I do not need to disengage from one part of my identity in order to accept another."

Therein lies the group's true value, Apple said. And one of her main objectives is to increase Kulanu's exposure – the group received a lot of notoriety earlier this summer for its participation in the Toronto Pride festival as the counterbalance to the pro-Palestinian group Queers Against Israel Apartheid – so more people can become aware of its services.

"We've become more visible this year, which is a goal we've set. We'd love for spiritual leaders and synagogues... to help more of our members feel accepted," Apple said.

She also disclosed that the group was considering breaking from strictly being a campus-based organization, and that late last month, Kulanu's executive met with Canadian Jewish Congress to speak about its future.

Apple said the discussion resulted in Kulanu accepting "observer status" at Congress' next community relations committee meeting, scheduled for September.

> *'We've become more visible this year, which is a goal we have set'*

Acknowledging a split in the executive ranks about joining with a more politically active, prominent organization, Apple said she thought the potential benefits of partnering with an established organization like Congress could outweigh the costs.

"There's so much potential for Kulanu," she said. "To run more fabulous programs. I'd also love for us to do annual tours to Israel, bring in prominent speakers, attract more members, have a bigger executive and create different committees. We'd also benefit from more fundraising."

She said many people still consider Kulanu a "students only" body, something that branching away from Hillel and the university could change and that aligning with Congress would solidify.

Still, Apple and the Kulanu executive acknowledge the support they continue to receive from Hillel – primarily in the form of free office space provided by the campus organization – and wish to continue to provide a place for students in need of their services.

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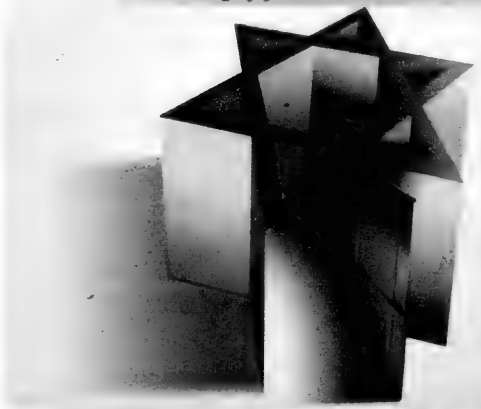

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Community Focus

Yeshiva offers 'support system' for hearing-impaired boys

By SHAUN SHLOMO FELDMAN
CJN Intern

As important as it is to be able to hear, being able to listen to one another's needs is an even more valuable skill.

Yeshivas Nefesh Dovid, in the Lawrence Avenue and Bathurst Street area, opened in 2001 and is described on its website as "a valuable support system for deaf and hard-of-hearing boys throughout the global Jewish community who struggle academically or socially, in either yeshivos or public schools."

The students at the yeshiva are teens, mostly from the chassidic community.

Warren Miller has developed an appreciation for the chassidic lifestyle teaching at Yeshivas Nefesh Dovid.

Warren Miller, who is deaf, has been teaching math to grade 9 and 11 students at the yeshiva for a year. Miller contracted meningitis when he was a year old and lost his hearing as a result, although he has regained some hearing ability with the use of a hearing aid and a cochlear implant. Despite this, Miller cannot make out whole words clearly. In order to communicate effectively, he reads lips most of the time and uses American Sign Language when conversing with other hearing-impaired individuals, as he does in his classes at the yeshiva.

Miller, 55, is originally from Montreal and took business administration at Concordia University before moving to Toronto 23 years ago. He taught business, computer science and math for one year at George Brown College in the late 1980s, and now divides his time between working as a marketing analyst full time at RBC Royal Bank and teaching at the yeshiva twice a week in the late afternoon.

When Miller attended high school and college, the educational system wasn't as supportive of the needs of people with certain challenges, including hearing impairment. As a result, school was difficult for him.

"I had to do everything myself – it was hard," he says. "I had to hire someone to take notes for me… It's not easy."

Miller believes Nefesh Dovid is the only yeshiva in the world that caters to the hearing-impaired, and Jewish teens who attend the school come from many countries, including the United States, England, Australia, France and Israel.

He says it's difficult for many of them to be away for such long periods of time, but they do get the opportunity to see their families, especially during the High Holidays and Jewish festivals.

"Some of them get homesick, but they go home for the holidays," he says.

The rosh yeshiva, Baltimore native Rabbi Chaim Tzvi Kakon, is also deaf, as are his wife and two of his eight children. All of the students use ASL as their primary means of communication.

In order to accommodate his students as much as possible, Miller tries putting what he teaches into a practical context, in hopes that they will come to appreciate the finer points of the subject.

"I try to give them a lot of examples, try to open up to them about why math is so important," he says.

When asked about how he fits in to the yeshiva's scheme of life, Miller says that although he is a Conservative Jew in a close-knit chassidic community, he has managed to develop an appreciation for their lifestyle.

"I understand their perspectives and beliefs," he says. "Growing up, I never understood what the Torah meant to me, but their [community] understands the Torah… I understand why they believe what they do, and I appreciate what they do with their lives."

Although Yeshivas Nefesh Dovid is doing its part to make education more accessible for those who need it, Miller believes that society could be doing more to accommodate the needs of the deaf and hearing-impaired.

"People need to understand that the hearing-impaired have the same abilities as everyone else and can do the same things as everyone else," he says.

Miller also hopes that Yeshivas Nefesh Dovid is only the first of many such yeshivot that will be established and that the school will continue to grow over time.

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TRIDEL

Volunteer urges others to think with their hearts

By FRANCES KRAFT
Staff Reporter

"Think with your heart" is Paula Sonshine's motto For the past five years, the Toronto mother of four adult children, who teaches special education and English as a second language privately, has been involved with Reena, which serves people with developmental disabilities.

After her first year on the organization's learning and development committee, Sonshine was so impressed by the dedication of fellow committee members, as well as other Reena staff and volunteers, that she decided to host a group of them at her home for lunch. It has since become an annual event known as "Sonshine Day."

The learning and development committee works in an advisory capacity for Reena as well as for the developmental disability counsellor (DDC) training and placement program, a partnership between George Brown College, Reena, and four other agencies.

This September, Sonshine will host her fourth annual Sonshine Day. Each of the outdoor luncheons, at her initiative, has also honoured Reena founder Rabbi Joseph Kelman, who died June 30.

At Sonshine Day, where she has welcomed about 30 guests every year, people started talking to each other in a different context and related as friends, Sonshine told *The CJN*. The idea was "just to have lunch."

She said it was also an example of what she means when she talks about "thinking with your heart."

Anyone can think with his or her heart, Sonshine said. Reflecting on what motivates her, she said that seeing that she has made a difference in someone's life brings her "so much pleasure."

In June, at the most recent DDC program graduation, Sonshine urged graduates to think with their own hearts and provided gifts of red rubber bracelets inscribed with that message.

Sonshine is "incredibly hospitable… a dynamic person. She's so empathetic and understanding of people, and loves to work with them as a volunteer," says Sandy Keshen, Reena's executive director.

Paula Sonshine displays a plate, decorated by a Reena client, that was presented to her at Sonshine Day in 2007.

Keshen added that Sonshine Day is not a typical event. "It's not a fundraiser. She just opens her home to make linkages between people."

At Reena's annual meeting next month, Sonshine will receive the organization's Board Member of Distinction award for leadership and the devotion of her time to the organization. She has been on Reena's board since last September.

Sonshine, who said she loves to have people over to her house and also to decorate tables, has tried her hand at numerous creative endeavours, including floral design, quilting and cake decorating.

Her appreciation for creativity is evident in the pin she is wearing for an interview - a large enameled cow with moving parts.

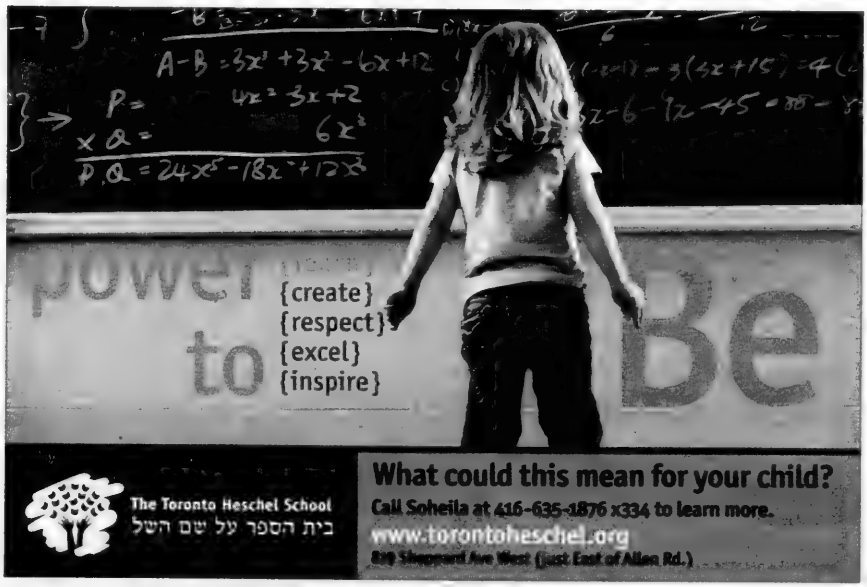
Making a difference is someone's life bring 'so much pleasure'

When she taught in the public school system – before her children were born, and again when they were older – Sonshine, who worked for most of her career with special education and ESL students from underprivileged areas, used art as a teaching tool.

She also wrote a teachers' guide sharing those methods.

As a teacher, she focused on students' strengths rather than their weaknesses, she said.

Recently, Sonshine was invited to take part in Itanu Toronto, an initiative of UJA Federation of Greater Toronto to include people with special needs in educational, spiritual, communal, social and recreational activities.



Community Focus

Chabad Lubavitch of London 'feeds the people'

By SHAUN SHLOMO FELDMAN
CJN Intern

It's been said that the way to a person's heart is through the stomach, and that statement is no truer than in the Jewish world. The way Rabbi Mordechai Silberberg sees it, the best way to make that kind of connection is at the Shabbat meal.

That's been his creed since starting Chabad Lubavitch of London's Shabbat dinner program, which attracts dozens of students from the University of Western Ontario each week.

A native of Brooklyn, Rabbi Silberberg was asked by Rabbi Zalman Grossbaum of Chabad Ontario to become the full-time representative of Chabad of London, prompting him to move to the city with his wife in 1999.

As director of Chabad Lubavitch of London, one of Rabbi Silberberg's duties is to organize Jewish-themed campus programs.

Originally, Chabad at Western was housed in a relatively small building, but over the years the number of activities grew as more students became involved and so Chabad moved into larger premises.

The 9,000-square-foot building now owned by Chabad is just outside the university's gates and was formerly a Greek Orthodox church.

At first, Rabbi Silberberg wondered if the large space was really necessary, but the decision to move to the new building turned out to be a wise one, he says, as Chabad began attracting many more students.

Of all the programs Chabad of London has undertaken over the years, what stand out the most are the Shabbat dinners, which Rabbi Silberberg describes as "legendary."

"It's a very, very nice mix," he says of his guests. "We have kids who come only for the social [aspect], some kids who come for the spiritual buzz, and we stay till the wee hours of the night farbrenging. It's a beautiful sight sometimes... we have a table of 25 to 30 students singing, and it's a real ruach... a real togetherness. You feel like you're at home."

Rabbi Silberberg says that students come to Chabad's Shabbat dinners through word-of-mouth, which is why he is reluctant to advertise the dinners.

"If you put up posters all over the campus about something, you'll maybe get one student to come from that," he says. "Printing things is a waste of time and a waste of money. It doesn't do anything."

Nechama and Rabbi Mordechai Silberberg.
[CJN file Photo]

The cooking and preparations for the Shabbat dinners are done primarily by Rebbetzin Nechama Silberberg, but participation by dinner guests is a crucial part of the magic, so they are encouraged to help out with preparing the meals and setting the table.

"We create a whole program out of it," Rabbi Silberberg says. "They're not there just to help. They're there to be part of it and prepare the Shabbat meal, and it brings them closer together. Sometimes, we'll have 10 or 15 girls together, sitting and cooking. It's a beautiful thing... it's a tremendous learning experience for a lot of students."

As a self-described "lamplighter" – a term he applies to Chassidim – Rabbi Silberberg believes in the importance of spiritual guidance that is non-judgmental, allowing the individual to grow at his or her own personal rate.

"Growth works at a very slow but steady [pace], and when it comes to Judaism, it's no less. Judaism is not a race," he says. "It's a journey. Of course, we always have to have in mind what our goals are if we want to reach a certain place, but the journey itself in a sense is the ultimate."

He continues: "There are a lot of students from non-observant families who become religious, and there's a lot of guidance that's needed... if you're in a rush to do this, then you have the whole thing wrong."

Every year, Rabbi Silberberg spends the summer in Toronto to reconnect with many of Western's alumni who've moved on, gotten married and begun to raise families.

He admits to feeling a special naches when he hears how much the Chabad programs have enriched their lives and contributed to further Jewish growth, and he hopes that they are passing their knowledge of Judaism down to their children.

"You have to put a lot of time into having those one-on-ones with people, and once you have them move out of campus, they move on and you... continue that," he says. "We want to be there for people.

"If you feed the people, they're not going to go someplace else... the only reason they'll go somewhere else is if you leave them hungry."

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Community Focus

My big, fat technology-enhanced grade school reunion

By FRANCES KRAFT
Staff Reporter

My kids, both students in their 20s, thought it was a bit strange – given my age – that I chose to open a Facebook account this past June.

By coincidence, I had received two simultaneous invitations to join the online social networking group.

One was from someone I'd recently finished saying *Kaddish* with. The other was from a university friend with whom I'd been in touch sporadically. I welcomed the opportunity to stay connected with both of them in a new way.

As well, I knew that there was a Facebook group for my upcoming high school reunion next year, when William Lyon Mackenzie Collegiate Institute marks its 50th anniversary.

Richard Borchiver, left, and Paul Truster catch up at the reunion.

What I didn't know when I joined Facebook was that my former elementary school classmate, Shelley Schlifer Camm, had already begun to organize a reunion of our Grade 3, 4 and 5 class at Wilmington Avenue Public School, now the south branch of the Anne and Max Tanenbaum Community Hebrew Academy of Toronto. She had created a Facebook page for the upcoming event, and perhaps half a dozen of the 33 alumni of our class were on it when I joined. Shortly afterward, I learned of the reunion through a chance meeting with a former classmate.

Many of us were together from grades 1 through 6, and even through high school, but grades 3, 4 and 5 were pivotal years for us, both academically and socially. We were in an acceleration class, studying the curriculum for three grades in just two years, from 1964 to 1966, with the same teacher – Isabel Telfer – for both years.

By the time we met on July 12 for our reunion at Shelley's farm about two hours northwest of Toronto, the original list of half a dozen alumni had grown to about 20 attendees, plus an additional four who were in the same Grade 6 class with many of us.

Someone even tracked down our Grade 6 teacher, whom we were all eager to see. She had planned to attend with her husband, who also taught at the school, but in the end, they were unable to be there.

We had had only one previous reunion, also organized by Shelley, in 1985. Many of us hadn't seen each other since that first get-together, when we were joined by Mrs. Telfer. Our former teacher, who was then in her 70s, has since passed away.

For our reunion this summer, the Internet played a key role not only in helping us find each other, but in creating a sense of connection that I'm convinced would have been impossible otherwise.

Shelley's original reunion page saw less and less action as we switched to e-mails, which were more inclusive of those who hadn't joined Facebook.

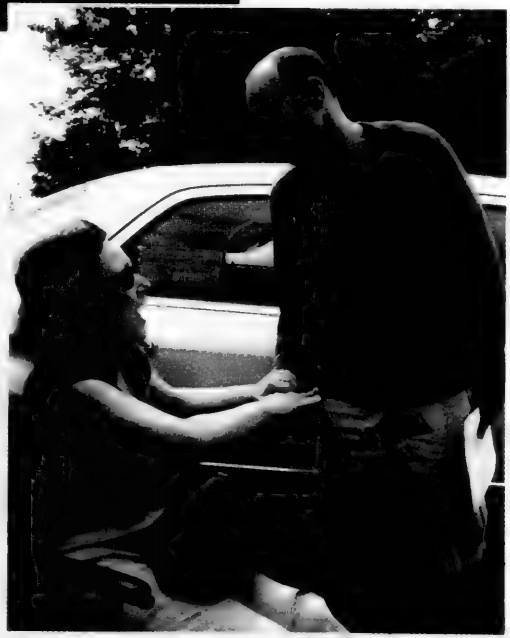
Gradually, over a period of a few weeks, informational messages – updates on who had been found and who was attending, directions to the farm, and who was bringing what for a pot-luck meal – gave way to a large, exuberant group conversation.

I couldn't wait to open my inbox. Regardless of how recently I'd checked it, there was always a spate of new e-mails waiting for me.

"I've been coming to work at 7:30 a.m., just to be able to read through all the e-mails!" confessed one former classmate, who requested anonymity in print.

We shared memories about our

Continued on page B15



Maxine Gilman DiGiovanni and Jack Newton greet each other for the first time in many years.

Community Focus

Memories of school prayers and being sent to the corner

Continued from page B14

teachers, our experiences, and each other, piecing together our childhood in the process.

Although there were some less-than-fond recollections of 1960s-style discipline, Michael Rotenberg, now an Emmy-winning motion picture and television producer and personal manager in Los Angeles, wrote to us that he thought Mrs. Telfer "was a great teacher who cared about imparting education and good habits to her students."

Ron Savlov, an accountant, remembers being sent to the corner "for brazenly walking up to the front and sharpening a pencil during a social studies class.

"[Mrs. Telfer's] mouth fell open and she merely pointed to the corner," he wrote.

Michael, who couldn't attend the reunion because of a family commitment, wrote that he "loved reading everybody's retrospective thoughts, and through them I have learned a lot about myself."

One woman apologized to another for having been mean to her at camp. Her words warmed my heart, although they weren't directed at me.

I learned at the reunion that I wasn't the only one who'd been hesitant about the possibility of seeing fellow alumni who'd been mean to them as kids.

But from what I saw in the e-mails, my classmates had become adults whom I was interested in spending time with, possessed of insight, warmth, humour and goodwill.

To accommodate one attendee who had become Orthodox, the reunion was rescheduled from Saturday to Sunday. Another classmate provided a separate barbecue and strictly kosher food.

Our childhood in 1960s Bathurst Manor, where only three of the 33 children in Mrs. Telfer's class were not Jewish, gave us a common bond, although we discovered through our e-mails that we were a more diverse group, Jewishly, than some of us had been aware of previously.

Our classmate Tom Rebane, now a cardiologist, regretted that he wasn't able to attend the reunion, but wrote in an e-mail, "Forget the history that bonds us, the spirit of character and warmth of personality displayed in your correspondence is reason enough to want to enjoy your company."

Frances Kraft, flanked by former classmates Ron Savlov and Harriet Heller, holds the valentines they gave her more than 40 years ago.

Lynn Grader Mercer and Karen Shenfeld pose with a picture taken at Lynn's seventh birthday party. Frances Tozman Kraft is at left in the snapshot.

He wrote that as a non-Jew, he didn't feel like a minority "at all… except during Jewish holidays, when I felt very jealous of everyone else getting days off school."

One thread of e-mail conversation touched on the appropriateness of our having recited the Lord's Prayer every morning.

As a child, I didn't know that it was a Christian prayer. I thought it was just a school prayer.

Continued on page B16

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'What else will I learn at this reunion? Can't wait'

Continued from page B15

And, like some of my classmates, I didn't realize until I was older that Jews were a minority in Canada.

Another topic of conversation was our participation in a song festival held at the Peoples Church in June 1965, when my class – or to be more precise, those of us who could carry a tune – sang a song called *The Pigeons in the Market Square*.

"You mean I wasn't the only one who was told to mouth the words?" one woman wrote in an e-mail June 28. "What else will I learn at this reunion? Can't wait."

Isabel Telfer's students pose for a class picture in April 1966, and again in July 2009. Frances Tozman Kraft is in the third row from the bottom, beside her teacher, above, and in the middle row, second from right, at left.

Karen Shenfeld, a Toronto poet who recalls much detail from the Mrs. Telfer years, reminded us in an e-mail that, "when we sing, the 'r's are soft 'r's, not hard. Example – feathers are not feathers, they are 'feathus.' "

Continued on page B17

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It's unanimous: classmates want another reunion

Continued from page B16

She also advised us, as the reunion approached, that "wh-en we greet each other, we mustn't forget to blow on all those 'w-h' words... wh-at wh-en wh-ere... wh-ich must be pronounced distinctly from 'w' words like 'we' and 'were.'"

As it turned out, we greeted each other with hugs, for the most part.

My childhood friend Lynn Grader Mercer – an e-mail administrator for the U.S. Environmental Protection Agency who lives just outside Raleigh, N.C. – ran outside to meet me with a black-and-white snapshot from her seventh birthday party.

I, too, had memorabilia to share. The night before the reunion, I finally found my elementary school scrapbook, with all the valentines I had received from my classmates, as well as the Festival of Song program.

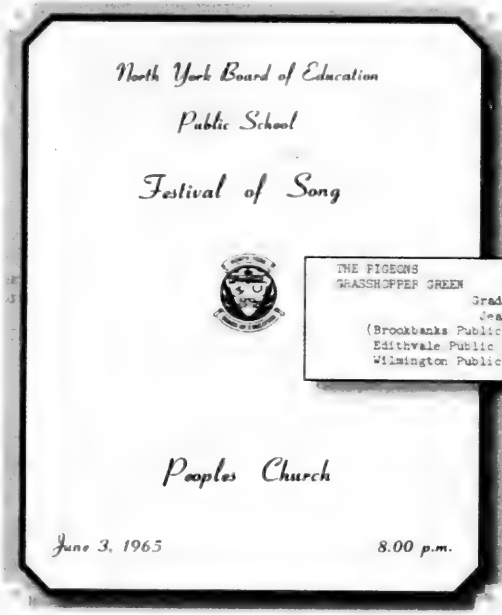
And despite the more than 600 e-mails that we had shared before the reunion, we didn't run out of things to talk about when we met in person.

We posed for pictures, recreating our original class photos as best we could, and we sang *The Pigeons*, recording it for posterity on video.

Two nights after the reunion, a couple of us were going to get together for dinner with former classmate Michelle Shanker, a reunion absentee, to tell her what she had missed.

Instead, we ended up with a party of eight. Others had also expressed interest in being there, but were unable to join us. I think we didn't want the reunion to end.

It took about a week until the flood of e-mails slowed to a trickle.



Mrs. Telfer's class sang *The Pigeons* one more time, 44 years later.

Two days after our get-together, I was temporarily blocked from sending any more e-mails as part of Sympatico's anti-spam program.

I contacted a Bell Internet service representative immediately. "I just had a class reunion," I keyed in. "The group e-mails are flying. They are not spam."

Karen credited Jack Newton – now the Calgary-based publisher of *Where Canadian Rockies* and the alumnus who travelled farthest to the reunion – for having generated much of the excitement.

> **'Our values, established in our early years, are solid... We can all be ourselves'**

Once he was contacted, Jack e-mailed to let everyone know he was booking flights. "Quick, someone please e-mail me the times for the reunion," he requested in late June.

In a post-reunion e-mail, Ronnie Dale, now an accountant, shared his thoughts on the connection we all shared.

"We grew up in a predominately middle-class neighbourhood," he wrote. "We were (and still are) nice people. Our values, established in our early years, are solid... We can all be ourselves. We laugh at the same things, and we cry at the same things. We were a family... It was fun to share, and hear the stories we are all familiar with."

Shelley, in addition to hosting the reunion and initiating the idea in the first place, followed up with a survey.

Only one question – "Do you think you would attend another reunion?" – garnered a unanimous response. A resounding "yes."

While 19 per cent thought we should wait a decade, nearly 80 per cent of us would like to get together again within the next five years.

Karen had already summed up the first reunion in an e-mail.

"Thanks again to Shelley for hosting us," she wrote when she returned home that evening. "It was magical."

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Community Focus

Poland's first female rabbi is a role model

By SHELDON KIRSHNER
Staff Reporter

KRAKOW, Poland – Tanya Segal, Poland's first female rabbi, takes her historic achievement in stride.

"Being a woman rabbi is just so natural," said Rabbi Segal, a member of the nascent Reform movement in Poland. "It's a sign of a warm, egalitarian and open Judaism."

A former actress who arrived in Poland several years ago via the Soviet Union and Israel, where she lived for more than a decade, she's not one to dwell on gender issues.

Nonetheless, Rabbi Burt Schuman, her former boss, has described her as "a role model for a whole new generation of Polish Jewish women."

Until quite recently, Rabbi Segal, a youthful 51-year-old single mother with a shock of flowing red hair, was employed by Beit Warszawa, a Warsaw-based liberal Jewish congregation formed in 1999 at the initiative of Seweryn Ashkenazy, a Polish-born Los Angeles real estate developer.

Beit Warszawa, the flagship of the Union of Progressive Jewish Communities in Poland, seeks to rebuild liberal Judaism in this country, where a Jewish revival has been under way since the fall of Communism in 1989.

Rabbi Schuman, an American who left a congregation in Pennsylvania to work in Poland, argues that progressive Judaism is anything but an alien implant in Poland. It's often simplistically assumed that Poland, before the Holocaust, was a land of shtetls inhabited by haredim. And while Orthodoxy was indeed strong in Poland, the Jewish community was actually quite diverse, like Poland itself in those days.

"We were very much part of the tapestry and mosaic of prewar Poland," said Rabbi Schuman, whose grandparents came from Galicia, in what is now southern Poland and Ukraine.

When Rabbi Schuman arrived at Beit Warszawa some years ago, it was still in something of a state of flux, having grown from a handful of foreigners meeting in their homes once a month to a community of congregants meeting every Friday night for prayer services and Sabbath meals at dedicated premises in Warsaw's embassy row.

Beit Warszawa caters primarily to Poles who have discovered their Jewish roots and want to explore them, if only fleetingly and tentatively.

Rabbi Tanya Segal *[Sheldon Kirshner photo]*

Continued on page B19

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Community Focus

Rabbis aim to rebuild community

Continued from page B18

"We have between 50 and 80 people for Shabbes services," said Ashkenazy. "They're not the same people all the time. We have 600 to 800 people on our list, though they're not members."

Apart from Friday night and High Holiday services, Beit Warszawa supplies rabbinical services to such cities as Krakow, Lublin and Chelm; offers courses in Judaism, Hebrew and Yiddish; hosts cultural events, and performs conversions.

"We respond to the needs of the community," said Ashkenazy. "That's what we do."

Rabbi Segal joined Beit Warszawa as a travelling rabbi after her ordination at Hebrew Union College in Jerusalem.

Working in tandem with Rabbi Schuman, she was given the task of rebuilding progressive Judaism in a nation where three million Jews were murdered by the Nazis and their accomplices.

She cut a distinctive figure as she conducted Sabbath services strumming her guitar. As a woman, she didn't encounter resistance, she said in an interview. "I've always had very positive reactions. I was asked a lot of questions, some surprising, some sensible."

Recently, Rabbi Segal left Beit Warszawa after a series of disputes with Rabbi Schuman, and currently, she is in the midst of creating a Reform community in Krakow and studying Polish at Jagiellonian University.

Many of her congregants are "new" Jews – Catholic Poles who've stumbled upon their Jewish heritage and are pursuing it to one degree or another.

"I try to help them find their identity and teach them traditions and how to live Jewishly."

Rabbi Segal said she's on friendly terms with Polish Chief Rabbi Michael Schudrich and that they both share a common objective: rebuilding a community that was decimated by the Holocaust.

"Our job is to give space to people who want to live Jewish lives. It's a process of development."

Born in Moscow and raised in a secular Jewish household with a strong Jewish identity, she began working as an actor and singer in Moscow's Jewish theatre, often accompanying herself on the guitar.

Her involvement with the theatre, as well as her personal experiences with anti-Semitism, strengthened her Jewish background.

During the late 1980s, she completed her studies in stage direction at the Russian Academy of Theatre Arts.

She and her then-two-year-old son, Benyamin, made aliyah in the spring of 1991, shortly after the end of the Gulf War. She earned a living as a theatre actress and as a Russian-Hebrew translator of books on Jewish themes.

In 1999, she went to Riga, Latvia, to teach Jewish history at a Jewish school. Upon returning to Israel, she enrolled at Hebrew Union College for rabbinical studies.

"My decision to become a rabbi was the culmination of a profound process of addressing the Jewish dimension of my life," she explained. "I see my life as a continuous search for my Jewish identity."

At the same time, she studied Jewish philosophy, mainly Kabbalah, at Tel Aviv University.

Thanks to a project for rabbinical students sponsored by Israel's ministry of education, she went to Ukraine to help support Jewish communities there.

En route back to Israel, she stopped in Warsaw. "I was very excited being in a place of great rabbis and scholars. I felt something. I wanted to live and work in Poland, and I followed my intuitions."

Late in 2007, she started working for Beit Warszawa, her son supporting her decision to leave Israel. In the meantime, he is finishing his compulsory service in the Israeli army.

Beyond the next few years she plans to spend in Krakow, Rabbi Segal has no idea what lies ahead. But she likes Poland and believes there is much to be done here in rebuilding a Jewish community that is seriously resurrecting itself.

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'New' Jew directs Warsaw's sole Jewish day school

By SHELDON KIRSHNER
Staff Reporter

WARSAW — Maciej (Mati) Pawlak, 32, has come a long way.

Raised in an atheist household, he didn't even know he was Jewish until he was a teenager. Today, he is the director of Warsaw's only Jewish day school, as well as the first Polish citizen since the Holocaust to become a rabbi and remain in Poland.

"I suspected I had Jewish roots," said Rabbi Pawlak, the director of the Lauder-Morasha School, a middle school and kindergarten funded by the U.S.-based Ronald S. Lauder Foundation. "I was the only kid in school who didn't attend Catholic religious classes."

Ordained at Yeshiva University, Rabbi Pawlak was born in Szczecin, in northwestern Poland, when it was still under the sway of Communism.

His mother, Alina, was Jewish, and his father, Zbigniew, a sailor, was a Catholic.

"There was basically no religion in my home," he said in an interview. "My family story is similar to many other family stories in Poland. I know many people like myself."

He thinks his parents concealed his Jewishness from him for so long because they didn't want to make him feel different in a staunchly Catholic society or expose him to anti-Semitism.

But when he was 14, his mother, a native of Lodz, finally told him the truth. "Maybe she thought I was ready. She confirmed what I suspected. It was a good feeling."

He also discovered that his late grandparents had escaped from the Nazi ghetto in Lodz and that his father's family had sought refuge in the Soviet Union during World War II.

Rabbi Maciej Pawlak

In 1992, his mom sent him to a Lauder summer camp in southern Poland to explore Judaism. "I knew zero about Judaism when I went there. I made many friends and returned to the camp."

Meanwhile, he visited the synagogue in his hometown, whose registered Jewish population today stands at about 30.

After graduating from high school, he studied at a yeshiva in Israel. "My parents were supportive. They realized I was doing something I wanted."

Returning to Poland, he took business courses at a college in Warsaw.

Continued on page B21

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Community Focus

'I want to do something for the Jewish community'

Continued from page B20

The Israel-based Shavei Israel organization helped him, a new Jew, continue his Jewish education in New York City. Michael Schudrich, the chief rabbi of Poland, encouraged him in his endeavours.

A symbol of the revival of Jewish life in Poland since the collapse of communism two decades ago, Rabbi Pawlak was appointed director of the Lauder-Morasha School in 2006.

A Jewish seniors' home before 1939, the school opened in 1994 in a ceremony attended by the prime minister and the mayor of Warsaw. In his speech, the prime minister described the school as "magnificent proof" of Poland's Jewish revival since the advent of democracy in 1989.

On the first day of its existence, the school had 18 pupils, but it now has an enrolment of more than 200 students between the ages of three and 16 and a staff of close to 50 teachers.

The majority of its students, including Rabbi Pawlak's daughter, are Jewish, but almost 40 per cent are Catholic, and some of them are of Jewish ancestry. "There are people who don't want to be part of the Jewish community, but who want to give their children some Jewish education," he explained.

Combing preschool, primary and middle schools, the school offers secular and Jewish studies and is accredited by the Polish ministry of education.

It is part of a network of Lauder-supported Jewish schools, youth centres, summer camps and an educational retreat in Poland.

Rabbi Schudrich, who is Rabbi Pawlak's mentor, said that foreign funders such as the Lauder foundation have played an integral role in reviving Jewish life in Poland.

Preschoolers at the Lauder-Morasha School in Warsaw
[Sheldon Kirshner photos]

"The revival could not have happened without the support of these foundations," he said in an interview.

Rabbi Pawlak, whose wife is an Israeli who is originally from Poland, has not decided whether he will remain in Poland.

"I don't know what the future will bring, but in the meantime, I want to stay here and do something for the Jewish community, which has changed since I was a boy. Many people are surprised that there is something going on Jewishly in Poland."

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Community Focus

Chevra kadisha provides deceased with dignified treatment

By PAUL LUNGEN
Staff Reporter

In Jewish communities around the world, small groups of people gather together to perform the final rites that confer a measure of dignity on those whose time on earth has passed.

These chevra kadisha, or holy burial societies, are often volunteer organizations that perform the mitzvah of preparing bodies for burial in a dignified manner, in conformity with Jewish law and tradition.

This *chesed shel emes* (a true act of loving kindness) "is an an extremely important mitzvah," explained Jettie (pronounced Yettie) Schochet, co-ordinator of the women's chevra kadisha in Toronto. "It's called *chesed shel emes*, as for this kindness you don't get paid back by the person who dies."

The women's chevra kadisha was functioning far before she began her association with it 30 years ago, Schochet said. It was initiated by Cookie Attias, who now lives in Israel, and it organized an informal group of women who had made themselves available to prepare women's bodies for burial.

The women's chevra kadisha is the only burial society in Toronto geared specifically to the needs of Orthodox women. However, many shuls, including Shaarei Shomayim Congregation, operate their own chevra kadishas, while the two large funeral chapels, Benjamin's Park Memorial Chapel and Steeles Memorial Chapel, have their own staff to perform this crucial function.

Rabbi Chaim Strauchler, spiritual leader of Shaarei Shomayim, said burial societies are an ancient component of Jewish communities. "There's a tradition of burying our own and doing it on a volunteer basis while maintaining the customs of the community," he said.

"It's a community that takes care of its own in the final moment. It defines the community. They are doing it on behalf of their congregation," the rabbi added.

Rabbi Chaim Strauchler

The chevra kadisha at the Shaarei Shomayim is called upon 20 to 25 times a year. Its function is threefold: to guard the body (performed by *shomrim*, meaning guards) and say tehillim (Psalms) over it; to perform tahara (cleansing and purification); and *tachrichim* (dressing the body in vestments).

Some 20 male congregants are members of the shul's chevra kadisha, Rabbi Strauchler said, while Schochet said she has a list of as many as 80 women from across the Orthodox community to call on, though only about 30 are currently active.

Marc Benjamin, vice-president of Benjamin's Park Memorial Chapel, said the chapel often receives the first call made by a surviving family member.

"We tell the family that the only thing they need to think about is each other. We assist with any issue when death occurs," he said, including preparation of the body, provision of *shomrim*, contacting clergy, arranging government documentation, providing limousine service and police escorts.

About 60 per cent of those who use the chapel's services already own burial plots. The chapel can assist the remaining 40 per cent in the purchase of a resting place "at a moment's notice," Benjamin said.

Shomrim recite psalms and never leave the body. "The belief is that the soul hovers over the body until burial, so they recite psalms to comfort the soul."

The chapel maintains its own chevra kadisha of Orthodox men and women who prepare the body in accordance with Halachah and custom.

Even those who are indigent or have no family are given a decent burial, Benjamin said. In those cases, the City of Toronto covers one-third of the funeral cost, while Benjamin's covers the rest.

Rabbi Strauchler said that as the spiritual leader of his congregation, he often receives the first call from a family inquiring into the procedures for burial. The shul's chevra kadisha works in co-operation with the funeral homes to ensure all necessary procedures are followed, although Rabbi Strauchler advises that family members have a role to play before this service kick in.

It's a "special mitzvah to close the eyes of the departed," he said, with that task usually falling to the children. In addition, the body should be lowered in the bed or to the ground. The body must not be left alone until it is picked up and it is customary to light a candle on death. All water in cups or jugs are to be poured out as well – a discrete signal to neighbours that the family has suffered a loss.

These traditions date back centuries and are part of offering final dignities to the departed, Rabbi Strauchler explained.

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Community Focus

From Abdul to Zolf, book tells the story of Manitoba Jews

By PAUL LUNGEN
Staff Reporter

Quick now, admit it. You know somebody from Winnipeg. Everybody does. Like the proverbial wandering Jew, they seem to be everywhere. There may even still be a few back in the 'Peg.

The demographics of the city's Jewish population have been changing, marked by the departure of scores of young people and their replacement by immigrants from Argentina, Russia and Brazil.

With the realization that the city's Jewish population was aging, a few community leaders decided a few years ago that it was time to put the city's rich history on the record.

Historian Allan Levine

Lawyer Abe Anhang was one of those leaders, and, along with the late Harold Buchwald, he put in motion a process that culminated recently with the publication of a glossy coffee-table book that is the most complete record to date of the community's storied history.

Titled *Coming of Age: A History of the Jewish People of Manitoba*, the book is highly accessible to the average reader while containing no shortage of historical detail. Winnipeggers in particular will enjoy the book, no doubt because they're bound to be in it or know someone who is.

Written by accomplished historian Allan Levine, the book tells the stories of the community's residents and their involvement in business, politics, the labour movement, Zionism, education and religion.

"I wanted to write a book that people would enjoy reading," Levine explained.

The community's movers and shakers get their time in the sun, but so do many lesser lights. Just about every Winnipegger will have a connection to some institution or event referenced in the book, and its trip down memory lane is so complete it even includes a description of the boardwalk at Winnipeg Beach, a summer getaway area north of Winnipeg.

Readers who ventured to "the lake" every summer will recall the boardwalk amusement park and giant roller-coaster operated by businessman Harry Silverberg, along with the Playland pinball emporium nearby.

But Winnipeg Beach came later in the community's development. When the first Jewish immigrants arrived, summer cottages were far from their minds. Survival was their primary concern.

The city's first Jewish settlers in the 1880s were faced with circumstances that were difficult at best, tragic at worst.

The east European immigrants (they were preceded by much smaller number of German and English Jews) were housed in shacks near the forks of the Red and Assiniboine rivers, the centre of modern-day Winnipeg. There, with barely enough to eat and with minimal shelter from -40 degree temperatures, several infants died.

But the immigrants persevered, and within 20 years, they became prominent in business and even city politics, Levine noted. These people established the foundation for a community that acquired a reputation for accomplishment and cultural vitality that its relatively small numbers – at three per cent of the provincial population – would hardly have warranted.

Continued on page B24

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Isolation, anti-Semitism contributed to community's cohesion

Continued from page B23

Levine, author of *Fugitives of the Forest*, the story of the Bielski partisans during World War II, said he was surprised to find during his research the extent of the anti-Semitism faced by the Jews of Manitoba.

"It was not like Europe," he said, "but the restrictions on Jews from the 1880s to the 1960s were pretty phenomenal."

Along with the city's relative isolation, anti-Semitism contributed to the community's internal cohesion and self-sufficiency, he added.

The first Jewish immigrants gravitated to the north end of the city, just across the CPR tracks in an area that would come to be known as "new Jerusalem." Even then, a friendly rivalry developed with south end Jews – one that persists to this day.

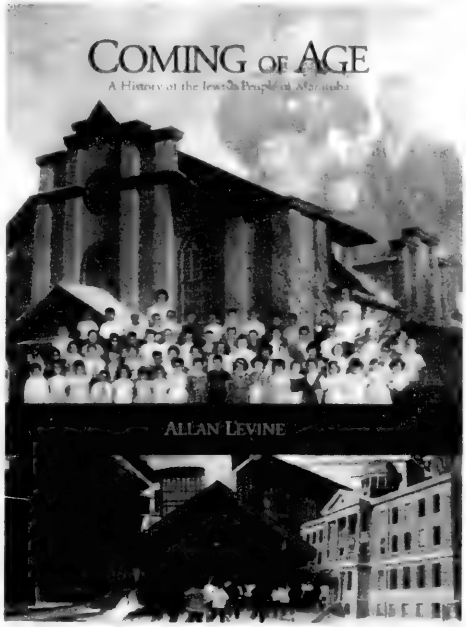
Between 1901 and 1911, the city's Jewish population grew from 1,156 to 9,023, and most lived in slum conditions in the north end. Although Jewish numbers peaked at only 20,000 to 25,000 in the 1960s (it now stands around 12,000 to 15,000), many would go on to achieve wider fame.

John Hirsch, a refugee from Hungary, helped establish the city's famed Manitoba Theatre Centre before serving as artistic director of the Stratford Shakespeare Festival in Ontario.

Monty Halperin (later Hall), after repeatedly being rejected from medical school because he was a Jew, earned fame in Hollywood as host of the TV game show *Let's Make A Deal*.

Other prominent Manitobans include Philip Kives, originally from the Sonnefeld agricultural colony in Saskatchewan, who founded the K-Tel brand which made famous a stable of products ranging from patty stackers to the legendary Veg-O-Matic; community leader Sol Kanee; Sidney Spivak, onetime leader of the provincial Conservative Party; writer Miriam Waddington; Allan Gotlieb, a Canadian ambassador to the United States; journalist Larry Zolf; Hersh Lerner, Canadian curling champion; Harold Buchwald, lawyer and onetime head of the Canada-Israel Committee; businessman Gerry Schwartz; tycoon Ben Hatskin, who lured Bobby Hull to the upstart World Hockey Association's Winnipeg Jets; Izzy Asper, founder of CanWest Global Communications; and Manitoba Chief Justice Samuel Freedman.

Even entertainer Paula Abdul has a Manitoba connection. Her grandfather, William Rykiss, hailed from the small town of Minnedosa, near Winnipeg. And singer/composer Burton Cummings is Jewish, too – well, not really, but he did date a Jewish girl once.



***Coming of Age*, published by the Jewish Heritage Centre**

Levine does not spare the sensitivities of his Winnipeg readers, even including a couple of notorious events – the Chicago Kosher or "Winnipeg treif" scandal and the allegations of sexual abuse levelled at a rabbi.

Anhang said the inspiration for the book was the realization that the community was aging, and it was important to record their stories while there was still time.

"Winnipeg is transforming big time," he said. "We've had a huge influx of immigrants that are changing the look of our community. These people come here [from Argentina, Russia, Brazil], and they don't know anything about what went on here. Zero."

Coming of Age was published by the Jewish Heritage Centre (JHC) of Western Canada and designed by co-publisher Heartland Associates. It's illustrated with hundreds of photos from the JHC archives, and it cost some $400,000 to produce.

"We did it right," Anhang said.

The book is a bestseller in Winnipeg, and onetime residents of the river city from as far afield as Israel, Washington and New York have been e-mailing Levine about it.

It's even paying dividends in his own backyard. "I'm a really popular guy in the locker room at the Rady [Jewish Community] Centre. All the old guys like talking to me," he said.

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Community Focus

Abayudaya Jews deliver relief to famine-plagued Ugandans

By LORNE MALLIN
JTA

After four hours of driving on ever tunier roads this morning, our food truck becomes stuck in the sand and we have to push it out. We are following the packed pickup in Rabbi Gershom Sizomu's SUV – four members of his Abayudaya Jewish congregation, two Ugandan TV reporters and me, a semi-retired Canadian journalist volunteering with the Abayudaya.

Just then we see thatch-roofed mud huts in the distance under a bright blue sky dotted with puffy clouds. We see people gathered under a large tree. The high-pitched trill of ululation greets our arrival at last in Acegerekinei, a remote village in northeastern Uganda.

We begin unloading the 2,420 pounds of food relief we have donated to hungry families among the estimated three million Ugandans facing starvation in a worsening famine. I was happy to have contributed 220 pounds of corn flour.

The Ugandan government says there are food shortages in 52 districts in the north and east brought on by drought and other factors. Nearly 40 people have died of hunger-related complications in the East African nation of about 32 million.

Rabbi Sizomu says he wants to act before the numbers grow worse, before a high death count is needed to trigger a response. He received ordination in the Conservative movement last summer after a year studying in Israel and four years at the Ziegler School of Rabbinic Studies at the American Jewish University in Los Angeles. He became the first ordained black rabbi in sub-Saharan Africa.

"Central to our Jewish values is saving lives," he tells the 65 families sitting on the ground in the shade of the tree. "We wish you well, and we pray that God brings this to an end."

Rabbi Sizomu is responding to a village elder who thanked the Abayudaya for coming "and for rescuing us." Acegerekinei is in Katakwi, one of the 17 hardest-hit districts that the government says are experiencing famine.

The villagers all clutch cards from the Ugandan Red Cross, which is helping co-ordinate relief, entitling them to a share of the corn flour and beans that the Abayudaya trucked north from their home in the Mbale district near the Kenyan border. The Abayudaya first embraced Judaism in the 1920s and now include about 1,000 members in several Ugandan villages.

The Red Cross chose the most vulnerable in Acegerekinei to receive relief – the elderly, the disabled and those suffering from HIV/AIDS. They line up as best they can; some are in wheelchairs fashioned out of plastic lawn chairs.

Each receives about 33 pounds of corn flour to make corn porridge and the staple dish called *posho*, plus about 3.3 pounds of beans. Each pound of corn flour is about enough for a meal for three people.

A group of young Abayudaya Jews pose for the camera. [CJN file photo]

"Our community responded overwhelmingly to the call to donate," Rabbi Sizomu says. "Everybody wanted to help."

The response is considerable from a community that mostly lives on subsistence farming. Though the Mbale district has less rain than normal, crops are still growing.

"I believe that life takes precedence over everything," the rabbi says. "God is not going to stretch out His hand physically, so we are extensions of God's arm."

I notice that we are here just hours before the Jewish holiday Tisha b'Av, when practising Jews fast for a day. We have the luxury of turning on and turning off our food consumption.

The rabbi's son, Igaal, 15, helps distribute the food we brought.

"It felt good to donate," he says. "If we get hungry, maybe there would be others who would help us."

More relief is coming; more food was collected than the truck could hold. And on this morning, students visiting the Abayudaya from the California Institute of the Arts of Los Angeles donated $190.

For more information, visit www.kulanu.org/abayudaya.

Lorne Mallin is a semi-retired Canadian journalist volunteering with the Abayudaya.

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Community Focus

Food stylist makes time for volunteering

By FRANCES KRAFT
Staff Reporter

Debbi Charendoff Moses, on location for a television food commercial shoot four months ago, was dressed for comfort.

Her highlighted hair was pulled back in a ponytail, and her face was bare of makeup. A black apron embroidered in hot pink with the words "Food Styling by Debbi Moses" – protected her T-shirt and black jeans, and the Nikes on her feet provided cushioning against the hard floor.

The next day, sipping a freshly brewed cappuccino in her leafy backyard, the Toronto food stylist explained that comfortable attire is a necessity in her business. It's not unheard of for someone in her line of work – whose job it is to make food look appealing for the camera – to put in a 12-hour day for a 30-second commercial.

The late April shoot was particularly hectic, because the subject of the commercial was Chapman's ice cream.

Although concocting inedible fake ice cream that won't melt under hot camera lights is one of the tricks of Moses' trade, the Chapman's commercial used the real thing. It featured 70 actors tasting the company's product.

Moses and her crew, which included five students, oversaw speedy distribution of the frozen desserts from a refrigerated truck immediately before the shoot.

"If you don't have the right conditions for ice cream, it's tough," she said, noting that dry ice is helpful.

To ensure that the food she styles looks the way she wants it to, Moses travels with an arsenal of likely and unlikely equipment packed in fishing tackle boxes, toolboxes and large plastic bins.

"You have to be ready for anything," she said.

Wire to smooth the surface of the ice cream – a tool she used originally as a ceramicist – is at hand if she needs it. A clothes steamer might be used for another job, to create the look of steam when she is working with hot foods.

Her more conventional kitchen tools include pastry brushes, spatulas, pots, pans, bowls and measuring cups.

A home economist and teacher by profession, Moses spent time as a potter when she was a young mother living in the United States. She studied pottery at what is now the Miles Nadal Jewish Community Centre, at the corner of Bloor Street and Spadina Avenue.

"I love to dabble in the arts," said Moses, who has taken classes on painting furniture and floorcloths as well. She enjoys knitting, and also fashions women's kippot from wire, beads and pearls.

Among her community involvements, Moses has volunteered in Israel for Sar-El. She has also housed a youth emissary from Israel, who spent most of the past year at Holy Blossom Temple, and served as a committee member helping choose the next group of emissaries.

Prior to that, Moses has prepared and served food for Holy Blossom's Out of the Cold program.

Food styling was a natural outgrowth of her dual expertise in art and food.

"I always loved preparing food for my family when I was young," Moses told *The CJN*.

To a large extent, she is self-taught, in part from necessity. When she began her career, there were no courses on the subject in Toronto, she recalls.

One of her first jobs was preparing a hot dog for an advertisement that was seen on the side of a bus. "It had to have perfect grill marks and a perfect swoosh of mustard and the perfect bun," she recalls.

Moses believes that presenting food with eye appeal is doable for most home cooks.

However, even the food she makes at her own home doesn't look like the food she prepares for photography. "If I'm bringing out a tray of tomato salad, I'm not going to bring out paint brushes and paint oil onto the vegetables to make it look juicier or more succulent, and I wouldn't spray it with water."

Successful food stylists need both cooking knowledge and an artistic eye, Moses said.

As well, she added, "You need patience to work with a team, because there's always a new team of people [at every job]. You have to think on your feet and be resourceful."

Food stylist Debbi Moses, on location for a television commercial shoot, has to be ready for anything. [Frances Kraft photo]

Community Focus

My friend and teacher Allen

By BERNIE M. FARBER

From time to time in one's life, a memory is evoked that seems to have glued itself to our unconscious for its very power and intensity. Such a memory came vividly to life recently when a dear friend and teacher told me that this would be his last year teaching.

It was a cold, rainy, almost sad-looking day in April 1992 when our plane descended onto the runway of Warsaw's then small, utilitarian airport. It was, in a way, fitting weather for the start of the second March of the Living.

The march is today a yearly gathering of young Jewish teenagers from around the world who travel to Poland and Israel to connect with their past, present and future. They do so by visiting some of the worst places in their imaginations – the death camps of the Holocaust, which in many ways define modern Jewish history – and then head to the Jewish homeland, Israel, to find redemption in their people's ability to not just survive, but thrive despite Nazi efforts to destroy them.

On board the plane with me and my wife, who were acting with others as *madrichim* (counsellors), were a mishmash of Jewish teens from across Canada, anxiously anticipating what would be a difficult, but ultimately rewarding and inspiring, journey.

We spent the first two days of our trip in Warsaw and Lublin, nervously considering how we would respond when we would visit Majdanek, the first in a series of Nazi death camps on our itinerary. The day we arrived there was strangely warm and sunny, a day most Poles were unaccustomed to in mid-April. But the bright sun and the warm weather could not take the chill from our souls as we drove through the gates of the camp and then looked ahead to see the only homicidal gas chamber preserved in its original condition.

Bernie Farber

We were struck by the fact that, like the original gas chamber, everything was perfectly in place, just as it was when the camp was operational – the barracks, the grounds, the crematorium and the barbed wire fence. A large, circular mausoleum memorial stands at the end of the former "black path" to the crematorium, a walkway that is now called the Road of Homage. Under the dome is a gigantic circular urn, shaped like a saucer, which contains the ashes of some of Majdanek's Jewish victims. In the centre, the inscription reads, "Let our fate be a warning to you."

We broke into different groups to explore the grounds and decided to meet back in the central square in one hour. Most of us returned on time. The last group of teens to return shuffled slowly to the square. We could tell by the look in their collective eyes that something was not quite right. David, a gangly 17-year-old stepped forward. In his hand was something that looked like small pieces of granite. But the pieces were not granite. They were human bones found in the fields of Majdanek.,

We were all overwhelmed with waves of deep despair. We needed to say *Kaddish* and chant the *Kel Maleh Rachamim* (a memorial hymn), but who in this crowd had the cantorial skill to pay proper respect to this haunting tribute to the dead?

At that moment, out stepped one of the other counsellors. Slender, blonde and blue-eyed, he didn't have the typical Jewish appearance. His name was Allen Manly. "I can chant the *Kel Maleh Rachamim*," he said quietly.

To a person, we were all skeptical.

Who was this Allen Manly? As a high school English teacher from Thornhill who also taught gym and coached volleyball, how could he, of all people, chant this most sacred of prayers and do proper justice to the bones that once belonged to a Jewish man, woman or child?

Allen moved forward. We placed the bones gingerly in a handkerchief. We all took turns digging a small grave and carefully placed the remnants of a Jewish victim of the Nazis into the ground. With a small black yarmulke on his head contrasting dramatically with his deep blonde hair, Allen looked at us, looked at the grave and, without the benefit of a siddur, began to chant the *Kel Maleh Rachamim* by memory.

We weren't prepared for the soulful, tone-perfect rendition we heard. From the voice of this blonde-haired, blue-eyed gym teacher came a holy tribute that seemed to cry to the heavens.

When he finished, Allen turned to the small gathering. We all held each other, cried and were transformed that day. Thanks to Allen Manly, we were now all linked spiritually not only to one another, but also with those who lost their lives in that dreadful place. Our *neshamah* (soul) became one with them.

Allen Manly, teacher, friend, taught us all a very valuable lesson that day, one we have not forgotten.

Last June, Allen retired from teaching.

Bernie M. Farber is chief executive officer of Canadian Jewish Congress

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Community Focus

Rebick manages Food Shares's kitchen

By SHELDON KIRSHNER
Staff Reporter

"We work from the farm to the home," explained Alvin Rebick. "Our slogan is good healthy food for all."

Rebick is talking about Food Share, a non-profit food security and social justice organization that promotes healthy eating through community-based programs.

Funded by the federal and provincial governments as well as private and public organizations, Food Share works on a wide variety of food issues, from the growing, processing and distribution of food to its purchase, cooking and consumption.

Alvin Rebick in Food Share's kitchen *[Sheldon Kirshner photo]*

Rebick, a communal farmer and a restaurateur for 30 years, is Food Share's kitchen manager.

Although he no longer cultivates crops and manages restaurants, he is doing what he knows best. "I'm still feeding people," he said in an interview.

Since he is charge of the kitchen, the heart of Food Share, Rebick, 60, is also involved in its grassroots projects.

And they are impressive.

Baby Food Making, geared to new mothers, offers workshops in eight languages on how to prepare and store infants' food.

Community Gardens and Urban Agriculture, through a model vegetable garden at its headquarters in western Toronto, encourages neighbourhoods to start garden plots and thereby provide access to healthy and affordable food throughout the city.

The Focus on Food Youth Intern Program helps at-risk youth develop skills in finance, computers, nutrition, diversity and conflict resolution.

The Good Food Box, Good Food Markets and Fresh Produce Program delivers top-quality fresh produce to all.

Kitchen, Cooking and Catering Program prepares and serves fresh, affordable and multiculturally sensitive food to staff, volunteers and guests; operates a catering business and a test kitchen, and makes nutrient-dense "power" soups for the homeless.

Field to Table Schools and Student Nutrition helps ensure that about 89,000 children and youth in Toronto have access to culturally appropriate breakfasts, snacks and lunches in more than 700 student nutrition programs at schools and community centres.

Not surprisingly, Food Share has collaborated with the local Jewish community. "Food is close to the Jewish heart, as it is to mine," he said.

In collaboration with Food Share, Jewish Family & Child Service launched a Good Food Box program and a community garden at Bathurst Street and Finch Avenue.

Kitchen food share entrance

Rebick, a former 1960s hippie, feels very much at home at Food Share. As he put it, "A lot of my ideals go back to the farm I worked on. What Food Share is all about comes from this experience."

Born in New York City and raised in Montreal and Toronto like his social and political activist sister, Judy Rebick - he was one of 13 people who founded a communal farm in the Ottawa Valley near the town of Pembroke.

"We wanted to change society, to create a different kind of life," Rebick said. "It wasn't jaded or cynical, but hopeful. It was a back-to-the-land situation, without plumbing or electricity."

"But it may have been foolish," he added. "We were going against the grain."

He and his friends cultivated vegetables and kept chickens, and on cold nights, they stoked the furnace.

Working in the kitchen, he learned the fundamentals of mass feeding, a skill that would keep him gainfully employed once he left the communal farm and continued his studies.

Rebick studied horticulture at the University of Guelph, thinking he would work in that industry.

For a while, he indeed earned a livelihood in horticulture. But soon, a new career in the restaurant business beckoned, first in Guelph and then in Ottawa.

He bought an existing restaurant, the Baker Street Bistro, and it was successful. Buoyed by its success, Rebick opened Timers, a small family restaurant.

He sold both after 10 years and moved to Ottawa, where he started Grenville's restaurant.

Falling on hard times, Rebick went back to Guelph and successively managed the Bookshelf Cafe and Bistro 6, his last restaurant. Weary of small-town living, and hungering for more of a cosmopolitan milieu, he returned to Toronto.

"I was introduced to Food Share and, fortunately, I was hired. It's a great organization."

In retrospect, he has come full circle, from growing food to working collectively for the greater good.

"I'm using the skills I acquired over 30 years," Rebick said. "It's energizing and purposeful. I feel very fortunate to have discovered Food Share."

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www.beitrayim.org
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E-mail: mtelem@bethdavid.com
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Shul: 905-428-2580
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E-mail: ccrj@urj.org
Website: www.urj.org/ccrj
Canadian national office of the Union for Reform Judaism, representing over 950 synagogues throughout North America, promotes liberal Judaism through synagogue support, outreach, youth programs, Jewish camping, adult and child education, social action, leader development.

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Email: noel.joseph@sympatico.ca

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Jessica Jacobs, 905-660-6027;
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Synagogue Administrator: Doris Alter
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Community Focus

Technology transforming genealogy research

By HILLEL KUTTLER
JTA

In genealogy research, crumbling documents and high-speed Internet connections often go hand in hand.

So it goes for Schelly Talalay Dardashti, who focuses on Jewish genealogy as a researcher, journalist, blogger and international speaker.

At a workshop she ran a few years ago in Barcelona on the role of technology in conducting genealogy research, Dardashti met a former attorney, Maria Jose Surribas. Surribas now works as a freelance archivist and has helped Dardashti research her roots in the Colombian town of Lenda.

Dardashti can now trace her family there to 1353, to Moshe Talalaya, a kosher winemaker.

"If not for technology, we'd be doing what we used to: dealing with the dust and the creepy-crawlies, like Maria does in Spain, wearing a face mask," said Dardashti, who is based in Tel Aviv. "Technology has made it possible for people interested in the same topics to share, collaborate and learn."

The ever-expanding research opportunities made possible by technology was a central theme at the recent conference in Philadelphia of the International Association of Jewish Genealogy Societies, which drew nearly 900 people.

Last year's conference session on using Google for genealogy research proved so popular that three Google sessions were held this time.

Speakers, including representatives of companies specializing in technology-assisted genealogy, covered such matters as constructing digital family trees and sharing them online, searching databases, choosing genealogy software, collaborating with other researchers via social networking sites and utilizing face-recognition technology to identify relatives in photographs.

"Until now, history and genealogy, which are related, are things that old people were said to be doing," said Daniel Horowitz, manager of genealogy and translations for My Heritage, an Israeli software and web company that operates in 36 languages.

That reality is changing, he said, as modern tools make learning about the past cooler.

"Definitely, technology plays a very important role in bringing young people into genealogy," Horowitz said. "Once the computer and technology are used to research or share information, young people are attracted to it. The [number] of young people getting involved in things like Facebook – it's incredible. In Israel, there's a Facebook for kids 12 to 15 years old. That's a very good catch to bring young people into genealogy."

While few teenagers and 20-somethings attended the conference, some spoke of their young children catching the genealogy bug.

Barbara and Richard Wissokur came from Boston with their daughter, Amy Wissokur Graham, a Philadelphia librarian. When Barbara periodically updates the family database, she e-mails Amy, who shares the information with her three children for their class assignments.

"They've been working on this so long," Amy said of her parents, "that my mother is counting on me to move this forward."

Technology has proven itself to Ruth Epstein-Glicksberg and her husband, Moshe, retirees in Haifa. Ruth has compiled much of her family's history by hand on assorted scraps of paper. She started transferring the data onto a computer program, Family Tree Maker, but said she is thinking of switching to My Heritage's Family Tree Builder after hearing a session about it at the conference.

"It's terrible because it's a mess," she said of her scattered notes. "It's lots of work, it's inefficient and it's not organized. This computer program is good for me because it gives me many possibilities to organize my material and search other databases. Technology triggers the possibilities for genealogy."

The couple has already visited Salt Lake City twice to search the vast Mormon collection of microfilmed European records. Ruth perused thousands of documents and discovered death records for her grandparents and other relatives.

Moshe does Internet research of people whose names are written on the back of old family photographs. To learn more about the branch of his family that left Belarus and Lithuania for the United States, he often conducts online searches of U.S. census records and the Social Security Death Index.

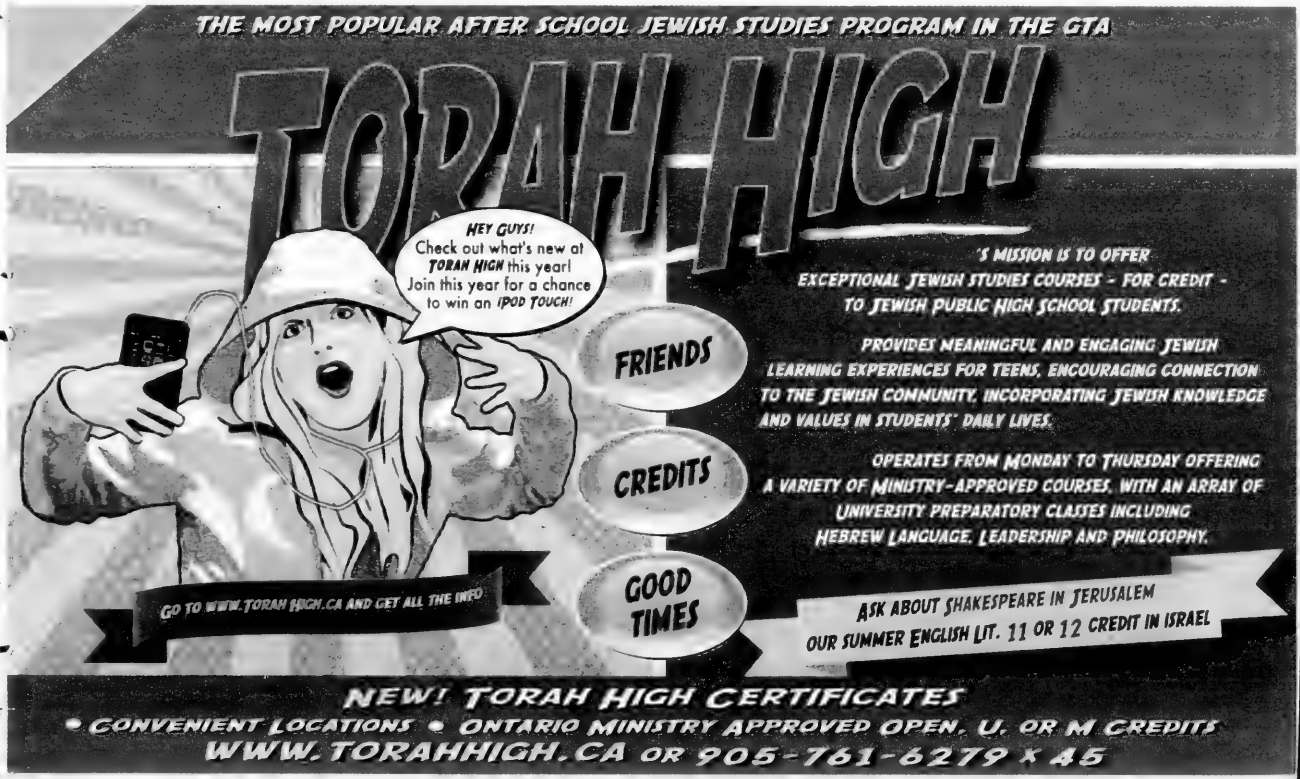
New opportunities continue to open up

The International Tracing Service archives in Bad Aronson, Germany, is a font of newly declassified information. My Heritage now links researchers to 1,536 databases around the world.

Ancestry.com says it spends millions of dollars per year digitizing records that can be searched online. Even before records are indexed, said the company's indexing manager, Crista Cowan, Ancestry.com users can browse such digitized documents as naturalization papers much in the same way as scrolling microfilm spools.

Many software programs also enable you to post family trees online, and thus allow relatives to share and edit each other's information. For privacy reasons, users can restrict access to the trees, and some sites limit what information can be viewed.

"What all this means is, if you have an Internet connection and are sitting in a yurt in Mongolia, you can find out information," Dardashti said. "What we always say is, if you don't find what you're looking for today, try tomorrow."



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This Week

National

Requests for tuition subsidies rise *Page 3*

Erna Paris named to human rights panel. *Page 20*

On Campus

Anti-Israel profs should be indentified, conference told *Page 30*

Holiday Food Ideas

Tantalizing tastes for the new year. *Page 36*

Arts & Travel

Filmmaker pulls out of TIFF to protest Tel Aviv film program. *Page 63*

Index

National 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
Family Moments 21
What's New 22
Obituaries and Notices 24
Yiddish Corner 28
On Campus 30
According to Reports 34
Fall Fashion 49
Heebonics 56
Israel & the Jewish World 57
Arts & Travel 62

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Olmert charged for alleged corruption

By OFRA EDELMAN
Ha'aretz Daily Newspaper Ltd

JERUSALEM — For the first time in the history of the State of Israel, a person who sat in the prime minister's chair will also sit in the defendant's dock.

The State Prosecution filed charges Sunday against former prime minister Ehud Olmert, attributing to him a litany of violations that include accepting bribes, fraud, breach of trust, falsifying documents and income tax evasion.

Olmert's attorneys said late Sunday following news of his indictment that the prosecution had no evidence of the gravest charges against him, particularly bribe taking, money laundering or theft.

"The indictment proves to us just how right we were to refuse to attend a hearing with the attorney general and the state prosecution," wrote his attorneys in response to the indictment.

The corruption trial is expected to last up to four years, without taking into account possible appeals at the Supreme Court. A panel of justices at the Jerusalem district court will likely deliberate over Olmert's case twice a week.

First time ever a former prime minister indicted

The indictment focuses on three investigations against Olmert for which he was questioned by police: the Talansky Affair, Rishon Tours, and the Investment Center. The charges also refer to false declarations made to the State Comptroller regarding funds he received from a U.S. citizen and an assessment of the value of his pen collection.

Olmert's former bureau chief, Shula Zaken, was also indicted with similar charges. She is accused of wiretapping Olmert's conversations with politicians and ministers, without his knowledge.

According to the indictment filed by state prosecutor Moshe Lador, Jerusalem district prosecutor Eli Abarbanel and attorney Uri Corb, Olmert and Zaken abused his political position "in systematic and drawn-out activities for financial benefits... in different ways and from different sources... all in manners that contravened the law, the norms and the rules that obligate a minister and a public servant."

The first charge relates to the Rishon Tours case. Olmert is accused of claiming double and triple reimbursement from public organizations and from the state during the years 2002 to 2006 for trips he took on their behalf.

In this way he is believed to have pocketed $92,164 US. The cash and the frequent flyer mileage he accumulated were used for his private trips abroad, as well as for his family and the upgrading of their flights.

In order to be able to make the false claims, Olmert and Zaken allegedly got Rishon Tours to issue fictitious receipts to the organizations that were covering the expenses of the flights.

Continued on page 59

Ehud Olmert

Canadian designs Israeli hockey stamp

Ottawa resident Irving Osterer designed Israel's first-ever hockey-themed postmark, souvenir stamp and envelope set. The material was used to help promote the Israel Ice Hockey Federation's World Jewish Hockey Championship held in July.

See related story on page 32.

Ki Tavo
Candlelighting: 7:29
Havdalah: 8:35

Greater Toronto Area

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EU tries to smooth over Israeli, Swedish diplomatic row – see page 57

The News in Brief

Canada

Man Back in Court

REGINA — A former University of Saskatchewan math lecturer who faces charges of posting anti-Semitic messages online was back in court last month for allegedly breaching a condition of his original release by posting a message July 22 on the Internet. The nature of the posting wasn't detailed when Terrence Tremaine, 61, appeared in provincial court Aug. 7. He's slated to go on trial this fall for allegedly posting anti-Semitic messages on a white supremacist website from 2004 to 2007, the *Regina Leader-Post* reported.

Mock To Seek Seat

TORONTO — Karen Mock, former head of the League for Human Rights of B'nai Brith Canada, said last week she'll seek the federal Liberal nomination in the riding of Thornhill, with the aim of defeating incumbent Tory Peter Kent in an election that could come this fall. Mock made the announcement after the Liberal riding association announced that Susan Kadis, a former Vaughan councillor and Liberal MP for Thornhill from 2004 until she was defeated by Kent, a former broadcaster, in 2008, won't seek the nomination. Kadis is backing Mock, who is also a former head of the Canadian Race Relations Foundation.

Bankruptcy Sought

TORONTO — The receiver of a defunct hedge fund is seeking to have its co-founder declared bankrupt in order to locate funds he may have moved outside the country. KPMG wants a court to declare Toronto resident Boaz Manor bankrupt, because it would give it more power than a regular court order to find assets, the *Globe and Mail* reported. Portus Alternative Asset Management Inc. was shut down by regulators in 2005 amid allegations its assets were invested improperly. Manor fled to Israel, but returned in 2007 to face fraud and other charges. His trial is slated to start in September 2010. Some $700 million has been repaid to investors, but Manor faces rulings to repay $17 million in funds that haven't been located, including $9 million worth of diamonds he took to Israel but says he no longer has.

World

'Analyzer' Guilty

NEW YORK — Israeli hacker Ehud Tenenbaum pleaded guilty in a New York court last month to one count of bank-card fraud for his part in a hacking scheme that U.S. officials say netted some $10 million from U.S. banks. Tenenbaum, 29, known as the "Analyzer," was arrested in Canada last year with three other hackers for allegedly stealing about $1.5 million from Canadian banks. But he was put on trial in the United States after officials asked to have him extradited. He'll be sentenced Nov. 17 and faces up to five years in jail. He first became known in 1998 when he was arrested at age 19 with several other Israelis and two U.S. teens after hacking into computers belonging to NASA, the Pentagon and the Knesset.

Philanthropist Dies

NEW YORK — Stanley Kaplan, founder of Kaplan prep centres for standardized tests and a prolific Jewish philanthropist, died Aug. 23 at age 90. Kaplan, who founded the Stanley H. Kaplan Educational Centers Ltd., gave four- and five-figure gifts to a wide array of Jewish causes. He sold the business in 1984 to the Washington Post Company.

Kennedy Recalled Fondly By Jews

WASHINGTON — U.S. Senator Edward Kennedy is being remembered by U.S. Jews for his huge impact on domestic issues such as education and health care, but also as a giant in the Soviet Jewry movement.

The Massachusetts Democrat "was one of the earliest, strongest champions on behalf of Soviet Jewry," said Mark Levin, executive director of NCSJ: Advocates on Behalf of Jews in Russia, Ukraine, the Baltic States and Eurasia. "He was always proactive and didn't wait for NCSJ and other organizations to come to him – he was always looking to see where he could make a difference."

In his 2006 book, *The Case for Democracy: The Power of Freedom to Overcome Tyranny and Terror*, former Refusenik and Israeli cabinet minister Natan Sharansky said Kennedy was the first western politician to meet with Refuseniks "in a midnight meeting that was kept secret from the KGB until the very last moment."

Levin said that whenever Kennedy met Soviet officials, he would bring lists of those he wanted released. "He never forgot we were talking about individuals and families."

Kennedy also will be remembered as a strong champion of Israel. U.S. Jewish officials noted that he was a stalwart supporter of foreign aid, opposed arms sales to Jordan and Saudi Arabia in the early 1980s, and was a strong backer of recognizing Jerusalem as Israel's capital. He was also a leader in denouncing the Arab boycott of Israel.

Israeli Prime Minister Benjamin Netanyahu called Kennedy "a great friend of Israel," while President Shimon Peres said his death was "a very big loss to every sensitive and thinking person the world over."

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Economy down, tuition subsidy requests up

By FRANCES KRAFT
Staff Reporter

Even before the economic downturn started last year, the high cost of sending children to Jewish day school was a longstanding issue in the Jewish community.

Dov Rosenblum, president of Netivot HaTorah Day School, told *The CJN* that "a substantial number" of parents at the school have lost their jobs in the past year. He personally knows "probably eight" of them.

Some of them have decided to start over in Israel, although overall enrolment at Netivot hasn't been affected, Rosenblum said. He added that other newly unemployed parents have requested tuition subsidies for the first time.

Rosenblum noted that tuition subsidy requests have gradually climbed over the past five or so years by approximately five per cent.

"It's a challenge setting tuition – a huge challenge – in this type of economy," he said. The board has to balance "being fair to parents" with "being fair to the education of children.

"It's a hard balance."

For the 2009-10 school year, Netivot's tuition remains the same for preschool, and has increased two per cent for older students (see accompanying article).

"We tried to keep the increase very modest," said Alan Steinfeld, the school's executive director.

The reason for the dearth of dropouts at Netivot applies to other Orthodox day schools as well. "We don't lose students to public school," said Rosenblum. "Our parents are generally pretty dedicated.

Paul Shaviv, director of education at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto, said the biggest challenge day schools face, "without doubt, is the funding challenge."

Paul Shaviv

Shaviv, who now spends part of his time directing the committee that's restructuring UJA Federation of Greater Toronto's Centre for the Enhancement of Jewish Education (the Mercaz), asks, "How can we sustain the achievements [regarding quality and professionalism] and keep the system affordable and accessible?"

While there has been "some additional noticed pressure on the tuition assistance program" at Toronto day schools, Shaviv said that there has been "no end-of-summer rush of cancellations" of day school enrolment.

"I think the schools will have to over the coming few years call upon the philanthropic resources of the community."

Referring to recent mega-donations benefiting Jewish education – including a $4 million donation to United Synagogue Day School, a $500,000 tuition subsidy donation to Associated Hebrew Schools and a four-year, $4-million tuition subsidy grant to federation – Shaviv noted that "the scale of gifts is really quite substantial, and I think that's a very good sign, but it has to be maintained and increased."

Continued on page 16

Day school fees rise by as much as 7%
Please see page 17

Dealing with swine flu in classrooms
Please see page 19

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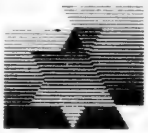

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A transfixing historical thriller

When one speaks to Daniel Levin about his debut novel, *The Last Ember* (Riverhead Books), he immediately sweeps you up in his multiple passions: for writing, the ancient world, historical truth and justice.

In a recent telephone interview, the New York-based author told *The CJN* that he "set out to write a thriller that would entertain." The word "entertain," however, vastly understates the nature of the reading experience that awaits the reader in *The Last Ember*.

From the editor's desk...

The experience is more like an adventure.

The story revolves around the efforts of a young international lawyer scholar of classics and ancient history trying to fit together the sharded, broken pieces of an ancient puzzle that dates from the days of the destruction of the Second Temple. It is a puzzle whose solving hold urgent, pressing relevance for modern times.

"I imagined a novel," Levin said, "in which ancient and modern worlds collide, as it does in the antiquities trade."

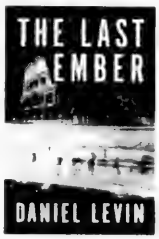
The antiquities trade – in this case the Middle Eastern trade – is the key that unlocks the door onto an exciting, gripping, fast-paced novel that takes the reader to the harrowing, tumultuous world of ancient Judea after the Romans destroyed Jerusalem, to the hopeless lives endured by Jewish slaves in Rome, to the intrigues and conspiracies of ancient Roman politics and to the writings of Josephus, who chronicled it all.

Struggling against time as well as against vicious murderers closing in on him, the young archeologist must correctly decipher the clouded clues of the past if he is to prevent tragedy and calamity quickly racing toward him.

The action in the story shifts seamlessly from Jerusalem to Rome in both present and ancient time. Levin has written a gripping mystery that relates archeological details that, as he assured, "you can count on as being true."

He certainly has the qualifications. Levin studied Roman and Greek civilization as an undergraduate at the University of Michigan and was a visiting scholar at the American Academy in Rome.

Levin also has a law degree from Harvard. He clerked for Dorit Beinisch, the chief justice of the Supreme Court of Israel. It was then that he indulged his archeological interests in and around the Temple Mount and became fascinated with the Wakf, the Muslim religious authority that has had control over the Temple Mount for nearly a millennium.



It was this fascination and the related conundrum of how to investigate, let alone regulate or stop the excavations being conducted by Wakf auspices under the Temple Mount, that were the genesis of *The Last Ember*.

"The idea that the Israel Antiquities Authority was powerless to stop the excavations captured me intellectually," Levin said. "Archeological material was being destroyed for political purposes."

The super-charged dramatic plot of *The Last Ember* is a steeplechase of murder, conspiracy, archeology, politics, rescue and redemption. But its substrata theme, Levin told *The CJN*, is a plea for the preservation of historical record.

"Historical revisionism is the theme I want to bring to life. Historical revisionism," Levin emphasized, "endangers all cultures." He pointed to the destruction of the Buddha statues in Afghanistan by the Taliban as an example.

"What if someone was politically motivated to control the future and the past?" Levin asked rhetorically.

"Everyone agrees that the first step [to peaceful coexistence] is acceptance of truth and tolerance for other people's pasts." It is no coincidence, Levin reminded *The CJN*, that the same communities that deny the Shoah are also trying to deny the Jewish narrative in the Land of Israel. And thus Levin has created the main contending characters in *The Last Ember*.

"In some ways, I had my villain before I had my hero," he said. "I wanted to bring the Mufti's [Haj Amin el-Husseini, the Grand Mufti of Jerusalem before and during World War II] maniacal, deadly historic revisionism into the modern day. He was the one who brought the Wakf to begin the destruction of the Jewish past in Israel. Most people do not know that the Mufti recruited some 20,000 Arabs to the SS. He cut a large swath through the Balkans. And he had plans for a concentration camp in Hebron and begged [Adolf] Eichmann to build one there."

The Mufti – and his modern-day inheritors – take aim at the value of remembering. But, as Levin eloquently pleaded over the phone, who, if not the Jewish people, will counter the efforts to destroy memory?

"We, the Jewish people, have a moral imperative to remember. Indeed, our very holidays themselves are celebrations of memory. In that sense, the notion of an ever-glowing ember, a *ner tamid*, is a natural connection for Jewish readers.

The Last Ember has already been sold in 12 countries. And no wonder. It transfixes the reader. – ***MBD***

SeeJN

Presidential hug for the new school year

A group of Israeli first-graders met with President Shimon Peres at his official residence in Jerusalem the day before the start of the new school year.
[Israel Sun photo]

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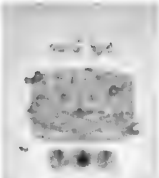

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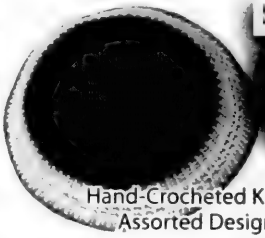

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UJA campaign 2010 aims to boost fundraising

By FRANCES KRAFT
Staff Reporter

Despite challenges posed by last year's economic downturn, organizers of this year's UJA Federation of Greater Toronto campaign are aiming to raise more than they did last year to meet increased needs, according to Ken Tanenbaum, co-chair for campaign 2010.

"Many lives in our community have been turned upside down by the economic challenges of the past year, but at the same time, we're blessed that most people in the community are still able to give generously," he said at last week's campaign launch.

"UJA has tightened its own belt to ensure that as many dollars as possible go to those in need," Tanenbaum told more than 400 launch participants.

The event, emceed by Elliotte Friedman of CBC's *Hockey Night in Canada*, was held on the practice court of the Toronto Raptors at the Air Canada Centre, in keeping with the evening's theme of "team."

This year's launch was the first in several years that was open exclusively to canvassers and key volunteers.

"Certainly the financial efficiency and cost was a factor," said federation spokesperson Howard English. But, he added, "the primary motivation was to inform and educate those on the front line of fundraising...in order for them to be as enthusiastic and excited as possible about raising the funds."

UJA Campaign 2010 Chairs Ken Tanenbaum and Debbie Kimel with keynote speaker Brian Burke, centre, president and general manager of the Toronto Maple Leafs.

A public event will be held later in the campaign, he said.

Cost savings from the launch were "significant," but impossible to compare directly to last year because other events were included both years and were part of different budgets, he said.

Keynote speaker Brian Burke, vice-president and general manager of the Toronto Maple Leafs, said that when he puts a team together, he includes three components – excitement, running it like a business, and community service."

He focused on similarities between "the profit and non-profit side," and said he believes there's a right way and a wrong way to ask for money. He recommended research, and knowing which goals will resonate with decision makers.

The average professional sports team expects attrition in its revenue base of 15 to 35 per cent in hard times, Burke said, but noted that that is not the case with UJA.

Last year, UJA Federation raised $65 million for Jewish community needs in Toronto, Israel and internationally. Local beneficiaries include agencies like Jewish Family & Child, Parnossah Works Canada - a partner of JVS, Circle of Care, and Jewish Immigrant Aid Services.

As of last week, the 2010 campaign had raised more than $16 million from over 1,600 donors, said Tanenbaum, whose co-chair is Debbie Kimel.

Amir Gissin, Israel's consul-general for Ontario and western Canada, said that what happens in Toronto with regard to Israel, has "huge significance" elsewhere.

"It puts a huge responsibility on us, because the eyes of the world, the eyes of the Jewish community, and the eyes of Israel are on us.

"What you do together as a team enables Israel... to achieve its goals in areas from PR to education, and from Eilat to Metulla. The world of UJA Federation of Greater Toronto touches the lives of millions, and this is no exaggeration."

The program also included guest speaker Arna Poupko Fisher, president of the Jewish Community Relations Council of the Jewish Federation of Cincinnati and faculty member of the University of Cincinnati's Jewish studies department.

As well, Alex Iscoe, 29, who was involved in creating a camp scholarship through UJA Federation in memory of his friend Jordan Propas, spoke of his experiences climbing the highest mountains on each of the seven continents (five to date) to raise money for UJA.

UJA's annual Super Sunday telethon will be held Sept. 13.

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An Elder whose protocol would destroy Zion

At an emotional meeting last week in Berlin with German Chancellor Angela Merkel, Israeli Prime Minister Benjamin Netanyahu offered his views on some of the conclusions that Jews must draw from the horrors of the Holocaust. "We must not allow those who want to commit mass murder, those who want to destroy the Jews, to emerge unscathed." Jews must be able to defend themselves, and barbarians must be prevented from acquiring arms, the prime minister added.

It was not a broad-ranging, philosophical statement by the Israeli prime minister but an eminently sensible one in light of the pervasive nature and sheer scope of the sadistic evil of that nightmarish period of time. Nevertheless, a continent away, at a press conference in Jerusalem the following day, South African Archbishop Desmond Tutu derided Netanyahu's observations.

Commenting to *Ha'aretz* on Netanyahu's statement, Archbishop Tutu offered that "in South Africa, they tried to get security from the barrel of a gun. They never got it. They got security when the human rights of all were recognized and respected."

Archbishop Tutu is a member of an organization called The Elders, a self-appointed group of hoary-headed men and women who consider themselves to be the sages of the world. They were in Israel to impart their latest wisdom regarding peace in the region.

The archbishop's comments on Netanyahu's statement were a reiteration of the same sanctimonious, supercilious, vile drivel regarding Israel that he has often spoken in the past. His constant comparison of the Palestinians' experience with the apartheid experience of the black majority of South Africa is so grotesquely inaccurate it cannot in any way be reconciled with the truth.

But the archbishop was not finished. He cleverly tied two loathsome themes into one choking knot of anti-Israel propaganda. "Who pays the penance [for the Holocaust]?" he slyly asked. "The penance is being paid by the Arabs, by the Palestinians," he triumphantly answered.

The nub of the Archbishop's Mideast theology is the following: Founded on the backs of the Mandate-era Arabs, Israel, akin to an apartheid state, is the cross the Palestinians now bear for sins they did not commit. It is false history and dangerous theology.

Amazingly, but not surprisingly, Archbishop Tutu demands blanket immunity when propagating his anti-Israel doctrines. For he also condemned Jewish organizations in the United States, who, he said intimidate anyone who criticizes the "occupation" and rush to accuse Israel's critics of anti-Semitism. Tutu has an odiously self-serving approach to his Elders' politics. His criticism of the Jewish state, he considers to be eminently helpful. Israel's defenders' criticism of him, on the other hand, he brands as intimidation.

If adopted, the protocol of this Elder would lead to the destruction of Zion. God forbid.

25 years ago in *The CJN*

Parties allied with Shimon Peres' Labor party and those allied with Yitzhak Shamir and Likud agreed to form a national unity government. The agreement stipulated that the premiership would rotate between the two men, with Peres being prime minister first.

Editorials & Letters

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Women's voices heard in prayer

The writer of "A chance to sing" (Letter to the Editor, July 30), who laments the silencing of religiously vocal female role models, would be interested to know that there is a female cantorial soloist who adds wonderful *ruach* to the tfillah at Temple Emanu-El Beth-Sholom in her hometown of Montreal.

In my own congregation in Kingston, Ont., I am fortunate occasionally to share the pulpit with a female cantorial soloist. Toronto is blessed with a plethora of both invested cantors and cantorial soloists, women who are members of the Toronto Council of Hazzanim. Last year, hundreds of people in Toronto enjoyed a wonderful evening of Jewish music at the Kol Isha concert, highlighting women cantors and cantorial soloists.

I am proud to count among my friends one of the first two women cantors in the Conservative movement, and to study in chevrutah with another friend, a woman who is a cantorial soloist at a local synagogue. I can think of dozens of women who lead services, sing in choirs, compose synagogue music, deliver divrei Torah, *lein* Torah or chant the Haftorah in shul.

Even in some very traditional settings, women lead *Psukei dezimrah* (the preliminary part of the *Shacharit* service) and chant Megillat Esther. Mothers and daughters study together for bat mitzvah. The female role models who are passionate and vocal about their Judaism, consisting of rabbis, cantors, educators, teachers and students, are out there and, frankly, they are not that difficult to find.

Rabbi Michal Shekel
Kingston, Ont.

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Importance of Yiddish in the media

We want to express our gratitude for your dedication to Yiddish culture, so predominant in our recent history. It's true that this is consistent with a current universal sweep in Yiddish. But without the voice of the media, general acceptance and interest might be more difficult to find.

In our estimation, your recent choice of Gerry Kane as the editor of your Yiddish Corner is excellent. He is knowledgeable and he will create renewed interest in Yiddish culture locally and nationally.

Yiddish Reading Group of the Winchevsky Centre
Toronto

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Author's query

Did you grow up in London, Ont., or did your family have a considerable history there? Do you have any stories about Jewish life in London or any interesting photographs to share? If so, I would like to hear from you. I am researching a history of the Jewish community of London, a project co-sponsored by the London Jewish Community Federation. Please e-mail me at billgladstone@sympatico.ca.

Bill Gladstone
Toronto

• • •

We need to raise our voices

Letter writer Eric Mendelsohn ("Need Left Wing Views in *CJN*", Aug. 20) suggests that *The CJN* publish one left-wing op-ed column every week. It seems to me that *The CJN* has already more than implemented this suggestion, and if anything is lacking in the left-leaning *CJN*, it's writing from right-wing perspectives. There are plenty of Jews with opinions outside the Jewish mainstream that *The CJN* is right to try to reflect. But there are appropriate limits to what a central Jewish community publication like *The CJN* should publish, for example from Jews who may be advocating for another religion, or from Jews who in their eagerness to ingratiate themselves with one or another group (whether right or left) take positions usually reserved for anti-Semites, like de-legitimizing Jewish or Israeli self-defence.

Michael Orr
Toronto

Says York U story a "whitewash"

I read the story headlined "Jewish Link to York U 'absolutely essential'" (July 30) with astonishment. It's a whitewash and a "feel-good" attempt to cover up a situation that is dangerously out of control. It is obvious that York University president Mamdouh Shoukri is in damage-control mode. I have been at the university on many occasions, trying to assess the validity of concerns that have been expressed to me by students and their parents. The only conclusion I can draw is that York has become full of anti-Israel and anti-Jewish sentiment. The current administration is ultimately responsible for the negative atmosphere on campus. Safety and security should be of paramount concern. Shoukri and his administration need to be shaken up, if not fired. The members of the philanthropic Jewish community who have made significant contributions to York need to give their collective heads a shake.

Julius Suraski
Toronto

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

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Perspectives

The United Church conference: a first-hand account

By RABBI REUVEN P. BULKA

There has been no shortage of reporting on last month's United Church convention (technically, General Council), much of it somewhat confusing – what happened, what resolutions passed, what resolutions were defeated, is it good for the Jews, for the United Church, etc.

In this article, I will make an effort to provide some measure of clarity. I was there, and since the convention was recent enough, I still remember the events as they unfolded pretty well.

Bernie Farber, CEO of Canadian Jewish Congress (CJC), and I left for Kelowna, B.C., on Aug. 10, to be joined there by Michael Elterman, a British Columbia CJC stalwart. I was invited as a clergy resource person, as were clergy from other faiths. Bernie and Michael came on their own. As an invited guest, I had speaking privileges, but no voting privileges. Bernie and Michael had neither. But they were allowed to be present, and they interacted very effectively with United Church delegates.

The full sessions were held in the gym of the University of British Columbia in Kelowna. As an invited guest, I sat at a table with other delegates from the United Church. Bernie and Michael could attend, but had to sit in the grandstand, or bleachers. The view from those seats was quite satisfactory.

United Church conventions handle many issues. There are so many that the delegates are divided into commissions, with different commissions tasked with dealing with specific sets of resolutions. The Atlantic commission dealt with the Israel resolutions, and I was, thankfully, assigned to the Atlantic commission.

Each commission, although representing only one-third of the delegates, decides for the entire church. Otherwise, delegates could not tackle their considerable agenda. The cynic would say that if they dropped their anti-Israel items, they would have more time.

The four Israel-related resolutions came up for discussion at the afternoon session of the Atlantic commission on Aug. 11. Right at the outset, a resolution was proposed that repudiated and regretted the provocative, unbalanced and hurtful background material that was circulated to the delegates as the basis for the resolutions. There were four Israel-related resolutions, three of which recommended a boycott of Israel. It was in the background material to these resolutions that the most disgusting anti-Semitic accusations were made. These accusations included that taking MPs to visit Israel amounted to bribery (these MPs visit Palestinian leaders during those visits), and that some Jewish MPs had "dual" loyalties, which is code for being disloyal to Canada.

These are vicious allegations, and they aroused the anger not only of the Jewish community, but also many United Church leaders. The offensive material was brought to public attention by Canadian Jewish Congress, so that by the time the commission got to work at the convention, this matter had caused much anguish. The motion to repudiate and reject these slanders was passed almost unanimously.

Then it was on to the resolutions themselves. As an invited guest, I was given three minutes to address the commission from the podium, as were two others, both of whom urged that the commission approve the boycott resolutions. In my remarks, I told the delegates that the resolutions were born in hate. They had repudiated the hate, and they should likewise reject the product of that hate, the resolutions themselves. What is conceived in hate can amount to no good. I also told them that it's inconceivable that the Jewish community will continue any dialogue with the United Church should it decide to boycott Israel. To single out and vilify Israel would signal a breaking point in the relationship.

A resolution to refer all the resolutions to the General Council in some way or another was the subject of the ensuing debate. A motion to defer the decision meant that the matter was moved to the next session, set for Thursday morning, Aug. 13.

Rabbi Reuven P. Bulka *[Frances Kraft file photo]*

At the beginning of that session, a motion was placed on the floor to reject the three resolutions (Toronto 9, Toronto 10 and Toronto 13) calling for boycott. That resolution passed, but not unanimously, maybe by a two-to-one margin. This meant that the United Church rejected the boycott of Israel as an official policy of the church. This was the main purpose of our going to Kelowna.

We have no illusions. We know that the United Church of Canada is anything but united when it comes to Israel. There are some who are passionately supportive of Israel, who recognize that Israel is surrounded by implacable enemies bent on its destruction, enemies who place more importance on destroying Israel than on building bridges for peace and opportunity for themselves.

And there are some who just don't get it. They see the suffering and jump to the conclusion that this suffering is imposed by Israel, when it is in the main self-imposed suffering. I will give them all the benefit of their being sincere, though the hateful language in the background materials that was repudiated suggests something short of love for Israel.

The debate on the motion to accept the fourth resolution, called Montreal & Ottawa 7, which was essentially a strengthening of the United Church's already stated position on the Middle East, became quite complicated. I argued from the floor that the United Church should reject negative approaches, and concentrate only on encouraging and supporting positive, bridge-building initiatives. Many delegates shared that view, but many others did not.

So, wording that recommended directing the General Secretary, General Council and the conferences, presbyteries, congregations and community ministries to consult, dialogue and study, and take appropriate action toward ending the illegal occupation of Palestinian territory and enter into conversation as to how to move the two peoples toward reconciliation (including but not limited to economic boycott) was placed before the commission.

There were so many amendments made that by the time it came to vote, delegates at my table, at least, didn't realize they were voting for the entire article of the motion. They thought they were just voting on an amendment. In my frustration at what was a rushed and unclear process, I ran up to the microphone and protested, saying in effect as follows: "Do you realize that you just voted for boycotting Israel? This will have grave repercussions."

This was due to the confusing array of amendments upon amendments that were in the resolution. It turned out that the resolution didn't embrace a boycott, but it also didn't reject it for the future. In effect, the United Church went back to where it had been. I will not hide my disappointment that the United Church failed to reject the idea of a boycott. At the same time, and without defending the church, a resolution to talk about a boycott is nothing more than a resolution to talk about a boycott. That freedom to contemplate was there before the convention and remains after the convention.

The bottom line is as follows: the United Church rejected an anti-Israel boycott as church policy and left open a wide range of initiatives for autonomous local churches. We achieved what we set out to achieve. This was not the place to enter into debate on some of the basic formulations and statements that comprise United Church policy on Israel. Had we done so, we would have achieved nothing.

Let me illustrate this with an example. Someone made an amendment to a motion that they delete the word "Jewish" from the policy statement of the United Church, which is clear in affirming that a just peace in the Middle East will require the "recognition by the emergent State of Palestine of Israel's right to exist as a Jewish state within safe and secure borders." That motion was rejected, as it would have interfered with a stated United Church position, and could not be changed.

Had we focussed on the objectionable parts of United Church policy, we would have gotten nowhere.

It's worth noting that although there has been no shortage of negatives hurled at the United Church, it needs to be stressed that the official Church position is clear in affirming the right of Israel to exist as a Jewish state within safe and secure borders, and that for peace to ensue, this must be affirmed by Israel's adversary. It would be unfair to ignore this and its significance.

Let me conclude with a few observations:

- Some of the most hateful literature disseminated at the United Church convention, and some of the most hurtful anti-Israel sentiments, came from groups claiming to speak for Jews.
- Israel has some very good friends in the United Church who voted against boycott, because they value and appreciate Israel.
- The church's connection to the Jewish community and working with the Jewish community is very important to a large percentage of United Church members.
- There is a significant and growing (specially among the younger generation) sentiment that is less than positive toward Israel.
- The boycott issue won't go away on its own. The approved resolution calls for "continuing guidance" on this matter, and also calls for a report on it to the 41st General Council in three years.
- The Jewish community is blessed with dedicated public servants who have worked diligently and productively with the United Church over the years. It's thanks to them that a boycott was rejected – people such as Victor Goldbloom, Rabbi Howard Joseph, Marsha Levy, Rabbi Roy Tanenbaum, and Eric Vernon have devoted a lifetime of work to this. This is all Canadian Jewish Congress work. And the work to build a better understanding in a church that allows for the free expression of all views is a daunting task. We all need to applaud the work of CJC, and to support its efforts with the United Church and other groups that don't appreciate Israel in its true greatness.

Rabbi Reuven P. Bulka is rabbinic emissary for Canadian Jewish Congress and an immediate past CJC co-president.

Opinions

An open letter to Obama

Dear President Obama,

You've been putting a lot of pressure on Israel lately. You want peace in the Middle East. So do we all. But the question, as always, is how do we get there? The answer eludes us. But I wonder if I could be so bold as to suggest that first you must try to understand Israel.

Norma Baumel Joseph in Montreal

Recently, you sent former U.S. president Bill Clinton to North Korea to secure the release of two American citizens. They were kidnapped and held for five months. Clinton had to sit with his former enemy, Kim Jong Il, to negotiate their release. It wasn't an easy thing for him to do in public. But the ends were worthy. The joy of the two women brought to freedom, the elation of their families, the public jubilation and the redemption of American sovereignty – all played out on television – were a priceless goal and a tailor-made public relations score for your administration.

Now I know that there was more than meets the eye in this event. The two photographers may or may not have been innocent. The North Koreans were playing politics while issues of nuclear armaments were involved. Discussions of serious international issues were held. All this took place behind the subterfuge of the release of two captured Americans. We also know that President Clinton would never have travelled to North Korea without definite assurances that he would be successful in gaining their release. The public spectacle was to be successful – that was important for you and for America.

Now look to Israel – to one example, though regrettably, I could choose many. Gilad Schalit was kidnaped three years ago. For three years, his family has yearned for him and kept his story on the front pages. His country has looked and negotiated and pleaded. But those you would have Israel sit down with have remained silent. No news. No humanitarian response. No visits.

Is he alive or hurt? Imagine not being able to move the North Koreans to any confirmation of the state of the two women. How would America react? How would your presidency fare? Can you understand or empathize? A son gone missing and not a word. We cannot even begin to know what Gilad is like or feels or knows. Or even if he is alive. This is driving us mad. And yet you pressure us. Pressure them.

Understand this.

Bring back Gilad with the other kidnapped victims and then let the talks begin.

Are we wasting our time with the United Church?

Recent events surrounding the United Church General Assembly in Kelowna, B.C., should come as no surprise to anyone who has followed the stance of the United Church regarding the State of Israel and the Israeli-Palestinian conflict.

Jean M. Gerber in Vancouver

In fact, we may ask ourselves just how much real headway we make in discussions with that denomination.

In 1983, I was charged with working with representatives of churches at the World Council of Churches' (WCC) world conference in Vancouver. My task, along with national Canadian Jewish Congress representatives, was to co-ordinate multifarth dialogues.

Prior to the WCC meeting, a group of us were flown to Mauritius for a pre-conference conference. The island is a fascinating experience in its own right, home to at least four very different peoples: Tamil, Chinese, Creole and French. We visited Hindu and Chinese temples and viewed a parade of penitents with their cheeks, tongues and bodies pierced with silver blades and carrying huge shrines. We were also treated to outbursts by the Palestinian representative, a Quaker named Jean Zaru, and it was there that I saw the bond that had been created between the United Church and the Palestinian cause.

No need to repeat here the litany of small one-on-one encounters at the Vancouver meeting, which were interesting, or the overwhelming hostility to Israel on all sides.

I realize that much weightier people than I work very hard to maintain communication with the United Church, locally as well as nationally, and even internationally. I would also argue that these links are tenuous at best. We are swimming upstream against a powerful tide of empathy for the downtrodden within the church, an empathy that will not extend to Israeli citizens who are targets of Hamas rockets or terrorist bombs.

I do indeed appreciate the work that spokespeople such as Rabbi Reuven Bulka and other CJC representatives, along with many local community figures, do in trying to engage with the United Church and other denominations in a discussion about Israel. I also believe that these talks may in the long run be largely futile, given the overall United Church attitude toward social justice issues.

They talk about being "called to witness" and dialogue with the "elder brother" – that's us – but the members charged with developing positions have shown themselves to be just as entranced by the Palestinian issue as are others who are even more unfriendly to Jews and Judaism, never mind Israel.

Hence their not-so-subtle accusations of dual loyalty for Canadian Jews, and their charges that Israel engages in ethnic cleansing, or that we control media and politicians. They truly believe that Israel has perpetrated all manner of atrocities, and they close their eyes to Palestinian attacks, or justify them as liberation attempts.

A few years ago, while researching attitudes of United Church and Anglican leadership for this column, I wrote to the Canadian leaders of both denominations. The Anglican head replied that "we would have to agree to disagree" about Israel. From the United Church moderator, I heard not a word.

This reflects a fascination with Third World victims of colonialism – Israel being what the church considers to be the colonial western power in the Middle East – and an increasing willingness to believe the worst not just of Israel, but of Canadian Jews as well.

The weaker that denomination becomes as it loses membership, the more strident its tone will become. That the groups charged with developing those resolutions are largely young church members – and not "fringe members" as Rabbi Bulka has been quoted as saying in this paper – speaks to their commitment to continue their attacks on Israel (which isn't helped by Israel's own often inept and sometimes harmful policies). After all, the denomination is desperately in need of young members if it's to survive and thrive.

After the 1983 meeting, I was asked to attend a United Church retreat in Naramata B.C. My family spent a weekend with a local congregation discussing our two belief systems and the words that seemed to be common to both faiths, such as atonement, charity and redemption. It was a wonderful experience.

I can't imagine it happening again.

Connecting with Jewish communities abroad

On occasion, I have written about the visits to various Jewish institutions that my wife, Karen, and I have encountered during our travels. Wherever we travel, we appreciate the common experiences of Jewish culture, ritual and worship in a variety of environments.

Gerald L. Gall in Edmonton

Two years ago, I wrote about our visit to the only synagogue in Canada between Calgary and the Pacific coast, located in Kelowna, B.C., and its successful, attached Okanagan Jewish Community Centre.

Recently, I described my visit to Buenos Aires, Argentina, where we attended beautiful synagogues and experienced the large, dynamic Jewish community of that city. Evidence of the vibrant Jewish community included an active Jewish community centre, kosher restaurants and other shops owned by Jewish proprietors, including a kosher McDonald's in a major downtown shopping mall.

This summer, we visited San Francisco, where we also enjoyed a Shabbat service at the beautiful Congregation Emanu-El. We also spent many hours touring the exhibits at the Contemporary Jewish Museum, which is housed in an architecturally striking building tucked away in a courtyard behind the downtown Marriott Hotel.

Of course, no Jewish experience compares to a visit to the State of Israel, where one is immersed in the richness of the life and history of the Jewish people.

However, the reality of anti-Semitism presents a sombre side to the contemporary global Jewish experience.

Last year on a trip to Poland, we toured Auschwitz, a place that carries the unimaginable memories of the Holocaust. In the Jewish Quarter of Krakow, we saw the remnants of that horribly decimated Polish Jewish community, and elsewhere in that city, we saw freshly painted anti-Semitic graffiti.

Our visit to Buenos Aires was marred by the unfortunate violent anti-Semitic and anti-Israel attack on community members and visiting dignitaries during the public celebration of Yom Ha'atzmaut in front of Buenos Aires City Hall. The Jewish community in Argentina has been understandably careful since the tragic attack 15 years ago on the AMIA Jewish community centre that killed 85 people and injured hundreds. Years later, Interpol issued a warrant for the Iranian perpetrators of the attack. And just last month, the Argentine government justifiably expressed anger that one of those terrorists, Ahmad Vahidi, was recently appointed to the Iranian cabinet by Iran's anti-Semitic president, Mahmoud Ahmadinejad.

Jewish institutions around the world are necessarily security-conscious. In San Francisco, we had to pass through metal detectors at both the Contemporary Jewish Museum and the synagogue we visited. At the synagogues in Buenos Aires, vehicles aren't allowed to stop in front of the buildings, and visitors must call in advance and present identification before attending services.

Even in our "safe" Canadian cities, synagogues hire police officers to provide extra security during the High Holidays. We don't see similar measures being taken during, for example, the celebration of Christmas or Easter at most churches.

Closer to home, we know that the Canadian Parliamentary Committee to Combat Antisemitism (CPCCA), a committee of the present Parliament of Canada, is studying the problem of anti-Semitism. We know that there's a significant amount of hate and Holocaust denial being widely disseminated in print and on the Internet. We know of the prosecutions under our Criminal Code for the propagation of hatred toward Jews and other similar proceedings under federal and provincial anti-discrimination laws. We acknowledge that most of the anti-Israel attacks, including so-called "Israeli Apartheid Week" events, particularly in Toronto and Montreal, and calls for academic and scientific boycotts, are manifestations of the not-so-hidden "new anti-Semitism."

Despite the undercurrent of anti-Jewish sentiment and the need to be mindful of security concerns, visiting Jewish communities abroad is enriching. To be sure, it's a heartwarming and enlightening experience to visit Jewish institutions around the world and, in spite of the great distances involved, to solidify connections among our diverse communities. In doing so, one is left with a strong sense of our community's historical place, present dynamism and promise of future growth and vibrancy.

The Kirshner File

Letter from Krakow

When Hollywood film director Steven Spielberg decided to turn Thomas Keneally's novel, *Schindler's Ark*, into a movie, he knew that it had to be shot in the southern Polish city of Krakow, where German industrialist Oskar Schindler had saved hundreds of Jews by employing them in his pot and pan factory in the Podgorze district, just south of the Vistula River.

Sheldon Kirshner in Poland

Yet when he visited Podgorze, the site of a Nazi ghetto from 1941 onward, he discovered that it had been so developed that it had lost its prewar authenticity.

So he looked at Kazimierz, a dilapidated, forlorn neighbourhood north of Podgorze that had been a mainly Jewish enclave prior to World War II.

He was hooked. With its maze of cobblestone streets and historic buildings, including an unsurpassed collection of synagogues, Spielberg found the colour and the atmosphere he needed. And so *Schindler's List* was filmed in Kazimierz.

Thanks to his foresight, as well as a growing interest among Poles in Jewish culture since the end of the Communist era in 1989, Kazimierz has evolved into a mecca for domestic and foreign tourists.

Its utter transformation surprises even longtime residents of Krakow, one of Poland's loveliest cities. As Tadeusz Jakubowcicz, the leader of Krakow's tiny Jewish community, put it, "Kazimierz was desolate, the dirtiest, most neglected place in Krakow."

But since its startling metamorphosis, Kazimierz – the venue of a successful annual Jewish cultural festival – has become such a draw that some observers have have disparagingly likened it to Disneyland.

"Kazimierz is over-commercialized, too kitschy," said Katarzyna Zimmerer, a local historian. "But it was unavoidable. Kazimierz is so fashionable."

Bristling with cafés and restaurants serving non-kosher Jewish-style meals, kiosks dispensing an assortment of Judaica, shops selling books on Jewish topics and boutique hotels catering to tourists from near and afar, Kazimierz is something of a manufactured still-life of a vanished universe that the Nazis ruthlessly obliterated during the Holocaust.

That some Polish Catholics are inexorably drawn to Kazimierz is hardly surprising, observed Ewa Czuchaj, a middle-aged guide who was born in Novy Sacz, a town 100 kilometres from Krakow whose population was once half Jewish. "Polish people want to know more about Jewish history and culture. It's not a a taboo subject anymore."

Kazimierz, whose identity was formed largely by Jews, but which was separated by a wall from the Christian quarter until 1820, is nothing if not quaint.

Szeroka Street, which resembles an elongated square, is its heart and soul. The synagogues and the historic Jewish cemetery for which Kazimierz is famous are found mainly here and on Jozefa Street.

The Old Synagogue, now a museum, is said to be Poland's longest-surviving shul, a 15th-century structure that has been repeatedly remodelled. The Remuh Synagogue, founded by the Isserles family shortly afterward, adjoins a cemetery that was in use from the 1500s to the 1800s. The Popper Synagogue is a cultural centre today, as are Kupa Synagogue and the Izaak Synagogue. The High Synagogue is used for cultural exhibitions, while the Tempel Synagogue, the only Reform shul in Kazimierz, has been a venue of Krakow's Jewish Cultural Festival.

Jewish figurines for sale
[Sheldon Kirshner photos]

Helena Rubinstein, the founder of a cosmetics empire, was born in Kazimierz. The house in which she was raised is boarded up and decrepit in appearance.

The Hotel Ester is practically next door. Its glossy brochure proclaims in several languages, including Hebrew and German, that it is set "amidst a scenery that brings back the lost world of the Chassidism…."

Steps away is Klezmer Hois, a hotel whose restaurant features such Jewish delicacies as Purim chicken, Litvak herring and matzah ball soup and which offers the foot-stomping music of Leopold Kozlowski, the last prewar klezmer musician left in Poland.

Around the corner is the Arka Noego (Noah's Ark), a restaurant whose walls are festooned with charcoal drawings of rabbis and vintage photographs of traditional Polish Jews. On its menu is Jewish-style carp, poultry cholent, Galician salad, tzimmes and Beautiful Rachel's fish soup. The Saints, a klezmer band consisting of four Polish musicians, provides the entertainment.

Despite the profusion of restaurants and cafés dedicated to serving up old-fashioned Jewish cuisine, there is only one place in Kazimierz where kosher food is available, the Eden Hotel.

Behind the Hotel Ester is the Galicia Jewish Museum, founded by British photographer Chris Schwarz in 2004 to celebrate Galicia's Jewish past and to challenge the stereotypes and misconceptions associated with it.

The paintings of Polish-born Toronto painter Mayer Kirshenblatt were on display until recently. The Polish Jews he portrays may as well have lived in Kazimierz before the war, when the majority of its 15,000 Jewish residents were Orthodox Jews. The 47,000 secular Jews of Krakow tended to live outside Kazimierz.

Germany's conquest of Poland changed everything.

Krakow was occupied on Sept. 6, 1939, and by the summer of 1940, 35,000 Jews had been expelled from the city. Less than a year later, many of them were forced into the Podgorze ghetto. Podgorze's Catholic inhabitants were resettled in Kazimierz.

The Nazis began to deport Jews to the Belzec extermination camp in June 1942. On a cobblestone square, empty chairs fastened to iron pedestals symbolically signify these deportations.

Plans are afoot to convert Schindler's barrack-like workshops on Lipowa Street into an art exhibition hall in 2011. An adjoining building, part of Krakow's Historical Museum, has already mounted a permanent exhibition on Germany's occupation.

The Krakow ghetto was liquidated on March 13, 1943 by Amon Goth, a cruel and sadistic SS commander. With its liquidation, Krakow's remaining 8,000 Jews were sent to the Plaszow concentration camp, which had an an extremely high death rate. A fragment of the original ghetto wall, some 30 metres in length, stands on Lwowska Street.

Tadeusz Jakubowicz, the leader of Krakow's Jewish community

With the Red Army advancing on Krakow, the Nazis hastily dismantled Plaszow in 1945. Plaszow is now a sparsely wooded field in a semi-industrial area. A stylized monument on the ridge of a hill that pays tribute to its victims overlooks a highway and a shopping mall. Goth's weathered grey villa, crowned by a mansard roof, is still on Heltnana Street.

Goth's reign of terror almost touched Tadeusz Jakubowicz, a 70-year-old pianist who has led Krakow's Jewish community since 1999. He and his parents avoided Goth by fleeing into a forest and finding refuge in the barns of Polish farmers.

Shortly after they returned to Krakow, following Germany's defeat, the city was convulsed by a pogrom near the Kupa Synagogue in which two Jews were killed. Shaken by the incident, many Jews departed. Jakubowicz's father, Maciej, who came from same town as Karol Wojtyla, Poland's future pope, stayed in Poland.

Today, Krakow is home to some 200 Jews, while about another 1,000 remain unaffiliated. The average age of its registered members ranges from 65 to 70. Jakubowicz, whose wife is a Catholic but whose daughter has been brought up Jewish, believes that conversions will help the community grow. But the glory days of Krakow's Jewish community have definitely passed. As he said, "The Krakow of old is gone for good."

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Jewish Life

Saturday opening keeps with Y's mission

By MICHAEL CRELINSTEIN

Guest Voice

The article in *The CJN* on Aug. 20 regarding the decision of the YM-YWHA Montreal Jewish Community Centre to open its facility on Saturday afternoons requires some clarification and context.

Characterizing Federation CJA as having "chided" the Y regarding its consultative process is misleading. The leadership of the two organizations naturally and appropriately spoke with each other about the Y's intention to open on Saturday after 1 p.m. Among other things, we discussed the Y's consultative approach to the decision. Federation would have preferred a broader consultation. The Y explained its rationale for the process we were following. The discussion was civil and mutually respectful.

The Y's decision did not "come out of the blue," without any process. It was the result of months of internal debate as well as informal discussion with, and feedback from, community and Y members. It was discussed and reviewed in detail at meetings of the Y's executive, board of directors and board of trustees. At all three venues, the vote in support was overwhelmingly in favour. That the process was not the same as in the 2003 study on Shabbat policy does not equate to there having been no process.

With regard to the 2003 study, a careful review of the data does not show "overwhelming opposition" to the possibility of Saturday opening. In fact, the respondents were split down the middle at the time. The collective wisdom of the organization, at that time, was, nevertheless, to avoid the divisiveness that they believed would ensue from a change in policy.

It's the view of the Y's leadership, supported by community and membership feedback, as well as demographic data, that our community has changed, is changing and continues to change, rapidly. Our decision to accommodate that change is mission-based, and our mission is to serve the broadest spectrum possible of our community.

The perception that this is an "exercise in sacrificing principles for the bottom line" is inaccurate. We have consulted extensively with other JCCs around North America. The common experience is that the decision to open on Saturday incurs increased costs and is revenue neutral at best. Every JCC we spoke with reported that they, nevertheless, went forward with the decision based upon a mission-based responsibility to best serve the entire community.

The CJN article asks what we are doing to reach out to the unaffiliated, working people and young families. In fact, our Saturday opening decision is part of a larger strategy to reach out to children, youth and families. This includes programs such as BBYO, the Diller Jewish youth leadership program, the Koby Mandell Centre for Jewish Learning at the Country Camp, involvement with the March of the Living, an extensive community outreach partnership with federation in the West Island, a major renovation of our fitness facility at our Ben Weider branch, a series of programs celebrating the Y's history in the Montreal Jewish community during our 100th anniversary year in 2010, and more. As discussed at meetings between the Y and rabbinical leadership, we hope to work with rabbis to offer other activities, in addition to our two Shabbat services, on Saturday afternoons. We have no intention of "competing with synagogues." Our desire is to collaborate with them to provide every member of our community with a way to connect as individuals and families.

For almost 100 years, the Montreal JCC has adapted and responded to change to serve our community and to be as inclusive as possible. This is our mission. This is our mandate.

Michael Crelinstein is executive director of YM-YWHA Jewish Community Centres in Montreal.

Students must defend Israel on campus

By RANDY PINSKY
Special to The CJN

Guest Voice

As the new school year approaches, students experience the annual "nervous stomach syndrome" of anticipation mixed with anxiety, topped by ambivalence.

As a Jewish university student, my stomach is no different, but my back-to-school jitters are spiced with a special concern: what sort of atmosphere will we be greeted with on campus this year? Reflecting on the instability of 2009, I'm warily viewing the upcoming semester and wondering how I can somehow be better prepared.

I was, therefore, thrilled to hear that the Montreal-based Canadian Institute for Jewish Research (CIJR) was co-ordinating a conference titled "Israel on Campus: Defending Our Universities" on Aug. 23. I anticipated meeting similarly committed students who had had enough of passively accepting unfounded accusations and weeks devoted to demonizing Israel, and wished to empower themselves.

Upon my arrival, I was disappointed to see the paucity of youth in the audience. Was it student apathy, insufficient advertising or merely time conflicts that caused this absence? Despite my misgivings, the morning panel masterfully contextualized the current dire situation. It discussed the unacceptable campus environment, focusing on accusations made by "promoters of human rights" who unfairly single out Israel while obscuring the crimes of despotic countries; cases of harassment; abuses of academic integrity for propagandistic aims, and harmful comments disguised as "freedom of speech." The discussion infused the audience with activist zeal and shook them out of their customary "shush-stance."

Newly enthused, we eagerly awaited the afternoon to hear strategies to counter the current hostile atmosphere.

But I was dismayed to find that I would leave the conference with more questions than reassuring answers on how to respond on campus.

According to the panelists, university students must choose between two polar-opposite options. We can engage in radical activism – "naming and shaming" and exposing professors who advocate radicalized assertions, and publicly condemning universities. But this is unrealistic, as many students legitimately fear identifying themselves on campus. I'm concerned that such responses would be seen as instigation and only result in increased hostility. The brief sense of empowerment following such actions fails to adequately balance their possible repercussions.

The other option, I was surprised to hear, was to merely accept our roles as students and ignore the "political theatre" erupting on campus. Similar to an attention-getting sibling, we were assured, campus activists will eventually lose interest in Israel. This "advice" was an unfortunate display of ignorance about the true situation on campuses, as Israeli Apartheid Week hasn't waned, but rather is growing in international momentum. The situation is exacerbated by greater numbers of faculty members adding academic legitimacy to unfounded assertions by extremist students.

These options left me confused and frustrated at the lack of tangible advice for how to best deal with future encounters of this sort. While the CIJR is proactive in offering a student Israel advocacy program, conference attendees could have benefited from the skills that will be imparted there. Although the organization undertook a critical step in co-ordinating this conference, I feel, sadly, that we're still under-equipped.

As a student, I want to know where I can assert my rights, as well as how to counter unfounded statements and, most importantly, how to meet similarly minded individuals. We must correct misconceptions, defend Israel when in rational company and, overall, cease our passive acceptance of what's going on.

In order to establish change on campus, we, as students, must be vigilant, informed and involved. Israel has enough on its plate fighting its own battles. As students, we must do our part and remedy the hostile atmosphere before it deteriorates any further.

Randy Pinsky is an honours student in political science at Concordia University in Montreal.

Jewish Life

Climbing as far we can for tshuvah

By RABBI MEIR ROSENBERG

Summer is when we look forward to relief from our daily routine with a few days or weeks of well-deserved rest and relaxation.

It's hard to imagine that as we usher in the month of Elul, there are only 30 days to Rosh Hashanah and 40 days to Yom Kippur. How do we inspire ourselves toward change and spiritual renewal while we are trying to vacation? Sometimes the best inspiration comes from our local environment, and sometimes a new beginning requires a fresh look at that environment.

I recently revisited downtown Toronto after attending a Blue Jays game, and I was amazed at the ever-expanding skyline of new office buildings and condominiums in an area where there is little space to build, except upward. The most striking feature of downtown is the CN Tower, one of the world's tallest freestanding structures.

The tower boasts the world's longest metal staircase. While reading this fact at its base, I began to think about what it would be like to climb it all in a single day. "Surely that's impossible," I thought. But as I looked further, I saw various posters for charity groups who had sponsored stair climbs up the tower. Sponsors donated money based upon how many flights climbers reached.

The tower and the charities reminded me of a parable related by my teacher, Rabbi Berel Wein, concerning repentance and proximity to HaShem, our goals in preparation for Rosh Hashanah and Yom Kippur.

There once lived a king who built many grand structures in his capital city. The grandest of all was a soaring tower with a staircase 1,000 storeys high.

In honour of the opening of this magnificent structure, the king offered half his kingdom to anyone who could climb all 1,000 storeys in a single day.

Throughout the kingdom, people prepared to meet the challenge. They exercised to build up strength and stamina. When the tower opened, hopeful contestants began their trudge. Some reached only three or four flights before abandoning their effort. Others reached 30 and even 35 storeys. But all of them gave up, convinced that even if they could climb another five, 10 or 100 stories, they could never reach the top in a day.

One man was an exception. He wasn't stronger than the others, nor was he faster. But instead of abandoning the climb, he abandoned his doubts about reaching the top. "Let me just see how far I can possibly go," he decided.

He easily ascended the first few flights, then struggled to climb higher. "I'll just keep climbing as long as I have a little more strength," he thought.

By the 25th floor, his muscles ached and his shirt was soaked with sweat. He rested a few minutes, then resumed. By the 30th floor, he was clinging to the banister, hoisting each leaden leg solely through the power of his will. At the 35th floor, he was coming to the end of his endurance. Yet somehow he drove himself to continue, summoning reserves of strength he never knew he had.

Finally, at the 40th floor, his legs would climb no more. Although his will urged him on, his body was utterly spent.

He stumbled to the stairwell door and with a last bit of strength, he pushed it open. Before his eyes was an elevator lobby, gleaming and silent. Above the elevator hung a sign that read, "Express elevator to the 1,000th floor."

That's the essence of tshuvah, repentance. At some point, our most ardent efforts become exhausted, but HaShem is waiting. It's impossible to climb 1,000 flights of stairs in a single day. It's also impossible to reach the peak of Torah and mitzvah observance, even if we spend a lifetime trying. Our job is to keep going, knowing that when we have gone as far as our strength can carry us, whether we have reached the fifth floor or the 50th, God will carry us the rest of the way.

I believe the same can be said of personal and national growth – if we move upward and forward one step at a time, God will grant us the strength and stamina to reach many lofty and worthy goals in our individual lives and a lasting and secure peace in Eretz Yisrael for the people of Israel.

Rabbi Meir Rosenberg is spiritual leader of Congregation Ayin L'Tzion in Thornhill, Ont., and national executive director of Mizrachi Canada.

The appeal of a teacher

Money Matters

By Rabbi Jay Kelman C4

Issues of church and state, especially in the United States with its constitutional separation of these two realms, are always controversial, often fascinating and at times trailblazing.

As briefly reported in this newspaper (Aug. 20), a fascinating case is set to be heard by the New York State Appellate Court. At issue is the degree, if any, to which the secular courts may intervene in rulings of a beit din (religious court). The impetus for what could well be a precedent-setting case affecting all rulings – and in fact the functioning – of batei din throughout the United States is the ruling by a New York state lower court overturning a decision of the Beit Din of America (in my mind the pre-eminent rabbinical court in North America) in the case of Brisman vs HAFTR.

In that case, a teacher who was let go over "philosophical differences" and his ex-employer signed a binding arbitration agreement to have their case of "wrongful dismissal" heard by the Beit Din of America. The beit din ruled in favour of the rabbi and ordered the school to reinstate him with back pay (and tenure). To their credit the school, though unhappy with the ruling, did reinstate him and did not contest the ruling in the courts.

Interestingly, it was the teacher himself who sought to have the arbitration award confirmed by the court – a move that his lawyer explained was due to the fact that "under New York law, if an arbitration award is not confirmed within a year, it loses its validity." Therefore, if the school later chose to ignore the ruling of the beit din, there would have been no method of enforceability. The court, in overturning the decision of the beit din, labelled it irrational and said that it "clearly exceeds the arbitrators' power and is violative of public policy… [and] is counterproductive to a harmonious and productive work environment."

It hardly needs to be stated that the implications of this case are far-reaching, and it's not surprising that the Orthodox Union, Agudat Israel of America and Torah Umesora have joined together to file a brief to the court. As they make clear, they're not taking sides in the underlying dispute, but rather are seeking to ensure the independent authority and validity of rulings of the beit din system.

In reading about this case, a number of thoughts come to mind. The case itself presents us with two conflicting, perhaps irreconcilable values. A school must have the right to make personnel decisions. This is especially so when one considers that while our secular public schools strive to be value neutral (whatever that means), for Jewish schools, underlying values are at the core of their mission. One can't gloss over "philosophical differences." Yet to fire someone who has done no wrong and whose philosophical outlook was apparently known when he was hired seems unfair and harsh.

Schools today, unlike even 15 years ago, have the luxury of being able to hire teachers who reflect their philosophical outlook, leaving the difficult question of what to do with those who were hired at a time when it was often impossible to find teachers who reflected the ideological outlook of the school.

The case highlights the sad fact that our communal infrastructure hasn't matured to the point where we have a fully functioning beit din system, including an appeals mechanism that is recognized and accepted by all. Only by having the best of our legal minds and moral integrity involved in the often difficult and uncomfortable work of settling disputes will the situation begin to change, demonstrating the relevance of Jewish law to the real world in which we live.

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מרכז למדעי היהדות

Baseball fundraiser more than triples its take

By SHAUN SHLOMO FELDMAN
CJN Intern

Some 500 members of the Jewish community came out to Brampton's Powerade Centre for a day of baseball, free barbecue and games at the second annual Pitch For Israel softball tournament fundraiser on Aug. 23.

It was all for a worthy cause: sending underprivileged Jewish kids to summer camp in Toronto and Eilat.

Daniel Warner, Pitch For Israel's founder and main organizer, is no stranger to either baseball or summer camp. Warner plays twice a week in B'nai Brith Canada's softball league, and his teammates are all friends he attended camp with over the years, both as a camper and as a counsellor.

Daniel Warner's team. Warner is seen third from the left.

"To be able to bring out over 500 people for one day to support the cause, which is to send underprivileged children to summer camp so they can get more involved in the Jewish community and get a more wholesome Jewish experience, is really important," he said.

"To be able to give other kids that opportunity means a lot to me, and I know it means a lot to all the other players who have been very fortunate in terms of going to overnight camp or day camp as they were growing up."

Last year, Pitch For Israel managed to bring in $30,000. This year, the goal was to double that, but the fundraisers – many of them members of participating teams – managed to more than triple last year's target goal, raising more than $100,000. All proceeds go to the UJA campaign, which funds the camps.

The number of sponsors also increased this year, from 10 to 40, including Birthright Israel, Jewish Urban Meeting Place, Yaldeinu, the Toronto Blue Jays, Lazar Gourmet Foods, Campus Marketing Agency, Hart Entertainment, Steelback Brewery, Mr. Produce and Red Bull.

The success of last year's event certainly helped in securing sponsors, but Warner said it also has much to do with how the sponsors feel about the Jewish community.

"They think it's a worthwhile cause, and they enjoy supporting Jewish community events. They saw an opportunity to support the next generation of Jewish leaders and their friends."

Warner, 26, has a BA in business management from the University of Western Ontario and has completed the first year of an MBA at York University. He also works full-time on his own company, Campus Marketing Agency, as well as the website campusintel.com, which he describes as "an online student resource for Canadian students."

To ease some of the pressure, Warner had plenty of help from friends and family in organizing Pitch For Israel, including his parents, sister and girlfriend, as well as fellow co-ordinators Justine Grossman and Rachel Bielak.

"It was really a team effort," he said. "They've been a great source of encouragement and support the whole way through, and they try to keep me sane between full-time work organizing this event and doing my MBA."

The number of teams nearly doubled in size from last year, from 12 to 20, and this year's tourney featured both male and female divisions.

Warner attributed the growth to the success of last year's event.

"A lot of the teams came back from last year because they said they had such a great time... they raised a great deal of money, and they really got behind the tournament and were really excited to be a part of it," he said.

Due to the tremendous growth of the event, Warner had to move it from Camp Robin Hood in Markham to the Powerade Centre, a much larger facility with five diamonds, as opposed to Robin Hood's three.

"Everyone seems to like the location," he says. "It's convenient, it's clean, the fields are large. The Powerade Centre has been a great host. They've really been able to take care of us."

As an avid ball player, Warner smiled when asked about the level of competition at the tournament.

"It does get competitive, but everyone's friends here," he said. "It's an awesome way to spend a Sunday."

This may be just the beginning for Pitch For Israel. In fact, Warner has already received offers from several U.S. organizations to expand the tournament south of the border.

"It's definitely interesting to be able to widen our reach and be able to help as many people as possible within our community," he said.

"My focus is to get more people involved, get more community partners involved, get more sponsors involved. Maybe do a two-day tournament next year. We'll see what happens."

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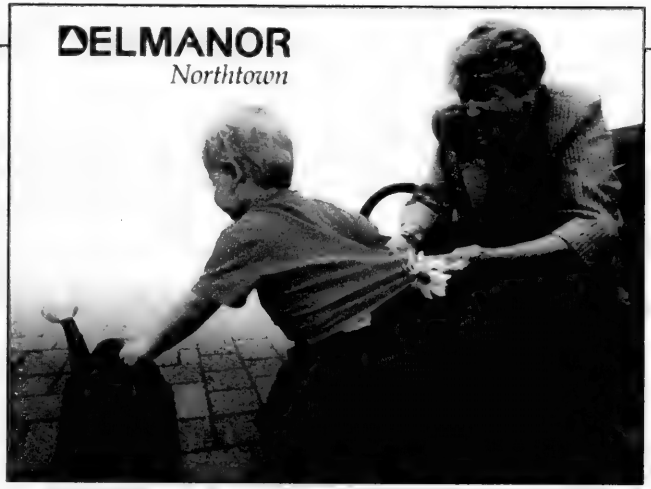

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'I think parents understand our system offers huge value'

Continued from page 3

He called it "remarkable" that more than 11,000 students are currently enrolled in Jewish day schools in the Toronto area. "I think parents understand our system offers huge value."

TanenbaumCHAT receives more than 400 new students a year, Shaviv said. However, the numbers have dropped slightly for this year, in part due to demographics, "but our retention has been very good," he added.

"We've managed to keep our [tuition] increase under four per cent, at 3.8 per cent... [through] very careful and prudent budgeting."

Shaviv speculated that "if the economics of private school education continue to be a problem, we may find parents will choose a four-year program of high school preceded by [public] elementary school." However, he added, that "has been said for several years."

TanenbaumCHAT's "new stream" program, for students who have not previously attended Jewish day school, currently serves about 12 per cent of the school's students.

Referring to Jewish education in general, Shaviv told *The CJN* that he believes there is no substitute for "a high-quality day school."

However, he added, "we may still see a resurgence of the supplementary school, as a result of economic circumstances."

Eric Petersiel, head of school of Leo Baeck Day School, told *The CJN* earlier this summer that all Jewish day schools in Toronto face the challenge of "how the economic environment causes people to question the value they place on day school education."

"We haven't lost students, but we certainly have a handful who are finding the decision much more difficult."

Associated Hebrew Schools – which has 550 students who receive tuition subsidies, the largest number in Toronto – will likely have 30 to 50 fewer students this year out of a total of 1,700, Arthur Landa, the school's executive director, told *The CJN* last week.

Eric Petersiel

"Whether its attributed to the economy, or to other factors, is very hard to correlate," he added.

He said there has not been a noticeable increase in tuition subsidy applications.

Day school tuitions in Ontario would be halved if the provincial government would pay the cost per capita for the secular studies part of the program, Landa said.

Generally speaking, he said, 80 per cent of the budget of schools goes toward educational services, including teachers' salaries and educational supplies, while the other 20 per cent is divided more or less equally between administrative costs and the cost of maintenance and operations.

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Tuition fees rise at most day schools

By SHAUN SHLOMO FELDMAN
CJN Intern

With inflation in Canada running at a 56-year low of less than one per cent, parents at Toronto's major Jewish day schools are facing tuition fee increases this fall of up to seven per cent for elementary grades.

Tuition at Leo Baeck Day School for this year is up seven per cent over last year, at $11,550 for full-day junior kindergarten to Grade 8, and $5,775 for half-day nursery and junior kindergarten.

Head of school Eric Petersiel said that "the seven per cent increase unfortunately [is] almost entirely spent to cover the significant increase in existing families who now qualify for financial assistance according to UJA Federation [of Greater Toronto] guidelines," because federation only funds part of tuition subsidies, with tuition fees covering the rest.

Petersiel added that the fee increases will also cover "some extra funding for staff professional development, as we apply for International Baccalaureate authorization this year."

At the Anne and Max Tanenbaum Community Hebrew Academy of Toronto, the city's largest Jewish high school, tuition has increased by four per cent, from $18,200 to $18,900.

"The school went to great lengths to keep tuition fees to an absolute minimum [and] is very sensitive to the changing status of our economy," said director of education Paul Shaviv.

"The school will cut the budget for a deficit. We try to break even each year, which is why we keep tuition fees at a minimum."

All grades at Bialik Hebrew Day School, excluding half days, will see a three per cent fee increase this year, to $11,925, up from $11,625 last year.

Half-day nursery and junior kindergarten at Associated Hebrew Day Schools climbed from $5,250 to $5,550, while full days rose from $10,250 to $10,950, a six and seven per cent increase, respectively.

Full-day senior kindergarten saw a eight per cent increase from last year, $11,200 from $10,400, while half days are now $5,725, up from $5,325, also an increase of eight per cent.

For grades 1 through 6, tuition rose from $11,150 to $11,950, an increase of seven per cent.

Grades 7 and 8 cost $11,400 last year, but this year climbed to $12,200, a seven per cent increase.

At Netivot HaTorah Day School, fees have remained the same as last year from nursery to senior kindergarten. Nursery is $3,125, while the extended nursery program remains at $5,633, full-day nursery is $8,140, half-day junior kindergarten remains is $5,570 and half-day senior kindergarten costs $5,710.

Grades 1 through 6 saw a two per cent increase, from $11,950 to $12,190, while grades 7 and 8 also increased two per cent, from $12,150 to $12,390.

At United Synagogue Day School, half-day junior and senior kindergarten costs $6,000 this year, up from $5,750, an increase of four per cent, while tuition for full-day senior kindergarten increased three per cent, from $11,500 to $11,900. (Tuition for USDS' full-day junior kindergarten, which launches this year, is the same as senior kindergarten.)

Costs for Grade 1 increased five per cent from last year, to $12,750 from $12,150 the previous year. Grades 2 to 5 increased by four per cent, from $12,400 to $12,900, while grades 6 to 8 increased five per cent, to $13,100 from $12,500.

At the Toronto Heschel School, fees have been frozen for the coming school year. Half-day junior kindergarten costs $5,800, while full-day is $10,800. Kindergarten is $13,900, while grades 1 to 3 cost $14,600, grades 4 to 5 cost $14,800 and grades 6 to 8 cost $15,100.

Seven per cent solution at Leo Baeck

Calls to Eitz Chaim Day Schools weren't returned by *The CJN*'s deadline.

Tuition at the Bnei Akiva high schools, Yeshivat Or Chaim and Ulpanat Orot, rose from $18,000 to $18,750, an increase of four per cent.

"We always watch our budget and we always watch what we spend," said Jay Shiel, the schools' director of operations.

"We want to treat our teachers fairly while also balancing our budget. We always try to find the best cost for office supplies, and we try to be fair to our teachers, but we also try to be fair to parents as well."

Tuition fees for at least two non-Jewish private schools are substantially higher than at their Jewish counterparts.

The cost for Branksome Hall girls school this year, from junior kindergarten to Grade 10, is $24,530, compared to $23,610, a four per cent increase over last year. Grades 11 and 12 cost $26,530 this year, versus $25,310 the year before, a five per cent increase. There's also an initial registration fee of $5,000 for new students ($3,000 if a sister is already enrolled at Branksome, or will be enrolled by next fall).

Tuition fees for junior and senior kindergarten at the York School rose to $18,900, up from $18,100 last year, an increase of four per cent, while fees for grades 1 to 12 climbed from $21,700 to $22,700, an increase of five per cent. There's also a additional one-time registration fee of $4,000 for new students.

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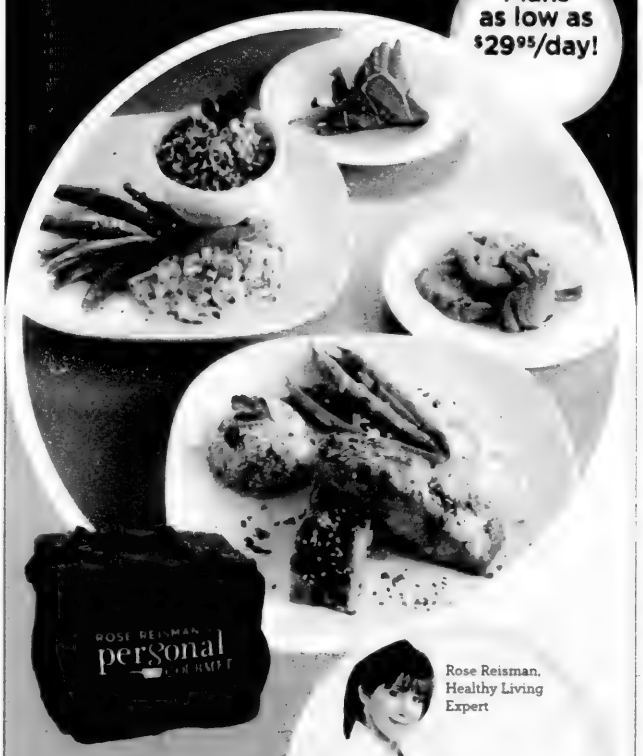

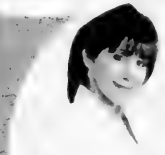

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Justine Apple of Kulanu, a gay and social group for young people, addresses memorial. *[Laura Stricker photo]*

Memorial recalls Tel Aviv attack on gays, lesbians

By LAURA STRICKER
Special to The CJN

The slight chill and heavy winds did little to deter the crowd that showed up to honour the memory of two recently murdered Israelis.

Held on the rooftop of the Miles Nadal Jewish Community Centre, approximately 85 people attended the Aug. 25 vigil for Nir Katz and Liz Trubeshi, who were killed in the attack on a Tel Aviv centre for gays and lesbians on Aug. 1. At least a dozen others were injured by the masked gunman.

The vigil was organized by Kulanu Toronto and the New Israel Fund of Canada (NIF). Canadian Jewish Congress CEO Bernie Farber, Justine Apple of Kulanu, a gay and lesbian social group for young people, and Naomi Kramer of NIF spoke at the podium, which was flanked by rainbow flags. Rabbi Ed Elkin of the First Narayever Congregation and Rabbi Aaron Levy of the Kiever Synagogue said prayers for the victims.

Apple kicked off the vigil by speaking about the Aug. 1 attack.

"Tonight we come together to mourn the inextricable reality of hate towards the gay community. Above all, we are here to mourn the loss of Nir and Liz," she said.

"These two young Israelis, who while providing support to their peers, were met with terror and with violence. We send our deepest condolences to both of their families, to their friends and to their loved ones, who are left to pick up the pieces after this senseless act of violence.

"We are also here to pray for the dozen or so youth who were injured in the attack, and we wish them a speedy recovery."

Farber next spoke about the deep understanding the Jewish community has of the lesbian, gay, bisexual and transgendered (LGBT) community.

"While this is a terrible reason to be together, it is an important opportunity for all of us to stand in solidarity with the LGBT community, which still finds itself the target of hateful attacks. Who would have thought as we entered the 21st century that vestiges of hate and ignorance would still prevail?" he asked.

"Sadly, we in the Jewish community understand all too well what it feels like to be hated simply for who we are. We have seen that hatred manifested in any number of ways, but rather than making us fearful, it has only strengthened our resolve," Farber said, adding that the attack can act as a warning against complacency.

"We all have the right to live free from fear that we will be attacked simply for being ourselves. Standing up for that right is simply the correct thing to do."

Kramer spoke next about breaking the silence.

"We hope that [this tragedy] will serve as a wake-up call at a time when Israel is polarized, minorities are threatened, and racist, sexist and homophobic incitement grows louder," she said.

"Today, we are here to say that not only Israelis, but everyone, must raise our voice… As individuals, we can raise our voices in our own community, however difficult that may be. We can use organizations in place to help us protest against all forms of hate.

"By being silent, have we allowed hate to seem normal?"

Jewish day schools on alert for swine flu

By CAROLYN BLACKMAN
Staff Reporter

In addition to using common sense in trying to prevent the spread of the H1N1 virus when school opens next week, educators are hopeful that worst-case scenarios won't materialize, said Sonia Shron, executive director of Bialik Hebrew Day School.

After a recent meeting of the school's medical advisory committee, comprised of doctors who are parents at the school, it was decided that committee members would work with teachers to teach children hand-washing techniques, have hand sanitizers in all classrooms and public areas, and send home regular updates, Shron said.

"We're also going to ask parents to keep children home if they have any symptoms, and if a child is sent home, he will be kept in an isolation room until he is picked up."

Shron said the school is asking the cleaning staff to concentrate on areas that children touch a lot, such as faucets and doorknobs.

Arthur Landa, executive director of Associated Hebrew Schools, said he has been thinking about how the school would deal with the threat of H1N1 since he read about how camps in Muskoka coped with it this summer.

"We're in the process of creating a policy document detailing the responsibilities and expectations of all students, parents, staff, visitors – anyone who enters the school," he said. "Basically, they're told to use hand sanitizers, cover their mouth when they cough or sneeze, and stay home if they feel sick."

He said the policy is based on information Associated has received from the Public Health Agency of Canada. "They give us directions about whether we should close the school. We don't decide on our own."

He said that teachers will keep their eyes open for any child who may be ill, and they will be given age-appropriate material to share with their students.

At Leo Baeck Day School, head of school Eric Petersiel said he's relying on public health experts. "We're members of the National Association of Private Schools in North America, and they also have issued protocols. Together, we try to put together a single, coherent policy that will keep everyone safe."

Paul Shaviv, director of education at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto, said his school is also using a common-sense approach to dealing with H1N1. "If I knew how to prevent it, I'd be rich and famous."

He said his staff is following the advice of public health agencies and other school boards, "and we're waiting to see what the new year brings.

"We'll monitor things closely, but we're dealing with young adults. They should know to do the right thing."

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Writer named to human rights panel

Joins honorary council of Canadian Centre for International Justice

By SHELDON KIRSHNER
Staff Reporter

Erna Paris, an award-winning Toronto-based writer who has focused on international human rights abuses in several books, has been named to a Canadian panel that focuses on global human rights abuses in a world awash with injustices.

Paris was recently asked to join the honorary council of the Canadian Centre for International Justice (CCIJ), whose members include former NDP leader Ed Broadbent and Flora MacDonald, a former foreign minister.

In co-operation with survivors of genocide, torture and other atrocities, the CCIJ strives to bring perpetrators to trial.

"I must say I was humbled by this invitation, especially when I was told about the distinguished company I'd be keeping," said Paris in an interview last week. "When one works alone, as all writers do, it is a thrill to be recognized."

Jayne Stoyles, executive director of the CCIJ, said Paris was chosen because of her "outstanding work" as an author and her understanding of the role of the emerging system of international justice.

"She brings to us a wealth of expertise and contacts, and beyond that, she is just a wonderfully warm and committed individual."

Born and educated in Toronto, Paris began her career as a magazine journalist, book reviewer and radio broadcaster before turning to writing non-fiction.

The first of her seven books, *Jews: An Account of Their Experience in Canada*, was followed by *Stepfamilies: Making Them Work*, *Unhealed Wounds: France and the Klaus Barbie Affair*, *The Garden and the Gun: A Journey Inside Israel*, *The End of Days: Tolerance, Tyranny and the Expulsion of the Jews from Spain* and *Long Shadows: Truth, Lies and History*.

Her latest book, published in Canada last year, was *The Sun Climbs Slow: Justice in the Age of Imperial America*, a historical account of global justice and the politics behind the United States' opposition to the establishment of a permanent international criminal court.

Asked what she can contribute to the CCIJ, Paris – chair of the Writers' Union of Canada – replied, "I don't know yet, but its interests mesh closely with my own, so I'll find my way."

She thinks highly of the CCIJ.

"It's an important organization because there are an estimated 1,500 war criminals living in Canada. Many of these people arrived here as refugees after the genocides in Rwanda, Bosnia-Herzegovina and Darfur. They joined Holocaust-era criminals who were never properly brought to justice.

"The CCIJ is pushing hard to bring as many of them as possible to trial in our courts as a national complement to the global work of the International Criminal Court. It's possible to do this now, because in 2000, the Canadian government passed the Crimes Against Humanity and War Crimes Act, which incorporated these so-called international crimes into our domestic law."

Erna Paris

She cited the Desire Munyaneza case as an example. Last May, the CCIJ scored a major breakthrough when a Quebec court convicted Munyaneza – a Rwandan living in Canada – for his role in the 1994 massacres in the African nation of Rwanda.

"This was Canada's first use of the new law, and the court's decision was praised internationally as a landmark in the protection of human rights."

Paris said the CCIJ is planning more legal interventions and also helping refugees and immigrants who were subjected to torture and now seek legal recourse.

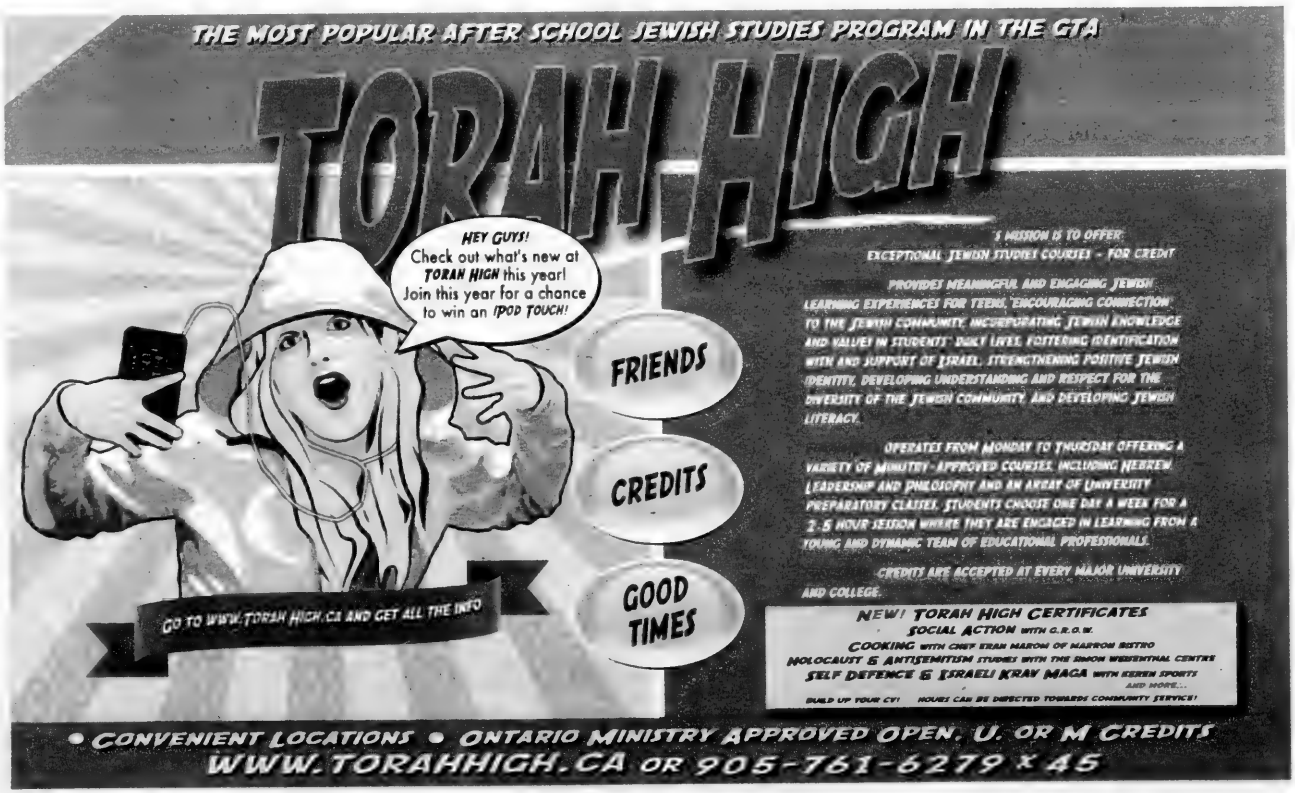
In her judgment, the worst human rights violations today occur in Africa, "where hundreds of thousands of civilians have been killed, mutilated and rendered homeless and where children have been abducted into murderous gangs and sometimes forced to murder members of their own families."

Such crimes have occurred in such countries as Sudan, Congo, Uganda and the Central African Republic.

Turning to the issue of war criminals in Canada, Paris said the CCIJ has met with Canadian Jewish Congress and is ready to back a campaign aimed at individuals implicated in the murder of Jews during the Holocaust.

"The Jewish community has called for war crimes trials for decades, to little avail. And in the 1990s, years of Canadian government in-

Continued on page 21



Greater Toronto Area

Israel's justice system praised by Paris

Continued from page 20

action were compounded when the Supreme Court allowed a defence of 'following orders' in the notorious case of Imra Finta."

Asked whether Israel violated international law when it invaded Gaza last winter, Paris said, "This is the subject of Justice Richard Goldstone's inquiry, which is expected to report soon. He is one of the world's most respected jurists, and a Jew. There is no one on the international legal stage with more credibility in terms of character, integrity and objectivity.

"This is why it is a pity, in my opinion, that Israel has so far refused to co-operate. But even without formal co-operation, Goldstone has interviewed Israelis who were victims of Hamas rocket attacks. His conclusions will be taken very seriously by the international community and also by Israeli leaders, I'm sure, even if they deny this publicly."

Asked to compare the way the rule of law is observed in Israel versus the Arab world, she said, "There's no comparison. Within its borders, Israel has an internationally respected justice system, while most Arab countries do not."

Paris said that while the Obama administration has not formally withdrawn U.S. opposition to the creation of a permanent international criminal court, it has eased its position.

"In doing this, it has merely continued a warming that began under the Bush administration, which effectively allowed a vote to go through the United Nations Security Council to refer the genocide in Darfur to the International Criminal Court for investigation."

Paris' interest in human rights stems from an early 1960s visit to a deserted Nazi death camp in the Vosges mountains of France.

"A guide showed me the gas chamber and dissection tables. Prisoners had been transferred there from Auschwitz. No one was talking about such things in those days, least of all the French.

"Although I didn't begin to research and write books until 15 or 16 years later, I believe it was that shocking visit that unconsciously shaped my future as a writer, starting with a study of French historical memory in *Unhealed Wounds: France and the Klaus Barbie Affair*."

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FAMILY MOMENTS

Mazel Tov
The Canadian Jewish news

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Mazel tov to Elkie & Ian Hart on your 50th anniversary. With love from your children, family and friends.

Happy 96th birthday Jenny Wilson, Delray Beach, Fla. Love, Frank & Judy Wilson, Avi & Barbi Koifman, Evan & Tracey Wilson and great-grandchildren Rachel, Julia & Ari.

Kim & Allan were recently married, much to the joy of all their kids! Mazel tov - we love you! Jonathan, Michael, Louis, Brian and Ferne.

Mazel tov Ari & Tammy on your engagement. Love, parents Asher & Lillian Benlolo, Penny Appleton, Marvin & Marilyn Gilary.

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By LEILA SPEISMAN

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What's New deadlines: Because of the Labour Day holiday, Friday, Sept. 4, is the deadline for the Sept. 17 issue. Monday, Sept. 14, is the deadline for the Sept. 24 issue. I take calls on Mondays, Tuesdays and Wednesdays. Phone 416-391-1836, fax 416-391-0829, or e-mail lspeisman@cjnews.com or info@cjnews.com.

CORRECTION

The e-mail address given for the Renanim Youth Choir auditions in our Aug. 27 issue should have been susan michaels@rogers.com

Sunday, Sept. 6

KRAV MAGA

First of 10 sessions of Krav Maga, Israeli martial arts, as used to train members of the IDF. Taught in Hebrew by certified instructor **Avi**. Beth Emeth Bais Yehuda youth department and Keren Sports. Call 416-633-3838, ext. 229, or e-mail lauren@bebj.org

Tuesday, Sept. 8

BETH DAVID SISTERHOOD

Opening program is "Jews of the World and Their Customs." Speakers are **Ann Samson** (India), **Rosalind Silverman** and **Lorelei Silverman** (Romania) and **Suzanne Benchimol** (Morocco). 8 p.m. Refreshments. Non-sisterhood members $5 at the door.

Wednesday, Sept. 9

DIABETES AND NUTRITION

Maria Ricupero, registered dietitian and certified diabetes educator at Rumsey Centre, Toronto Rehab Institute, speaks on "Diabetes: putting nutrition in perspective" at the Canadian Diabetes Association, Jewish Diabetes chapter meeting, Shaarei Shomayim Congregation Brotherhood Hall, 8 p.m. Everyone welcome. Admission $1. Door prize. For information, call 416-363-0177, ext. 7403.

SAR-EL

Learn about volunteering as a civilian on an Israeli Army base. 7:30 p.m., 788 Marlee Ave. For information, call 416-781-6089.

POMEGRANATE GUILD

Send holiday wishes with fabric postcards – led by Marilyn Levy. Shaarei Shomayim, 8 p.m. $5. Materials supplied.

Other News

TALMUD/BIBLE CLASSES

Weekly Talmud-Gemarah classes resume Wednesdays with Tractate Brachot, Sept. 9, at Beth Emeth Bais Yehuda Synagogue. Classes meet Thursdays as of Sept. 10, at Beth David B'nai Israel Beth Am, with Book of Samuel 2. Classes in English using Hebrew text are led by **Aaron Nussbaum**. Call 416-633-8097. Newcomers welcome.

NCJWC-TS

Opening general meeting, National Council of Jewish Women of Canada, Toronto Section. **Dr. Guy Proulx** speaks on "Age and Memory: 30s, 40s, 50s and beyond – What's normal... What's Not?" All welcome. Sept. 14, 7:30 p.m. RSVP 416-633-5100, or reception@ncjwc-ts.org

ORAYNU SHABBAT

Oraynu Congregation for Humanistic Judaism presents a Shabbat program, with special guest Canadian playwright **Emil Sher**, reading from his controversial play *Mourning Dove*, which parallels the case of Robert Latimer. Discussion follows. Sept. 11, 7:30 p.m., 18 Wynford Dr., main floor. Non-members welcome, nominal fee.

Also, An Introduction to Humanistic Judaism, Sunday, Sept. 13, 10 a.m. No charge. Oraynu Children's School, St. Andrew's JHS, 131 Fenn Ave. RSVP in advance for both events to **Roby**, 416-385-3910, or roby@oraynu.org.

Continued on page 23

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What's New

Continued from page 22

HEBREW LECTURE

UJA Israeli Division marks beginning of a new year, Thursday, Sept. 10, 7 p.m., Lipa Green Bldg. Lecture in Hebrew by MK **Nachman Shai** on "Israel in the face of new challenges." Israeli food, sing-along and schmooze into the night. Greetings from **Asfir Gissin**, consul general of Israel. Register with **Glenda Gomperts**, ggomperts@ujafed.org, or call 416-631-5707. Free admission.

KLEZMER KIDS

Klezmer concert and workshop launch the new season of Toronto's Secular Jewish Community School. Eight teenagers spice up traditional klezmer tunes with humour and soul, Saturday, Sept. 12, 7:30 p.m. Led by **Daniel Loulack**, featuring klezmer clarinetist **Martin van de Ven**. Advance tickets $18, children over five and students, $12; at the door, $22 and $15. Presented in association with the Ashkenaz Foundation. Sept. 13, 11 a.m. Intergenerational and interactive klezmer workshop led by Klezmer Kids and **Daniel Koulack**. Includes eastern European dance, led by folkdancer **Helen Winkler**. Admission $10. Both events Winchevsky Centre. Call 416-789-5502, or www.winchevskycentre.org.

GENERATIONS SHABBAT

Shaar Shalom Synagogue holds a special Shabbat, Sept. 12, 8:45 a.m. until about noon. Includes family participation, prizes and surprise kiddush after services. Grandparents, parents and children of all ages welcome. Call **Marlene Rosen**, 905-889-4975.

LEAVING THE FOLD

Documentary by **Eric Scott**, about five youngsters who want to leave their haredi world. Sunday, Sept. 13, 8 p.m., Congregation Habonim, 5 Glen Park Ave. Donation at door. Panel discussion follows.

STASHOVER SLIPIA

Tickets available for High Holiday services, adults $75, students $60. Stashover Slipia Congregation, 11 Sultana Ave. Office open Sundays 9-11 a.m., or call 416-789-1333 or e-mail stashleader@yahoo.com.

DANI FOOD DEMO

Young adults with special needs from DANI will give a food demonstration, and sign DANI cookbooks. Israeli Source bookstore (Doncaster Avenue in Thornhill), Sunday, Sept. 13, 11 a.m.-2 p.m. Call **Kathy**, 416-666-7427.

HAR ZION SLICHOT

Join Temple Har Zion community for *Slichot*, Saturday, Sept. 12. Barbecue begins 7:45 p.m., dessert 10 p.m. **Rebecca Yehezkiel** speaks about her life in the Indian Jewish community, 9 p.m. Havdalah and Selichot begin at 11 p.m. Temple members $10, non-temple members $15, children 12 and under $5. Call office at 905-889-2252, ext. 5.

MAVEN BOWLING

Looking for new male and female bowlers, ages 30s to 50s for social bowling league. Three games on Thursdays, 7:30-9:30 p.m., Newtonbrook Bowlerama. First week, Sept. 10. More information, call **Ron Caine**, 416-518-8333.

MOVIE: DOUBT

Temple Har Zion's adult education committee presents the first of three movie reviews by rabbi emeritus **Michael Stroh**. Film, pizza and discussion, Thursday, Sept. 3, 6:30 p.m. $3 members, $5 non-members. RSVP 905-889-2252, ext. 5.

FOR SENIORS

Active Seniors, Miles Nadal JCC, 750 Spadina Ave., 416-924-6211. Beginners computer course: Getting started on computers. 8 classes, Tuesdays, 1-3 p.m., starting October. Personal attention. Call ext. 155.

Earl Bales Seniors Club in the Park. Unique setting in the park. Register early for trip to Casino Rama, Wednesday, Sept. 23; Casino Niagara, Tuesday, Oct. 27 (enjoy the fall colours!); Lunch and Laughter Group, Thursday, Oct. 8, noon; Mah Jong, Tuesdays, 10a.m.-1p.m.; Rummy, Monday – Thursday, 9 a.m.-1p.m.; Social Bridge, Thursdays, 12:30-3p.m.; Bingo, Tuesdays, 12:30-3 p.m.; Seniors Walking Group, Tuesdays and Thursdays, 9-10a.m. Call **Valerie**, 416-395-7881.

Adath Israel Congregation. Men and women, shul members and non-shul members welcome. Bridge, mah jong, rummy cube, cards and more. Admission $2 includes pastry, coffee, tea and soft drinks. Wednesdays 1-4 p.m. Call **Pearl**, 416-635-6317 or **Marcia**, 416-932-1229.

LZA Cultural Club discussion group meets Tuesdays, 10 a.m., Borochov Centre, 272 Codsell Ave. Call 416-630-9422.

BERNARD BETEL CENTRE, 1003 Steeles Ave. W., 416-225-2112.

Tuesday, Sept. 8, Current events lecture, **Doug Haddow**. 10-11:30 a.m. $3 members, $6 non-members. Blood sugar testing, 10 a.m.-noon.

Thursday, Sept. 10, Wellness lecture, "Healthy Weighs." Let's get started workshop, Part 2. 1:30 p.m. No charge.

WAGMAN CENTRE, 55 Ameer Ave., 416-785-2500, ext. 2267.

High Holy Day tickets for both the traditional and alternative services on sale at the service desk of the Terraces and Wagman Centre. Cost $80. For more information, call service desk, ext. 2267.

Montrealers' Group, with **Shawn**. Thursday, Sept. 3, 10:30-11:30 a.m., Fireside Lounge.

Make cards for Rosh Hashanah, birthdays, anniversaries, or any other occasion. Monday afternoons, 1-3 p.m., with **Meital**. Creative Arts Studio.

Friendly games of billiards, every Tuesday and Thursday, 2-4 p.m., Music Room.

Stay connected with friends and family, through e-mail. Surf the net. Computer lab, Thursdays, 10:30 a.m.-noon.

E-Pals program. Friendly weekly e-mail messages for people who enjoy sharing stories or discussions, or who need information on services or programs. You will be matched with a trained volunteer, based on your interests, situation and language. Call ext. 2247.

Torah study group, Sundays, 10:30-11:30 a.m., Classroom A and B.

Soul Food Poetry Discussion group – share a passion for poetry. Wednesdays, 3-4 p.m, Fireside Lounge.

Creative Table. Wagman Lobby. Purchase hand-made crafts by members. Also raffle. Thursday, Sept. 10, 10 a.m.-3 p.m.

Toronto Zoo offers free admission to seniors, including free shuttle service throughout the park. Monday, Sept. 14. Bus leaves the Wagman Centre at 10:30 a.m. and returns by 5. Transportation $5 members, $7 non-members. Be prepared for a lot of walking.

What's New is now online, for subscribers only. You can find it at cjnews.com

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 416-636-1881 or www.bjcc.ca.

Registration for all senior social, recreational and educational programs open now. Ext. 4259 for information, 4235 to register. New this season, Tai Chi, Adult Learning courses in conjunction with Ryerson/Chang. Join Arts Unlimited, ext. 4235, for theatre tickets for upcoming season.

Register now for treasures in Jewish Literature book review series. Ext. 4235.

Kolel egalitarian High Holiday services return with **Rabbi Elyse Goldstein**. ext. 4255 or kolel@prossermanjcc.com.Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

Jacobs Lounge Visual Arts Space. Sea of Triathlon, includes a series of images conveying the triathlon scene in Israel. Photographs by Michal Peleg. Sept. 9-11, ext. 133, visualarts@mnjcc.org.

Jewish Girls Don't Kayak. Intimate evening of comedy with **Robyn Israel**, in a one-woman show. Saturday, Sept. 12, 8 p.m. Tickets, www.totix.ca, or at the door. $15 adults, $10 students, seniors and equity artists.

Toronto Jewish Film Society presents 1983 film Austeria, directed by **Jerzy Kawalerowicz**. Psychological and riveting World War I drama. Speaker **Kalman Weiser**, Al Green Theatre, Sunday, Sept. 13, 4 p.m. and 7:30 p.m. Screenings, $15 general admission, $10, ages 18-29. 7:30 p.m. is screening only. Seats on sale 15 minutes before each screening. For more information,call ext. 606, or film@mnjcc.org.

KOFFLER CENTRE

Koffler Centre of the Arts, 4588 Bathurst St., Toronto, 416-638-1881, ext. 4228.

Mish Mash Art Bash. Sept. 13, 10 a.m. - 4 p.m. Donald Gales Family Pavilion. Kick off the fall season with Koffler new facilities. Free popcorn, register for fall courses, get a taste for programs. No charge.

Koffler is launching new, intensive art workshops for children, teens and adults.

BAYCREST CLASSIC: Seventy-two golfers, supporters of Baycrest, hit the links on Aug. 18 and raised $300,000 to support stroke research and care initiatives at Baycrest. The Strokes for Stroke Baycrest Gold Classic was held at Beacon Hall Golf Club in Aurora. The tournament co-chairs presented a cheque to Baycrest president and CEO Dr. William Reichman, standing right of centre, holding the cheque.

SINGLES EVENTS CAN BE FOUND ON PAGE 31

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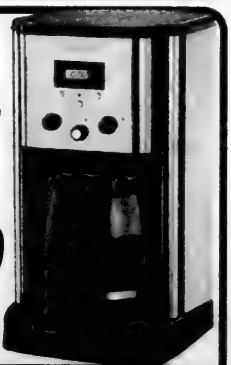

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Gerald Albert	Aug 17/09	546 Steeles Ave. West,
Haim Stern	Aug 11/09	423 Yonge Street,
Helen Disenhouse	Aug 19/09	240 Heath Street West,
Irene Gotlibowicz	Aug 18/09	231 Goulding Ave
B. Barry Shapiro	Aug 19/09	4630 Kimbermount Ave
Ken Vegotsky	Aug 18/09	7878 Yonge Street,
Irv Newman	Aug 20/09	73 Blue Forest Drive
Charlotte Katz	Aug 20/09	229 Royal Appian Cres.
Menasche Frydman	Aug 22/09	77 Chiltern Hill Road
Dan Hoffenberg	Aug 22/09	3 Stacey Cres.

Steeles Memorial Chapel

Finkelstein, David	August 20/09	428 Walmer Rd.
Sheine, Herman(Harold)	August 20/09	
Rabinovitch, Boris	August 21/09	184 Hilda Ave.
Kosta, Esther	August 21/09	80 Antibes Dr.
Mihalovici, Henrieta	August 21/09	775 Steeles Ave. W.
Galambos, George	August 21/09	7420 Bathurst St.
Gordon, Hessie	August 22/09	343 Clark Ave. W.
Besser, Jennie	August 22/09	31 Redmount Rd.
Orenstein, Yrahmiel	August 23/09	175 Cummer Ave
Halpert, Elizabeth	August 23/09	135 Colesbrook Rd.
Goldhar, Daniel	August 24/09	2285 Lakeshore Bl.

The unveiling of a monument to the memory of the late
ROBERT KLEIN ז"ל
will take place
Monday, Sept. 7th at 10:30 a.m.
Pardes Shalom Cemetery
Dufferin St. N. of Major Mackenzie
B'nai Torah Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
CHANA KURZ ז"ל
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Monday, Sept. 7th at 2:00 p.m.
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Watch this space weekly for obituaries and related notices

The unveiling of a monument to the memory of the late
MOISHE WEINLES ז"ל
will take place
Sunday, Sept. 6th at 11:00 a.m.
Pardes Shalom Cemetery
Dufferin St. N. of Major Mackenzie
B'nai Torah Section
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Watch this space each week for obituaries and related notices. When placing unveiling notices, please ensure the ad is booked at least 15 days prior to the date of the unveiling. To place any family related notice, please call:
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Recent wars have stabilized Israel's borders: MK

By SHELDON KIRSHNER
Staff Reporter

Israel has stabilized its northern and southern borders since the wars with Hezbollah in the summer of 2006 and with Hamas late last year and early in 2009, claims a Kadima party member of Knesset.

"They had a huge effect, no doubt," said Nachman Shai, a leading commentator on Israeli television and radio, in an interview from Israel last week.

Shai, who served as the spokesperson for the Israeli armed forces during the 1991 Gulf War, said that Israel's vigorous military campaigns in Lebanon and Gaza restored Israel's deterrent power, though the situation can change abruptly should another crisis erupt.

Nachman Shai

"Deterrence worked," said Shai, a brigadier general in the reserves who is scheduled to help launch the UIA Federations Canada annual campaign in Canada on Sept. 10.

In Shai's view, the unofficial ceasefire between Israel and Hamas may last indefinitely, even though Palestinian armed groups based in Gaza continue to fire rockets into Israel periodically.

"Hamas also has a strong interest in maintaining the truce so that it can rebuild Gaza," noted Shai, referring to the widespread destruction caused by Israel's land and air offensive. "I don't know how long the ceasefire will hold, but we'd like it to go on."

As for Hezbollah's observance of the United Nations truce, Shai said, "I don't think they're interested in another war."

But in a reference to Hezbollah bases in southern Lebanon, Shai, currently the director general of the United Jewish Communities organization in Israel, said, "We have warned them not to get too close to the border."

In reply to a question, Shai said that the Israeli government should not negotiate with Hamas unless it renounces terrorism and promises to abide by agreements signed by the Palestinian Authority and Israel.

Unofficial ceasefire with Hamas may last indefinitely, says Shai

He does not exclude the possibility that Fatah – a mainstream Palestinian faction controlled by PA President Mahmoud Abbas – may wrest Gaza away from Hamas.

But he's certain the Israeli army won't permit Hamas to take over the West Bank, which is administered by Fatah.

Shai, whose centrist party declined to join Prime Minister Benjamin Netanyahu's right-of-centre coalition government, sees no reason why Netanyahu is demanding Palestinian recognition of Israel as a Jewish state. "Israel doesn't need it."

Shai said the Israeli government shouldn't impose preconditions on the PA before a resumption of direct talks with Israel.

Asked whether he agrees with an assertion by Kadima leader Tzipi Livni that Netanyahu wasn't sincere when he recently recognized the concept of a two-state solution, Shai replied, "There's much truth in that."

Continued on page 26

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Greater Toronto Area

MK says Iran sanctions not strong enough

Continued from page 25

Shai said he's not sure whether Netanyahu sincerely desires talks with the Palestinians, since such negotiations could well alienate his right-wing partners and break up the coalition.

Nonetheless, Shai predicted that new talks will begin, since the United States has called for them. (Last week, the U.S. State Department announced that Israel and the Palestinians were closer than ever to restarting bilateral negotiations, which ended after Israel's previous prime minister, Ehud Olmert, resigned).

Israel should respond "positively" to Washington's call for a broad settlement freeze in the West Bank to encourage an atmosphere conducive to negotiations, Shai said.

"We should should look for a compromise, and we should make make some concessions."

According to Shai, there's a chance that Israel and Syria may resume indirect talks through the good offices of Turkey. "Both sides have expressed an interest."

Israel isn't obliged to meet Syria's demand for a full withdrawal from the Golan Heights, he said. "Both parties should have an open mind. Let's see how it goes. Syria will find Israel forthcoming."

Speculating that Netanyahu may yet decide to engage the Syrians, Shai said he doubts whether Israel will enter into substantive talks with Syria and the Palestinians simultaneously.

Asked whether Israel should accept the Arab League's peace initiative – which calls for a full Israeli pullout from territories conquered by Israel during the Six Day War in exchange for Arab recognition and normalization – Shai talked about its "positive elements."

He added, "It can serve as a basis for negotiations."

Shai contended that the international community, not Israel, should mobilize public opinion against Iran's quest for a nuclear arsenal.

But he acknowledged that the economic sanctions imposed on Iran by the United Nations until now haven't gone far enough.

Though he refused to be drawn into a discussion on the possibility of an Israeli military strike on Iran's nuclear sites, he said, "The military option should be on the table."

Shai is due to speak in Toronto on Sept. 10 and in Halifax on Sept. 13.

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9:15pm Evening Lecture
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10:30pm Selichot Service
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12:00am Reception - *Refreshments served*

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Yehezkel Kaufmann Professor of Bible, Hebrew Univ., Jerusalem and a Senior Fellow at Shalom Hartman Institute; has also served as visiting Professor, Univ. of California at Berkeley, Stanford Univ. and the Univ. of Chicago Divinity School. His latest book, Messiahs and Resurrection in the Gabriel Revelation has just been published.
The Halbert Lectures continue with Prof. Knohl giving two public presentations at the University of Toronto
Monday, September 14, 5:00pm – 7:00 pm: *The Gabriel Revelation and the Birth of Christianity*
Tuesday September 15, noon (lunch provided) *New Light on the Golden Calf*
For UofT event information call (416) 978-8118

Exhibit showcases work of renowned photographer

By CYNTHIA GASNER
Special to The CJN

Toronto's world-renowned and award-winning photographer, Al Gilbert, has 40 of his photographs on exhibit in the mezzanine at Beth Tzedec Congregation until Nov. 27.

The exhibit, titled A Glimpse of Greatness: The Portraiture of Al Gilbert, is a sample of the thousands of his pictures that he's donating to the Ontario Jewish Archives (OJA).

On the main floor of the shul are early photographs of the Gilbert family from the 1920s and '30s. They tell the story of Gilbert's father, Nathan, who was born in Kiev, Ukraine, and came to Canada in 1921 with his wife and son, Louis.

Shortly after his arrival in Canada, Nathan opened Elite Studio on Queen Street West in the centre of Jewish immigrant life in Toronto.

Al Gilbert stands at at the Beth Tzedec exhibition with his father's original Kodak Century camera.

As a young boy in the 1930s, Gilbert worked with his father on glass plates and darkroom retouching.

"My father was printing all day, and he let me dry them," Gilbert said. "At that time, my father did mostly ethnic weddings and portraits."

After his father moved to the United States in the early 1940s, Gilbert changed the name to Gilbert Studios, moved to Eglinton Avenue and later to Davenport Road, where he is situated today.

For more than 60 years, Gilbert has been sought after worldwide by diverse subjects in politics and the arts, as well as luminaries from every segment of the population.

From his early work with his father's large Kodak Century camera, Gilbert has been a leader in the latest photographic methods, including digital photography and the use of wide angle lenses, fish-eye photography and double-exposure techniques.

Archives director Ellen Scheinberg started working on the exhibit with Gilbert two years ago. She was assisted by Beth Tzedec's museum curator, Dorion Liebgott.

Scheinberg told *The CJN* that Gilbert donated some 1,400 negatives to the archives during the 1990s, and he donated 84 of his best portraits in 2007.

"I wanted to put together this display in order to honour Al and to thank him for his donation to the archives," Scheinberg said.

"He is also planning to donate the entirety of his holdings to us over the next few years, and the community is very grateful that he chose the OJA as his official repository."

Among the photographs in the exhibition at Beth Tzedec are former Canadian prime ministers John Diefenbaker and John Turner; former Toronto mayor Mel Lastman; writer Robertson Davies; entertainers Frank Sinatra, Johnny Wayne and Frank Shuster, Moe Kaufman, Oscar Peterson, Liona Boyd and Dizzy Gillespie; CNN host Larry King; founding Israeli prime minister David Ben-Gurion, and businessman Ed Mirvish, as well as community leaders such as Joey and Toby Tanenbaum, who sponsored the exhibition.

Over the years, Gilbert's subjects have included religious leaders of every faith, including Martin Luther King Jr., and almost all of Israel's prime ministers and presidents.

Gilbert, who is a sought-after speaker, holds a master's in photography and has authored two books, *A Portfolio* (1994), and *Al Gilbert Master Portraiture* (2002).

He is a three-time recipient of the prestigious Professional Photographers of Canada (PPOC) award as photographer of the year, as well as the first recipient of the Yousuf Karsh Award. He was also awarded the Confederation Medal of Canada in 1992.

He was named to the Order of Canada in 1990, and in 2007, he was awarded the Professional Photographers of America's Lifetime Achievement Award.

"For a long time, nobody cared about past community leaders," Gilbert told *The CJN* about his large donation to the OJA. "I am thrilled that the archives has recognized the importance of recording the Jewish community. I am happy that now there will be a permanent place for images and bios to be kept of our community leaders."

He added that although he is starting to slow down, he's reluctant to close his studio.

"I am following my father's advice," he said. "Never stop, because tomorrow you may produce your finest image."

The Beth Tzedec exhibition will travel to other locations after Nov. 27. For more information, contact Scheinberg at 416-635-2883, ext. 5187, or visit www.ontariojewisharchives.org.

Beth Tikvah Synagogue - 3080 Bayview Ave. - Toronto M5N 5L3

LUNCH & LEARN TUESDAYS

October 13- December 1, 2009 Lunch 12:15 - Learn 12:45

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October 20
Hazzan Beny Maissner, with accompanist. Cantor at Holy Blossom Temple
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October 27
Corey Keeble, Curator of European Decorative Arts, Arms & Armour, and Sculpture, World Cultures at the Royal Ontario Museum. **'Great Synagogues of Europe'**

November 3
Ruth Bielski. Partisan heroes Tuvia, Zus and Asael Bielski led a forest rebellion in the woods of Belarus during the Shoah that saved 1200 Jews. **Ruth Bielski, Tuvia's daughter, will share her family's story.**
Sponsored by Forest Hill Place, Pine Villa, Terrace Gardens

November 10
Joe Kertes, Dean of Creative and Performing Arts at Humber College discusses his novel **Gratitude** which has just won the 2009 Toronto Jewish Book Award for best Holocaust literature. The Hungarian Shoah experience.

November 17
Rouhama Danto, educator and artist. **'The Jews and The Bible through Rembrandt's Art.'**

November 24
Brian Henry, journalist and blogger
Blog address – http://brians-op-eds.blogspot.com
'Media, Left Anti-semitism and Israel'.

December 1
Dr. Steven Stein, psychologist and CEO of Multi Health Systems, the largest Canadian publisher of psychological tests. **'Emotional Intelligence or How to Take Control of your Emotions and Achieve Happiness at Home'**
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לאכן איז געזונט

שלום עליכם –צו זיין 150סטן געבוירן יאר

פֿון שמחה סימכאוויטש

דיי יאָר וועלט אָפּגעצייכנט דאָס 150סטן געבוירן יאָר פֿון שלום ראבינאָוויטש – דעם גענייאַלן הומאָריסט און קלאַסיקער פֿון דער אַמעריקאַנער יידישער ליטעראַטור, באַאַמטן איבערראַשן ווי שלום עליכם. ער איז געבוירן געוואָרן אין 1859 אין פּערעסלאַוו, לעבן קיעוו, און איז אויפֿן פֿון דער וועלט אין נידעראָק אין עלטער פֿון 57 יאָר.

שילום עליכם איז געווען אַן פֿאַרבליבן דער סאַמע פֿאַפּילערסטער אין סאָבע באַלבּסטער יידישער שרייבער. אַזן נישט בלויז יידישער, נייערע אָ גרעסערע צאָל פֿון יינגע שאַפֿונגען זיינען איבערגענומען גייאָרן אין אָרום צווייַ צענדליק שפּראַכן. זיינע פֿאַמעדינע אין דיאַטעס ווערן נאָך אלץ געשפּילט. די מחיה- שפּיל "דער פֿידלער אויפֿן דאַך", באַזירט אויף זיין יידיש "טויבֿיה דער מילכיקער" האָט אינגאַנצן די יידס.

דער שרייבֿער צו שלום עליכם גענויאַדיקן דערפֿאָרג מיט מען, נאָכדיינער. זען אין זיין נאָר־געבעטענעם הומאָר. יאָס איז אָ זעלטענער זשאַנער אין דער יידישער אין אלגעמיינער ליטעראַטור. ענייקן דער רוסישער צאָר סרייבער־הומאָריסטן מוז שלום עליכם פֿאַרגליכן ווי אייזנער פֿון די בעסטע.

די קריין פֿון זיין רייכער שאַפֿונג זענען שלום עליכמס דרייַ אומשטערבלעכע ביכער: "מנחם מענדל פֿון יחוזפֿען", "טויבֿיה דער מילכיקער" און "אַזעל פֿיסט דעם חזנס". דאָס דיזנט דרייַ אינגאַרישיק אין אימאַגינעפֿלעכע געשטאַלטן און ביפּו פֿון אַן אינטערעסאַנט באַהעלפֿן. פּינקט ווי דאָן קיכאָ, האָבלעם אָדער אבֿראָהאָם אין דער מערב־אייראָפּעישער און רוסישער ליטעראַטור. מנחם־מענדל איז דער פּראָטאָטיפּ פֿון רופֿט־מענטש, ווָאס פֿאַרמאָגט א וויילדע צנערגיע און א האַוזה פֿאַר נראָדיזע אינצערנעמינגן, פֿון וועלכע עס לאָזט זיך אויס אלץ נאָך א בויידעם. טויבֿיה דער מילכיקער רעפּריזענטירט דעם אידעאַל יידישן פֿאָלקס־מענטש. שלום עליכם דערהויבט טויבֿיהן, דעם פּשוטן מילד־פֿאַרקרפּער, צו אַן אוניווערסאַלער פֿיגור פֿון אַן אידעאַלן מאַן, פֿאַטער אין גוטהאַרציקן מענטש.

דער דריטער, מסתּמא דער סאַמע באַלבּסטער העלד פֿון שלום עליכמען, איז דער יתום מאָשל פּיסי דעם חזנס. דאָ ווי אין אַנדערע קינדער מעשׂיות, האָט שלום עליכם צו נישט געמאַכט דעם באַגריף פֿון "קליינע יידעלער", אַז יידישע קינדער זענען באַרויבט פֿון זייער קינדהייט. מאָשל, ווי די אַנדערע שלום עליכמעס קינדער, איז אַ שפּילשוידקער קינד, וואָס האָט ליב צו לאָכן און זינגען, ווי אַנדערע קינדער פֿון זיין עלטער, נישט קוקנדיק אויף זייערע פֿאַראַרגענע אין פֿאַרהאַרשונגע עלטערן. זיי לאָכן לויט שלום עליכמס באַרימטן זאַץ: לאָכן איז געזונט, דאָקטוירים הייסן לאָכן.

דער דאָזיקער לויסער־אומשולדיקער שלום עליכמעס געלעכטער וואָרעמט יידישע הערצער אומעטום אין אלע צייטן. אפֿילו אין די מוראַדיקע יאָרן פֿון חורבן אירופּע האָבן זיינע שרייבן געטראָגן הילונג און טרייסט פֿאַר די צעבראָכענע יידישע הערצער. אין טעג פֿון אבֿלות און טרויער, ווי אין טעג פֿון פֿריידן יום־טבֿ, וועט שלום עליכמס וואָרם דין נעהערט אין געשעפֿט פֿאַר לאַנגע דורות.

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Israeli researcher finds natural cure for insomnia

Hormone prepares the body for sleep

By ILANA TEITELBAUM
ISRAEL21C

Traditional sleeping pills have many side effects. Now an Israeli company is introducing a new drug that works with the body's natural processes to induce restful, restorative sleep.

When that good night's sleep becomes elusive, sometimes the only option is medication. But the sleeping pills now on the market often come with risks that may outweigh the benefits, inducing dependency, withdrawal symptoms, and occasionally even cognitive impairments such as short-term amnesia.

Not so with Circadin, a new drug produced by Neurim Pharmaceuticals and based on the research of company founder and chief scientific officer Nava Zisapel at Tel Aviv University (TAU).

Unlike other sleep medications which suppress brain activity, Neurim says that Circadin works with the body's natural processes to induce a restful, restorative sleep. It does so by gradually releasing melatonin in the body – the hormone that prepares the body for sleep.

Possibly the worst aspect of insomnia is its deleterious effect on daytime functioning. That's where Circadin has an additional edge over its competitors.

"Circadin not only improves the onset of sleep, but also the quality of sleep," Zisapel, a neuroscientist, tells ISRAEL21c. "People who take the drug have reported that they have better daytime functioning and an improved quality of life."

The drug is already being distributed in Israel and some countries in Europe by Neurim, which was set up in 1991 by Zisapel and her husband, entrepreneur Yehuda Zisapel (founder of the RAD Group), to develop treatments for age-related disorders. It is now in the process of obtaining approval from the U.S. Food and Drug Administration (FDA).

Melatonin is produced in the body at the onset of darkness, preparing the body physiologically by lowering the blood pressure and body temperature. Its primary function is to separate day and night in the body's internal biological clock.

Since darkness is a trigger of melatonin, strong fluorescent lights can suppress its production. But other factors may also be involved: anxiety, depression, or simply aging can suppress the production of melatonin and cause insomnia.

"People may start sleeping less well when they age," Zisapel points out. "The brain structure changes with age, and may lose the ability to produce melatonin if the pineal gland becomes calcified. It doesn't happen to everyone at the same age, but in general, people who begin to get gray hair are losing the ability to produce melatonin."

Circadin is therefore a hormone replacement therapy that becomes applicable if the pineal gland – the gland that produces melatonin – stops doing its job sufficiently.

For some, getting a good night's sleep remains elusive. Neurim Pharmaceuticals hopes to change all that with its new drug Circadin. *[Nati Shohat/Flash90 photo]*

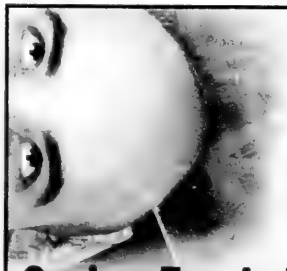
Zisapel describes how Circadin works in a way that mimics the activity of the pineal gland. "Circadin produces melatonin in the same way as the gland. It starts slowly at around 10:00 p.m., gets to a peak at around 2:00 a.m., and gradually stops by the morning. It releases melatonin in a gradual manner."

In reaching this point, it's been a long road for Zisapel, who began developing the formula in 1992 in her neurobiology lab at TAU. Because Circadin was a new kind of sleep medication, regulators insisted on much more clinical data than they had with other medications. The drug was finally approved for the market in Europe in 2007.

Zisapel became interested in the effects of melatonin during her post-doctoral work at Weizmann Institute, and researched the hormone's effect on animals for a decade before beginning to apply that research to humans. Now she is also researching a treatment for Parkinson's disease, as well as a treatment for insomnia that is induced by pain and depression.

Circadin recently completed a clinical trial in the United States, which tested the drug for its efficacy in patients between the ages of 18 and 55. Until then, the target population for the drug was patients over 55, but the FDA required that Neurim, which has RAD in Tel Aviv and business development in Switzerland, expands its research to include younger patients.

"We just finished one study that shows what's going on in the whole population over 18 and the drug is still effective, but we feel that patients aged 55 and older benefit the most," says Zisapel.



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On Campus

Anti-Israel profs should be outed, conference told

By JANICE ARNOLD
Staff Reporter

MONTREAL — Anti-Israel college faculty and administrators should be exposed and ridiculed, the director of a Jerusalem-based think-tank told a conference at Concordia University on how to defend Israel on campus.

"Naming and shaming" is effective in countering professors who are openly biased against Israel, Manfred Gerstenfeld, director of the Institute for Global Jewish Affairs, said.

Other methods that should be considered, he said, are establishing a data bank of "our enemies," ranking universities as "promoters of evil" and "bringing down" a university president who doesn't take action against faculty shown to be maligners of Israel.

"We have to make our enemies fear us," he said. "We must attack, not defend."

Gerstenfeld, author of *Academics Against Israel and the Jews*, was a guest speaker at a day-long conference organized by the Canadian Institute for Jewish Research (CIJR).

"We should never let our enemies have a free anti-Semitic lunch," he said.

The conventional methods of combating Israel's foes on campus favoured by "the establishment" are not working, said Gerstenfeld, who doesn't hesitate to use the term "enemies," whether they are teachers or students.

Public discourse, newspaper articles and legal means "ean't lead to lasting results… They are insufficient in the real world."

He urged students to monitor and document behaviour of their teachers that they consider to be "intellectually corrupt" or who are "using the university to promote hate," and take the evidence to the administration.

He includes those who accuse Israel of practising apartheid and call for its boycott.

If the university doesn't discipline that faculty member, its head should be ousted, he suggested. "Administrations are weak. If one university president is brought down, it makes a thousand others fear it will happen to them."

This is not only a fight for Israel, he maintained, but for western civilization.

Fellow panelist Alvin Rosenfeld agreed that those who abuse academic freedom to spread lies about Israel should be held accountable. He is the University of Indiana professor whose 2006 essay contending that extreme left-wing Jewish critics of Israel are aiding the state's enemies and contributing to the new wave of anti-Semitism stirred a controversy that reached the op-ed pages of the *New York Times*.

Academics "passing propaganda off as scholarship" should be brought to the attention of their department heads or the university administration if necessary – by their colleagues, he said.

Trying to engage in rational dialogue with those who see "the Jewish state as aberrant" is probably useless, he said.

However, Rosenfeld urged Israel supporters to "pick your battles."

"Not everything that irritates us has to be responded to. Israeli Apartheid Week [IAW] is part of the political theatre that goes on on campuses. I'd ignore it."

His reaction was the same to the 1,300 "graves" that appeared on the McGill University grounds in April, apparently representing Palestinian deaths in the war in Gaza that ended in January. "Most people who see it are going to say it's silly and stupid and forget about it," Rosenfeld said.

Anti-Israel events overwhelmingly attract those who are already opposed to Israel, he said, and most "will blow over and probably do no harm."

He has never been on a campus during IAW, he said, but "my guess is that it attracts a miniscule number of students who are not Muslim or anti-Zionist Jews."

Rosenfeld, who is director of the Institute of Jewish Culture and the Arts, stated that "radicalized Muslims and anti-Zionist Jews," whom he termed "mixed up," are behind "almost all" anti-Israel activities at universities.

"It would greatly diminish, if not disappear altogether," without them.

He described the University of Indiana, where he has taught since 1968, as very pro-Jewish at the student, staff and administrative levels, even though there are a large number of Arab and Muslim students. He attributes that to a long-standing effort to foster a positive image of Israel through the curriculum and cultural events.

The situation is very different at the University of California at Santa Cruz, according to Tammi Benjamin, a professor of Hebrew there, who led efforts to rein in faculty members she believes using their classrooms and status as scholars to spread "lies, distortions and half-truths" about Israel.

She is convinced that what they are doing is anti-Semitic according to the U.S. government's definition.

When she complained to the academic senate, she was accused of trying to stifle academic freedom and was the subject of an investigation herself, she said.

The experience has led her to believe that "outside pressure" is necessary to change the situation. She suggested Jewish students not attend universities with anti-Israel bias and that donors withhold their money from them.

"It's not the responsibility of Jewish students to fix the problem. Students should be concentrating on their studies… They can get into trouble for telling on professors. I personally don't think they should do it. It's up to the faculty and Jewish community to fight this battle."

Elsewhere at the conference, Rabbi Abraham Cooper, associate dean of the Los Angeles-based Simon Wiesenthal Centre, who gave the keynote address, suggested that financial supporters of Israeli universities "send the message that we are a little sick of their sending academics [to North America] who say basically Israel is a state that should not exist… How we define ourselves as Jews should never be called into question, and if it is, we shouldn't have to pay the bill."

CIJR founder and director Frederick Krantz, a Concordia professor, said he sees the conference as the beginning of an effort to establish a continent-wide strategy to defend Israel and western values on campus.

The CIJR, now in its 21st year, is on the verge of incorporation in the United States under the name International Institute for Jewish Research.

On Campus

Seminars help students combat anti-Semitism

By SHAUN SHLOMO FELDMAN
CJN Intern

When we are faced with adversity, we can wait out the problem or we can take action. Rebecca Katz chose the latter course and became involved with pro-Israel advocacy.

She recently attended The David Project Campus Fellows Seminar, a four-day Israel education and leadership program.

Now in its fifth year, The David Project Center for Jewish Leadership is a non-profit organization that promotes pro-Israel advocacy and activism among North American college students, teaching them the skills necessary to combat misinformation regarding Israel and bring Israel-related campus initiatives and events to their schools.

Katz, 21, is a law student going into her third year at McGill University in Montreal. She said she had not paid much attention to the situation in Israel during her first year of university, but by her second, what was happening on campus in regard to the conflict had become undeniable and deeply troubling.

"It was such a disproportionate reaction to the conflict in the Middle East," she says of the anti-Israel sentiment on campus. "I can understand it's problematic – I have sympathy for Palestinian people, too. But from what I observed, the kinds of campaigns being waged and the things they said about Israel, this was completely hateful and irrational."

She decided to get involved in pro-Israel advocacy, and last year, started interning for the Canadian Institute for Jewish Research (CIJR), where she was responsible for administrative work such as fact-checking and media monitoring.

It was during her time at the CIJR that she learned of The David Project and, wanting to further her work in the field of Jewish activism, she applied for the fellowship program.

More than 100 students attended the seminar, which was held at Boston University in August. The program was fairly intensive, with an emphasis on lectures and class discussions, and was structured to allow the students to immerse themselves in their studies without unnecessary distraction, which meant there was little free time to explore Boston.

> ***"There are other things to the Israel 'brand' than just conflict and problems"***

"We actually didn't do much travelling. We did a lot of sitting around in the Hillel house, we had our meals together, we sat around in our classes together… After dinner, we would go to the dormitory [where] there was a lounge, and in the evenings, we would watch a film and continue our discussions there," she says.

"We were together extensively and that was a very good way to meet people, as well."

Katz knew one other student on her program, someone she took a class with at McGill and who, coincidentally, also interned at CIJR. Although they hadn't had much communication before the trip, The David Project gave them time to interact and find common bonds that extended into the outside world.

Katz was appreciative of this opportunity and says it's important to "always try to meet other like-minded people so that you don't feel alone, and hopefully you don't have to try and organize or do anything alone."

The David Project is not geared solely towards Jewish youth, Katz says. In fact, several non-Jews have participated in the program. She says she is very much in favour of this all-inclusive approach to Jewish activism.

"One of our staff members was a young American Christian woman who's very concerned about Israel – that's not atypical for The David Project to do. As well, I think it was just amazing meeting all these people who have some similar concerns, even though we're coming from tremendously different backgrounds."

Katz now refers to The David Project as "a second home," not just in the way it educates and accommodates its participants, but also in the way the organization keeps in touch with them long after the initial program has ended, providing them with invaluable resources and support for years to come.

"It is vitally necessary to have these kinds of resources to draw upon and these kinds of relationships to keep up… The David Project is there to help students on an ongoing basis it's not just a one-time thing and you're gone, " she says.

"When you have an opportunity to re-brand Israel, I think that's important. To show people that there are other things to the Israel 'brand' than just conflict and problems and Jews and Arabs fighting each other.

"I am hoping that I'll have the time and the energy to take a more active role to counter the accusations… [and] to show people a much broader picture of all the positive things Israel has contributed to the world."

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Coast to Coast

First Israeli hockey stamp created by a Canadian

By ANDY LEVY-AJZENKOPF
Staff Reporter

Israelis can now slapshot a letter into the top corner of their local mailbox after affixing the country's first hockey-themed postage stamp.

Commissioned by the Israel Ice Hockey Federation as part of a PR campaign during its annual World Jewish Ice Hockey Championships – played in July at the Canada Center in Metulla – the limited edition stamp was created by Irving Osterer, a Canadian graphic artist and graphic design instructor at Ottawa's Merivale High School.

Speaking to *The CJN* last week from his office in Ottawa, Osterer – an Israeli hockey fan and member of the Ottawa chapter of Friends of Israeli Hockey – called the project a "dream come true."

"I've collected Israeli stamps since I was a kid. I've learned so much history and geography from them, [and] I've always been fascinated with the whole image-making process of stamps," he said. "I've always wanted to contribute to the Jewish People, and this was my way to do it."

Irving Osterer

Osterer said he became aware of the project from contacts he's made through the Friends of Israeli Hockey earlier this year, and decided to step up and offer his design expertise and time to make the stamp.

The postage stamp features a photo of defenceman Ron Soreanu, a veteran of Israel's national hockey team and an Ottawa resident.

Osterer said he simply asked Soreanu if he'd pose for a picture while wearing the Israeli national team sweater – which he did enthusiastically – and that's all it took to get the shoot done.

Osterer said he received several suggestions to facilitate the stamp's production – done in Canada – from stamp dealer Isidore Baum, proprietor of Montreal's Judaica Sales Limited. Meanwhile, Yael Kostas and Vered Shilsel at the Israel Philatelic Service supervised the production of the special stamps, the postmark die and the cancellation of the covers.

According to Osterer, the hockey postmark "will have an official catalogue number in the Israeli commemorative cancels catalogue, and will be listed on the Israel Philatelic Federation website. The finished covers are a wonderful souvenir of the event and are hand numbered from one to 500."

For those who don't know, apparently any major event can be considered for commemoration via a photo-stamp by both the Israel Postal Company and Canada Post.

"Anyone can do it," Osterer said, adding all that's necessary is the ability to come up with a winning design, meet the digital and stylistic specifications and front the approximately $1,500 that it would cost to produce the material for printing.

Osterer's costs were lowered because he has the technical and artistic expertise to put the stamp's imagery together and volunteered his time.

He said he received additional financial support from the Arnon Corporation in Ottawa. Arnon's president, Arnie Vered, has a son and a nephew who both played for Team Canada "Red," the gold medal winner in this year's under-18 tournament.

Making the stamp "was a labour of love," Osterer said. "It's the realization of a dream."

All proceeds from the sale of the stamp will go to supporting hockey programs in Israel.

For purchasing information, visit www.israelicehockey.com or write to: Israel Ice Hockey Federation, 2 St. Clair Ave. W., Suite 2000, Toronto, Ont., Canada, M4V 1L5.

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Que. religions course seen incompatible with Torah

By JANICE ARNOLD
Staff Reporter

MONTREAL — A new group called the Council on Jewish Education in Quebec (CJEQ) has declared that the province's compulsory ethics and religious culture school course (ERC) is incompatible with Torah law, and that Jewish day schools should forgo government funding if modifications aren't made to the curriculum.

The CJEQ placed a third-of-a-page advertisement on page 3 of Montreal's *Gazette* Aug. 21, which according the paper cost between $6,000 and $7,000, saying the course should allow teachers in Jewish schools to "pass a value judgment on the beliefs being studied."

"Torah law requires Jews to epistemologically recognize the prophecy of Moses as absolute eternal truth, which cannot be contradicted by any other prophet. Therefore, when a Jewish school class studies a belief that is incompatible with the prophecy of Moses (e.g. atheism), the Jewish teacher is obligated to identify the incompatible belief as false," the ad reads.

As an alternative, the CJEQ suggests that Jewish schools be permitted to teach only the Noahide Code, which, according to Jewish belief, are the seven laws of moral behaviour God gave to Noah to spread among all humanity.

The CJEQ insists that Jewish schools must limit religious teaching to Judaism and the Noahide Code.

The ERC, introduced for all elementary and high schools last year, is intended to acquaint students with the major religions of Quebec – Catholicism, Protestantism, Judaism and native spirituality – and survey other world beliefs, including secularism, while avoiding actually teaching any particular religion or passing judgment on their validity.

Rabbi Shalom Spira, the CJEQ's volunteer executive director, told *The CJN* the position was arrived at after consultation with 200 rabbis in Quebec, as well as rabbis J. David Bleich and Norman Lamm of Yeshiva University, a leading institution of modern Orthodoxy in New York, of which Rabbi Spira is a graduate.

The position represents "a consensus of rabbinic opinion," he said, backed as well by study of the historic rabbinic responsa.

While it's not ideal, he said Jewish schools could teach about Christianity, for example, but students must not be left with the impression that it is equal to Judaism.

The Torah, he noted, requires Jews to respect every human being and that can be accomplished through the teaching of the Noahide Code.

The CJEQ draws the line at any teaching of atheism. "That is not kosher at all," he said.

According to its six-page constitution, the CJEQ was formed as "an ad hoc organization… to serve the Quebec Jewish community by providing a halachically correct response to" the ERC "as a public education and service."

The CJEQ is respectful in how it addresses the provincial government, referring to it as "righteous and honourable" and its intention of promoting understanding and tolerance as a noble pursuit.

"We 100 per cent applaud the government in its aims. It deserves praise," Rabbi Spira said.

As for suggesting schools give up government funding if it comes down to a choice between violating the Torah and following secular law, Rabbi Spira said this has been put on the table because that is what Jewish sources prescribe.

"Jews are permitted by Torah law to earn their own livelihoods and thereby support their own schools [Talmud, Berakhot 35b]," the ad states. "Thus, Jewish schools are expected to follow [Torah law] irrespective of financial considerations."

The point the CJEQ is trying to make, Rabbi Spira said, is that "we cannot forfeit our loyalty to Torah for financial reasons," and although compliance with civil law is a cornerstone of Jewish teaching, a line has to be drawn. "If a government asked us to start a fire on Shabbat, we couldn't do it," he said.

He acknowledged the point may be moot, because all schools in Quebec, whether they receive funding or not, are obliged to follow the province's prescribed curriculum.

Rabbi Spira is spiritual leader of Congregation Kol Yehouda, a small Sephardi synagogue in Côte St. Luc (although he is Ashkenazi himself) and a research assistant at the McGill AIDS Centre based at the Jewish General Hospital. His position as the CJEQ's executive director is voluntary, he said.

The CJEQ's head is Rabbi David Cadoch, who, according to the CJEQ constitution, is a qualified rabbinic judge and has taught in the Jewish day school system.

The CJEQ was formed last December, but is not legally incorporated. It does not represent any schools or parents, Rabbi Spira said, nor has it made any direct contact with the government or education department to present its position.

Although he calls it a "grassroots organization," Rabbi Spira was vague about who else makes up the council, other than the 100 members of the congregation he leads.

Rabbi Spira is not a parent, but Rabbi Cadoch does have children in school, he said.

Although he uses a Yeshiva University e-mail address, Rabbi Spira said that institution is not endorsing the opinions expressed because it doesn't want to interfere in a Canadian matter.

The goal is to make that rabbinical opinion on this issue available to as many Jews as possible, and that's why the group chose to purchase a prominent ad in a daily newspaper.

"We hope others will share our position and sign on. But we do not want to detract from those who do not share our opinion. There can be a healthy debate."

Jewish organizations receive security funding

MONTREAL — Quebec Jewish organizations are receiving a total of $223,000 in grants from the federal government to improve their security.

Jason Kenney, minister of citizenship, immigration and multiculturalism, announced the funding at a press conference Aug. 28 at Federation CJA, which co-ordinates Jewish organizations' applications to the Communities at Risk: Security Infrastructure Pilot Program (SIP), introduced by the Harper government two years ago.

SIP helps defray the cost of security infrastructure upgrades at not-for-profit community centres, educational institutions and places of worship linked to a community with a history of being victimized by hate-motivated crime, or its threat.

The recipients are: the YM-YWHA/Ben Weider Jewish Community Centre in Snowdon, outside of which an explosive device was detonated in 2007 ($70,600); the Beth Jacob de Rav Hirschprung School in Outremont ($47,000); Hebrew Academy in Côte St. Luc ($25,400); Centre de la Petite Enfance of Jewish People's and Peretz Schools ($14,700); Congregation Beth Tikvah in Dollard des Ormeaux ($14,618); Rabbinat Sépharade du Québec in Snowdon ($12,400); Solomon Schechter Academy in Snowdon ($11,700); Beth Rivkah Academy in Côte des Neiges ($9,750); Communauté Sépharade Hekhal Shalom in St. Laurent ($9,550); and Shaare Zedek Congregation in Notre-Dame-de-Grâce ($7,285).

The grants must be matched dollar-for-dollar by the recipients.

Six other Montreal Jewish organizations received a total of over $144,000 in the first round of grants last year under SIP, a three-year, $3-million pilot project.

According to Public Safety Canada's website, "the SIP Program has approved funding for 55 organizations across Canada" since its inception in 2007. Of those, 46 – or 84 per cent – have been awarded to Jewish community organizations.

"No community should live in fear… It's unacceptable that any group should be victimized for their race, religion or culture," Kenney said, noting there were nearly 800 hate crimes recorded in Canada last year.

Helping defray a community institution's security costs is in the public interest, he said. — J.A.

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Coast to Coast

Swedish article an example of European bullying

According to Reports

By PAUL MICHAELS

On Aug. 17, the prominent Swedish tabloid *Aftonbladet* published a story by freelance journalist Donald Bostrom in which he alleged that the Israeli army routinely harvests organs from Palestinians killed by Israeli soldiers. While the article received little coverage in Canada (with some exceptions, including this paper), it was fiercely debated in the Israeli and European media.

The Israeli coverage first centred around the charge that the Swedish paper was promoting an anti-Semitic "blood libel." The controversy continued when the Israeli government called on the Swedish government to condemn the article, only to be met by a Swedish defence of press freedom. However, according to a news service article in *Ha'aretz* ("Sweden to probe complaints against IDF organ harvesting article," Aug. 25), Sweden's government is now investigating whether *Aftonbladet* broke the law dealing with incitement to hatred.

Meanwhile, a columnist in Britain's *Guardian* was quick to defend the Swedish journalist.

In "Israel cries wolf over 'blood libel,'" (Aug. 24), Seth Freedman acknowledged that the piece was "journalism of the worst kind: based on the flimsiest of evidence, making tenuous connections on little more than pure conjecture and relying on dubious testimony in the absence of hard fact and proof."

But, he added, "bad journalism does not automatically an anti-Semite make, especially when the allegations were directed at the Israeli army, rather than at Judaism and its practices."

Freedman argued that only if *Aftonbladet* had explicitly accused Jews of an actual blood libel – that is, of killing Christian children to use their blood for ritual purposes, as was the charge first made in medieval Europe – then the paper would be guilty of promoting anti-Semitism. The sheer idiocy of Freedman's argument is breathtaking, but it's unfortunately par for the course when it comes to bashing Israel in much of the European media.

Freedman (along with others like him) has a convenient fallback position: Israel and its defenders "routinely allege that criticism of Israel is in fact thinly disguised anti-Semitism." This, too, is nonsense, since criticism of Israeli policies is wide and abundant in the media without the charge of anti-Semitism being levelled.

With respect to the British and European anti-Israel obsession exhibited by Freedman in the *Guardian*, the words of Canadian novelist and essayist Stephen Marche bear attention.

In "Calling Europe on its hypocrisy" (*National Post*, Aug. 1), Marche wrote: "Many in Europe still feel perfectly confident saying one thing at home and doing something else entirely abroad. The boycott of Israeli academics by the British National Association of Teachers in Further and Higher Education was another perfect example: the leaders of the union attacked Israeli academics for neo-imperialism while their own country was involved in the occupation of Iraq. It never occurred to them that the Israelis had a much better case for boycotting Britain than the other way around."

He added: "The continent, which has lived for 300 years on the spoils of imperial adventure, still considers itself the natural moral arbiter of the world. The EU is like the bully in high school who has turned into a maudlin alcoholic in middle age."

No one writing in Canadian journalism has helped us understand this bullying phenomenon better than Robert Fulford. In his Aug. 15 *National Post* column, "When criticizing Israel becomes ritual," Fulford addressed the feverish obsession of those who constantly attack Israel: "The most distressing quality of the attacks, however, is their singularity. They leave us with the impression that Israel deserves more censure than any other country on Earth – in fact, more than all other countries combined."

Fulford's way of capturing this anti-Israel (and anti-Jewish) obsession is expressed by him in a phrase worth remembering: "the relentless and totally selective drumbeat."

Paul Michaels is communication director for the Canada-Israel Committee.

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Coast to Coast

Two Jewish women named to Senate

By JANICE ARNOLD and ANDY LEVY-AJZENKOPF
Staff Reporters

Two Jewish women were among the list of nine new senators appointed by Prime Minister Stephen Harper to the upper house last week: Montrealer Judith Seidman and Torontonian Linda Frum-Sokolowski.

The appointment of Seidman, a Conservative party activist, came as a surprise to the organized Jewish community. Little-known outside the party and her professional engagements, Seidman was one of three Quebecers appointed to the Senate by Prime Minister Stephen Harper last week.

Judith Seidman

The others included former Montreal Canadiens coach Jacques Demers and lawyer Claude Carignan.

Seidman has been a Tory organizer for more than a decade, as well as a vice-president for Quebec on its national council for several years.

Seidman, trained as an epidemiologist and social worker, chaired Harper's campaign for the leadership of the new Conservative party in 2003, and she played a key role in organizing a major fundraiser for the party in Montreal earlier this year.

Robert Presser, who is active in the Conservative party and Quebec Jewish Congress, said he has known Seidman for about 12 years.

"She's a very open and willing person. I think she will be a very accessible to the Jewish community, and I really mean that," he said.

"I think the community will be pleasantly surprised over the long run."

He described her as an outstanding organizer and strategist with the energy and intellectual gifts to make a major contribution to the country.

Seidman, a grandmother, has been an educator, researcher and adviser to universities, government and non-profit agencies in the fields of health and social services. She was a senior researcher at the University Institute of Social Gerontology of Quebec and at the Montreal Neurological Institute's social work department.

Frum-Sokolowski is a noted Canadian journalist and author. A past contributor to *Maclean's* magazine and columnist for the *National Post*, she's also a current board member of Upper Canada College, the Bishop Strachan School, the Canadian Club and Canada's Walk of Fame, as well as a past board member of the Ontario Arts Council, Soulpepper Theatre, the Art Gallery of Ontario Foundation and the Canada-Israel Committee.

She was also the 2006 chair of the United Jewish Appeal's annual Women's Campaign.

Linda Frum-Sokolowski

Her husband, businessman Howard Sokolowski, is co-owner of the Toronto Argonauts.

Frum was one of two Ontarians appointed, the other being industrialist Doug Finley, who was the Conservative party's national campaign director in the 2006 and 2008 elections.

Writing on his political group blog, NewMajority.com last week, Frum's brother, David, said he was "proud and thrilled" for his sister, calling her a "woman of unique grace, talent and accomplishment."

Ted Sokolsky, president and CEO of UJA Federation of Greater Toronto, hailed Frum's appointment.

"We offer our heartfelt mazal tov to Linda, one of our community's most devoted volunteers and a generous, genuine community leader on her appointment to the Senate," he said.

"Without a doubt, Canadians will be well served by her keen intelligence, her sense of civic responsibility, her commitment to community and Jewish values and her deep understanding of the international landscape."

The other senators appointed last week were Nova Scotian Kevin Ogilvie, a biochemist; Dennis Patterson of Nunavut, former premier of the Northwest Territories; Manitoban Don Plett, former president of the Conservative Party, and New Brunswick native Carolyn Stewart, who until recently served as senior adviser and director of strategic communication in the prime minister's office.

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*Our celebration continues with the **Opening Ceremonies on Sunday, September 13th at 1:00 pm** in the new sanctuary.*

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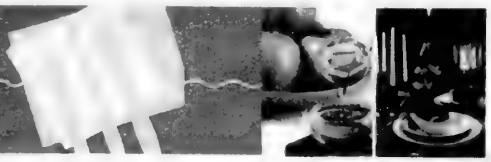

DANI presents cookbook ideas for you to try

By CAROLYN BLACKMAN
Staff Reporter

Almost four years ago, Kathy Laszlo and Susie Sokol joined together to form a group that would address the needs of young adult children with special needs.

Their mission was to create opportunities for young Jewish adults with physical and/or cognitive challenges to participate as valued members of the community, and enjoy a meaningful and dignified quality of Jewish life.

DANI (Developing and Nurturing Independence) is a parent advocacy group that allows parents to share information, provide programming for their children and support each other in their day-to-day decisions.

In addition to weekly programming and Sunday recreational afternoons including swimming, music, baking challot and a luncheon series with seniors, since its inception, DANI has, among a host of other activities, provided three annual summer camp experiences, run Jewish holiday parties, participated in social action activities, collected food for the homeless and sold gift containers of baked goods.

One of their latest projects is *Dani Delights*, a cookbook that brings together recipes from parents, DANI kids and community "celebrities." A book signing by DANI kids takes place on Sept. 13 at the Israel Source from 11 a.m.-2 p.m. For more information, call 905-731-6606.

Undoubtedly, a favourite recipe is the one for Inclusion Soup:

Take 1 group of incredible young adults with challenges. Mix generously and often with:
1 cup of kindness
3 tbsp. of tolerance
6 tbsp. of warmth
1/4 cup of sensitivity
4 cups of humour
1 cup of education
5 tbsp. of respect
1 caring community

DANI offers the following recipes:

TOMATO AND BREAD SOUP – PAPPA AL POMODORO

Submitted by Mordechai Ben-Dat, editor of The Canadian Jewish News

1/2 cup olive oil
1 large yellow onion, chopped
4 cloves garlic, minced
2 28-oz. cans Italian plum tomatoes, chopped
3 cups diced bread, crusts removed (stale or dried bread works best)
4 cups pareve chicken stock or water
1/2 cup dry red wine
1 cup chopped fresh basil leaves
1 tbsp. kosher salt
1 1/2 tsp. freshly ground pepper
grated Parmesan cheese

Heat olive oil over a medium-high flame until hot but not smoking. Add onion and garlic and sauté for a few minutes until onion is translucent. Add chopped tomatoes and their juices and bring to a boil. Reduce to a simmer and let cook until the tomatoes begin to soften and break down, about five minutes. Add the stale bread chunks, red wine and stock or water.

Continue simmering until all the bread has absorbed as much liquid as possible, then break up bread pieces with spoon or whisk. Add the basil. Season to taste with salt and pepper. Let the soup continue simmering for 10 minutes, then serve immediately in warmed soup bowls. Garnish to taste with grated Parmesan cheese.

Continued on page 38

nofrills lower food prices

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Holiday Food Ideas

Supporters share their recipes

Continued from page 36

ULTIMATE VEGETARIAN CHOLENT, OR CHAMIN

1 lb. potatoes, peeled, cut into 3/4-in. chunks or slices
1 tbsp. vegetable oil
2 tsp. mustard seeds
2-in. piece fresh ginger, grated
4 cloves garlic chopped
2 large yellow onions, peeled, halved and sliced
2 green chilies, halved, seeded, deveined and chopped
2 tsp. ground turmeric
1 tsp. cayenne
2 tsp. ground cumin
1/4 tsp. cardamom seeds
3/4 tsp. ground cloves

Cholent

1 can drained garbanzo beans

2 cups short grained brown rice
3 bay leaves

Place potatoes in a medium saucepan, cover with water and bring to a boil. Lower the heat, cover and simmer just until tender. Drain. Heat oil in large frying pan. Add mustard seeds and cook for one minute, stirring constantly. Add onions and cook about five minutes, stirring frequently until soft. Stir in garlic and ginger and cook for one minute more. Add cooked potatoes, turmeric, chilies, cayenne, cumin, cardamom seeds and cloves. Stir well. Cook, stirring occasionally until potatoes are very tender and there are a number of golden to brown patches.

Add beans, rice and bay leaves to potato mixture. Add eight cups of water. Cook overnight in crock pot. Add salt to taste. Serves 8-10.

CRANBERRY MEATBALLS

Submitted by Laurence Seligman

2 lb. lean hamburger meat
2 eggs
3/4 cup bread crumbs
1/2 cup ketchup
1/2 tsp. salt
1/2 tsp. pepper
1/4 tsp. paprika
1/4 tsp. onion powder
1 bottle chili sauce
1 can cranberry sauce
1/2 tbsp. brown sugar

Preheat oven to 350. In a large mixing bowl, blend hamburger meat, eggs, bread crumbs, ketchup and spices. Form mixture into small meatballs and place on cookie sheet. Bake for 15-20 minutes. Drain off fat and place in an ovenproof dish.

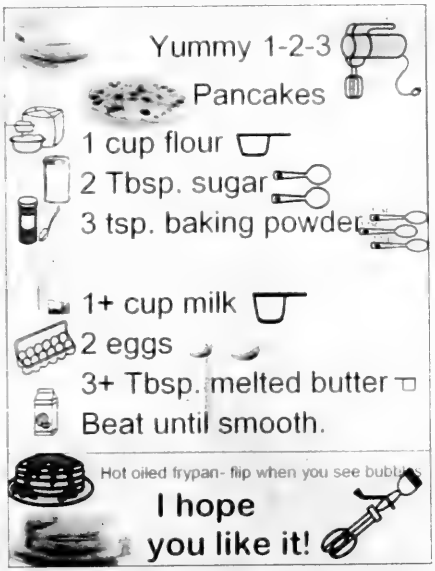
In a separate medium bowl, combine chili sauce, cranberry sauce and brown sugar. Pour over meatballs, cover and bake for 45 minutes. Serve over white or brown rice.

YUMMY WAKE-UP SMOOTHIES

From DANI's kitchen

1 banana, peeled
1 cup strawberries
1/2 cup kiwi, cantaloupe, pineapple or mango
1 cup yogurt
2 tbsp. honey
1/2 cup orange juice

Blend, and I hope you like it



Sample of pancake recipe submitted by Dani Kids

SHANA TOVA

SAMPLE MENUS TO CHOOSE FROM ...

MENU #1

Sweet & Sour Meat Balls
Chicken Matzo Ball Soup
Roast Chicken
Lockshen Pudding
Potato Pudding
Broccoli & Mushrooms
Carrot Tzimmes
Cole Slaw
Mohn Cookies
Honey Cake, Challa
Apple Pie
Honey & Apples

$289.00 for 10 people

MENU #2

Gefilte Fish & Horseradish
Chicken Matzo Ball Soup
Roast Chicken
Roast Brisket of Beef
Lockshen Pudding
Pan Roast Potatoes
Green Beans Almondine
Carrot Tzimmes
Cole Slaw
Honey Cake, Challa
Mohn Cookies
Apple Pie
Honey & Apples

$319.00 for 10 people

MENU #3 - *low fat menu*

Gefilte Fish & Horseradish
Chicken Soup & Matzo Balls
Roast Turkey Breast
Gravy & Cranberry Sauce
Candied Yams
Broccoli & Mushrooms
Cole Slaw
Fresh Fruit Salad
Challa
Mohn Cookies
Honey & Apples
Only 20g Fat per person

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MENU #4

Gefilte Fish & Horseradish
Vegetable Noodle Soup
Roast Brisket of Beef
Chicken Fingers
Lockshen Pudding
Pan Roast Potatoes
Green Beans Almondine
Cole Slaw
Honey Cake, Challa
Mohn Cookies
Apple Pie
Honey & Apples

$319.00 for 10 people

MENU #5

Gefilte Fish & Horseradish
Chicken Matzo Ball Soup
Roast Chicken
Roast Brisket of Beef
Chicken Fingers
Lockshen Pudding
Green Beans Almondine
Challa
Mohn Cookies
Honey & Apples

$169.00 for 5 people

MENU #6

Chicken Matzo Ball Soup
Roast Brisket of Beef
Chicken Wings
Lockshen Pudding
Pan Roast Potatoes
Green Beans Almondine
Challa
Mohn Cookies
Apple Pie
Honey & Apples

$129.00 for 5 people

ADDITIONAL MENU SELECTIONS

MEAT DISHES
Chopped Liver
Cabbage Rolls
Veal Roast
Roast Duck
Flanken in Borscht
Meat Loaf/Turkey Loaf
Lemon Chicken
Meat Kreplach
BBQ Wings
Honey Garlic Wings
Chicken Fingers
Knishes-Beef or Potato
Kishke
Pre Carved Roast Turkeys
Pre Carved Turkey Breast

VEGETABLE DISHES
Vegetable Noodle Soup
Vegetarian Loaf
Stir-Fry Vegetables
Grilled Vegetables
Apple Farfel Pudding
Rice & Mushrooms
Potato Latkes
Lockshen Pudding
Green Beans Almondine
Broccoli & Mushrooms
Candied Yams
Handmade Egg Noodles

SALADS
Bean Salad
Coleslaw
Cous Cous
Cucumber Salad
Fresh Fruit Salad
Hummus
Pasta Salad
Pickled Beets
Tossed Salad

DESSERTS
Round Challa
Apple Cake
Assorted Fruit Pies
Chocolate Bubka
Chocolate Brownies
Chunky Chocolate Cookies
Chocolate Cake
Chocolate Horns
Date Squares
Honey Cake
Mandlebrot
Mohn Cookies
Rogelach

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Sweet food memories for a sweet new year

By NORENE GILLETZ
Special to The CJN

Each year, the High Holidays bring back special food memories of treasured times spent around the holiday table with family and friends, welcoming in the Jewish New Year. Apples and honey are two of the special symbols that are associated with Rosh Hashanah. For me, they bring back memories of my mother's scrumptious apple cake, packed with slices of cinnamon-laced apples between two layers of dough, her Pyrex-filled casserole crammed with carrot tzimmes consisting of round coins of carrots cut by hand and sweetened with honey, and her wonderful high and moist honey cake that she always made for yontif.

My Baba Masha once brought us a slab of honey cake that she bought at the bakery. She presented it to my mother, declaring in Yiddish that it was "azoi tyer" (so expensive). My mother replied, "Of course it's expensive because it's very heavy and you are paying for it by its weight. It's definitely not like my honey cake, which is as light as a feather!"

Each family has their own special food memories and traditions. The following ones have been shared with me by my "pan pals" – those special people who have shared their love of food and family with me. Enjoy!

••••

This year, my cousin Carol Teichman is expecting 35 people for their Rosh Hashanah dinner, so instead of having it in her Thornhill home, a new tradition will begin and the family dinner will be catered at the golf club where her sister Arlene is a member. In the past, Carol has had up to 30 people around her table but now there's not enough room.

"If this doesn't work out, we can always go back to having it at home. The meal won't be home-made this year, but it's not always about the food. What's most important is that everyone should be together."

Some of the favourite family yom tov recipes that she usually makes are chicken soup (recipe follows), roast brisket, and crispy potato kugel (she uses my recipe from my food processor cookbook).

Carol says, "To your sweet and sour meatball recipe that features ginger ale and ketchup [*Second Helpings*], I always add a can of pureed beets. I sometimes add the juice, but not always. Jay's mother, Ferne Teichman, who is a fantastic cook, got the idea from her late mother, Raynor Kay, who was a great cook as well as a great baba. My chicken soup recipe seems to be a conglomeration of your recipe, my children's grandmother and my mother's recipes."

CAROL TEICHMAN'S CHICKEN SOUP FOR A CROWD

Clean about 6 quarter legs and lots of backs (or use 2 large chickens), and add enough water to stock pot to just cover all the chicken. I put in an onion (I remove it after 20 minutes but you can leave it in.) Boil and skim, then add 6 or 7 cloves of garlic, 6 large carrots peeled, quartered lengthwise and cut into 2 to 3 in. pieces, 5 or 6 stalks of celery, 1 large bunch of parsley root (I wrap it with the greens in cheesecloth along with 3/4 of a bunch of dill). I squeeze the juices of the cheesecloth into the soup for added flavour.

Add about 3 tbsp. of salt and about a tsp. or more of white pepper. If it doesn't have the richness I look for, I add some kosher chicken soup base. Let it simmer for about an hour and then the chore of separating everything begins. In addition to matzah balls, they love kreplach and tiny noodles. The biggest challenge is to get the soup delivered hot to all 30 participants at once!"

••••

And speaking of chicken soup, Sharon Lebewohl was born with a soup spoon in her mouth! She grew up in the deli business, working at the Second Avenue Deli in New York City, where she learned her father's recipes first hand. Since her father's death in 1996, Sharon has worked with his brother, Jack, to oversee the deli's daily operations and to ensure that her father's spirit is kept alive there. The following recipe comes from *The 2nd Avenue Deli Cookbook: Recipes and Memories from Abe Lebewohl's Legendary Kitchen*. It's an excellent dish to serve for Rosh Hashanah, which begins on Shabbat this year. Enjoy...

ROAST CHICKEN WITH CHALLAH-APPLE STUFFING

Among religious Jews, roast chicken has always been a frequent Friday night entrée, because it can be left warming in the oven at a low temperature while Sabbath candles are lit, *Kiddush* is recited and the challah is blessed. Stuffing the chicken makes for a more festive meal. This is an especially yummy stuffing. The chickens need to be marinated in spices for at least a day in advance of cooking, so plan ahead.

2 roasting chickens

Continued on page 40

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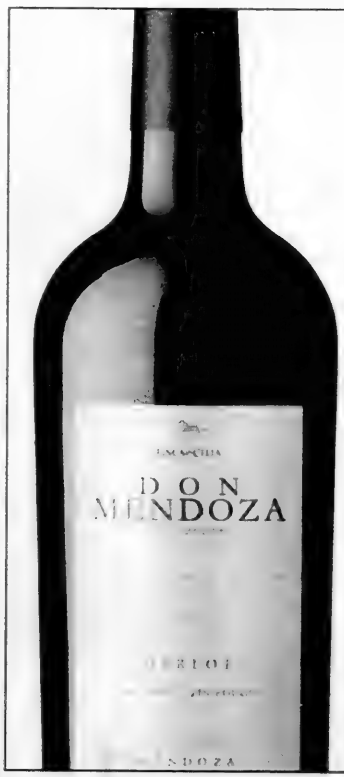

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FINCA LA CELIA

Charron Hobbs

Holiday Food Ideas

Apple crown cake is fit for a king or queen?

Continued from page 39

4 tbsp. onion powder
4 tbsp. garlic powder
4 tbsp. paprika
2 tsp. salt
1 tsp. pepper

Stuffing:
4 tbsp. corn oil
2 cups chopped onion
1 cup celery, chopped into 1/2-in. pieces
2 McIntosh apples, peeled, cored, and cut into 3/4-in. pieces, 1/4-in. thick
10 cups challah bread (when cubed)
1 tbsp. schmaltz (optional)
2 eggs, beaten
1 tbsp. plus 1 tsp. poultry seasoning
3/4 cup pecan halves
1 tsp salt

Wash the chickens thoroughly in cold water and clean out their cavities. In a bowl, combine onion powder, garlic powder, paprika, salt and pepper. Mix thoroughly. Dredge the chickens (outside only) in this mixture, making sure all parts are well covered. Place in a dish covered with aluminum foil, and refrigerate overnight.

Preheat oven to 375. Heat 2 tbsp. of the corn oil in a large skillet, and sauté onions until brown. Remove with a slotted spoon to a large bowl. Sauté celery for a few minutes (it doesn't get very brown) and remove with a slotted spoon to the bowl with the onions. Add 1 tbsp. corn oil to the skillet, and sauté apples until lightly browned, adding the raisins when almost finished and browning for 1 more minute. Remove with a slotted spoon to the bowl with the onions and celery. Finally, add remaining 1 tbsp. corn oil to skillet (or a bit more if needed), brown the mushrooms, and remove with a slotted spoon to the same bowl.

Cut the challah into 3/4-in. cubes, place them in a colander, and moisten with water by sprinkling a bit at a time and tossing. Do not soak. Press out excess water, and transfer to the bowl with sautéed ingredients. Add schmaltz, eggs, poultry seasoning, pecans, and salt. Mix very thoroughly (use your hands).

Stuff the mixture into the cavities of the chickens; and tie their legs together with string. (You can further truss with skewers if you have them, but it isn't strictly necessary.)

Place in a baking pan with 1 in. of water. Bake, breast up, for 1 hour and 20 minutes (or until the chickens are nicely browned and the legs move easily up and down). Baste every 20 minutes with pan juices.

Place extra stuffing in a separate baking dish, and bake it along with chickens (for 1 hour only), spooning pan juices on it every 20 minutes (when you're basting the chickens) to keep it moist. Before serving, combine stuffing cooked outside the chickens with stuffing cooked inside them, add remainder of pan juices, adjust salt to taste, mix thoroughly, and warm briefly on stove if necessary.

Note: Use a deep dish – rather than a large, shallow one – bake extra stuffing. The outside will form a delicious crust, but you don't want too much crust in relation to stuffing.

•••

This scrumptious apple cake recipe has been adapted from *For the Love of Baking* written by the late Lillian Kaplun, a well known Toronto culinary icon. It is a moist, luscious cake to serve for the New Year and is sure to be the crowning glory of your festive holiday table.

Nita Wexler of Toronto, who shared this holiday favourite with me from her recipe files, told me that it can be made with margarine to keep it pareve.

Nita says, "My family loves my Apple Crown Cake and asks me to make it for dessert every Rosh Hashanah. My late father, who passed away just a few months ago, used to kibbitz and say he felt like a king when he ate it."

NITA WEXLER'S FAVOURITE APPLE CROWN CAKE

Part 1
1/2 cup butter (or margarine)
1 cup sugar
2 eggs
1 3/4 cups all purpose flour
2 tsp. baking powder
8 spy apples
cinnamon

Melt butter and let cool. Pour into a large bowl and add sugar gradually, beating well. Add eggs, one at a time, mixing thoroughly.

Combine flour and baking powder and stir into butter mixture, beating well. Spread mixture on bottom of a 10 in. ungreased spring-form pan.

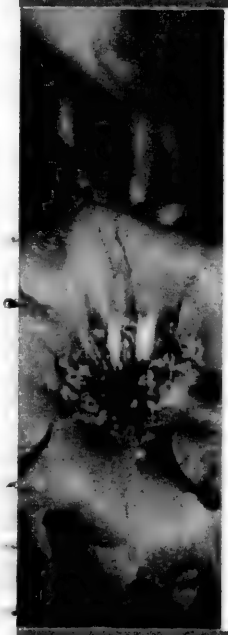
Pare, core and cut apples into 1/8ths and stand the slices vertically in the batter, starting at the edge and working towards the centre until the batter is completely covered with apples.

Sprinkle with cinnamon and bake at 350 for 1 hour. Apples should be tender but still hold their shape.

Part 2
1/2 cup buttera
3/4 cup sugar
2 eggs

Cream butter and add sugar gradually. Beat well. Add eggs, one at a time and beat until custard consistency.

Pour custard over the baked cake and bake at 325 for another 30 minutes or until custard is set and lightly browned. Remove cake from spring form and serve warm or cold. Yield: 12 to 15 servings.



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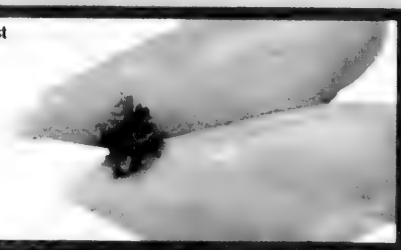

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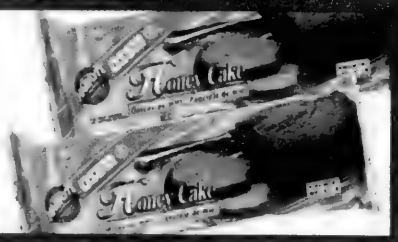

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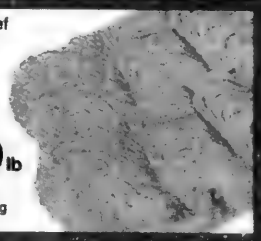

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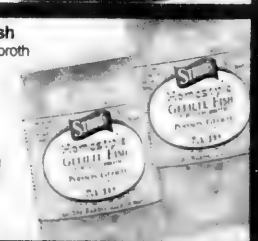

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Holiday Food Ideas

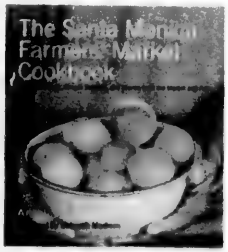
Fresh apples: the sweet bounty of the fall season

By JUDY BART KANCIGOR
Special to The CJN

Stroll through the farmers' market, and you feel fall approaching. As we say goodbye to summer's heat, those achingly sweet, soft, dribble-down-your-chin melons, peaches and plums give way to fall's bounty of apples, cool and crisp as an autumn day.

Dipping apple slices in honey, Jews the world over begin the festive meal of Rosh Hashanah, as we ask God to renew us for a good and sweet new year. But why do we eat apples for the Jewish New Year?

Some rabbis contend that when Jacob disguised himself as Esau in order to trick his father, Isaac, into blessing him as the first-born, Isaac – who was blind – noticed a sweet smell emanating from Jacob. Isaac likened the smell to a field blessed by God, which later commentators took to be an apple field. Because this incident is said to have occurred on Rosh Hashanah, the apple became an appropriate choice for the holiday.



Others cite Song of Songs 8:5, in which Solomon refers to romantic love – and by analogy, God's love for the Jewish People – in this way: "Beneath the apple tree I aroused your love." On Rosh Hashanah, the apple is the reminder of this special bond.

Whatever the biblical explanation, it is no coincidence that the apple, which comes to season in the fall, holds a central place in this fall celebration.

Apples belong to the rose family of plants. Approximately 10,000 different varieties grow in the world. With so many varieties to choose from, which apples make the best dippers?

"Braeburns would be lovely," suggested Amelia Saltsman, author of *The Santa Monica Farmers' Market Cookbook* (Blenheim Press). "I like a little bit of contrast with my honey, and Braeburns are sweet-tart."

For a sweeter choice, try Galas or Fujis, she said, but beware. "We see Fujis year round in the supermarket because they come from all over the world. The big surprise is when you buy freshly harvested apples that haven't been sitting around in storage – even varieties like gala can get kind of mealy when stored too long – they are crisp and honeyed and juicy."

Apples keep well, but not as long as you might think, she added, and are better stored in the refrigerator than sitting for a long time on the counter.

"When you get freshly harvested apples, those that have not been long stored, they have a better texture and flavour. Even varieties that we take for granted like Red Delicious can be, well, delicious."

While apples keep in storage, they may not do so at their prime, she cautioned. "That's why they've always been kept in bushel baskets in the root cellar. Use fresh, crisp, perfect apples in ways that showcase them. When you get to the end of the bushel, make applesauce. When you've got them in perfect condition, celebrate them."

For baked apples, Saltsman suggests Winesaps, Spitzenbergs, Arkansas Blacks and, of course, Rome Beauties, although the latter are not that common in farmers' markets, she said. "You want an almost melting flesh when you bake it as opposed to its retaining its shape. A Northern Spy apple would be wonderful too."

Cinnamony Baked Apples from *The Silver Palate Cookbook: 25th Anniversary Edition* (Workman) by Julee Rosso and Sheila Lukins just scream fall, served warm with their raisin and toasty pecan filling and drizzled with Calvados syrupy juices.

Ellen's Apple Tart from *The Silver Palate Cookbook* showcases caramelized apples on flaky puff pastry.

Continued on page 43

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Use apples for a variety of desserts

Continued from page 42

For baking pies and tarts, Saltsman recommends Pink Pearls, Spitzenbergs, Pippins, and Empires – Winesaps and Golden Russets for a tarter flavour – although this list is far from exclusive. "Mix any of those with an apple that holds its shape and you have the best of both worlds," she said.

Holiday meals deserve a towering beauty, and Rougemont Apple Pastry Cake from Marcy Goldman's *A Passion for Baking* (Oxmoor House) is a showstopper.

Rougemont, French for "red mountain," refers to the apple region outside Goldman's home in Montreal. "It is known mostly for McIntosh and Cortland apples," she said. "For pastries I always use a combination of sweet and tart apples, like Golden Delicious with McIntosh and Cortland – that is perfect. And avoid Granny Smith for baking. They are too hard, tart and watery."

For baking, dipping or just plain eating – on holidays or any day – you'll find the best-flavoured produce at your farmers' market.

"Even the very ordinary things sing with great flavour, the simplest things – carrots, potatoes, eggplant, tomatoes and, yes, apples," Saltsman said. "It makes all the difference in the world."

Judy Bart Kancigor is the author of Cooking Jewish: 532 Great Recipes from the Rabinowitz Family *(Workman) www.cookingjewish.com.*

CINNAMONY BAKED APPLES

Adapted from *The Silver Palate Cookbook: 25th Anniversary Edition* by Julee Rosso and Sheila Lukins

2 cups water
2 1/4 cups brown sugar
1 1/2 tbsp. ground cinnamon
1 1/2 tbsp. fresh lemon juice
6 medium-large tart baking apples, washed (do not peel)
3/4 cup raisins
1/2 cup shelled pecans, chopped
1 tbsp. grated lemon zest
3 tbsp. Calvados or applejack
3 tbsp. unsalted butter or nondairy margarine

Preheat oven to 375. Mix water, 3/4 cup of the brown sugar, 1/2 tbsp. of the cinnamon and the lemon juice in a saucepan. Bring to a boil and cook for 3 minutes. Remove syrup from heat and reserve.

Remove apple cores, but do not cut all the way through the bottoms.In a bowl, mix remaining 1-1/2 cups brown sugar, raisins, pecans, lemon zest and remaining 1 tablespoon cinnamon. Fill each apple to within 1/4 in. of the top. Pour 1 teaspoon Calvados over filling in each apple and top with 1/2 tablespoon butter.

Transfer apples to a 9 x 13-in. baking dish and pour syrup over apples. Sprinkle remaining tablespoon of Calvados into syrup.

Bake apples until tender, basting occasionally with syrup in pan, 1 hour.

When apples are done, transfer them with a slotted spoon to a serving dish. Pour syrup from pan into a small saucepan, bring to a boil and cook until slightly reduced, about 5 minutes. Cool slightly, pour a tablespoon of syrup over each apple and serve remaining syrup on the side. Yield: 6 servings

ELLEN'S APPLE TART

Adapted from *The Silver Palate Cookbook: 25th Anniversary Edition*

For poaching the apples:
1 1/2 cups sugar
piece of a cinnamon stick
6 whole cloves
1/2 vanilla bean
zest of 1 lemon, cut into fine julienne
4 medium-to-large tart cooking apples, peeled, cored, and halved

For the tart:
3/4 cup sugar
3 tbsp.water
2 tbsp. unsalted butter or nondairy margarine
1 tbsp. fresh lemon juice
1 tsp. freshly grated nutmeg
2 tbsp. Calvados or applejack
1 pound puff pastry

Poach the apples: Combine sugar, cinnamon stick, cloves, vanilla bean and lemon zest in 1 quart of water. Simmer 10 minutes.

Add apple halves. Bring syrup back to a simmer and cook gently until apples are tender but still slightly firm. Do not overcook!

Transfer apples to a strainer set over a bowl and allow them to cool completely.

To prepare the tart: Pour sugar and water into a 10-in. cast-iron frying pan and stir to combine. Set over medium heat and cook, watching carefully, until sugar syrup reaches a golden brown. Remove immediately from heat and set pan on a cool surface. Caramelized sugar will harden.

Place 1 apple half, rounded side down, on the caramelized sugar in the centre of the pan. Surround with 6 of the remaining halves, placing them close together. Slice last half into 6 slices and place them in the spaces between apples in the ring, with their rounded edges outward.

Melt butter in a saucepan. Whisk in lemon juice, nutmeg and Calvados, and drizzle over apples.

Preheat oven to 425. Roll out puff pastry to 1/4-in. thickness, and cut out a round 12 inches in diameter.

Continued on page 45

food Basics
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Holiday Food Ideas

Sweet cake for a sweet year ahead

Continued from page 43

Place over the apples and roll edges of pastry back 1 inch all around to give edges a finished look.

Place tart in oven (make sure it has reached 425; preheating is very important to ensure puff pastry rises). Bake until pastry is deep golden brown and syrup is bubbling around edges, 30 to 35 minutes. If pastry browns too quickly, cover with a piece of aluminum foil.

When tart is done, remove from oven and let sit 15 minutes. Invert onto a serving platter. Serve warm or at room temperature. Yield: 8 to 10 servings.

ROUGEMONT APPLE PASTRY CAKE

From *A Passion for Baking* by Marcy Goldman

For the pastry crust: (see notes)
2 cups all-purpose flour
1 tbsp.sugar
1/2 tsp. salt
3/4 cup unsalted butter, cut into chunks
4 to 6 tbsp. ice water or half-and-half

For the apple filling:
10 to 12 large apples, cored, peeled, and cut into 1/4-in. slices
1/4 cup sugar
1 tbsp. cornstarch
1 tsp. ground cinnamon
1/2 cup raisins, plumped and dried (see notes)
1 tbsp. lemon juice

For the Vanilla Sauce:
1/2 cup unsalted butter, melted
1 cup sugar
2 tsp.pure vanilla extract
4 large eggs
2 tbsp. all-purpose flour
1 tsp. ground cinnamon

Finishing touches:
confectioners' sugar
apricot jam, warmed

Note: Store-bought refrigerated or frozen pie dough may be substituted for the pastry crust.

To plump and dry raisins, cover them with very hot water and let stand 5 to 10 minutes. Then drain and pat dry with paper towels before using in any recipe.

Line a baking sheet with parchment paper. Brush bottom and sides of a 10-inch springform pan with melted butter and place on baking sheet.

For pastry crust, place flour, sugar, and salt in a food processor. Add butter and pulse to make a grainy mixture. Add water and pulse to make a shaggy dough (before it can be made into a ball). On a lightly floured work surface, gather dough together, kneading a few moments to make a smooth dough. Wrap and chill dough at least 1 hour before rolling out.

Meanwhile, for apple filling, toss apples with sugar, cornstarch, cinnamon, raisins and lemon juice.

Preheat oven to 350. Roll or press out dough evenly and fit on bottom and sides of prepared pan. (Dough should be between 1/8 and 1/4 in. thick.) Fill with apple filling, pressing gently. For final layer of apples, arrange apples in concentric circles. Apples should come to top of pan. If they don't, prepare more to fill out the pan, tossing with 2 tbsp. sugar and a touch of cinnamon. Cover pan lightly with aluminum foil.

Bake cake 60 to 75 minutes or until apples are soft, removing foil after 20 minutes. The top apples might seem dry and browned around their edges, but interior apples should begin to feel soft – use a skewer to test apples.

For vanilla sauce, in a small bowl, blend melted butter, sugar, vanilla, eggs, flour and cinnamon. Pour this over hot pastry cake, trying to get sauce to drip into crevices. Bake another 20 minutes. Cool on a wire rack.

Refrigerate pastry cake at least 6 hours, or preferably overnight. Dust with confectioners sugar or brush with warmed apricot jam before serving. Yield: 12 to 16 servings.

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Holiday Food Ideas

Jewish Mamas' classics!

By DENISE PHILLIPS
Special to The CJN

Cooking and good food have been as central to Jewish life as the synagogue because of their role in promoting family values. The Jewish calendar is studded with a glorious variety of festivals and holidays. Some of them are serious occasions; others are more fun. But they all have one thing in common: a celebratory shared meal with a signature dish chosen for its religious connections. And behind each one is a Jewish Mama, that legendary combination of a caring mother capable of creating classic, delicious meals at a moment's notice on a regular, almost daily basis.

Ask people for their view on a classic Jewish recipe, and they are likely to include chicken soup, chopped liver, gefilte fish and/or lockshen pudding. Where have these Jewish Mamas' classics come from? What is their heritage and link to the religion?

History and geography have been a huge influence on Jewish cooking. Over the past thousand years, Jews have settled in every corner of the globe and cooked local dishes, adapting them to suit Jewish dietary laws of kashrut. After living in one place, Jews may have moved on by choice or through forced exile or decree, but each time, they have taken with them the style of cooking and recipes of their adopted homelands.

Most western European Jews are Ashkenazi – coming from Poland, Russia and Austria – and we continue to cook foods associated with these cultures such as soups, stews, stuffed vegetables and starchy, sugary warming dishes good for comfort during the Siberian winter months. Particular soup classics include borscht and barley soup made with ingredients that were both plentiful and cheap to buy when times were difficult and food was sparse.

"And thou shall teach them diligently to thy children and thou shall talk of them when you sit in your house and when you walk by the way..." appears to apply not only to the laws of the Torah, but also to what to eat. We are a nation of people that pass down our recipes from great-grandmothers to grandchildren. Jewish Mamas have always talked about how the food should be prepared – and often argued over whose recipe was the best.

For this reason, recipes have evolved with the addition of a little of this and a little of that to the extent that even a true Jewish Mamas' classic such as chicken soup does not have a definitive recipe. Each family will have their little secret ingredient. When I got married, I had fish ball training from my mother-in-law so that her traditional recipe would never be lost. And only recently, my mother bought me a new mincer so that the chopped liver would be the right texture. She said I could not be a true "Jewish Mama" without it!

My personal tip for chicken soup is to cut a whole onion in half and leave the skin on in the stock. This adds both colour and flavour. Also use carcass bones and giblets – not the boiling chickens as they have little flavour!

As time passes, maybe some of the original recipes that I have created over the years will become classics, but until then, you can read more about the history of Jewish cooking and choose from over 100 classic recipes in my latest book, *The Jewish Mama's Kitchen*, published by Octopus books (www.jewishcookery.com)

MUSHROOM BARLEY SOUP

This is a really tasty soup that has more variations than you can begin to imagine. It can be frozen and can be made pareve. This recipe is my version of a classic Polish soup that has been updated with the addition of dried porcini mushrooms and an addition of some sweet wine or sherry. It makes a pleasant change to the traditional chicken soup for a family Rosh Hashanah gathering. Adding the giblets subtly incorporates natural flavour without salt! It is a nutritious, filling soup to keep for cold winters when only the best warming broth will do!

3 cups mushrooms – sliced
1/2 cup dried porcini – soaked in a little hot water
4 chicken wings, 2 turkey or chicken necks and heart – mix of giblets
2 onions – peeled and roughly chopped
2 potatoes – peeled and cut into cubes
2 tbsp. vegetable oil
3 carrots – peeled and shredded
3 stalks celery – roughly chopped
1 cup barley – soaked for 1 hour in hot water
2 cloves garlic – peeled and finely chopped
12 cups water plus 3 tablespoons vegetable or chicken stock or 2 cubes
2 tbsp. sherry or sweet wine
salt and freshly ground black pepper – to taste
sprigs of parsley for garnish (optional)

Heat the vegetable oil in a deep skillet. Sauté the onions, garlic, potatoes and celery for 5 minutes. Add the giblets, chicken or vegetable stock and barley. Bring to a boil and simmer for 30 minutes.

Add the mushrooms, carrots and porcini mushrooms with the soaking liquid. Continue to simmer for a further 30 minutes. Remove the giblets. Add the sherry or wine. Season with salt and freshly ground black pepper.

To serve the stylish way, garnish with sprigs of parsley.

Preparation Time: 15 minutes plus 1 hour to soak barley. Cooking Time: 1 hour and 5 minutes. Serves 8-10 people.

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Holiday Food Ideas

Think outside the box for your holiday meal

By EILEEN GOLTZ
Special to The CJN

One of the toughest tasks during the High Holidays is to come up with meals that are not the same old gefilte fish appetizer and brisket and roast chicken entrees. While tradition has its place sometimes you just need to think outside the recipe box and imagine what you might like to serve to start out a special meal.

This year, for a first course let's try lettuce wraps. Delicious, simple, easy to make ahead of time, really beautiful to see and most importantly, they're different.

CHICKEN LETTUCE WRAPS

This recipe is from Todd Wilbur and Top Secret Recipes

3 tbsp. oil
2 boneless skinless chicken breasts
1 cup water chestnuts
2/3 cup mushrooms
3 tbsp. chopped onions
1 tsp. minced garlic
4-5 leaves iceberg lettuce

Special Sauce
1/4 cup sugar
1/2 cup water
2 tbsp. soy sauce
2 tbsp. rice wine vinegar
2 tbsp. ketchup
1 tbsp. lemon juice
1/8 tsp. sesame oil
1 tbsp. hot mustard
2 tsp. water
1-2 tsp. garlic and red chili paste

Stir Fry Sauce
2 tbsp. soy sauce
2 tbsp. brown sugar
1/2 tsp. rice wine vinegar

Make the special sauce by dissolving the sugar in water in a small bowl. Add soy sauce, rice wine vinegar, ketchup, lemon juice and sesame oil.

Mix well and refrigerate this sauce until you're ready to serve. Combine the hot water with the hot mustard and set this aside as well. Eventually add your desired measurement of mustard and garlic chili sauce to the special sauce mixture to pour over the wraps.

Bring oil to high heat in a wok or large frying pan. Sauté chicken breasts for 4 to 5 minutes per side or until done. Remove chicken from the pan and cool. Keep oil in the pan, keep hot. As chicken cools, mince water chestnuts and mushrooms to about the size of small peas. Prepare the stir fry sauce by mixing the soy sauce, brown sugar, and rice vinegar together in a small bowl. When chicken is cool, mince. With the pan still on high heat, add another tbsp. of vegetable oil. Add chicken, garlic, onions, water chestnuts and mushrooms to the pan. Add the stir fry sauce to the pan and saute the mixture for a couple minutes then serve it in the lettuce "cups". Top with "Special Sauce". Makes 4 appetizer servings. This recipe can be doubled or tripled.

VEGETARIAN LETTUCE WRAPS

1 head iceberg lettuce
1 tbsp. minced garlic
1 tbsp. grated ginger
1 red chili – deseeded and finely chopped
1 tbsp. chopped onion or 2 small shallots diced
1/2 cup extra firm tofu cut into thin slices
1/2 cup grated carrot
1/2 cup shredded cabbage
4 green onions sliced thin
2 cups bean sprouts
2 tbsp. lime juice
2 tbsp. soy sauce
1/2 cup chopped dry roasted peanuts, optional
2 tbsp. olive oil
1/2 cup fresh basil, chopped

Cut off stem of iceberg lettuce, separate the leaves and place in a bowl of ice cubes so that they become cold and crisp. Heat oil in a wok or a large frying pan.

Add garlic, ginger, red chilies and shallots and sauté until translucent. Add the tofu, carrot, cabbage and spring onion and stir fry for a couple of minutes.

Add the lime juice and soy sauce. Add the bean sprouts and stir fry for a minute and remove from heat. Take a whole lettuce leaf and place 2 or 3 tbsp. of filling in the centre. Top with fresh basil. Add roasted peanuts (optional) Make into a wrap and enjoy.

BEEF TERIYAKI LETTUCE WRAP

1/2 lb. ground beef

Continued on page 48

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Holiday Food Ideas

Start your meal with lettuce wraps

Continued from page 47

2 tbsp. teriyaki sauce
1 tsp. soy sauce
1 tsp. chili paste
1/4 tsp. hot chili oil
1/4 tsp. sesame oil
iceberg lettuce leaves, crisped in ice water, drained
2 cups shredded cabbage
2 cups cooked rice
1/2 cup green onions, sliced

In a skillet over medium high heat sauté ground beef and garlic, remove from heat, add teriyaki sauce, soy sauce, chili paste, hot chili oil and sesame oil, taste for seasoning. Can be made ahead, cooled, covered and refrigerated.

When ready to serve reheat the mixture, put drained lettuce leaves on a serving platter, cabbage in a bowl with serving tongs, rice in a bowl, and onions in another small bowl. Allow each person to make their own wrap and add more hot seasoning according to their taste. Serve with sliced fresh tomatoes and cucumbers. This recipe can be doubled or tripled.

KOREAN BEEF LETTUCE WRAPS

Partially freeze the beef to make slicing thinly easier (to make it really simple, get your butcher to slice it for you) making certain to squeeze out any moisture in the beef before starting this recipe. These are delicious and simple to make.

1/2 cup soy sauce
2 tbsp. sugar
1 tbsp. sesame oil
1 tbsp. Asian chili sauce (optional or to taste, add in for extra heat, or use dried chili peppers)
7 green onions, finely chopped
2 tbsp. minced garlic
2 tbsp. minced fresh ginger
6 tbsp. toasted sesame seeds
2 lb. steaks (cut across the grain into very thin slices, no more than 1/8-in. thick)
2 tbsp. oil
chopped green onion, for sprinkling
1 large lettuce leaf (or use any soft lettuce leaves such as butter lettuce)
cooked white rice

In a bowl stir together soy sauce, sugar, sesame oil, green onions, garlic, ginger and 4 tbsp.sesame seeds; mix until the sugar is dissolved.

Add in the steak and toss to coat; marinade 20 minutes at room temperature. Heat oil in a large skillet over high heat until just smoking, then add in the steak slices in one layer, saute the slices turning occasionally until browned and cooked through (this should take about 4 to 5 minutes, you will most likely have to cook the beef in batches, depending on how large your skillet is). Transfer to a platter and sprinkle with green onions and remaining 2 tbsp. sesame seeds. Serve the lettuce leaves on the side and roll the beef in the leaves. Serve with cooked rice. Makes 6 to 8 appetizer servings.

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Buying a suit – for men

By FRANCES GOODMAN PELLATT
Special to The CJN

Every man needs at least one high quality suit hanging in his wardrobe. A suit is one of the most basic items for men whether it is for work or for a special occasion. And unlike a woman's collection of clothing, a few suits can likely last a man for several years; especially if he takes good care of them.

One website suggests the following tips for lengthening the life of a man's suit: dry clean it only a few times a year or as needed; avoid loading the pockets with items that will put a strain on the seams; hang your suit on a wooden hanger; and store it in a bag to protect it.

When in the market for a new suit, one thing to consider is the stitching on the garment. It should be neat and firm as it is the foundation for holding the whole thing together and is also a hallmark of quality in good tailoring and design. Also make sure that the buttons and button holes are properly placed and lined up; that the collar sits snugly around your neck with no gaps, and that the lapels fall flat on the chest.

If you are a suit wearer, you might want your wardrobe to have outfits for the summer season in light weight fabrics and in an assortment of lighter colours such as taupe, light grey or beige; as well as suits for the fall and winter in darker shades and perhaps heavier fabrics. If you rarely have the occasion to wear a suit, it is important to choose an all purpose, timeless classic design in navy, grey or black, that can be worn for any event including interviews and weddings.

Pairing the pants and jacket with different shirts and ties, or adding a vest, or wearing a sweater with the pants, or sporting a turtle neck jersey with the suit can give a man any number of different looks. One male shopper notes that he shops for a new suit with the knowledge of what he has in his closet that he can mix and match to create new combinations for events requiring a suit.

The literature notes that a well fitting suit helps a man project confidence and power in business and stylish masculinity for other occasions; and the accessories he chooses to complement his outfit expresses his personality. One important tip when in the market for a new suit is to think about the reason for buying it. For example, if you are looking for an outfit for that job interview, consider a mid grey, dark grey or navy blue suit if you are going after a management position; a striped fabric is also a good choice.

There are numerous men's stores offering off-the-rack suits and usually the sales people are knowledgeable and can give fashion advice on fabrics, colours and trends of suit styles.

"But never buy a suit when there is a two for one or a half off the second one when the first one is purchased," says one male shopper, who adds that he hates pushy salespeople, "as you usually end up with two suits you rarely wear that don't fit right, when in reality you only needed the one suit and would have happily paid more for the one that would have fit properly and would have looked great."

Although this man usually will only buy a new outfit for a special occasion, he says he likes his suits slick and slim fitting, not hanging off his body like a tent. He wants to look like the models depicted in magazines, à la James Bond, and adds that it is sometimes hard to get the look he wants from off the rack garments – although some men's boutiques do offer alterations – and on occasion has chosen to have tailor made suits.

He admits that he will sometimes ask for advice and other's opinions, but ultimately the final purchase is his decision as he has to wear the outfit and feel good in it and want to wear it again and again.

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Fall fashion hues complement autumn foliage

By ELAINE COHEN
Supplements Co-ordinator

Canadians can visit any urban park or rural forest this fall to feast their eyes on Mother Nature's flair for colour. For centuries, designers have emulated nature's hues in furnishing wardrobes, dwellings and accessories. Fall foliage provides the final barrage of colourful hues before we face barren branches and blasts of cold air.

With regard to colour, fashionistas tend to follow fall foliage featuring different variations of nature's colour wheel. Since the fashion industry plans everything well ahead, the U.S. Pantone Colour Institute announced its fall fashion pantone at New York Fashion Week several months ago.

The institute is recognized as the global authority on colour and provider of professional colour standards for design industries.

"The fall 2009 palette is more unique and thoughtful than the typical autumnal hues of years past," said Leatrice Eiseman, executive director of the Pantone Colour Institute and head of the Eiseman Center for Colour Information and Training.

Red and purple are most popular colours this fall

The institute introduced a broad spectrum of colours geared to suit different tastes, skin tones and attire.

Fashion pundits recognize the importance of providing consumers with colours that match and mix with what's new as well as last fall's finds. Although fashion designers hold different views, they are all aware of the economic downturn.

Fortunately, the 2009 colour chart allows for flexibility in fashion. The kaleidoscope provides plenty of cheerful hues to please pragmatic fashion-conscious individuals.

According to Tim Gunn, chief creative officer at Liz Claiborne Inc., and mentor on Bravo's Project Runway, adding colour is a keen and budget-conscious way to update a wardrobe and it can be mentally uplifting.

Gunn believes in acquiring high quality fabrics to enjoy years of fine wear from colourful items.

Gunn also cautions consumers from buying something just because it appealed to them in the shop window or on the hanger. Colour has to suit the individual's skin-tone and hair colour, he stresses. Therefore, shoppers should try on the garment before heading to the cash register.

Nina Garcia, another Project Runway judge and fashion director of Marie Claire, also lent her expertise to Pantone's information gallery.

She is convinced consumers can't go wrong with classic colours. She says they look expensive and mix well.

For example, earth tones in brown and beige offer countless wardrobe options. Garcia advises consumers to choose colours in the same tonal palette because it will make the individual appear slimmer, more sophisticated and elegant.

The top 10 colours for fall 2009 are American Beauty, Purple Heart, Honey Yellow, Iron, Burnt Sienna, Nomad, Rapture Rose, Warm Olive, Majolica Blue and Crème Brûlée.

American Beauty, a true red, flatters most skin tones and is deemed a feel-good colour and Purple Heart is an endearing colour that is often co-ordinated with American Beauty.

Honey Yellow is a rich, warm, subdued golden colour tone. Pantone suggests combining Honey Yellow with Purple Heart or Burnt Sienna and Iron. The latter is a neutral shade and designers hail it as the "new black" because it goes with everything.

Burnt Sienna, a deepened earthy variation of orange, is equated with an "autumn sunset."

Fashion merchandisers showcase it with Rapture Rose and Nomad. The latter is a neutral grey/beige blend that is marvelous for suits, skirts and slacks because it mixes with blouses and sweaters in every colour.

Rapture Rose captures the vibrancy of fuchsia and the softness of baby pink. Trendsetters consider it a gem for accessorizing.

Warm Olive is yellowish/green and Majolica Blue is a variation of teal blue. Lighter than navy, darker than powder blue and softer than deep blue, it's attractive and flattering. Crème Brûlée, like Nomad and Iron, are sure bets for big-name items, such as career and cocktail suits, because the colours don't clash with existing accessories.

For more information, visit www.pantone.com/fall2009.

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Fashion savvy for the mature woman

By FRANCES GOODMAN PELLAT
Special to The CJN

On a recent TV fashion show I heard the expression "fashion is an art form," and in a way, we are all artists and our bodies are our canvasses. Each time we decide what to wear and how to accessorize with adornments such as scarves, jewelry and shoes, we are creating a work of art.

What I also learned from that show is that models are muses for clothing designers and it is they who inspire the changes we see in fashion.

However, most of the fashion magazines on the stands are aimed at a younger crowd – for the teen, the young mother, the working woman – as if women in their more mature years are no longer interested in fashion.

Some people believe that once you hit a certain age you should change your style of dress and give up your favourite colours and clothing. This just is not so. After all, the age-old expression that clothes make the man/woman holds true no matter what your age.

Although we do not want to dress like today's teens, we do not need to forget all about fashion.

Many websites offer fashion tips for seniors so that we can continue to look current and stylish. We may not be able to wear mini skirts any more (if indeed we ever were), or short smocks with leggings sported by so many young, slim women, but we can still choose to wear what makes us comfortable and feel great about ourselves.

A suggestion to consider the next time you shop for a new outfit, or perhaps browse through what is already in your wardrobe is to forget about fads.

Choose clothing based on ease and have features like buttons that are easy to fasten. Wear comfortable shoes with heels that are high enough to add elegance, but short enough so as not to cause a fall.

Carry a light jacket or sweater for those times when you might feel chilly – sweaters are for every age group and can be co-ordinated with your outfit.

If you have a particular style – classic, modern, or eclectic – dress according to what you like, even if it is not trendy or "in fashion;" and don't forget a hat, especially on sunny days when it is important to protect your skin.

Hats also have a role in fashion. You can choose from any number of designs, from brimmed to a small cloche or beret, to complement your outfit.

Also, remember to accessorize wisely with a scarf around your shoulders, held with a large pin, or the always popular strand of pearls, but do not go overboard with jewelry.

Less is still better and the trend of fashion jewelry with chunky stone necklaces is great for all ages.

Above all, be yourself. You don't have to give up the bold, dramatic colours you used to wear.

Continue to do so as this represents your personality and who you are. Age is just a number; wear what makes you feel good about yourself.

Fall fashion sizzles for all girls

News Canada

The lazy days of summer are about to come to an end, signaling the start of a new school year. This fall, add some of the season's hottest trends to your wardrobe affordably from Sears.

Boyfriend Cardigan: Nothing says fall fashion like a cozy cardigan. This fall, girls can add the boyfriend cardigan to their wardrobe to dress up simple skinny jeans or cords. Form fitted or relaxed fit cardigans with pocket detailing will be especially popular this fall.

Prints: Tiny floral prints, plaids and stripes are showing up on tunics, shirts, and skirts. Try a multi print tunic over skinny jeans or leggings. Another cute look is to add a plaid hat to your ensemble. Also look for dresses with tiny floral detailing.

The Vest: The vest is a nice way to add flair to any outfit. Fitted vests can go over any of the season's tunic style shirts and graphic t-shirts.

The Tunic: Everyone ismad for tunics. They look good on every body shape. Wear it loose, belted, tucked into jeans or over leggings.

Denim: Teen girls place denim high on their back-to-school shopping list. Simple slim cut denim is the style of choice.

Knitwear: Ponchos, sweater coats, belted and swing cardigans have found a permanent home in junior and teenage girl's closets. This fall, they're much more funky and fun and will keep girls warm on crisp fall days.

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Fall Fashion

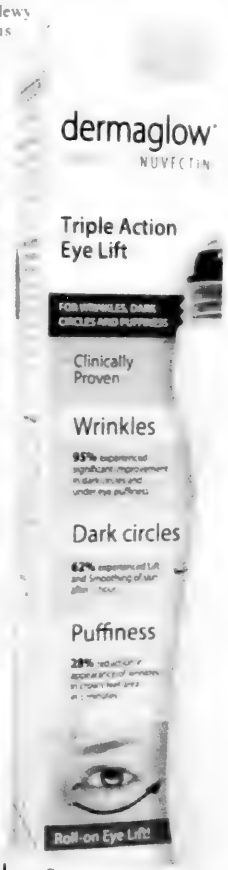
Where has the summer gone? Better yet, what happened to all the hot, sunny days that we used to have?

We may not have had a picture-perfect summer, but we did enjoy some outdoor activities. With that in mind, be sure to cleanse your face well every day, as the heat does take a toll on your skin. Make sure to moisturize day and night and exfoliating once a week wouldn't hurt. Continue to use your eye cream as well.

Say goodbye to the dewy looks of summer. This season is all about a matte finish on your face, and the look is porcelain without a bit of shine. For eyes, the best makeup colours are dark and bold. Purple is one of the best colours, as well as gold, bronze and metallic shades. Smoky eyes, with dark mascara and black eye shadow, are hotter and bolder than ever. Cheeks should look rosy, as if you were walking on a brisk chilly morning. For lips, the hottest shades this fall are bright red and shiny berry colours. For your nails, purple and metallic colours like gold and bronze are hot, hot, hot for this fall.

To complete your makeup and new fall wardrobe, make sure to add the new fall 2009 jewelry: big statement necklaces, chandelier earrings and bold bracelets.

And now that the days will begin to get cooler, go back to the gym, continue to do your daily workout, drink plenty of water, eat well and enjoy the prettiest time of year.



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HAIR

Moroccanoil, a favourite among celebrity stylists, now perfects your hair care regimen with the introduction of Moisture Repair Shampoo, Moisture Repair Conditioner and Restorative Hair Mask. The carefully crafted formula is gentle enough for daily use while maintaining all the necessary ingredients to help repair chemically damaged hair; it is colour-safe and ensures that hair is left shiny and the colour remains vivid. Designed for excessively dry, damaged and over-processed hair, **Moroccanoil** Restorative Hair Mask penetrates deep to restore and rebuild hair at its core.

BEAUTY SHOP
By Stacey Michaels and Francine Birken

Dedicated in memory of Carol Wise.

STACEY'S TIPS

SPA AND SKINCARE:

One of the most important signs of aging that is often overshadowed by our concerns over wrinkles, fine lines and skin texture is loss of skin firmness. Fortunately, **NeoStrata** has created two new products to radically target the loss of firmness: new **NeoStrata** Instant Tightening Serum for immediate, visible tightening and firming benefits to visibly tighten facial features and improve firmness, and new **NeoStrata** Firming Cream for long-term firming benefits by improving skin elasticity and plumpness, restoring younger-looking skin and a more defined facial contour.

Say goodbye to tired, dull-looking skin! **Dermaglow** introduces New Radiance Glycolic 10 Per Cent Gentle Peel Solution. Coming off the success of its innovative and sought-after Glycolic Smoothing Moisturizer, **Dermaglow** has launched a companion product to create a simple and effective two-step Glycolic Skin Rescue regime, revitalizing dull tired looking skin in just seven days. Skin is easily transformed to have a bright, fresh and youthful appearance to reveal a confident you.

Based on new findings and the knowledge that "not all spots are created equal," **Estée Lauder** brings you CyberWhite Ex, its most comprehensive brightening system ever. Each product in the CyberWhite Ex system has been specifically formulated to address the appearance of different dark spots in a targeted and synergistic way to protect, re-surface and correct the skin.

Estée Lauder broke new ground in skincare science with the introduction of Time Zone Line and Wrinkle Reducing Moisturizers, the first moisturizers developed to target and measurably reduce the appearance of lines and wrinkles, and help skin behave in a younger way. **Estée Lauder** introduces the latest addition to the Time Zone franchise with its most age-defying eye cream yet. Time Zone Anti-Line/Wrinkle Eye Creme features exclusive, advanced anti-wrinkle technologies that reverse the key signs of apparent aging around the eye area for a years-younger look.

Elizabeth Arden's plump perfect phenomenon goes ultra with new Ceramide Plump Perfect Ultra Lift and Firm Moisture Cream and Lotion. These anti-aging super moisturizers lift plumping to a new level with Cellular Plumping Technology, which works to smooth and relax the appearance of surface lines as it targets deeper wrinkles to firm, lift and redensify the look of skin. In addition, Ceramide Plump Perfect Ultra Lift and Firm Moisture Cream and Lotion SPF 30 provide optimum hydration levels with moisture boosting Ceramides and offer broad spectrum sun and daily environmental protection.

Dermaglow announces a new and innovative product to ease the anxiety associated with this delicate area. **Dermaglow** Nuvectin Triple Action Eye Lift reduces puffiness and dark circles with instant hydra-lift technology to diminish the appearance of fine lines and wrinkles. The ultimate treatment for instantly younger looking eyes, Triple Action Eye Lift's instant hydra-lift technology offers the latest science in tightening and lifting to reduce wrinkles while providing vital hydration.

Continued on page 54

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Continued from page 53

NUXE introduces a new hypoallergenic deodorant, Tonific Deodorant. It combines effectiveness, gentleness, a natural look… and pleasure. Formulated like a real skincare product, it delivers 24-hour protection without leaving marks or stains and does not contain aluminum salts. It helps reduce excess perspiration, captures and neutralizes odour, and absorbs humidity.

If you're all too familiar with the unfortunate hallmarks of dehydrated skin, take heart – you're not alone. Surprisingly, poor cleansing is one of the leading culprits. Thankfully, new **Alyria** Hydrating Milk Cleanser is the perfect solution for your dehydrated skin. Moisturizing lotions and creams are a common remedy to dehydrated skin, but targeted treatment should begin with a cleanser. Unfortunately, many cleansers on the market can strip skin of moisture.

Treat summer skin to the moisture and velvety smoothness it craves with **OPI**'s new Avojuice Body Crème in Mango and Coconut Melon. Indulgent Avojuice Body Crème wraps skin in the hydrating power of Shea butter and avocado oil, while pampering and protecting it with antioxidant vitamin E.

Yves Rocher has been able to create products with greater benefits that are even more pleasurable for your senses by enriching its Plaisirs Nature lines with a high concentration of botanical extracts – softening organic aloe vera gel, organic shea butter, nourishing sweet almond oil and soothing organic witch-hazel water, to name but a few. The shower gels and hand gels have been formulated to preserve the environment.

Lancôme introduces its newest innovation in the lifting and firming skin care category: Rénergie Microlift R.A.R.E. Intense Targeted Lifter, inspired by skin's own support network with patent-pending NEXTENSEtm technology provides firming benefits with intense lifting that lasts throughout the day. Skin looks instantly smoother and more luminous and feels softer and more supple.

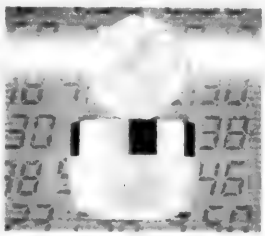
The fresh, new look of **Airplus** has revitalized each step you take, offering luxurious, fashionable comfort and support all day, every day. Stay comfortable and feel great, whether at work or at play, with innovative new products and a fresh new look from **Airplus** from **Implus Footcare LLC**, a leader in innovative footcare solutions. Don't miss new **Airplus** Coolmax EveryDay Performance Insole for men's and women's athletic shoes, work shoes or boots. The insoles are made with the original performance fabric that helps athletes push harder and longer, while bringing a cool comfort to everyday foot care.

Gone are the days where natural products were associated with poor efficacy. Today's eco-conscious consumer is creating a real demand for proven natural and organic products. Named after the Japanese word for balance, **Heiko** offers an effective and 100 per cent natural solution to balance your health by providing beautiful, worry free, natural skincare. **Heiko** skincare products are gentle and do not burden the skin with unnecessary ingredients. The result is radiant looking skin that feels refreshed and invigorated.

Introducing Insta-Dri Nail Colour from **Sally Hansen**, a quick-dry, high-shine nail colour that can be applied instantly. A specially engineered new Perfectionist Brush allows fast, flawless application with one stroke per nail. Each nail takes just seconds to paint and 60 seconds to dry.

LEGS:

The leaves might be falling and the days are getting shorter, but it's no time to hibernate! Thanks to **Secret**'s colourful, fashionable fall 2009 tights, you'll want to find plenty of excuses to get a leg up on the season. Nothing adds a touch of slinky glamour to an outfit like the Molten Gloss Tight in bronze or silver, while the Black Crochet Tight and the Sparkle Diamond Mesh Tight will take an outfit from plain to perfect in no time flat. Making a statement at the office couldn't be easier thanks to the elegance of the Horizontal Rib Tight. Pair the black Stirrup Tight with heels for an avant-garde look that shows just a hint of skin at the front of the foot. For those craving a 1940's sexy hourglass figure, slip into a pair of **Secret**'s innovative Waist Cincher Tights. These tights create a long, smooth feminine line that looks fabulous no matter what the decade.



Estee Lauder - Time Zone

Flip though any magazine and you are bound to see them – models with sleek thighs, perky derrieres and slimmed down tummies. But perfect curves aren't just a fashion magazine fantasy. For the past 10 years, **Secret**'s Uplift bottom shaper has been making real women look like a perfect ten.

FRANCINE'S TIPS

CONCEALER AND FOUNDATION:

After applying your eye cream, begin to conceal the areas that need coverage. Concealer for dark circles should be hydrating and light in texture. High coverage concealers are better used for blemishes. **Clarins** Fragrance Group is proud to introduce the Platinum Mirror Collection, Regard Luminescent – Radiant Concealer by **Thierry Mugler**. Using the backside of the applicator, you can apply touches of concealer along the interior of the eye line. Using the front side, you can apply to the face for a perfect finish. With the tiredness removed, the face recovers the look of youth that it truly deserves.

Along with this amazing concealer, this collection also features a Fluid Luminous Foundation – Teint Luminescent. It is a liquid formula that is supple, creamy and luminous and builds coverage without a mask effect. Both of these products are exclusive to the Bay beginning at the end of September 2009.

Achieve an overall polished look with Lasting Finish Foundation, a re-energizing, mineral-enriched and oil-free formula that gives skin 16 hours of flawless and fresh-looking coverage. The **Rimmel London** Lasting Finish Foundations is available in 10 stay true shades.

Cover FX, the foundation authority, launches new Conceal FX Camouflage Concealer, an instant, flaw-erasing concealer cream with a lightweight, velvet finish. Perfect for seamlessly covering anything you want to hide, Conceal FX provides opaque, long-lasting, water-resistant coverage and can be used to instantly erase under-eye circles, redness, dark spots, sun damage, blemishes, tattoos, birthmarks, fatigue or skin trauma.

EYE MAKEUP AND BLUSH:

This fall, the eyes are the number one focal point as **Estée Lauder** brings you a new, limited life eye shadow collection. New Pure Color Eyeshadow Single-Matte and Metallic deliver saturated colour that is colour true, fade resistant and long-wearing. The matte collection offers soft, rich matte shades with no shimmer, in skin-loving colours ranging from light neutrals to deep inks. Pure Color Eye Shadow-Metallic is a true metallic formula that stays in place, leaving no glitter residue around the eyes, and it provides a dazzling effect of colour and texture. This amazing collection will be available for only a short time, beginning in October 2009.

This season, brighten your world and lift your spirits with refreshing shades of beauty. **Pürminerals** makeup is proud to present Pressed Mineral Shadows in two beautiful shades. To get the runway look, sweep Pressed Mineral Shadow in Chrome Cryolite all over the lid up to the brow bone. Then apply Burgundy Malachite into the crease of the eye and blend outward. Complete the look by lining your

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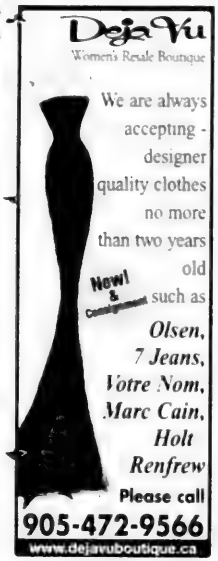

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eyes with the Plum Quartz gel liner and lightly smudge the colour for that smoky finish.

Girls just want to have fun with **Rimmel London**'s Colour Rush Mono Special Effects Eye Shadow. This silk pressed powder formula with an added layer of shimmer transforms the wild '80s colours into a modernized look. The shadow is available in six bright shades. Continue to make that '80s statement with Exaggerate Waterproof Eye Definer in Purple Shock. "Use the built-in sharpener to create defining lines or use the smudger feature to completely cover the lid with the bold colour," the manufacturer advises. Complete the '80s eyes with Sexy Curves Waterproof Mascara. The hourglass applicator adds volume with shorter bristles, while the longer ones curl and separate lashes.

Moroccanoil products.

If you are looking to spotlight the eyes, look no further. **Thierry Mugler – Clarins Fragrance Group** presents Ombre Stellaire – Mono Eye Shadow, a true metallic rock melted into a fine cream. This shadow is designed to create exciting eyelids that attract everyone's attention. Ombre Stellaire is available in two shades: mercury and golden bronze.

The glitter continues in this line with Cils Vinyle Mercury – Vinyl Gloss for Eyelashes. For the first time, eyelashes are ultra-brilliant and coated in a silvery vinyl sheath.

When you wear it, your eyelashes will flutter. This collection will be available in November 2009 exclusively at The Bay.

Revlon has a great history of setting trends in colour cosmetics and will continue to do so with its New Revlon Passion Fusion collection. The collection will introduce eight new limited edition shades for lip, eye and nail. ColorStay 12 Hour Eye Shadow Quad feels silky smooth, blends well and is fade proof. The rich, beautiful colour looks freshly applied for up to 12 hours. As eyes are one of the big statements for fall, cheeks remain natural. **Revlon** Illuminance All over Palette is used for eye, cheek and lip. This limited edition has a variety of colours, and the creamy texture glides on smoothly and lasts all day.

LIPS AND NAILS:

Choose a lipstick that both colours and cares. Introducing **Rimmel London**'s Moisture Renew Lipstick. Vitamins A, C and E help to protect the lips and still maintain their condition over time so that they look and feel up to 60 per cent softer and smoother. As a result of this, the colour is clearly maximized and lipstick looks bold and vibrant.

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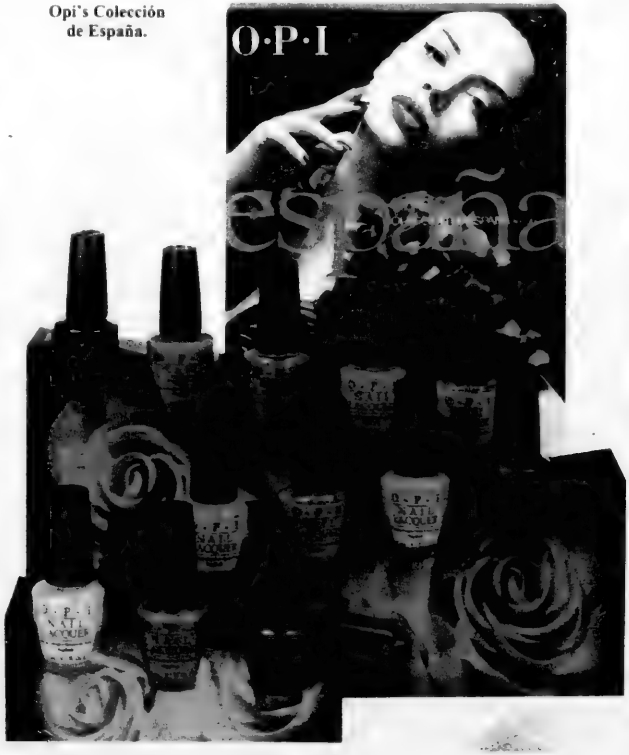
Opi's Colección de España.



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And now for something completely different: HEEBONICS

Comic provides closed captioning for the 'Hebrew-impaired'

By RIVA GOLD
Special to The CJN

It's rare to find a man that can pull off a Don Juanstein impersonation and convince a woman that her eyes sparkle like a yarzheit candle. For modern Orthodox comedian Elon Gold, it's just par for the course.

Gold, who refers to himself as "the Jewish Jerry Seinfeld," travels across North America with his unique brand of Semitic comedy. He recently debuted his newest standup act, Half Jewish, Half Very Jewish, at Montreal's Just for Laughs festival in July, emphasizing that he was extremely excited to be part of "Jews pour rire."

Gold's show, which played to sold-out audiences at Centaur Theatre, was the culmination of more than a decade's work.

"A wise friend once told me to joke about what I really care about," he explains. "And I really, really care about the Jews."

The 90-minute show is laced with hilarious observations about the tradition and surrounding culture. In Half Jewish, Half Very Jewish, Gold pokes fun at all things Yehudi, from modern Jewish stereotypes to ancient Passover customs.

"As a people, we're way too mad at bread," he jokes. "Why do we focus all our anger about slavery in Egypt on the fact that we couldn't have a sandwich on our way out?"

At one point in the show, Gold even brings out a blue-and-white Jewish version of Santa Claus, who instructs his fellow Jews to "be happy," but not "so happy they forget about the pogroms."

'Poor man's Jackie Mason' brings new act to Just for Laughs'

Elon Gold, who was in Montreal earlier this summer for the Just for Laughs festival, considers himself "the Jewish Jerry Seinfeld."
[photo courtesy of Just for Laughs]

Very Jewish indeed. Gold's latest act comes with an apt warning that some material "may not be suitable for gentiles," and he even provides closed captioning for the "Hebrew-impaired." Most of his material hinges heavily on a certain familiarity with the Jewish tradition. Without it, his impressions of Gilbert Gottfried as Moses or Gene Wilder as Abraham might seem just a little bit out of place.

Of course, Gold himself is no stranger to the Jewish tradition. The New York native jokes that he grew up in a family so religious that his grandparents had to keep two toilets: one for milk and one for meat.

Today, he describes himself as a "modern Orthodox" Jew, joking that by "modern," he means "not so."

"I do practise Judaism, though," says Gold, "because practice makes perfect."

Although he keeps Shabbat and eats kosher, he's careful about how he describes his religious affiliation.

"I like to say I'm observant, not religious, because it takes the pressure off. If you say you're not religious, but then you keep kosher, people think, 'What a great guy!'"

At the same time, Gold never downplays the important role that Judaism has played in his life.

"I really love the traditions, and often see them as customs. Not to mention, what could be better than Shabbat?"

To keep his life in balance, Gold explains that he has a Jewish act and a secular act that he performs depending on the context. In his secular act, Gold describes his shtick as "just a Jew doing comedy," peppering his routine with political impersonations and curse words.

In other routines, Gold's mother is the only one who curses. "In Half Jewish, I have my mother introduce the show in a surprise recording I got of her. She talks about how I was born with a lot of talent – and extremely wide shoulders," he says.

On the more religious side, Gold is occupied every fall hosting a Chabad telethon in California.

"They keep me away from the serious pieces," he explains. "I do singing, dancing, comedy. Not the real stories of drugs, abuse, homelessness you find throughout the event."

Half Jewish, Half Very Jewish is what Gold calls a unique hybrid of his secular and religious acts, blending cantor impressions with real prank video footage and political commentary.

"This was the first time I didn't have to worry about censoring myself, because I wasn't working for hire. People could come see me at their own risk."

Gold emphasized how much he loves the Montreal audiences, and has travelled there seven times to perform. He reflects that being on stage in Montreal is "a lot like his bar mitzvah," only he gets paid less.

Gold's love of standup dates back almost that far, as he was just 16 years old when he got his first standup gig. He continued to perform standup throughout his years at Boston University and was signed to a network television show immediately upon graduation.

"I never had to come out to my family that I was a comedian," he says. "They already knew so early."

Though Gold admits he was never the class clown, he does describe his childhood persona as "the class comedian."

At a young age, he discovered that doing impressions of teachers and celebrities was a great way to get attention.

"I noticed that I had a talent for impressions, and people liked me better for it, so I figured I'd stick with it. Let's face it – we all just want to be liked."

Gold says that when he saw Billy Crystal on Saturday Night Live, he knew once and for all that comedy was for him.

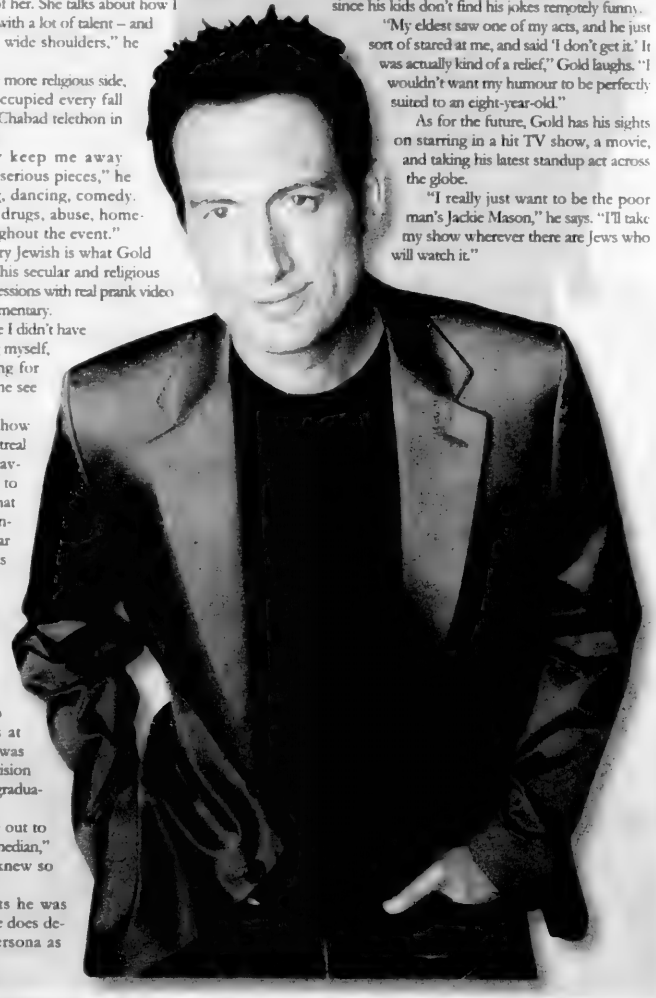
Though he hasn't yet made it to Saturday Night Live, he's been a successful writer, producer, actor, and starred in the television series Stacked in 2005.

When he's not performing, 38-year-old Gold still has a lot to juggle. As a father to four young kids, he notes that it can be very challenging to balance his responsibilities, especially since his kids don't find his jokes remotely funny.

"My eldest saw one of my acts, and he just sort of stared at me, and said 'I don't get it.' It was actually kind of a relief," Gold laughs. "I wouldn't want my humour to be perfectly suited to an eight-year-old."

As for the future, Gold has his sights on starring in a hit TV show, a movie, and taking his latest standup act across the globe.

"I really just want to be the poor man's Jackie Mason," he says. "I'll take my show wherever there are Jews who will watch it."



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EU responds to controversial article

By ADAR PRIMOR
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JERUSALEM — Is the crisis in relations between Israel and Sweden coming to an end? Italy's foreign minister, Franco Frattini, would like to believe it is.

Frattini told *Ha'aretz* by telephone that he recently met with his Swedish counterpart, Carl Bildt, and the two agreed that at a meeting of European Union foreign ministers later this week, they will work to pass a resolution making it clear that the EU, under the Swedish presidency, strongly condemns anti-Semitism and will take action against any manifestation of it on the continent.

Frattini said he intends to demand that the meeting's summary statement explicitly condemn the article published in the Swedish tabloid *Aftonbladet*, which claimed that Israeli soldiers harvested the organs of dead Palestinians. He said his proposed statement would declare articles of this sort to be "acts of blatant anti-Semitism."

"There are limits to freedom of the press that stem from respect for the truth and the duty of every journalist to prove his claims," Frattini said.

The accusations in the *Aftonbladet* article are "terrible conclusions, lying and hurtful, and they have the power to assist all those who seek to incite against Jews or who oppose the existence of the State of Israel," he added.

Italy, Sweden to propose resolution condemning anti-Semitism

However, Frattini stressed, "the state cannot intervene in the work of the press. The journalists are the ones who must set limits for themselves and must find the right balance within the framework of the journalistic code of behaviour."

Frattini said that's why the EU Council of Ministers, which was scheduled to discuss the situation in the Middle East this week, is the correct forum "for Sweden to prove, with concrete steps, its determined stance against anti-Semitism. It would be better for the Swedish response to be expressed there than via a government communiqué to the press."

Frattini does not believe that the crisis with Sweden, the current president of the EU, has affected relations between Israel and Europe in general. As one of the architects of an agreement to upgrade ties between the EU and Israel, he is encouraged by the fact that Italian pressure led to a decision that separates discussions about the peace process from implementation of the agreement regarding the proposed statement on anti-Semitism.

Some in Israel believe that the Italian minister is simply engaging in wishful thinking. But Frattini is convinced that he is right. "Now that the agreement has been adopted, there is no turning back," he said. "No country will block implementation of the upgrade."

Carl Bildt

The Israeli Prime Minister's Office opted not to comment on the Italian-Swedish initiative for bringing the crisis to an end. In contrast, the foreign ministry's position was clear.

"Every initiative against anti-Semitism is welcome," said Yigal Palmor, the ministry's spokesperson. "But if the declaration is general and does not specifically relate to the article in *Aftonbladet*, it will not resolve anything.

"We did not ask for an apology, or for measures against the newspaper or the journalist," he added. "All we asked of Sweden and the Swedes is that they reject and decry the content of the report. And our position has not changed."

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Israel & the Jewish World

Netanyahu meets Brown, Merkel

JTA

LONDON — The prime ministers of Israel and Britain met in London last week and agreed on the need for progress in the Mideast peace process.

During their hour-long meeting Aug. 25 at 10 Downing Street, Benjamin Netanyahu and Gordon Brown also discussed the importance of acting to prevent Iran from producing nuclear weapons.

In the issue of West Bank Jewish settlements there was some disagreement. Brown said his government sees building in the settlements as an obstacle to the idea of two states for two people.

While Netanyahu has not approved any new settlement construction since coming into office, he says settlements should be allowed to expand for "natural growth."

Netanyahu also made a clear distinction between building in eastern Jerusalem and in other areas of the West Bank. "Jerusalem is not a settlement," Netanyahu said at a joint news conference following the meeting. "We've been building there for 3,000 years."

Netanyahu outlined his plan for peace with the Palestinians on the basis of a demilitarized Palestinian state alongside Israel, and Brown endorsed Netanyahu's call for action to build the Palestinian economy. Netanyahu said he wants to see a solution to the Palestinian refugee problem "once and for all," explaining that he sees the solution as lying within a future Palestinian state, so that Israel will remain a Jewish state.

Hundreds of anti-Netanyahu demonstrators gathered outside the gates to the prime minister's official residence, forcing Netanyahu's motorcade to enter through a side entrance. The demonstrators held signs saying "Free Gaza" and referring to Netanyahu as a "war criminal."

In related news, Netanyahu's office denied reports that Israel has agreed to halt construction in West Bank settlements.

At a news conference in Berlin last Thursday following his meeting with German Chancellor Angela Merkel, Netanyahu also said the Palestinians first must recognize Israel's right to exist as a Jewish state before negotiations could be held.

Merkel said Israel must stop building settlements in the West Bank if there is to be progress in peace talks with the Palestinians.

The two leaders also discussed Iran. Merkel said that if Iran's government does not respond to overtures from the West by September and halt its uranium enrichment program, the international community should seriously consider tougher trade sanctions against the Islamic Republic, particularly in energy and finance.

Israeli Prime Minister Benjamin Netanyahu and German Chancellor Angela Merkel.
[Amos Ben Gershom GPO photo]

Netanyahu said the sanctions should "really hurt," and that if the UN Security Council does not act, a "coalition of the willing" should.

It's not clear that UN Security Council members Russia and China would support tougher sanctions against Iran. The other three permanent members of the council – Britain, France and the United States – would likely do so.

The two leaders also reportedly discussed the case of abducted Israeli soldier Gilad Schalit. Germany has played a key role in mediating efforts to win the release of Schalit, who was taken captive by Hamas in 2006.

In an interview Aug. 27 with a German news agency, a senior Hamas leader said the group was waiting for Israel to respond to a possible deal for Schalit, the *Jerusalem Post* reported.

During his visit to Germany, Netanyahu also met with German President Horst Koehler and Foreign Minister Frank-Walter Steinmeier.

Netanyahu's state visit included a tour of the museum and archive at the House of the Wannssee Conference, the villa where plans were laid out in January 1942 for the extermination of European Jewry.

On behalf of the Yad Vashem Holocaust Memorial in Israel, Netanyahu also received a donation of original architectural drawings of the Auschwitz-Birkenau extermination camp, which were found in Berlin last year and purchased by the Axel-Springer media company.

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Think-tank wants UN to declare Palestinian state

By RHONDA SPIVAK
Special to The CJN

JERUSALEM — Gershon Baskin, an Israeli peace advocate and CEO of the Israel-Palestine Centre For Research and Information (IPCRI) – a joint Israeli-Palestinian think-tank in Jerusalem – believes the only way to achieve Mideast peace is by having the international community impose a Palestinian state on Israel.

In fact, Baskin declared last month that he was the one who gave the idea to European Union Foreign Policy chief Javier Solana, who said earlier this year that United Nations Security Council should recognize a Palestinian state even if there is no deal between Israel and the Palestinians.

"[Solana] heard it first from me, but it's fine, let Solana get the credit," Baskin said Aug. 8 in Beit Jalla, near Bethlehem, at an IPCRI conference titled "Education for Peace."

Baskin said that under his proposed plan, the United States wouldn't use its United Nations veto power to prevent the UN Security Council from recognizing a Palestinian state within provisional borders.

He told the conference – attended by Israelis and Palestinians – that two weeks before the conference, he met for "secret talks in the U.S." with five Palestinians, five Americans and five Israelis about his plan.

According to Baskin's proposal, Palestinian Authority President Mahmoud Abbas would submit a request to the Security Council asking for a state of Palestine to be granted full membership in the UN.

Without a U.S. veto, the request would likely receive the necessary nine of 15 votes within the council that it would need in order to pass.

At that point, "the state of Palestine will become a full member state obligate by the UN Charter," Baskin said.

"At that moment, the Israeli occupation of one member state of another will require a new Security Council resolution that will supersede [Security Council] resolution 242 and all other resolutions on the Israeli -Palestinian conflict."

The proposal also says that the "main elements of the new resolution would be the re-confirmation under international law of the 'two states for two peoples' solution."

Baskin added that once this occurred, the UN could deploy international forces to implement a two-state solution, with Jerusalem as a capital for both states.

Baskin's proposal states: "The implementation process would have to include several elements – the resolution would state the principal that the international community is prepared to use… the [UN] Charter and to deploy international forces (military, police, and civilian) to supervise the Israeli withdrawal from Palestine."

In addition to putting forth this proposal to Solana, Baskin told the conference that he has presented his plan to the Americans.

When asked specifically whom the plan was sent to, Baskin said it was presented to two deputy secretaries of state and the office of the U.S. special envoy to the Middle East, George Mitchell.

He said that in the first week of August, he also met Rafik Husseini, Abbas' chief of staff, and gave him the plan to present to the PA president, adding that he expected it to have been given to Abbas after Fatah's recent convention in Bethlehem.

Gershon Baskin

A June 13 article in *Ha'aretz* reported that while in London, Solana said that "after a fixed deadline, a UN Security Council resolution should proclaim the adoption of the two-state solution."

Solana also reportedly said that the UN "would accept the Palestinian state as a full member of the UN and set a calendar for implementation."

Baskin told the conference that Solana made his comments without first notifying Mitchell, suggesting that they were intended as "a trial balloon."

Baskin's plan can be viewed on IPCRI's website at www.ipcri.org/files/ending.pdf.

In an abstract of his talk, Baskin said that, in his view, "there will not be any successful bilateral Israeli-Palestinian negotiations at any time in the near future."

He argued that once the United States and the UN take steps to recognize a Palestinian state, the peace camp in Israel will be able to rally around it and be revived.

Asked whether the Canadian government funds IPCRI, Rodney Moore, a spokesperson for the Ministry of Foreign Affairs and National Trade in Ottawa responded by e-mail that the "the government of Canada supports IPCRI discussions through funding with the Network for Peace Fund of the Canadian International Development Agency. This is the one current project that Canada is supporting with the IPCRI. The government… is not affiliated with the selection of discussion topics, but supports the overall objective of Israeli-Palestinian dialogue, including through IPCRI."

Contacted for further comment, a PMO spokesperson gave the same response.

In an interview with *The CJN*, Israel's deputy foreign minister, Danny Ayalon called Baskin's proposal "nonsense" adding that "the United States will not impose a solution on Israel, let alone the United Nations."

Benny Begin, a Likud MK and minister without portfolio in Prime Minister Benjamin Netanyahu's government, called Baskin's plan "strange and queer."

"If Canada is funding Baskin, I imagine that they don't realize what he has been proposing [or doing]. I can hardly imagine that the Canadian government, a country that is friendly to Israel, would be supporting this, if they knew."

With files from Andy Levy-Ajzenkopf

Olmert faces corruption charges

Continued from page 1

The false information included falsified travel routes and inflated costs for flights. The reimbursement was sought from a number of organizations at the same time.

The indictment lists 17 flights in which the costs were inflated. Among the organizations that paid for these flights are Akim, Yad Vashem and State of Israel Bonds, among others. The extra money was kept in a checking account under Olmert's name.

The indictment shows that Olmert owed money to Rishon Tours and in May 2007, transferred 12,460 shekels ($3,280 US) to cover a quarter of the debt. Rishon Tours' owner Emanuel Baumelshpiner had covered the rest from the accounts of other clients at the office, without their knowledge or agreement.

According to the charges, in order to hide the fact that he purchased tickets from Rishon Tours, which had not won a tender that made it an authorized ticket sales officer for the Ministry of Industry and Trade, which Olmert headed at the time, he made use of other offices that had won tenders for the transfer of the funds. In his statements to the State Comptroller, Olmert is accused of hiding the fact that he had an account with Rishon or the fact that he owed the company money.

The other charges have to do with the Talansky Affair and the Investment Center. According to the indictment, Olmert received more than $600,000 US between the years 1997 and 2005 from American fundraiser Morris Talansky. The funds were transferred in a number of ways: directly into a bank account, in envelopes of cash, or through Olmert's former bureau chief, Shula Zaken.

Some of the money was placed in a secret account held by Olmert's confidant and former partner, attorney Uri Messer, and according to the indictment, more funds were delivered to this account from sources that are not known to the prosecution.

As reported by *Ha'aretz*, $300,000 US of the money Talansky gave Olmert was used to cover debts of a non-profit organization that backed Olmert when he ran for mayor of Jerusalem in 1998.

Regarding the Investment Center charges, Olmert is accused of "a conflict of interest" with the clients of Messer in a business issue that affected him and his function as industry minister. The indictment refers to "serious personal obligation toward Messer, at which time he should have taken himself out of the entire dealing with Messer and his clients."

Olmert's communications adviser, Amir Dan, said Sunday in response to the indictment that "after they removed a prime minister from government, it was clear that the attorney general and the State Prosecution had no other option than to file an indictment against Olmert.

"The court of law, on the other hand, is free of such ulterior motives, and therefore Olmert is convinced that at the court, he will be able, once and for all, to prove his innocence," he added.

Arabs paying price for the Holocaust: Tutu

By AKIVA ELDAR
© Ha'aretz Daily Newspaper Ltd

JERUSALEM — "The lesson that Israel must learn from the Holocaust is that it can never get security through fences, walls and guns," Archbishop Emeritus Desmond Tutu of South Africa told *Ha'aretz* last week.

Commenting on Prime Minister Benjamin Netanyahu's statement in Germany on Aug. 27 that the lesson of the Holocaust is that Israel should always defend itself, Rev. Tutu noted that "in South Africa, they tried to get security from the barrel of a gun. They never got it. They got security when the human rights of all were recognized and respected."

The Nobel Prize laureate spoke to *Ha'aretz* in Jerusalem as the organization The Elders concluded its tour of Israel and the West Bank. He said the West was consumed with guilt and regret toward Israel because of the Holocaust, "as it should be."

"But who pays the penance? The penance is being paid by the Arabs, by the Palestinians. I once met a German ambassador who said Germany is guilty of two wrongs. One was what they did to the Jews. And now the suffering of the Palestinians."

He also slammed Jewish organizations in the United States, saying they intimidate anyone who criticizes the occupation and rush to accuse these critics of anti-Semitism. Rev. Tutu recalled how such organizations pressured U.S. universities to cancel his appearances on their campuses.

"That is unfortunate, because my own positions are actually derived from the Torah. You know God created you in God's image. And we have a God who is always biased in favour of the oppressed."

Rev. Tutu also commented on the recent call by Ben-Gurion University professor Neve Gordon to apply selective sanctions on Israel.

"I always say to people that sanctions were important in the South African case for several reasons. We had a sports boycott, and since we are a sports-mad country, it hit ordinary people. It was one of the most psychologically powerful instruments.

"Secondly, it actually did hit the pocket of the South African government. I mean, when we had the arms embargo and the economic boycott."

Rev. Tutu said that when reformer F.W. de Klerk became president of South Africa, he telephoned congratulations. "The very first thing he said to me was 'Well, now will you call off sanctions?' Although they kept saying, 'Oh well, these things don't affect us at all,' that was not true.

"And another important reason was that it gave hope to our people that the world cared, you know, that this was a form of identification."

Executive Director, Toronto Holocaust Education Centre

The National Centre for Jewish Heritage, a newly-established agency of UJA Federation of Greater Toronto, is seeking an Executive Director for the Sarah and Chaim Neuberger Holocaust Education Centre.

The Centre, which develops and disseminates curricula related to Holocaust Education, interfaith understanding and tolerance, partners with other major Holocaust-related institutions and serves over 20,000 school children and their teachers yearly.

The Executive Director will be responsible for management of the Centre, including advancing its mission and mandate, staff supervision, budget coordination and fundraising. The candidate must be able to interface as a peer with other Holocaust Education centres and museums internationally.

Requirements:

- post-graduate degree in Holocaust and/or Jewish Studies
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- a successful track record in fundraising
- experience supervising and mentoring staff and working with lay leaders
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U.S. drops demand: report

The Obama administration reportedly has dropped its demand that Israel curb construction in eastern Jerusalem. Israeli officials and western diplomats said that the Obama administration has backed away from its demand that Israel limit construction intended for Jews in the predominantly Arab eastern part of the city. While the sources said the United States wouldn't condone such construction – the United States doesn't recognize Israel's annexation of east Jerusalem, an area the Palestinians claim as the capital of their future state – the sources said the Americans would no longer demand Israel fully cease construction there.

Arab volunteers rising

The number of Israeli Arabs volunteering for national service has quadrupled since the program first began four years ago. Israeli officials said the number of Israeli Arab volunteers shot up to 1,050 last year from 240 when the program first opened in 2004. "The numbers certainly speak for themselves," said Lior Shohat, the public affairs coordinator in the Administration for National Civil Service. "Currently, the demand is exceeding the amount of vacancies we can offer. I can safely say that if we had more vacancies the number of volunteers would have been much higher." National service is offered to Israeli Arab youths as a substitute to mandatory military service in the Israel Defence Forces, from which they are exempt. Those who choose to take part in the program are still a small minority of Israeli Arabs.

Lawyer sues Swedish paper

An Israeli lawyer has sued a Swedish newspaper over its report on allegations that Israel harvested organs from Palestinian prisoners. Attorney Guy Ophir filed a $7.5 million (US) libel suit in New York last week against *Aftonbladet*, the Swedish tabloid that published the report Aug. 17. Ophir said the article's allegations were anti-Semitic and amounted to a "racist blood libel" against Jews. "It's something Goebbels would have written," Ophir told the *Jerusalem Post*. Ophir said he would donate any funds won through the lawsuit to charity, including the Israel Defence Forces.

Heart treatment breakthrough?

Israeli researchers succeeded in growing heart tissue in the abdomen of a rat and then implanting it into another animal's damaged heart. The experiment, which was published this week in the *Proceedings of the National Academy of Sciences*, shows that it's possible to rejuvenate the heart after an attack. Typically, a heart attack leaves a scar that exerts pressure on the heart, often leading to another attack. The tissue patch prevented this deterioration.

Dead Sea makes short list

The Dead Sea has made the short list in a competition to select the New Seven Wonders of Nature. Two Middle East landmarks – the Dead Sea and Lebanon's Jeita Grotto – made the list of 14 sites selected by online and telephone voters, the Media Line reported. "We are very happy, but there are still two years ahead of us and we need to encourage one billion people around the world to vote for us, so we are trying to keep our heads clear," Israeli tourism official Gura Berger said.

Schools lose funding for discriminating

The Education Ministry cut off funding to three private religious schools in Petah Tikvah after they refused to enroll students from Ethiopian backgrounds. Some 109 new Ethiopian students arrived in the city over the summer. They were distributed randomly among the three private but publicly funded schools. The students are required to attend religious school as part of their conversion to Judaism. The schools claim the children from the Ethiopian community require more time and funds than other children to bring them up to academic standards.

– Files from JTA

The Canadian Jewish news

Early Advertising Deadlines

September 10th issue
Display-Wed. Sept. 2, 12:00
Real Estate- Wed. Sept. 2, 11:00
Organizations-Tues. Sept. 1, 12:00
Classified- Tues. Sept 1, 2:00

September 17th issue
Display-Wed. Sept. 9, 12:00
Real Estate- Wed. Sept. 9, 11:00
Organizations-Tues. Sept. 8, 12:00
Classified- Tues. Sept. 8, 2:00

October 1st issue
Display-Wed. Sept. 23, 12:00
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Organizations-Tues. Sept. 22, 12:00
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October 15th issue
Display-Wed. Oct. 7, 12:00
Real Estate- Wed. Oct. 7, 11:00
Organizations-Tues. Oct. 6, 12:00
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CJN Profile

Doug Pepper guides top Canadian publishing company

By SHELDON KIRSHNER
Staff Reporter

With a roster of internationally renowned authors ranging from Margaret Atwood and Mavis Gallant to Alice Munro and Michael Ondaatje, McClelland & Stewart is probably Canada's premiere publishing house

Such is its exalted status that the federal government issued a postage stamp for its centenary in 2006

For the past five years, the company – whose published writers have also included Stephen Leacock, Lucy Maud Montgomery, Leonard Cohen and Anne Michaels – has been guided by a Torontonian, Doug Pepper.

As president and publisher, Pepper, 47, runs McClelland & Stewart on a day-to-day basis, overseeing its business and editorial arms. Supported by a well-honed staff, he is responsible for its financial well-being and acquiring new manuscripts and seeing them through to publication.

Last year, McClelland & Stewart – which is jointly owned by Random House and the University of Toronto – published more than 100 titles, with about 40 per cent being fiction.

Although foreign-owned rivals like HarperCollins and Penguin publish more books, McClelland & Stewart is still the largest independent publisher in Canada, Pepper said in an interview.

A graduate of Forest Hill Collegiate, he studied English literature, philosophy and film at U of T.

Before taking over the helm of McClelland & Stewart in the spring of 2004, he was vice-president and senior editor at Crown Publishing Group, a division of Random House, in New York City.

Although Pepper was quite happy in the Big Apple, the epicentre of the publishing industry in North America, he recognized that the opportunity to run a blue chip company like McClelland & Stewart was irresistible.

"It felt right to return to Toronto," he said, acknowledging that skeptics who wonder why a high-powered executive and editor would even consider the notion of giving up an important position in North America's cultural capital.

"I still run into that attitude," he added

Pepper readily admits he was not planning to leave New York City

"I hadn't wrapped my head around it."

But early in 2004, out of the blue, two members of McClelland & Stewart's board called to inquire whether he would be interested in becoming its new president.

"It came completely as a surprise I didn't even know who was running McClelland & Stewart."

By then, he had been at Crown Publishing Group for a few years.

"New York was fabulous," he said. "I enjoyed every minute of it. I could have stayed there for the rest of my life."

As senior editor, Pepper acquired and edited books by Jimmy Breslin, Jonathan Kozel, Christopher Buckley, Anne Coulter, Philip Lopate and Douglas Rushkoff.

Doug Pepper *[Sheldon Kirshner photo]*

And he and his wife, former Montrealer and fellow book editor Susan Burns, loved the East Village in Manhattan where they lived.

But the chance to be his own boss at a company in need of fresh thinking and innovative ideas proved to be compelling. Simply put, McClelland & Stewart had not made the requisite changes that were necessary to accommodate a new ownership.

In 2000, 14 years after buying McClelland & Stewart, Toronto entrepreneur Avie Bennett astonished observers by signing over 75 per cent of its assets to U of T.

Random House – which owns 25 per cent of the shares – markets, sells and distributes McClelland & Stewart books

"We needed a new approach," he explained, saying that McClelland & Stewart had to pare overhead and change the perception that it was stuck in the musty past.

Since then, Pepper has virtually restructured the company.

"We've already dealt with the harsh economic issues," he noted. "We feel good about our model."

Yet awesome challenges loom in this bleak recessionary economy.

"We're not seeing growth. We were close to profitability in 2008. It was a tough year in general."

Shifting taste in readership is also a problem.

"People, in some ways, are reading more. But they tend to gravitate toward known brands – bestsellers."

Since Canadians and Americans are reading less diversely, non-bestsellers are suffering in the process.

"It would be nice to see the wealth spread out a bit more," he said.

Pepper – whose personal preferences in non-fiction run the gamut from memoirs and cookbooks and whose tastes in fiction include Ian McEwan, Philip Roth and Ian Fleming – decided to make a career in publishing after graduating from U of T in the mid-1980s.

Pepper's late father, Elliott, a family lawyer, hoped he would study law. But Pepper was eager to attend the special Radcliffe program in publishing at Harvard University.

"It was a very workshop-oriented course, a boot camp in publishing that fast tracked you to a job. It seemed like a good thing to do."

Focusing on books and magazines, the eight-week course – which has since moved to Columbia University in New York – convinced Pepper that publishing was his forte

"I kind of fell in love with publishing," he said.

One of the greatest influences on him was a New York publisher named Helen Wolff, a German Jew who had fled Nazism in the 1930s.

"She urged me to go into publishing, saying it was a noble profession."

After Radcliffe, Pepper was offered a position by the United Nations, but he declined, thinking it would be a dead-end job.

Returning to Toronto, he worked for a small book packaging firm, Somerville House Books.

"I was very junior at that point, reading manuscripts and learning the business."

He joined Random House Canada in 1987. By the mid-1990s, he had advanced to the position of vice president and editorial director.

In 1998, Crown Publishing Group came calling. Six years later, McClelland & Stewart hired him.

Though he misses New York City and does not rule out the possibility of going back again some day, Pepper is content in Toronto.

"What's good about Canada is that we're smaller, can take more risks and are not as driven by the bottom line. And I like the pace in Toronto, which is not as hectic as New York."

The father of two children, seven-year-old Sophie and three-year-old Leo, he also likes the fact that his mother, Phyllis, and his brother Andrew, a CBC radio employee, live in Toronto as well.

And, of course, Pepper is pleased to have landed the gig at McClelland & Stewart.

"It feels right to me. I'm proud to be working for an honoured Canadian publisher."

Sonny Goldstein, CFP
President

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Arts & Travel

Regensburg is a city of surprises

By NANCY LISS
Special to The CJN

For travellers to central Europe, the German town of Regensburg has surpassed its reputation as merely a pleasant little day stop on the many river cruises along the Danube

Largely untouched by the bombing that damaged so many cities during World War II, this delightful UNESCO town (100 kilometres from Munich and 200 kilometres from Prague) boasts more than 1,000 original buildings. With its meandering cobblestone streets, hidden passageways and garden cafes, restaurants tucked into grandiose Patrician courtyards, a romantic old stone bridge, and a magnificent noble palace, this travel destination delivers one surprise after another

In the centre of the Neupfarrplatz (New Parish Square), an unusual site has visitors stopping and taking notice. Occupying 160 square meters of the platz is an ultra-modern collection of white geometric forms seemingly out of place in front of the antiquated New Parish Church. Keep in mind that "New" in this case refers to the Middle Ages

Seated comfortably on various parts of the sprawling monument are tourists and townspeople munching on snacks, looking at city maps, snapping pictures, or simply stopping to rest before continuing on their way. Upon closer inspection, one finds the word *mizrach*, (meaning east) in Hebrew letters etched into one of the steps. Three plaques stand by the church, written in German, English, and Hebrew, explaining the history and the meaning of the site

Created by world famous Israeli artist, Dani Karavan, the work of art is called *Place of Encounter*. Using 72 different concrete shapes, Karavan copied the floor plan of a synagogue that was destroyed in 1519, when the Jewish population was expelled. The use of 72 pieces has a biblical significance In Genesis, it is written that 72 nations settled the Earth after the flood. The plaques by the church explain that the word *mizrach* was carved in the area of the former Torah shrine of the synagogue. In fact, the remains of the original synagogue lie directly below Karavan's symbolic work of art

Today, people of all faiths and backgrounds congregate at the Place of Encounter, fulfilling Karavan's vision of making the monument an interactive community gathering place.

Thurn and Taxis Palace, an opulent reminder of grandiose days. *[Ted Liss Photos]*

Archeologists were aware that Regensburg's Medieval Jewish Quarter, comprising 40 buildings or more, used to lie directly beneath the square next to the church, but they assumed any evidence of the synagogue was long gone, especially since a bomb shelter had been constructed underground during World War II. However, in the course of the city's restructuring works on the Neupfarrplatz beginning in 1995, layers of civilization dating back more than 2,000 years were discovered: the remains of the Jewish quarter and the old synagogue, along with sections of the Roman legionary fortress, Castra Regina.

Visiting the actual archeological evidence underground requires a special guided tour through the Document Neupfarrplatz. The term "Document" takes its name from the vast collections of building documents spanning the 2,000-year history of the square. The first specific record of a Jew in Regensburg was a man simply named Samuel, documented in the year 981. By the 11th century, the Jewish population was so significant, written records refer to Regensburg as *habitacula judeorum* (area where Jews live).

Place of Encounter, Neupfarrplatz, by Israeli artist Dani Karavan.

The Document Neupfarrplatz is an easy site to miss. A rather small, triangular entrance on the square reveals a staircase leading down to the excavation. The entrance is situated at the side of the church, next to some fruit and vegetable stands that are set up in summer.

Deep within an underground room, stools are arranged facing a television screen. An impressive virtual tour recreates the ancient Jewish quarter, bringing to life the stone corridors, archways and structures below ground. The multi-media presentation is based on the excavations that took place on the square. It shows the team of archeologists unearthing the stone walls of the Jewish quarter and the excitement as one of them discovers three small clay jugs filled with 624 precious gold coins (dated 1372) hidden in the basement of a wealthy Jewish merchant

Copies of the coins are on display underground, but the real coins, as well as many other Jewish and Roman artifacts from the area, can be seen at the Historisches Museum on Dachauplatz

For an easy, convenient tour around Regensburg, visitors with limited time can get an overview of the town by taking a little tourist train that makes its rounds past the highlights of the city in about an hour. CityTour ticket sales and information are available at the Tourist Information Centre at Rathausplatz. The train stops at Neupfarrplatz, but tours of the Document underground must be booked separately

Regensburg has another well known claim to fame. It is the chosen hometown of Pope Benedict XVI. Known to Regensburgers as Joseph Ratzinger, he was a theology professor and vice-president of the University of Regensburg. The Pope's parents and sister are buried in town but his brother, Georg, still lives there. In fact, his brother's home is directly across the street from the Jewish Cultural Centre, which houses the city's Orthodox shul

In 2006, when the pope made his historic visit to Regensburg, he scheduled a day for a private visit with his brother A problem arose, about what to do with the considerable entourage accompanying the pope. The Jewish Cultural Centre came to the rescue by generously offering to entertain these high profile guests for the day, providing them with a kosher lunch and dinner. It became quite a news event around town that the Jewish Cultural Centre entertained the entourage of the pope.

For visitors with more time to spend, a short trip to Emmeramsplatz leads to the stunning Thurn and Taxis Palace, the princely residence of a powerful family dynasty that lasted for over 350 years. The sheer opulence and grandeur of their fairy tale palace takes visitors by surprise. Clearly, one of the town's most significant buildings, a tour of the palace, along with the accompanying museum and the 1,000-year-old Cloister is a must-see that will not disappoint.

The Old Stone Bridge leading to the town gate.

To arrange a tour of the Document Neupfarrplatz, contact Matthias Freitag at the Museums of the City of Regensburg (+49-941-507-3442, email: museumsfuehrungen@regensburg.de) or the Regensburg Tourism Office (+49-941-507-3413, email: tourismus@regensburg.de).

Nancy Liss' visit to Regensburg was partially subsidized by the city of Regensburg Tourism and Media Office.

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New Toronto film fest program focuses on Tel Aviv

By SHELDON KIRSHNER
Staff Reporter

Tel Aviv will be the focus of the Toronto International Film Festival's new City to City program.

This year's festival, the 34th, runs from Sept. 10 to 19.

The 10 Israeli films in the program examine a city that is marking its 100th birthday this year. Tel Aviv was founded in 1909 as a Jewish suburb of Jaffa, a predominantly Arab city.

A mix of features and documentaries, the films explore a dynamic metropolis widely regarded as Israel's cultural capital.

Jaffa, as seen from Tel Aviv.
[Sheldon Kirshner photo]

Israeli movies have been a constant presence at previous Toronto festivals, but the inaugural City to City program highlights them as never before.

In alphabetical order, the following films will be screened:

Bena, by Niv Klainer, is about a concerned father who tries to keep his schizophrenic son out of a psychiatric institute. When he brings home an illegal Thai alien to care for his son, the uneasy balance in the house is disrupted.

Big Dig, a 1969 farce by the writer and director Efraim Kishon, turns on an escapee from a mental institution who brings Tel Aviv to a shuddering standstill with a jackhammer. Influenced by the Marx Brothers, the movie has been restored by the National Center for Jewish Film at Brandeis University.

Big Eyes stars Uri Zohar as a manipulative basketball coach and womanizer who is forced to decide what he really wants out of life. Zohar also directs.

The Bubble, by Eytan Fox, was the first Israeli feature film about a gay relationship between an Israeli Jew and a Palestinian Arab. It is mainly set in Tel Aviv's hip Sheinkin St. district.

A History of Israeli Cinema, a two-part Israel/France co-production by Raphael Nadjari, examines the trajectory of Israel's film industry from 1932 to the present.

Jaffa, a contemporary Romeo and Juliet story by Keren Yedaya, charts a doomed romance between a Jewish woman and an Arab mechanic who works in her father's garage.

Kirot, by Danny Lerner, is a drama about an Russian illegal immigrant who is forced into violence. The lead actress, Olga Kurylenko, appeared in the last James Bond thriller.

Life According to Agfa stars Gila Almagor as the owner of an all-night bar who listens to her customers' woes and tries to make sense of her difficult romantic relationship. Assi Dayan is the director.

Phobidilia, by Yoav Paz and Doron Paz, focuses on a young man who treats TV and the Internet as his trusty companions.

Four additional films from Israel will be screened as well.

Samuel Maoz's *Lebanon* is set during the 1982 war in Lebanon and zeroes in on a tank crew caught up in a threatening situation.

In *Five Hours From Paris*, by Leon Prudovsky, romantic sparks fly when an Israeli taxi driver and a Russian music teacher meet by chance in the City of Lights.

Ajami, by Scandar Copti and Yaron Shani, turns on an accidental murder, an opaque drug deal and a spurt of violence, all taking place in Jaffa.

In *Carmel*, Amos Gitai reflects on his past as a soldier in the Israeli army and on his son's tour of duty in Israel's armed forces.

• • •

The festival will also present *A Serious Man* by the American brothers Joel and Ethan Coen. Their latest feature touches on interlocking themes such as faith, Judaism, family responsibility and mortality.

Marc Levin's documentary, *Schmatta: Rags to Riches to Rags*, looks at the once prosperous but now declining garment industry in New York City.

Bob Richman's *Ahead of Time* is a profile of the Jewish American journalist Ruth Gruber, who covered the refugees aboard the ship Exodus in 1947.

A momentous moment in modern U.S. history unfolds in *The Most Dangerous Man in America: Daniel Ellsberg and the Pentagon Papers*, directed by Judith Ehrlich and Rick Goldsmith.

The Soviet Jewish Communist Leon Trotsky is a palpable presence in *The Trotsky*, a feature film by Canadian Jacob Tierney starring Jay Baruchel and Saul Rubinek.

The subtext in *The Day Will Come*, by German filmmaker Susanne Schneider, is homegrown terrorism.

Marco Bellocchio's *Vincere* is a fictionalized portrait of fascist leader Benito Mussolini before his rise to power in Italy.

Bassidji, Mehran Tamadon's film, explores one of the pillars of the Islamic Republic of Iran.

Organizers disappointed at director's pullout

The Toronto International Film Festival has expressed disappointment with a decision by a Canadian filmmaker to withdraw his film in protest over the inclusion of Israeli films at a special festival program focusing on Tel Aviv.

John Greyson, a leading director of gay-themed movies and a professor at York University's film department, pulled out his short film, *Covered*, last week.

Greyson, a supporter of the organization Queers Against Israeli Apartheid, said he was not against Israeli films per se, but objected to the character of the forum in which they will be screened.

Greyson, who has denounced Israel's "brutal occupation" of the West Bank, suggested that the films in the City to City program were too uncritical of Israel.

Several months ago, Israel's consul in Toronto, Amir Gissin, voiced the hope that Israel's image would be improved by its participation in the festival.

The festival's co-director and its manager of corporate communications, Cameron Bailey and Marie Nazar, both said they were "disappointed" by Greyson's position.

Bailey said he had no regrets about having chosen the Israeli films and that the City to City program would go on as scheduled.

In a statement of support for Greyson, the Palestinian Campaign for the Academic and Cultural Boycott of Israel encouraged filmmakers and audiences to stay away from the City to City program.

Last April, after verbally accepting an invitation to enter one of his films at a gay movie festival in Tel Aviv, Greyson rescinded his acceptance.

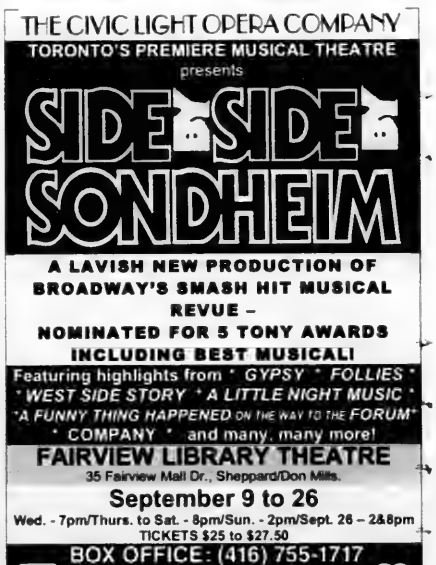
A vocal supporter of the Palestinian cause, he cited Israel's invasion of the Gaza Strip as a reason for pulling out.

He also said he supported a cultural boycott of Israel.

As reported by *Ha'aretz*, Yair Hochner, organizer of the gay movie festival in Tel Aviv, criticized Greyson's decision to boycott Israel.

"What Greyson has done is an act of violence both against Israeli gays as well as [gay] Palestinians, for whom this festival is a rare ray of light."

– *S.K.*



U.S. stars featured in new Shalom Sesame instalment

© Ha'aretz Daily Newspaper Ltd

Jake Gyllenhaal and Christina Applegate are among the stars slated to appear in a new *Sesame Street*-style production geared at teaching Jewish-American children about Jewish culture.

Shalom Sesame, a 12-part series for preschoolers featuring the globe-trotting Muppet Grover, will explore Jewish identity and traditions and will film on location at several Israeli sites, including the Western Wall.

Big-name guest stars, including actors Debra Messing, Greg Kinnear and Cedric the Entertainer, will join puppets and children in segments filmed in Israel and the United States, according to the series' producers. A spokesperson said actor Ben Stiller is also expected to join, but he hasn't given final confirmation.

Anneliese van der Pol, a Broadway actress and star of the Disney Channel's *That's So Raven*, had never been to Israel before arriving last week to film her scenes with the Muppets.

"I think it's really important to educate children in a fun way and a not too confusing way," said the 24-year-old musical star, who is Jewish and is named after teenage Holocaust victim Anne Frank.

Shalom Sesame, first produced in 1986, has sold more than one million copies. The new version will tackle more issues of diversity for Jewish children and be accompanied by an interactive website and other outreach material.

Much of the Jewish community outside Israel may never visit, so this is a great way to have a virtual experience of the country, said the project's executive director, Danny Labin.

The series is expected to debut around Chanukah in December 2010.

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Matisyahu offers 'a broad array of sounds' on new CD

By BRYAN BORZYKOWSKI
Special to The CJN

It might seem obvious, but being both an Orthodox Jew and an international reggae star isn't always easy. Just ask Matisyahu, a religious, Bob Marley-inspired musician who enjoys wearing his tzitzit as much as his American Apparel sweatshirts.

"It's tough," says the Brooklyn-based artist whose real name is Matthew Paul Miller. "There's always that line you cross back and forth between creativity and religion. It's a give and take. The challenges are always there, but, for myself, I've seen growth."

It took a while for Matisyahu to get where he is today, however. When he hit the road in 2006 to promote his incredibly popular sophomore album *Youth*, some people took issue with his shtick.

"When I started, the thought of coming across in a negative way didn't enter my mind," he says. "I was just excited by my new-found religion – it was new to me then – and I thought, everyone's going to understand where I'm coming from. That wasn't the case. For a lot of people, it was too much to get.

"Looking back, there have been certain advantages and obstacles with my religion."

While the singer doesn't delve further into what exactly those obstacles were, it's clear that whatever was standing in his way is gone. His new album, *Light*, is a sharper, more focused collection than his previous album. He veers away from some of *Youth*'s straight-up reggae, delving into rock, rap, electronica and lighter jam band sounds instead.

Matisyahu says the new sounds came out of the music he's been listening to over the last few years – in other words, he's put the reggae CDs away.

"I had been listening to reggae all the time, so it had an influence on my style," he says. "The last couple of years was more about a broad array of sounds and not getting obsessive over one artist or style."

Another change is that his new disc isn't as explicitly religious as *Youth* – there's nary a mention of HaShem or Torah on the album. But that doesn't mean his Judaism didn't influence the messages on this record.

"I'll take a story or prayer from the chassidic philosophy," he says. "I'll find something that gets me going and think about how that resonates in me and try to write from an intuitive place.

"This album is a bit more moody," he adds. "It's more up and down and more personal, with a different level of depth to it from what I've done in the past."

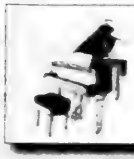
Matisyahu's new album is bit more moody.

The more introspective lyrics, Matisyahu explains, were a result of the time he had taken off after he stopped touring *Youth*. He had been on the road for a couple of years, and going back home helped him reconnect with his surroundings.

"I wrote and recorded the disc at home, which forced me to get back in touch with myself," he says. "There was more time for me to go inside and get back to myself, figure out what's going on and how to relate to everything."

Writing at home post-tour meant there were three years between albums. It's a time frame Matisyahu doesn't want to repeat.

"I'll try to not wait so long before I get started with the next record," he says. "I think now I have a sense of how to get these things done better. There was a learning curve, but I've figured it out."



Eye on Arts

By BILL GLADSTONE

THEODORE BIKEL STARS IN MUSICAL STAGE BIO OF SHOLOM ALEICHEM

A new one-man show about Sholom Aleichem by actor **Theodore Bikel** is one of three productions in the upcoming subscription season recently announced by the Harold Green Jewish Theatre Company, Toronto's only professional theatre company.

In *Sholom Aleichem: Laughter Through Tears*, Bikel offers a biographical look at the Yiddish writer's life, featuring an array of Yiddish (and English) songs performed with a pianist and accordianist. Directed by **Derek Goldman**, the show makes its Canadian premiere Oct. 13 thru 18 at the Winter Garden Theatre.

Theodore Bikel

The new season also features *Yichud (Seclusion)*, **Julie Tepperman**'s play set in the Orthodox Jewish community and first developed as part of the Fringe Theatre Festival. A co-production with Theatre Pass Muraille, *Yichud (Seclusion)* presents "an unforgiving, tender and humorous exploration of the universal desire for intimacy, and how we cope with the repression of that desire."

The company is also presenting *The Soul of Gershwin, The Musical Journey of An American Klezmer*. An actor playing **George Gershwin** as narrator and three top vocalists and a "matchless on-stage band" together transport viewers back to the New York City of the immigrant era, bustling with diverse cultural influences and seemingly disparate musical genres. It boasts 23 all-time Gershwin classics and many musical surprises.

Subscription tickets range from $99 to $162. Single tickets go on sale Sept. 14. 416-366-7723, www.stlc.com or www.hgjewishtheatre.com

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Klezmer Kids in Koncert: Winnipeg's vivacious **Klezmer Kids**, a standing-room-only hit at last year's Ashkenaz Festival, return to Toronto for a concert and a separate klezmer workshop. The vibrant group of eight teenage musicians are joined by clarinetist **Martin van de Ven** for the concert, presented by Toronto's Secular Jewish Community School in association with the Ashkenaz Foundation. Winchevsky Centre, 585 Cranbrooke Ave., $22 to $15. Saturday, Sept. 12, 7:30 p.m.

Acoustic roots rocker Dave Borins hits the road.

The Klezmer Workshop features a historical overview and demonstration of the techniques of klezmer music with participatory eastern European dance led by **Helen Winkler**. $10, reduced for members. Winchevsky Centre, Sunday Sept. 13, 11 a.m. 416-789-5502, www.winchevskycentre.org.

• • •

Film Screening: The Toronto Jewish Film Society presents *Austeria*, Polish director **Jerzy Kawalerowicz's** 1983 film about some Jewish civilians, a baroness and an Austro-Hungarian officer who take refuge in the inn of an elderly Jew as World War I hostilities begin. With a sharp eye for ethnographic detail, Austeria creates a remarkable tableau depicting the interactions of Jews of different walks of life. As the bombs fall, a highly psychological and riveting drama unfolds.

With speaker **Kalman Weiser**. Tickets $15, $10, on sale 15 minutes before each screening. Al Green Theatre, Sunday Sept. 13, at 4 and 7:30 p.m. film@mnjcc.org, or 416-924-6211, ext. 606.

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Names in the News: Lily Poritz Miller, a former senior editor at McClelland and Stewart for 18 years, is the author of *In a Pale Blue Light*, a forthcoming novel expected from Sumach Press in October, that "conveys an authentic and rarely achieved insight into Jewish life in South Africa during the tumultuous times around World War II."

Its young protagonist, Libka Hoffman, struggles with the death of her father and the social conventions surrounding her exploration of socially forbidden relationships with her most trusted friends, resulting in expulsion from school and ostracism by her peers

Born in Cape Town, Poritz Miller came to the United States with her family as a teenager and worked for several top publishing firms in New York before moving to Toronto. She has written three plays, as well as short stories and film scripts. Numerous readings have been arranged, including dates at the Barbara Frum Library, Holy Blossom Temple and the Jewish Book Fair. www.lilyporitzmiller.com/paleblue

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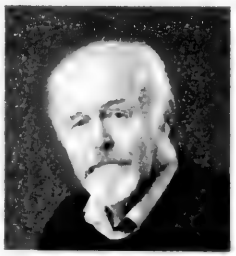


Robert Adams

Arts in Brief

• Toronto-based acoustic roots rocker **Dave Borins** and harmonicist and slide player **Jordan Safer** begin an extended Canadian tour with a concert at Czehoski's in Toronto on Sept. 3.

• Scarborough Players presents the **Sherman Sergel** adaptation of the Emmy Award-winning television movie by **Reginald Rose**, *Twelve Angry Men*. $17, $14, $10. Scarborough Village Theatre, 3600 Kingston Rd., Sept. 10 thru 26. 416-396-4049.

• **Robyn Israel**, a playwright and performer from London, Ont., performs her award-winning one-woman show, *Jewish Girls Don't Kayak*, a semi-autobiographical account about growing up with the name "Israel." $15, $10. Miles Nadal JCC, Room 318. Sept. 12, 8 p.m. www.robynisrael.com.

• Studio 5040 presents *The Shopping Cart of Love*, a "light-hearted yet heartfelt cabaret about love, life and retail therapy" with **Patricia Zentilli**, **Patti Loach** and **George Masswohl**. The theatre is to be converted into a cabaret-style venue with table seating and bar service. Toronto Centre for the Arts, Studio Theatre, 5040 Yonge St., Saturday Sept. 12 and Sunday Sept. 13. $25. Doors open 7:15, show starts 8:15 p.m. 416-872-1111, www.studio5040cabarets.com.

• Literary critic **Robert Adams** returns to Toronto to present a review of *The White Tiger*, the Man Booker prize-winning novel by **Aravind Adiga**. $35. Hart House Theatre, Sept. 14, 8 p.m. and Sept. 15, 2 p.m. 416-978-8849, uofttixp.ca.

Iran leaves heavy footprints in the Middle East

By SHELDON KIRSHNER
Staff Reporter

Thirty years ago, Iran made the yawning transition from a constitutional monarchy to an Islamic republic. Its new supreme leader, Ayatollah Ruhollah Khomeini, scrapped Iran's fruitful relationship with Israel and permitted the PLO to take over the Israeli embassy in Tehran. In time, Iran called for Israel's destruction, formed alliances with Syria, Hezbollah and Hamas, sponsored terrorism, embarked on a serious quest to acquire a nuclear arsenal and attain hegemony in the Middle East, and joined the ranks of Holocaust deniers. No wonder Iran is Israel's most deadly enemy.

Israel and its ally, the United States, have attempted to meet the Iranian challenge by various means – covert negotiations, arms deals, dialogue, containment and confrontation with its proxies. None of these strategies have worked.

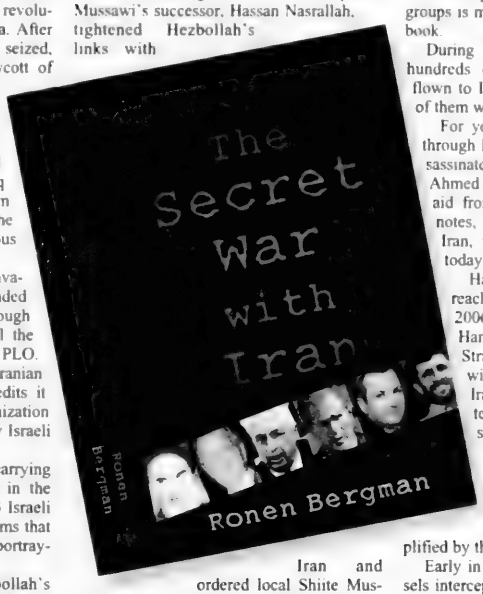
One of Israel's leading investigative journalists, Ronen Bergman, a reporter on the staff of *Yedioth Ahronoth*, chronicles Iran's role in the region and Israel's attempts to engage and confront it in *The Secret War with Iran* (Simon & Schuster). He covers a lot of ground, tracing Iran's support of Hezbollah and the Palestinians and documenting Iran's budding nuclear program. It is based on a decade of research and interviews with more than 300 people in 20 countries.

As he suggests, Israel found it difficult to internalize that the 1979 Islamic revolution in Iran had ushered in a new era. After the U.S. embassy in Tehran was seized, Washington declared a general boycott of Iran. Nonetheless, Israel, in a Machiavellian operation code-named Seashell, secretly sold military equipment to Iran, hoping that such sales would leave it with a foothold in Tehran and bleed Iran and Iraq as they fought a lengthy war from 1980 onward. Bergman describes the clandestine transactions in voluminous detail.

According to Bergman, Israel's invasion of Lebanon in 1982 had unintended consequences. It enabled Iran, through its sponsorship of Hezbollah, to fill the vacuum left by the expulsion of the PLO. Claiming that Hezbollah was "an Iranian organization from day one," he credits it with being a tough, well-trained organization that could not be easily penetrated by Israeli intelligence.

Bergman credits Hezbollah with carrying out two separate suicide bombings in the Lebanese city of Tyre that killed 103 Israeli soldiers and Shin Bet agents. He claims that Israel covered up the first attack by portraying it as a gas leak.

Israel's assassination of Hezbollah's secretary-general, Abbas Mussawi, in 1992 was a devastating blow. But in response, Mussawi's successor, Hassan Nasrallah, tightened Hezbollah's links with Iran and ordered local Shiite Muslims to blow up the Israeli embassy and the Jewish community centre in Buenos Aires, leaving Israel and Argentinian Jews in a state of shock.



Bergman argues that Israel's failure to find Israeli Air Force navigator Ron Arad – whose jet was shot down over southern Lebanon in October 1986 – was "one of the most stinging intelligence defeats suffered by Israel in the struggle against Iran and Hezbollah."

He agrees that Imad Mughniyah, Hezbollah's chief of operations until his assassination last year, was a formidable adversary. Apart from orchestrating the Tyre attacks and devising the guerrilla campaign in southern Lebanon – which claimed the lives of 250 Israeli soldiers from 1985 until Israel's pullout in May 2000 – he planned the kidnapping of two Israeli soldiers, Ehud Goldwasser and Eldad Regev, an event that touched off the 2006 war in Lebanon.

Bergman does not explicitly claim that the Mossad was behind Mughniyah's assassination in Damascus, but notes that the hit was "exactly the kind of thing needed to restore [Israel's] faith in, and more importantly the enemy's fear of, Israel's intelligence services."

In almost the same breath, he says that the current director of the Mossad, Meir Dagan, who has held that position since 2002, has taken "certain pre-emptive actions" against Iran.

He cites "mysterious explosions" at the Natanz and Isfahan nuclear sites, flawed and unusable equipment purchased by Iran for its nuclear centrifuges, crashes of airplanes carrying personnel connected with the security of Iran's reactors, and the murder of a top-flight Iranian scientist employed at a uranium enrichment facility.

Iran's sponsorship of radical Palestinian groups is meticulously set out in Bergman's book.

During the second Palestinian uprising, hundreds of wounded Palestinians were flown to Iran for medical treatment. Some of them were recruited as agents.

For years, Iran extended its influence through Islamic Jihad. But after Israel assassinated Hamas' spiritual leader, Sheikh Ahmed Yassin, Hamas began accepting aid from Tehran. Previously, Bergman notes, Yassin kept his distance from Iran, whose supreme religious leader today is Ayatollah Ali Khamenei.

Hamas' co-operation with Iran reached an unprecedented level in 2006, when Ismail Haniyeh, now the Hamas prime minister in the Gaza Strip, visited Tehran and returned with $240 million in promised Iranian assistance. "Iran is the strategic depth of the Palestinians," said Haniyeh during his visit.

Being an equal opportunity supplier of arms to the Palestinians, the Iranian regime has also funnelled military equipment to the Palestinian Authority, as exemplified by the Karine A incident.

Early in January 2001, Israeli naval vessels intercepted the Karine A, a ship loaded with Iranian arms. The voyage was organized and financed by a close confidant of Yasser Arafat, the then president of the Palestinian Authority. In Bergman's assessment, the Karine A shipment "represented a significant escalation in Iranian support for... the Palestinians."

Ranging farther afield, Bergman implicates Iran in the abortive attack on the Israeli embassy in Bangkok, Thailand, in 1994. Thai police arrested an Iranian citizen, who was sentenced to five years' imprisonment.

Canada, perhaps surprisingly, comes into play in Bergman's book. Starting in 1997, Hezbollah began using Canada as a base for raising funds through car theft and smuggling, he claims without elaboration.

In addition, Bergman cites the case of Fawzi Ayoub, a Lebanese Shiite who arrived in Canada in 1992 and became a courier for Hezbollah, performing various tasks. On his return to Lebanon, he was recruited for a terrorist mission to Israel. Arriving in Israel with a false U.S. passport under an assumed identity, Ayoub travelled to Hebron, where he met a man who was supposed to take him to a secret weapons cache. Israel got wind of the plot and Ayoub was arrested.

In concluding *The Secret War with Iran*, Bergman says that Iran and Hezbollah are Israel's most dangerous enemies in the Mideast. The Second Lebanon War, which may have been a dress rehearsal for a clash between Israel and Iran, greatly strengthened Iran and Hezbollah and solidified Iran's alliance with Syria.

In closing, he observes: "Iran aspires to export its revolution, still activates Palestinian terror against Israel, and is still bent on acquiring nuclear weapons."

Scary stuff.

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76 GUEST/STAFF ACCOMMODATION
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79 SHORT TERM RENTAL WANTED
80 APARTMENT TO SHARE
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
100 TIMESHARE FOR SALE
105 TIMESHARE FOR RENT SALE
110 TIMESHARE WANTED
115 TIMESHARE FOR SALE
120 TIMESHARE FOR RENT
124 FLORIDA PROPERTIES
125 FLORIDA ALL INCLUSIVE FOR SALE
130 FLORIDA PROPERTY FOR RENT
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144 FLORIDA ROOMMATE/COMPANION
145 FLORIDA SHARED ACCOMM AVAIL
146 FLORIDA SHARED ACCOMM WANTED
147 FLORIDA TIMESHARE
148 FLORIDA TRANSPORTATION
150 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY WANTED
170 ISRAEL ACCOMMODATION WANTED
175 ISRAEL TRANSPORTATION
180 OUT OF TOWN PROPERTIES
185 OUT OF COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
197 VACATION PROPERTIES TO SHARE
198 SPACE FOR LEASE
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246 EMPLOYMENT WANTED
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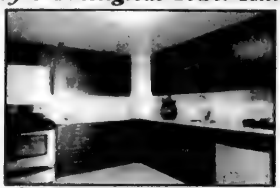

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Charest wants more Jewish immigrants

By JANICE ARNOLD
Staff Reporter

MONTREAL — Quebec Premier Jean Charest put out the welcome mat for Jewish immigration, asking the community to help encourage Jews from around the world to make the province their home.

"I'd like to see Jews from all over the world look to Quebec and see that this is where they would like to live. For too many years, too many in the communities went elsewhere, because they did not feel comfortable here," Charest said at a dinner hosted by Federation CJA and Quebec Jewish Congress on Aug. 27.

Charest said Quebec needs to boost its population if it wants to be economically strong and maintain its social expenditures.

This was the first time Charest, who was first elected in 2003, spoke at such a gathering of the Jewish community, and he came at its invitation.

Close to 500 people attended the elegant $150-a-plate event at the Gelber Conference Centre, including six provincial cabinet ministers, Liberal, Parti québécois and Action démocratique du Québec MNAs, federal MPs and senators, the mayors of Trois-Rivières, Ste. Agathe des Monts and St. Jérôme, diplomats from several countries, and representatives of a number of ethnic communities. Montreal Mayor Gérald Tremblay was unable to attend, because of a death in the family.

"The presence of so many parliamentary colleagues should be taken as a compliment. It speaks of the very high esteem in which we hold the Jewish community," said Charest, who received standing ovations before and after his address.

Charest recalled that the last time he was in the federation's Cummings House was six years ago when he attended the opening of the Holocaust museum with his then 15-year-old son.

Any Quebecer who visits that museum, he said, will understand why the State of Israel was created and why Jews hold it so dear. "When you know the history, you know why this state exists today and why the state is so important to the people of Israel."

Attachment to Israel or Canada does not detract from being a proud Quebecer, he added.

"We are all Quebecers, proud of our origin. Identification with being Jewish or with Canada or Israel is not a contradiction, but a source of enrichment."

Charest was effusive in his praise for the contribution of Jews to Quebec in many spheres over more than 200 years, and he paid particular attention to the community's history in his native Sherbrooke, which today has a Jonathan Rosenbloom Street, in recognition of one of its prominent citizens.

Charest's scheduled topic was to share his vision of the future of Quebec.

He described the province's current economic situation as "fairly good" with a relatively low deficit that represents 1.3 per cent of gross domestic product.

"That's half of the federal government's and Ontario's, and in the United States it's about 12 per cent and Europe 5.3 per cent."

The Quebec and Canadian economies have weathered the downturn better than most other places because "we're dull, we save more, we capitalize more. Dull is good."

Prudent management of the country's banks and financial institutions have left Canada and Quebec in relatively healthy shape, he said.

To attract more people to Quebec, Charest said he is seeking partnerships with Europe that will be "models of globalization," allowing freer economic, research and cultural exchange.

Premier Jean Charest, right, is welcomed to Cummings House by Quebec Jewish Congress president Adam Atlas, left, and Federation CJA president Marc Gold.

"With a country the size of Canada, no one is going to come knocking on our door. We have only three per cent of the world's economy. We have to go out there and persuade others to work with us."

He also wants to make it easier for workers to move within Canada and said Quebec is nearing the conclusion of a deal with Ontario to create "the fourth-biggest economy in North America."

Charest, who was elected to his third term in December 2008, also spoke of his long-term dream of developing the vast territory of northern Quebec, which has great untapped resources, including recently discovered diamonds.

Charest, 51, believes he will see the opening of a new maritime route in the Arctic within his lifetime. Today, the United States, Europe and Russia don't recognize the territory as Canadian, "yet it is ours," he insisted.

As a token of appreciation, Charest was presented with a sterling silver mezuzah with two small fleur-de-lys in its design.

The only discordant note of the evening was a noisy demonstration outside the building by about 100 bikers protesting the Quebec government's increase in motorcycle registration fees.

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CHAT grad gets golf scholarship to NCAA school

By PAUL LUNGEN
Staff Reporter

Russell Budd got the same start in golf that countless other Canadian kids did – his dad gave him a plastic set of clubs at the age of three.

He quickly took to whacking hollow balls around the yard, and in a couple of years, he graduated to a set of real clubs that his father had cut down for him.

Typical, yes, but the next step in his golf evolution is something barely contemplated by most of his contemporaries, for whom the sport is no more than an opportunity to have some fun on weekends.

Now 18, the graduate of the Anne and Max Tanenbaum Community Hebrew Academy of Toronto has been offered a golf scholarship to DePaul University. He'll be heading to the Chicago-based school this month to start his first season of NCAA golf while earning a degree in sports management.

It's a far cry from tooling around Pleasure Park, the defunct golf centre located in the middle of an apple orchard near highways 7 and 400. Budd recalls his dad taking him to the course, the only one that let him play as a youngster. "He carried me in one arm and the clubs in the other," he said.

The Big East Conference of the NCAA will no doubt be more demanding than the wide-open spaces of Pleasure Park. Budd is naturally looking forward to the experience, not necessarily because he sees a professional career down the road, but because "I love golf. I think it's a great chance for me to improve."

DePaul will provide "new scenery," good competition, high-level coaching and the opportunity to play against golfers from such renowned conference schools as Notre Dame and Georgetown.

Numerous books have been written about the mystical nature of golf. Budd has his own take on the game's intangible benefits.

"I like the fact it's a sport that has to do with sheer ability and how much you practise," he said.

"You're competing against yourself. Every course is different. No two rounds are the same."

Something of a gifted athlete – he was centre-fielder on the TanenbaumCHAT baseball team that recently won a TDCAA championship – Budd said he has "a natural swing."

He's not expecting the coaches at DePaul to tinker with it, and he'll continue with his philosophy that "whatever feels good, is comfortable, I'll do."

His approach clearly has paid dividends. While only 5-8 and 155 pounds, Budd is able to accurately drive the ball 285 yards off the tee.

But it's his short game that is his real strength, he said. He averages 30 putts per round and hits an average of 12-1/2 greens in regulation.

Russell Budd

Budd's golf and workout regimen is pretty intense. While still at school, he'd leave TanenbaumCHAT at 4:30 and drive up to Eagles Nest Golf Club, where his coach, Henry Brunton, runs an instructional school, or to Bayview Country Club, where he's a sponsored member.

He'd practise and play for 2-1/2 hours, generally focusing on putting (1-1/2 hours), chipping (1/2 hour) and hitting balls (1/2 hour).

With school over, he's now at the course at 8 a.m. for practice, followed by a round of 18 holes, followed by lunch, then chipping, putting and more hitting. On most days, he puts in 10 hours, but that can stretch out to 12 hours prior to tournaments.

So far this season, he's finished 13th at the CN Future Links Ontario Championship at Cobble Beach Golf Club in Owen Sound; he reached the sweet 16 at the Ontario Men Match Play event at Lake Joseph Golf Club, and he's scheduled to compete at the Investors Group Ontario Junior Championship at Whistle Bear Golf Club in Cambridge.

Last year, he finished sixth at the Ontario Juniors.

Budd won the Ontario Bantams in 2004 and has represented Canada in international tournaments such as U.S. Kids and Optimist. In 2008, he represented Ontario at the Williamson Cup and finished sixth at the American Junior Golf Association's Lessings Open. He is currently ranked 32nd in the RCGA Canadian Junior Order of Merit.

"Russell will be an excellent addition to our program," said Betty Kaufmann, coach of DePaul's men's golf team. "His golf game continues to grow and get stronger with his experience on the Canadian teams. We are excited to have him."

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Maccabi Haifa advances in Champion's League

By JOSEPH SERGE
CJN Staff

Israeli soccer champions Maccabi Haifa will face traditional Italian powerhouse Juventus – nicknamed "The Old Lady of Italian Football" – and two other top sides after qualifying for the group stage of European soccer's most prestigious club tournament, the Champions League.

Haifa defeated a lacklustre Austrian club Red Bull Salzburg 3-0 last week to advance to this stage. They're the first Israeli team to reach the group stage more than once.

The other teams in their group are German champions Bayern Munich and the French side Bordeaux. But it could have been worse. Other teams in the group stage of the Champions League include the cream of European soccer, Manchester United, Chelsea, Real Madrid and Barcelona.

The top two teams of each of the eight groups advance to the next playoff stage. The third-place teams qualify for the less prestigious, but still competitive, Europa League. Realistically, this would be Haifa's goal.

Haifa started the game in Ramat Gan last week with an advantage after beating Salzburg in Austria 2-1. Coach Elisha Levy decided to sit out promising striker Shlomi Arbeitman in favour of the Georgian Vladimir Dvalishvili, who scored Haifa's first goal in the 31st minute. Levy also started 17-year-old hopeful Eyal Golasa, who also scored.

Reaching the group stage is a windfall for the club, who will get a minimum 7 million euros bonus from UEFA, European soccer's governing body.

Haifa last reached the group stage in 2002. Maccabi Tel Aviv is the only other Israeli team to have reached this stage before, in 2004.

Inside Back

The joy and benefits of music

Lately, a lot of media attention has been paid to music. Almost every day, something is reported about the benefits of music. Most music lovers don't have to be convinced of the benefits and enjoyment that music provides. Many seniors have enjoyed music all their lives, and many, having been exposed to music lessons as children, have continued to play or listen to music as they've aged

The Senior Side of Life

I was lucky to be brought up in a musical family. My late grandmother had a beautiful voice and sang in a Yiddish choir. As a child, I accompanied her on the piano as she practised, and she would shlep me to productions at New York's Yiddish Theatre on 2nd Avenue, where I saw epic Yiddish musical productions. My mother played the piano, and my father loved music, and I recall buying classical recordings from my very early childhood years. It was at the Brighton Beach subway station after a Yiddish Theatre production that my bubby experienced the first symptoms of a brain tumour that months later resulted in her death. I will never forget that scene on the subway platform.

There now seems to be a new dimension to the effects of music on our minds and souls, and in our health-conscious culture, if you can show that something is "good for your health," it's a real media and public winner

I recently heard a radio advertisement that started with two young children singing together and featured a voice extolling the benefits of the Royal Conservatory of Music's "Smart Start" program for children, which purportedly enhances children's "neural networks." According to the program's website, "Recent research has revealed that music is a crucial building block in early childhood development, and the global leader in creating and providing such breakthrough programs is the Royal Conservatory." If this is so, it would be a wonderful gift from a grandparent to a grandchild to enrol them in such a program

Next, I came across an announcement from researchers at the University of Maryland's school of medicine that said the cardiovascular benefits of music are similar to those found in their previous study of laughter. The principal investigator, Dr. Michael Miller, said music that made study participants feel good caused tissue in the inner lining of blood vessels to dilate, or expand, which increased blood flow. The study showed that compared to the baseline, the average upper arm blood vessel diameter increased 26 per cent after joyful music, while listening to music that caused anxiety narrowed blood vessels by six per cent. Apparently, listening to enjoyable music is good for your heart and blood vessels – a finding that doesn't require a change of clothes or the purchase of expensive exercise or sports equipment.

Topping it all off was the wonderful 2007 movie *Young at Heart*, directed by Stephen Walker, about a volunteer choir of seniors. Their exuberant director teaches them to perform the most contemporary and outstanding music, with the final result being a community concert that rocks the audience and brings enormous joy to the performers.

The message to seniors and family members reading this column: get out there and sing, play, listen to and promote anything and everything related to music. The joy can be endless, and the benefits seem to be extraordinary.

Dr. Michael Gordon is medical program director of palliative care at Baycrest and co-author with Bart Mindzenthy of Parenting Your Parents (Dundurn Press). His latest book, Brooklyn Beginnings. A Geriatrician's Odyssey, can be researched from his website: http://www.drmichaelgordon.com.

BROWNED ONION KUGELS IN MUFFIN TINS

1 1/4 c sour cream
1 tblsp poppy seeds
1 tsp salt
1 3/4 c med. egg noodles
1 stick unsalted butter
2 lg. onion, chopped
1 1/4 c cottage cheese
4 lg eggs
1/4 tsp black pepper
muffin tin with 12 muffin cups.

Preheat oven to 425°F. Cook noodles in pot of boiling salted water 5 min. Rinse in colander under cold water and drain Melt butter in frypan, brush muffin cups with some of butter Add onions to pan; cook until well browned, about 20 min Transfer onions to large bowl, stir in noodles, sour cream, cottage cheese, poppy seeds. Lightly beat eggs with salt and pepper, stir into noodle mixture until combined. Divide mixture among muffin cups; bake until puffed and golden, 20-25 min. Loosen edges of kugels with a thin knife and cool in pan 5 min. before serving

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A look inside the lunch box

About Nutrition

By LISA WEINBERG

As kids get ready to head back to school, many parents – myself included – shudder at the thought of preparing another year of lunches. It seems to be a chore that moms and dads find very difficult.

Let me try to make it a little easier for you this year.

When packing a lunch, consider what your child really likes to eat and what he or she is actually willing to eat at school. They're two totally different things.

Their favourite sandwich in the world may be tuna at home, but they may flatly refuse to eat it at school. So have a conversation with your kids. Ask them what they like in their lunch boxes and what they have time for at school and can easily manage.

Consider where your child is eating lunch in terms of mess, convenience etc., as well as how much time they have (usually not enough) and how old they are. Can they manage to peel their own orange? Is there time? Do they have enough napkins for the juice? Are they eating a snack outside? If so, is there a container to carry, garbage to dispose of or gloves that might prevent ease of consumption?

Once all of that has been considered, and once you know that you're packing things that they're actually going to eat, try to make lunches that are as balanced as possible, because, after all, it's a long day, one that requires energy and brain power, and we want them to eat.

When it comes to balance, repetition is OK, if that's what your child likes, so relying on the same turkey sandwich, cheese string, yogurt product or chocolate milk as your protein source every day is OK, as is relying on the same apple or carrots as your fruit or vegetable.

Throughout the year, keep checking back with your kids and asking them what they like or would like, because as the weather changes, so do preferences.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. You can also follow Weinberg at http://twitter.com/lisaweinbergrd If you have any nutrition questions, please send them to The CJN.

Never again – the time has come!

BY AVRUM ROSENSWEIG

URBAN WRITER

Sirens are going off in Jerusalem, Tel Aviv and Be'er Sheva.

Hamas is shooting missiles into Israel, and Hezbollah is sending small groups of suicide bombers into Jewish cities and towns on the Lebanese border. Meanwhile, Iran is making it clear that it has a nuclear bomb with the capacity to reach Israel.

This triumvirate of Israel/Jew haters is on schedule with a plan to destroy the Jewish state.

Israel responds with strength by closing its border with Gaza and positioning troops in the north. Quotes roll off the tongues of government spokespeople by the hour, declaring Israel's right to defend itself, even pre-empting an attack, when faced with the threat of nuclear war.

Around the world, Israeli ambassadors are called into government offices and rebuked for their country fuelling the flames of war in the Middle East. They're lectured by foreign ministers in Argentina and Ghana, and told these nations will sever ties with Israel if the Israel Defence Forces doesn't immediately withdraw from the northern and southern borders and back down from a threat of a nuclear strike against Iran.

The Doomsday Clock clicks one minute closer to midnight.

While all of this is happening, anti-Semitism creeps out of the boiler rooms of the hateful and begins to harass and vandalize shuls, synagogues, temples, Jewish schools and cemeteries and Jewish-owned businesses. Swastikas are scrawled on Jewish homes on Glencairn Avenue, Chabad Gate and Harbord Street. Anti-Semitic noise heightens on the Internet, and Jew-baiting and Jew-hating becomes a little bit more acceptable. Angry youths openly wear T-shirts with hyperbolic anti-Semitic jargon, and university presidents punish Jewish students for protecting themselves against hateful mobs.

It's difficult to gauge the temperature of the next anti-Semitic flare-up, but one thing is clear: during the recent war in Gaza, anti-Semitism surged in Britain, Greece, the United States, Canada, Venezuela, Argentina and many other countries.

Holocaust analogies were used against Israel, and political cartoonists everywhere were quite comfortable comparing then-Israeli prime minister Ehud Olmert to Hitler. Jews were beaten up in Russia, and skinheads in places such as Belgrade thought nothing of threatening and pounding the crap out of our brothers and sisters.

Will the above hypothetical scenario happen? Will anti-Semitism soar while Israel and the Jewish world are under siege?

Is it possible that something less, perhaps more civil, will engulf the world and all 194 countries will recognize Israel's right to defend itself and the need to legislate against anti-Semitic actions?

It would be nice, but not likely. Not yet.

A brute is strategizing and preparing to knock us on our face. When the brute makes its move, Israel will defend itself. As soon as it does, malicious and nasty anti-Semitic men and women will try to intimidate and terrorize us.

So why aren't our leaders planning to create the largest, well-staffed, volunteer-based organization ever to protect our children and secure our future as Jews? What's happening in our organizational offices and neighbourhood homes to ensure that you and I play a role in a strategy to fight back?

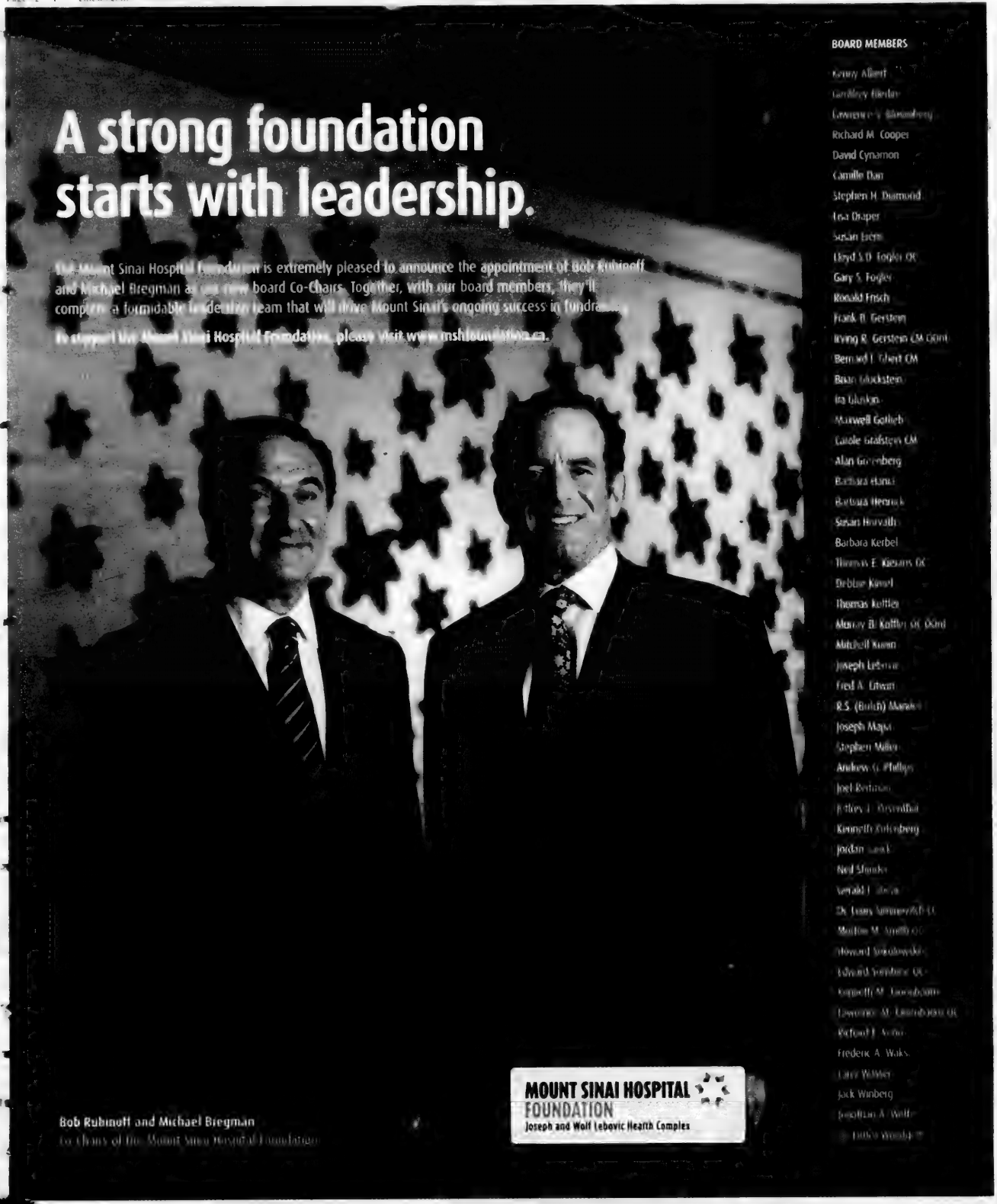
Nothing, once again?

Call your rabbis and community leaders and demand that they begin planning for a worldwide entity that will prepare us for "Esau's visit" and that they embrace those non-Jews who want to stand next to us and wrestle hatred everywhere.

If you've ever attended a Holocaust education lecture, travelled on Birthright Israel or March of the Living, remember what you learned. Anti-Semitism can be fought. Just ask the Danish people.

Come on! Enough with the lectures and books. It's time, once again.

Avrum@veahavta.org. Darfur?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This Week

National

York U report doesn't tackle anti-Semitism on campus, critics say. *Page 3*

Toronto shuls welcome new clergy. *Page 16*

On Campus

Hillel staffer recalls meeting Ted Kennedy. *Page 56*

Arts & Travel

Stroke of good luck lands actor leading role in new Coen brothers movie. *Page 67*

On cjnews.com

Rosh Hashanah: a positive beginning

Index

National	3
Editorials & Letters	8
Perspectives	9
Opinions	10
The Kirshner File	11
Jewish Life	12
According to Reports	24
What's New	32
Obituaries and Notices	34
Health & Lifestyles	36
Holiday Food Ideas	38
On Campus	56
Israel & the Jewish World	63
Arts & Travel	66
Books & Authors	70
Classified	71
Sports & Leisure	74

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Film fest rejects celebrity protest

By SHERI SHEFA
Staff Reporter

A week after filmmaker John Greyson pulled out of the Toronto International Film Festival (TIFF) to protest its City to City Spotlight on Tel Aviv, more than 50 actors, directors and authors endorsed a letter that also objects to the festival's decision to highlight Israeli film.

The signatories – including actors Danny Glover and Jane Fonda, authors Naomi Klein and Alice Walker, musician David Byrne and director Ken Loach – published the online letter, titled "The Toronto Declaration: No Celebration of Occupation," last week. It said they were "deeply disturbed by the Toronto International Film Festival's decision to host a celebratory spotlight on Tel Aviv.

"We protest that TIFF, whether intentionally or not, has become complicit in the Israeli propaganda machine."

The letter cited a *CJN* article ("Brand Israel set to launch in GTA," from Aug. 21, 2008) in which Israel's consul general in Toronto, Amir Gissin, discussed a forthcoming "Brand Israel" pilot campaign that aimed to "make Israel relevant" to Canadians by highlighting the country's cultural and scientific contributions to the world.

Gissin noted at the time that plans were in the works for a major Israeli presence at the 2009 film festival.

Continued on page 57

MADONNA LOVES TEL AVIV

After her two concerts in Tel Aviv last week, pop star Madonna visited the graves of some of the great talmudic and kabbalistic sages in Safed, including that of Rabbi Yitzchak Luria, the Ari Hakadosh, whose thought formed part of the structure of the Kabbalah that is studied today. *[Israel Sun photo]*

Cotler briefs South African leaders on Iran

Irwin Cotler, left, shakes the hand of South African President Jacob Zuma, right. Both men addressed the biennial conference of the South African Jewish Board of Deputies. *[Ilan Ossendryver photo]*

By PAUL LUNGEN
Staff Reporter

After meeting with senior government leaders in South Africa recently, MP Irwin Cotler will be watching developments closely at the United Nations later this month to determine whether his power of persuasion had any effect.

As it has for the past five years, the UN General Assembly will consider a Canadian resolution to condemn Iran for a host of human rights violations.

In the past, South Africa has voted against the resolution, but Cotler is hoping that after briefing the country's president, Jacob Zuma, and several cabinet ministers about Iran's brutal treatment of minorities and its "genocidal" intention vis-a-vis Israel, South Africa will change its vote.

"South Africa should put its moral authority in support of the resolution," Cotler said on his return last week. "South Africa has moral authority that came with the anti-apartheid movement...The government now has the opportunity to exercise moral leadership in the matter of Iran."

Cotler, whose first visit to South Africa in 1981 landed him briefly in jail for urging the release of Nelson Mandela, also met the South African president in private, where he presented a verbal report about Iran's advocacy of "state-sponsored genocide,

Continued on page 64

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Suggestions on how to stop Ahmadinejad – please see page 65

The News in Brief

Canada

Haifa U Fetes Dr.

TORONTO — Dr. Michael Dan, former CEO of the drug firm Novopharm Biotech, will receive an honorary doctorate from the University of Haifa at a Nov. 15 tribute dinner in Toronto. Dan – a physician who heads Gemini Power Corp., a renewable energy company, and holds a PhD in experimental medicine from McGill University as well as an MBA from Tulane University – is being honoured for his commitment to human rights, philanthropy in Canada and Israel, and his support for the university, the Canadian Friends of Haifa University said.

More Charges Laid

TORONTO — Ontario's environment ministry laid seven new charges under the provincial Environmental Protection Act Aug. 28 in connection with the massive propane blast last summer in Toronto that killed one man and left 10,000 people temporarily homeless. Sunrise Propane faces five charges, while its directors, Shay Ben-Moshe and Valery Belahov, face one charge each of failing to comply with a ministry clean-up order at the site. If convicted, each man could face fines of more than $500,000, while the company could pay more than $2.5 million, the *North York Mirror* reported. A court date is slated for Sept. 17. Sunrise also faces $1 million in fines for two charges laid by the Ministry of Labour.

Survivor Honoured

HALIFAX — Auschwitz survivor and Holocaust educator Philip Reitman has been named to the Order of Nova Scotia, his province's highest honour. The Bedford, N.S. resident, who was in his mid-teens when his family was deported to the Prezhany Ghetto in Belarus, has spent the last 20 years speaking to young people about his experiences.

World

Incidents Spike

BUENOS AIRES — Anti-Semitic incidents increased dramatically in Buenos Aires in the first two months of 2009, says a new report on anti-Semitism published by the DAIA Argentine Jewish political umbrella group. The report showed 253 anti-Semitic incidents in January and February, compared with 302 such incidents in all of 2008. Most of the incidents were anonymous e-mail threats and graffiti. The spike was prompted by Israel's Gaza invasion, officials said.

Iranian Prez To Speak

NEW YORK — Iranian President Mahmoud Ahmadinejad will speak at the United Nations General Assembly, UN officials said last week. The visit will come a week after a Sept. 15 deadline set by the United States and other western nations for Iran to accept an invitation to hold talks on its nuclear program.

Museum Shooter Appears In Court

WASHINGTON, D.C. — The man charged with killing a security officer at the U.S. Holocaust Memorial Museum made his first appearance in court on Sept. 2.

James von Brunn, who is charged with gunning down guard Stephen Johns on June 10, was wheeled into a hearing in a Washington federal courtroom.

Previous hearings were delayed because of the injuries von Brunn sustained from the return fire of museum security officers after the 89-year-old white supremacist started shooting at the entrance to the museum.

Prosecutor Nicole Waid said at the hearing that von Brunn wanted to "send a message to the Jewish community" that the Holocaust was a hoax. She said von Brunn planned the shooting months in advance, and had set up funeral plans and put his finances in order because he expected to die in the attack, the *Washington Post* reported.

Von Brunn objected to his lawyer's request, later granted, that the judge order a mental competency exam.

"Your Constitution guarantees me a speedy and fair trial," he said, according to media reports. "I'm a United States citizen, and as a U.S. Naval officer, I swore to protect my country. I take my vows seriously."

Philanthropist Dies

PITTSBURGH — Alex Grass, founder of the Rite Aid pharmacy chain and a prominent Jewish philanthropist, died Aug. 27 of respiratory failure at his family home in Harrisburg, Pa. He was 82. He turned a discount store in Scranton, Pa., into the national Rite Aid chain, which has 4,900 stores and $24 billion in sales. He was a member of the United Jewish Communities/Federation board of trustees and a past national chair of United Jewish Appeal, as well as chair of the board of governors of Hebrew University in Jerusalem.

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Jewish groups criticize 'omissions' in York report

By SHERI SHEFA
Staff Reporter

York University's Task Force on Student Life, Learning and Community released its findings last week in a detailed 26-page report, but some Jewish groups are disappointed that it had "several noticeable omissions" and didn't specifically address the issue of anti-Semitism on campus.

The 13-member task force – comprising six students and six faculty members, and chaired by York's vice-president academic and provost, Patrick Monahan, the former dean of Osgoode Law School – was established in March in response to the increasing tensions on campus between pro-Israel and anti-Israel students.

On Aug. 31, the task force report was submitted to York's president, Mamdouh Shoukri, who is expected to respond to it at the end of the month.

Some of the recommendations are to create a committee to promote open discussion and debate; to create more and better student study and social space on campus; to expand the Student Code of Conduct to include student rights, and to provide better enforcement of university policies relating to the use of space on campus.

The task force consulted with York students – members of York Federation of Students, as well as the Muslim Students Association, Hillel at York University and Students Against Israeli Apartheid – and reviewed 79 written submissions from community and student groups.

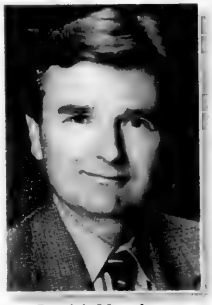
The task force also met with York administrators and consulted with officials at the University of Toronto, Ryerson University and Concordia University.

Although many of the recommendations in the report had to do with better enforcement of existing rules, regulations and policies, the task force said that its "primary focus is on promoting more speech and expression, rather than less. We believe there needs to be more and better opportunities for dialogue, debate and discussion on the York campus."

In line with this focus, the task force suggested the creation of a standing committee on campus dialogue, composed of students, faculty and administrators, to foster "an inclusive exploration of important public issues from the widest possible range of perspectives."

Another suggestion in the report is that York should create more space for students to study and socialize on campus.

It said that the last decade saw a 50 per cent increase in York's student body, to about 60,000, but student space has "proportionately decreased" to make room for academic or program uses.



Patrick Monahan

The task force suggested that the open-concept Vari Hall rotunda, popular among student activists for staging protests and demonstrations, be converted into a student lounge area with "food service(s), cultural displays, information services, or a forum for debate and dialogue."

Monahan, who spoke with *The CJN* the day the report was released, said there are many reasons why Vari Hall isn't suitable for demonstrations.

"It does involve a disruption of classes. It does make it difficult for students who want to navigate around Vari Hall, but also we saw the need for more student space as a pressing priority and… here is a space that could be used more effectively for students," Monahan said.

The report also suggested that central outdoor areas on campus be used for demonstrations and other public events.

"We want to talk to student groups about what might be suitable. There are lots of places outdoors in a central location that could be used for demonstrations and other activities," Monahan said.

Continued on page 55

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Signs to ponder from the south

From the editor's desk...

The results of a comprehensive study of the level of religious observance among Americans, entitled the American Religious Identification Survey (ARIS), were released last month to a considerable lack of fanfare and publicity. It was the third such study of Americans' religious observance, following upon previous studies in 1990 and 2001.

One of the sections of the larger study focused on the religious attitudes of American Jews – the American Jewish Identification Survey (AJIS). It was a shame that the survey results received such little media coverage for it contains some rather stunning findings.

Since the survey was conducted solely in the United States, its findings may not be entirely applicable to the Canadian community. But on the other hand, since the survey was conducted in the United States, some of its findings are likely winding their way up north towards us.

Noted scholars Barry Kosmin and Ayela Kaiser, the director and associate director, respectively, of the Institute for the Study of Secularism in Society and Culture at Trinity College in Hartford, Conn., were the authors of the study. They released the AJIS findings – appropriately in Jerusalem – to the gathering of the 15th World Jewish Congress.

The *Washington Times* reported upon the AJIS on Aug. 5. Reporter Julia Duin began her report with the following paragraph: "The rate of religious observance among American Jews has dropped precipitously over the past two decades, to the point where more than one out of every three Jews is thoroughly secularized."

In 1990, the survey showed that 20 per cent of Jewish adults – about 1.12 million people – described themselves as non-religious or cultural Jews. Today the number of "non-religious" Jews has risen to about 35 per cent, or 1.88 million people.

The survey asked respondents to define themselves as either Jewish by religion or Jewish by ethnicity, culturally.

The number of Jews in the United States has not grown in the past 19 years. Indeed, most demographic studies suggest the number has actually decreased by perhaps as much as 5.5 per cent, from 5.5 million people then to 5.2 million today.

The near doubling, therefore, of the number of Jews during that same period of time who consider themselves non-religious – whatever that may mean in a real, day-to-day sense – raises some rather important questions and serious matters for consideration by leaders planning policy for the Jewish community, as well as by parents planning policies for their families.

The first question that begs to be asked is: Why? If the results of the American survey are accurate, how can we explain the trend over the past two decades?

"I attribute the shift to a combination of disaffection from Judaism and intermarriage," Kosmin told the *Washington Times*. "Since 1990, half of all marrying American Jews have married non-Jews, with the result that there are two new mixed households for every homogeneous Jewish one."

Kosmin's co-author, co-researcher also attributed the increasing degree of non-observance among American Jews, and especially the generation of younger Jews to the rise in intermarriage. She described the 1.8 million Jews who defined themselves as Jewish only in the cultural sense as "the children of intermarried couples who were raised with no religion and as adults see themselves as having no religion."

To be sure, to self-define as ethnically or culturally Jewish as opposed to self-defining as religiously Jewish still means a Jewish self-definition of some significant sort. The individual, after all, still regards himself or herself as being Jewish and this is no small thing. From the individual's point of view, a strictly ethnic/cultural Jewish self-definition can still translate into a meaningful Jewish way of life.

But as past and current trends demonstrably prove, the extent to which a solely cultural Jewish self-definition will be transferred forward to the next generation appears to diminish over time. Moreover, the extent to which a solely cultural Jewish self-definition will transfer forward a wider, more profoundly Jewishly literate, way of life that includes some connection to "religion" is likely very slim.

The important ancillary question that must be asked and that has occupied educators, parents, community leaders and philanthropists at least for the last two decades is: If Jewish self-identity is not anchored to some extent at least on familiarity with and/or adherence to Jewish faith and traditions, to what extent will there be even solely ethnically Jewish self-definition in the years and decades to come? The evidence suggests: not much.

To what extent will the ever-expanding wide array of future Jewish communal needs be able to be met by an increasingly larger cadre of *solely* cultural Jews?

Community planners must take these questions and the range of possible answers into account when looking toward the future that we want to build. The implications of planning decisions today will have a far-reaching impact tomorrow for the Jewish community at home and for the various Jewish communities abroad – especially Israel, whose best interests and well-being our faith and traditions teach us are the concerns of all Jews everywhere.

The school year has just begun. Rosh Hashanah is around the corner. Now is a good time to ponder the signs reaching us from the south. ***MBD***

Group loses school funding suit for disabled kids

By ANDY LEVY-AJZENKOPF
Staff Reporter

A group of Jewish and Muslim families who sued the Ontario government for not funding services to aid their special needs children in parochial schools lost its case in Ontario Divisional Court last week.

"Certain services for children in our [faith-based] schools with certain disabilities are funded by the government – through Community Care Access Clinics – whereas other services, available in public schools for children with different disabilities, are not funded. Therefore, discrimination on the basis of disability, contrary to the Charter [of Rights and Freedoms], was asserted," said Ira Walfish, chair of the Multi-Faith Coalition for Equal Funding of Faith-Based Schools.

The group of eight families – seven Jewish and one Muslim – sued the Ontario government for not funding services for children who are blind, deaf or learning disabled and who attend non-Catholic faith-based schools. The lawsuit asserts that the government is violating the children's rights under the Charter.

The same services are funded for students in public and Catholic schools.

The lawsuit was filed in 2007.

Though disappointed in last week's decision, Walfish said the group has a "small window" in which to apply for leave to appeal the ruling, which he said it will do. He said the group is hopeful an appeal will be granted, because one of the three judges dissented in the case.

The CJN will have more coverage of this developing story next issue.

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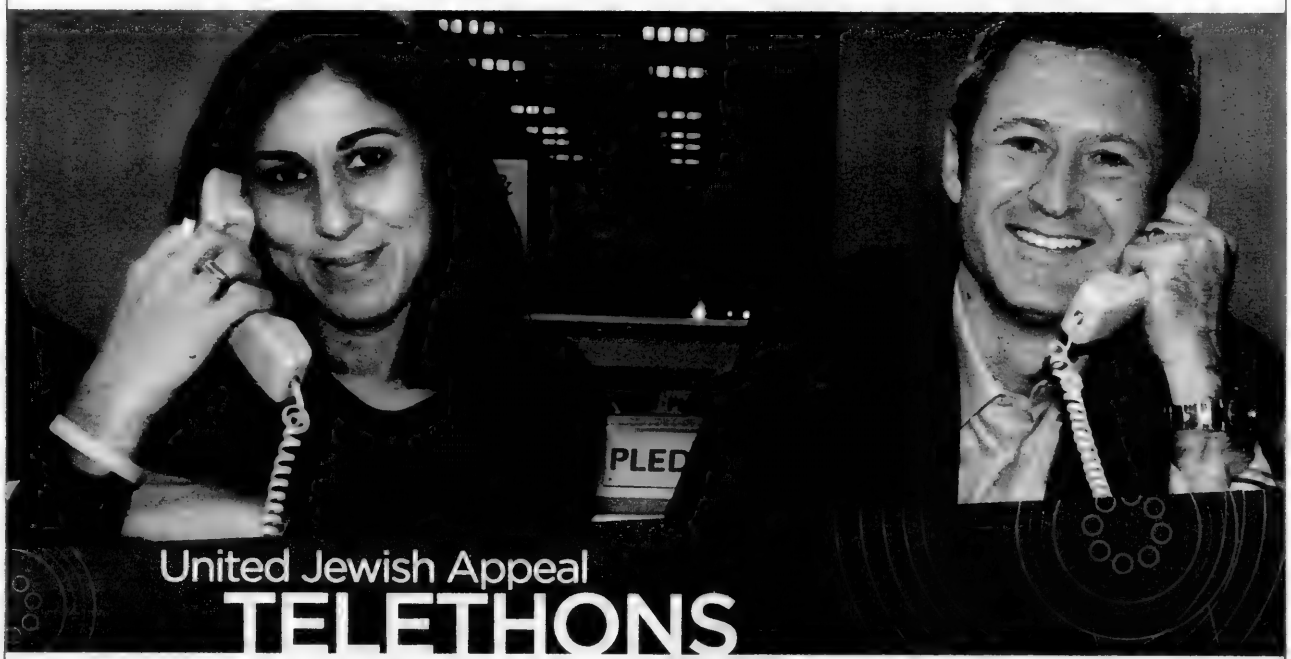

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Greater Toronto Area

St. Paul's candidates speak to *The CJN*

By ANDY LEVY-AJZENKOPF
Staff Reporter

Next Thursday, voters in the provincial riding of St. Paul's will choose their new MPP.

The Sept. 17 byelection came as a result of former Liberal incumbent and attorney general Michael Bryant's April decision to leave politics.

Bryant had held the mid-town Toronto riding for the Liberals since 1999.

The four major parties are all vying to fill the vacant seat, and the Liberals, Greens and Conservatives have all fielded rookie candidates – respectively, they are Eric Hoskins, 48, a family physician and co-founder of the nonprofit War Child Canada; Chris Chopik, 37, a realtor and environmental activist; and Sue-Ann Levy, 52, the *Toronto Sun's* Queen's Park columnist, who is on leave during the campaign.

Perennial provincial NDP candidate, Julian Heller, is campaigning for the third time to win the riding.

Chopik, Levy and Heller are all Jewish.

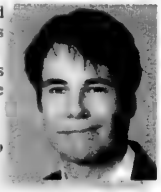
All four candidates were interviewed last week on topics of interest to both the community and the riding. The candidates' answers are in no particular order.

The candidates' full biographies can be found on their respective campaign websites.

* * *

Chris Chopnik

Julian Heller


Eric Hoskins

Sue-Ann Levy

***The CJN:** Why did you decide to run in this byelection?*

Levy: "During the garbage strike, I became very disillusioned with the way our provincial and municipal politicians handled things. I just thought the residents of this city deserved much better. I would like to be the kind of politician that I would like to write about."

Heller: "The causes that are important remain. Having run twice before, [the NDP] is even more prepared to bring our message to Queen's Park on behalf of St. Paul's."

Chopik: "I think there are opportunities for the Ontario government to make stronger decisions to improve the quality of life in the province today and in the future. Specifically, I feel passionate about green economy and energy issues."

Hoskins: "For the last 25 years I've been involved in community service and development as a family physician, a public health specialist and through my work strengthening communities around the world. To some extent, I see this [opportunity] as a natural extension of that work. That there are very important issues facing all of us, whether it's the quality of our schools, the health care system, environment and the economy."

***The CJN:** What issues are you speaking to in your campaign?*

Levy: "The number one issue is the Harmonized Sales Tax [HST]. Next July, if [Ontario Premier] Dalton McGuinty has his way, when he harmonizes the GST and PST, he's going to try and sneak in an extra eight per cent tax grab on a whole list of goods and services – from your morning coffee, to gas at the pumps, to all kinds of accounting and legal services. People have been taxed to death in this city. Being a resident of St. Paul's, I feel the same tax burden they feel."

Heller: "[The HST]... is the wrong tax at the wrong time. The last thing [St. Paul's residents] need is a tax which will increase their rent, gas, hydro and [costs on] things all the way to coffee, newspapers and doughnuts. Also, examples like the E-Health and [Ontario Lottery and Gaming Corporation scandals], where there's either a failure to manage these government agencies or a lack of concern about this type of inappropriate behaviour with taxpayers' money, the people I'm meeting are saying there's no one speaking for them."

Chopik: "Ontario has invested significantly in some clean-tech companies with respect to their research and development, and innovation. We've got about 40 clean-tech companies with robust technologies ready to go to market. What they need now is some assistance to take our taxpayer investment and commercialize it... and get those products to market and start turning a profit." As for the HST, Chopik said, "We've seen the negative impacts of our municipal land transfer tax. And I don't think it's prudent to add to that. I think it's a poor decision."

Hoskins: "Explaining the HST. Many people want to understand this tax better. They've heard, from my opponents... just one side or a partial description of the reforms that are going to be put in place. There's the sales tax reforms, but there's also very substantial, almost unprecedented income tax reform, permanent tax cuts, at the provincial level. For example, 93 per cent of families in Ontario will see a permanent cut in the provincial tax that they pay, averaging about $250 per individual. Couples and families will receive transitional payments in the order of $1,000 as they work their way through the system. Many people haven't heard that part of it."

Continued on page 19

JNF to launch family tree-planting day in city

By ANDY LEVY-AJZENKOPF
Staff Reporter

Grab the kids, the grandparents, cousins, uncles and anyone else you think might be interested in planting a tree and head on over to Downsview Park on Sunday, Sept. 13.

That's the message JNF Toronto is spreading via e-mail, on its Internet Facebook and Twitter pages and in the media in advance of the second Downsview Park tree twinning event it will host this year.

The first tree planting event at the park occurred in June, when more than 1,200 students from both Jewish and public day schools from around Toronto converged on the park and managed to plant approximately 700 trees.

JNF Toronto chose the Downsview Park Foundation earlier this year as its twinning partner in Canada. For every tree planted at the park, another is planted in Israel's Yatir forest and reservoir.

Yatir forest, on the southern slopes of Mount Hebron near the Negev, is Israel's largest planted forest – administered by the JNF – covering an area of around 30 square kilometers.

Josh Cooper, executive director of JNF Toronto, told *The CJN* last month he hoped to build on the success of his organization's previous event and foresaw this new "family day" as the next logical step forward.

Children plant trees at Downsview Park in June *[Photo courtesy Downsview Park]*

"The goal is to create family time together to plant a tree," he said. "It's a great family event and it's something I certainly never had a chance to do with my family when I was a kid."

All the necessary tools for planting will be provided to participants upon arrival at the park.

The event is a win-win for both organizing parties, as JNF continues to fulfill its environmental mandate both here and in Israel, while Downsview Park has portions of its developing lands populated by a mix of Quaking Aspens, Balsam Poplars, Silver Maples and River Birch; all species native to the area.

Tony Genco, president and CEO of Downsview Park, said he was thrilled with JNF's request to use the grounds for their tree-planting activities.

Genco said his job is to adhere to the federal government's mandate to turn the former army base into an "urban park" where Torontonians and Canadians can come for a nature stroll or unwind by a man-made lake.

A swarm of volunteer tree planters and the increasingly friendly relationship with the JNF has helped move the plan along.

"We've already planted 55,000 trees to create a section of stewardship for the park," he said. "The government gave us the gift of land, but didn't give us the money to do anything with it. We hope to foster a sense of [environmental] stewardship…and JNF raises funds to plant trees."

Genco estimates the cost per tree at around $12 to $15.

"You've got to plant pot-able trees" and not saplings, he said, adding that all the trees planted at Downsview Park are purchased through local suppliers.

Early response and feedback from both the Jewish and greater Toronto community has been "extremely positive," Cooper said.

Genco dared other faith communities to organize their own tree planting events to help foster a sense of community and to make the park into the attraction it hopes to be.

"Right now we're working with the Jewish community, but we hope to get others. It's been a delight to work with JNF to take on this challenge," Genco said.

The twinning project between JNF Toronto and Downsview Park is the only one of its kind currently underway in Canada, but JNF Toronto said it hopes to "expand this across the country."

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More than a tiff at the film festival

How far can the lie travel? Where will it stop? Does history teach nothing to the self-righteous, to the smug and sanctimonious who moralize on false principles and elevate deception into high cause? The lie – Israel as apartheid state – now wafts across the red carpet of the Toronto International Film Festival (TIFF). And the result is a very foul odour that clings now to the entire festival.

As reported in this issue of *The CJN*, one week after filmmaker John Greyson publicly withdrew from the festival to protest the decision to showcase the city of Tel Aviv in the festival's inaugural City to City film series, more than 50 members of the artistic community – including Jane Fonda, Danny Glover, Alice Walker, David Byrne, Wallace Shawn and Naomi Klein – signed a letter also denouncing the festival's decision.

The letter's signatories purported to take the high moral road in publicizing their opposition to the Tel Aviv spotlight. They were not opposed to including Israeli films or filmmakers, they said. Rather, they protested "that TIFF… has become complicit in the Israeli propaganda machine. We object to the use of such an important international festival in staging a propaganda campaign on behalf of… an apartheid regime." The letter they signed was titled "No Celebration to Occupation." The signatories may indeed be artists, but they are also brazen political hucksters peddling their biased, anti-Israel polemics as principled viewpoints, championing a lie as if it were truth.

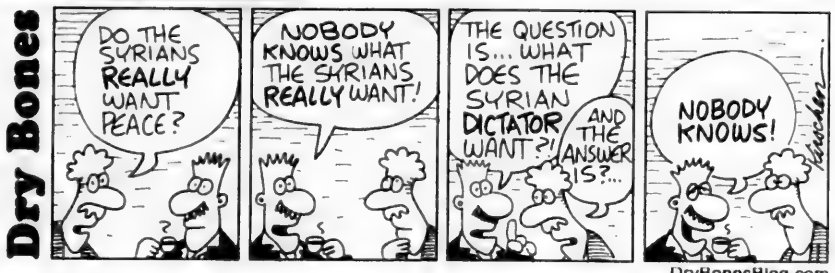
No doubt embarrassed by the unwanted high-profile publicity, Cameron Bailey, TIFF's co-director, published an open letter explaining his reasons for the spotlight on the choice of Tel Aviv as the first City to City focus. He emphasized that the decision was made strictly on the artistic merits of the films on display and that "it as a product only of TIFF's programming decisions." That is to say, it was not part of an Israeli government program to re-brand Israel as more than a land of conflict, as the TIFF protesters had suggested.

But proving that there was more ideological resonance than artistic principle in his open letter, Bailey also added: "We recognize that Tel Aviv is not a simple choice and that *the city remains contested ground* [our emphasis]. We continue to learn more about the Palestinian-led Boycott, Divestment and Sanctions movement." While it's praiseworthy that Bailey defended TIFF's decision to screen the Israeli films, his unctuous, obsequious response is nevertheless offensive. It tramples truth into a dust of ignorance and dishonesty. By what factual or historical measure is Tel Aviv contested ground? If Tel Aviv is contested ground, then the very right of Jews to have a sovereign state is also contested ground. If this is Bailey's belief, then he joins cause with every dictatorial, oppressive, misogynist, tyrannical, despotic regime and gang of terrorists in the Middle East and elsewhere that would destroy the Jewish state. Israel is a dynamic, engaging, spirited democracy. No tiff, lies or wishful thinking at the Toronto International Film Festival will change that.

25 years ago in *The CJN*

A proposed Israeli amendment to the Law of Return, which would accept as valid only conversions performed by Orthodox rabbis, was strongly opposed by Canadian Reform and Conservative rabbinical associations. The law says that any Jew has a right to automatic citizenship in Israel.

Editorials & Letters



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Message from the prime minister

On Sept. 1, citizens around the world paused to remember the outbreak of World War II.

The war ushered in the darkest era in human history. It was a time characterized by widespread devastation, genocide, and horrific losses of life. It was a war felt in every corner of the globe, including in Canada where more than 45,000 Canadians made the ultimate sacrifice in defence of freedom.

However, from that dark time we have learned valuable lessons that continue to guide us to this day. We are heartened by stories of the truly remarkable individuals who resisted tyranny and gave their lives for freedom and justice.

Canada was one of the first countries to respond at the outset of the war, and time and time again the world saw the bravery of Canadian soldiers, sailors and airmen, whether it was at the beaches of Normandy, in Hong Kong, or in the liberation of the Netherlands and Italy.

They were, are, and always will be heroes. They represent the very best of what it means to be Canadian. They sacrificed to earn a victory that would protect future generations from the horrors they had seen. They deserve our eternal gratitude. We will always honour their service and their memory. Lest we forget.

Stephen Harper
Prime Minister of Canada

* * *

CJC at United Church council (1)

I just finished reading letter writer Jack Chivo's myopic view of how Canadian Jewish Congress should have better advocated at the recent United Church of Canada General Council in Kelowna, B.C. ("UCC Israel boycott resolution," letters, Aug. 27).

The CJC delegation of three went into a lions' den and truly calmed the beasts. Is it a perfect solution? Of course not. It seems that the process of the United Church simply allows anti-Israel activists to bring these resolutions to the floor repeatedly. However, CJC deserves complete credit for stopping the most recent boycott resolution that very well may have passed without their active intervention.

Yes, CJC may have to do this all over again in three years. Thankfully, our community is blessed with dedicated professionals and community leaders who have the skill to defend Israel's honour.

Chivo would be better to praise positive outcomes than to criticize successful initiatives.

Hannah Cooperman
Toronto

* * *

CJC at United Church council (2)

Having served as a Jewish representative to the last United Church of Canada General Council, held in 2006, I would like to commend the efforts of Rabbi Reuven Bulka and Canadian Jewish Congress in helping to avert passage of an Israel boycott resolution in Kelowna, B.C., recently.

In her Sept. 3 *CJN* column, Jean Gerber asks whether the Jewish community is wasting its time with the United Church. The question is a good one. Rabbi Bulka himself notes in his column that the issue isn't going away ("The United Church conference: a first-hand account," Sept. 3). It's likely that there will be more resolutions set before the General Council in three years time.

Nevertheless, we cannot leave the field to Israel's enemies. Cutting off dialogue might feel gratifying in the short term, but then where are we in our relationship with Canada's largest Protestant denomination? They may be declining in numbers, but they're not disappearing, and we have an interest in responding to anti-Israel sentiment wherever it arises.

Moreover, as Rabbi Bulka notes and as I experienced three years ago as well, Israel and the Jewish community do have great friends in the United Church. We need to support our friends in the church by our presence. The fact that I was invited to speak in 2006, and Rabbi Bulka was given the opportunity to speak this time in Kelowna, shows that there is still openness in the church to hearing the point of view of the mainstream Zionist Jewish community.

If the church ever does vote to boycott Israel, we will certainly have to revisit our relationship with them. But until then, we in the Jewish community have to continue to do the hard advocacy work on behalf of Israel that is required.

Rabbi Edward Elkin
Toronto

* * *

Tri-state solution?

The solution for the Mideast rests with Israeli Prime Minister Benjamin Netanyahu and Palestinian Authority President Mahmoud Abbas. What they have to do is create a plan for a three-state solution. They should set up trade agreements, border regulations, form a commission to deal with stress at borders, and commissions to deal with education, health and agriculture to benefit Israel and the two Palestines. Let Hamas figure out when and if they want to join the tri-state solution.

Sheila Mediena
Montreal

LET THEM GO…

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

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Iranian Jew writes Persian poetry

By CYRUS NEEKPOUR
Special to The CJN

The 1979 Iranian revolution, one of the most important social upheavals of the 20th century, not only sent shock waves throughout the Middle East, it also changed the region's geopolitical landscape.

The immediate human cost of this seminal event was the migration of millions of Iranians to the West and other

Roya Hakakian

parts of the world. This massive migration included thousands of Iranian Jews who, at the time of the revolution, numbered more than 100,000. Iran, the land of Cyrus the Great, continues to be home to the largest number of Jews outside of Israel in the Middle East.

Roya Hakakian is a celebrated Iranian Jewish writer who was born in Tehran, and until the age of 19, she belonged to Iran's vibrant Jewish minority. *The CJN* recently sat down with Hakakian, who told her story of emigration – her split from homeland and life in the United States – and talked about the current struggle for democracy in Iran.

Hakakian's interest in poetry and writing began in her early teenage years when, under the influence of her father, she became connected to Iran's literary circles. Those connections inspired her to write poetry in Persian. Her poetry attracted the attention of her peers to the degree that a family friend once asked her to write a poem for their wedding. So it's easy to imagine how seriously Hakakian took her budding literary career. While focusing on literature, Hakakian also attended workshops in painting and the arts.

Hakakian's journey to the United States was an ordeal marked by uncertainty, separation from other members of her family, and a stay in other countries before she arrived there. She left her homeland reluctantly, as she believed that one should not leave his or her homeland at a time of crisis. But life under the new revolutionary regime had grown increasingly difficult as synagogues disappeared and the Jewish community came under pressure. This pressure for Hakakian and other young Jews meant that their chances of being admitted to university were reduced. The situation was further compounded by Iraq's invasion of Iran in September 1980. According to Hakakian, the shock of what was happening in her homeland was mostly a melancholy, personal one that took her some time to overcome.

Today, based in Connecticut and the mother of two, Hakakian is a producer, writer and poet. She was quick to note that these titles mean one thing – that she is a passionate storyteller. However, a great example of not just her passion but also her skills in storytelling is her acclaimed 2004 book, *Journey from the Land of No: A Girlhood Caught in Revolutionary Iran*, a memoir of growing up as a Jewish teenager in post-revolutionary Iran. The book, among other prizes, was *Elle* magazine's best non-fiction book of 2004.

Hakakian recalled her experience living in a Muslim country until the age of 19 as pleasant and full of beautiful memories, but she admitted that she and fellow Jewish friends and family members were more comfortable among themselves, and that in the presence of Muslims they were generally more careful in their manners. According to Hakakian, the difference in practice of Judaism in Iran and in the United States lies in the way otherness is tolerated. "In Iran," she said, "as Jews, we operated within the limits of the society. But in the U.S., things became different, in the sense that the practice of Judaism involved redefining, reconfiguring and reshaping the boundaries of religious behaviour in a new setting."

I asked Hakakian what she thinks of interfaith relations. The issue in Iran, Hakakian said, was the matter of existence for a minority, a question of continuity in an unfriendly majority, while in the United States, it is quite the opposite. Hakakian said that Jews in the United States do not feel they are a threatened minority and that in Iran it is a matter of ensuring the continuity of a

'The current movement for democracy in Iran is strong, but the extent of brutality by the Islamic regime far outweighs that of the Shah's'

community. Moreover, Hakakian believes that in the United States, Jews do not tend to feel that the majority threaten them and that, whether rightly or wrongly, Jews in the United States feel at home.

Hakakian's deep attachment to her Persian roots is demonstrated by her love of modern Persian poetry and by her passion for the struggle for democracy and women's rights. She said she owes much of who she is today to modern Persian poetry and art.

Looking at current events in Iran, particularly the recent post-election turmoil, Hakakian said that one should not be Iranian to care about what is happening there. She sees current developments as the continuation of what happened in 1979 and remains impressed that today's Iran has entered the cultural psyche of people in the West. This is demonstrated by the widespread expression of support for protesters by literary figures, movie and music stars, and many intellectuals in the West. Hakakian also believes the women's movement in Iran is one of the strongest in the developing world. She said that in the course of election campaigns, Iranian women defined the tensions and set the stage for the post-election clashes with security forces.

On the subject of future prospects of democracy in Iran, Hakakian, describing herself as a wishful thinker, said that Iran is heading to a good place, but the road may be bloody. She said that the current movement for democracy in Iran is strong, but the extent of brutality by the Islamic regime far outweighs that of the Shah's.

The current regime, according to Hakakian, is escalating the level of violence and is not remorseful, and does not look to make any compromise, as opposed to Shah's. (The Shah was Iran's monarch until his overthrow by the Iranian Revolution in 1979.) She said that in their demands for social justice and democracy, Iranians today are far more mature and a lot more enlightened and egalitarian, but the question is how long this will take to succeed. She stressed that outside co-operation and help is crucial, and that the international community has to declare a position of solidarity with Iran and strengthen the hand of the movement.

On the highly sensitive

and much-publicized issue of rape of Iranian democracy protesters in prison, Hakakian characterized this as the regime's declaration of civil war on ordinary Iranians. She said that the act of rape is the fundamental cornerstone of brutality in any war. "It is a pre-historic act, and I think this is the way by which the Islamic regime in Iran has waged war on its own people. The Shah's army would not even think of committing such acts," she said.

Hakakian continues to have a hectic schedule. Among her many engagements is her upcoming appearance as the guest speaker at ISEF (International Sephardic Education Foundation, www.isef.org) annual women's luncheon. The foundation opens the doors to higher education for capable Israelis from underserved communities. It supports 800 university and college scholars in Israel, from the BA level to postdoctoral research. ISEF also sponsors education projects that empower 3,400 school-age youngsters in Israel's marginalized communities to succeed in school.

Hakakian said that she is working on a book about the assassination of Iranian dissidents in Europe in the 1990s by the Iranian government.

Cyrus Neekpour is a writer who lives in Toronto.

A misguided mission

He no longer attends services, even on Yom Kippur. Instead, he marks the day by reading to himself a selection of the sins that are part of the liturgy. Confessions before the god Me? But he's rich and spends much of his money promoting Jewish scholarship. Therefore, he has been made welcome in many universities that teach Judaism and need funding. Last month he was an honoured guest at the World Congress of Jewish Studies in Jerusalem.

Rabbi Dow Marmur in Toronto

Felix Posen was born into an Orthodox family in Germany that left for safer shores shortly before World War II. He lived in New York and now resides in London. According to newspaper reports, he made his money in oil, metal, minerals and coal before he became something of an apostle of what he terms secular Judaism.

He's opposed to conventional expressions of faith but, like many so-called secular Jews, fighting anti-Semitism seems to be something of a surrogate religion. Combining passion with philanthropy, he has poured money into the Centre for the Study of anti-Semitism at the Hebrew University.

Though he accepts that religion is a component of Jewish culture, it's faithless Jewish education that he promotes. Ironically, to further his goal he seems to imitate the kind of scant instruction that's currently on offer in synagogues and which he decries, by believing that you can teach Judaism without having to practise it. Like the system he denigrates he, too, seems to confuse teaching about Judaism with instruction in living as a Jew.

At least in synagogue religion schools, the potential for such living is available to students, but it's not really possible to live the abstraction that's Jewish culture. The type of education Posen supports cannot be transmitted to future generations, not even in Israel.

He's being lionized in many places not only because of the ubiquitous need for money and respect for its owners, but also as a symptom of the search for novel ways of being Jewish that ranges from New Age "spirituality" to secular "culture" and is often laced with atheism.

Sadly, therefore, though Posen is genuinely trying to provide remedies for the malaise of Jewish ignorance, his efforts may only contribute to it, despite the learned papers recipients of his grants will deliver and the impressive curricula of the day schools he wants to build.

Canadian Jewry is the fourth largest in the world. Should the finances of the Posen Foundation recover after reputed recent reversals, its misguided mission is bound to target us, too. There's no reason to look forward to it.

A great teacher opens doors

From the moment I heard that the Stratford Festival was mounting *Cyrano de Bergerac* this season, I decided I had to attend. I then convinced two friends from my minyan to join the reminiscence.

In our 1960s high school careers, we had been involved in a wonderful production of *Cyrano*, which was burned into my memory like a document in the hard drive of my computer. I was delighted to discover that my high school buddies had similar clear and warm memories from that production over 40 years ago. I even had the original script in my library. The things we save.

Seymour Epstein in Toronto

And that begs the question. Of all the lessons taught in a few years of schooling, what determines what we retain? And of what we do remember, what good has it served? Note that I write of lessons taught, not lessons learned. There is a vast divide between those two realms of education. Teachers teach all day, but students only learn a small fraction of what is aimed at them.

We can roughly calculate all the hours we spent in the classrooms of our youth, and sadly count the relatively few lessons we truly remember, those we have integrated into our minds and souls, and those that served us well in improving our lives and those of others. The difference is usually an outstanding teacher; a person who has deep knowledge in a given discipline, a love of teaching, care for and confidence in one's students, and enough creative imagination to make every lesson fresh for both teacher and learner. Subject matter is, of course, important, but the actual stuff we learn is barely significant compared to the guide and mentor who takes us through it.

So the week that I saw *Cyrano* at Stratford with high school buddies I also lost my mentor, Rabbi Joseph Lukinsky z"l, and one of my first supervisors, Pearl Goldberg z"l. And *Cyrano* made me remember my favourite high school teacher, Rita Ubriaco, of blessed memory, the director of our drama club and the woman who is mostly responsible for my preference of Latin and English over math and science.

Rabbi Lukinsky was one of the top Harvard University PhD's in education, having written a thesis the faculty never forgot, but until our relationship permitted "Joe" as his name, I preferred to call him "Rabbi" rather than "Doctor" or "Professor." He was truly my Rav and taught me not only lessons of the mind and heart, but also how to blend those learnings into a synthesis of everyday living.

Pearl was taken from us in a tragic accident, her death a shock not easily resolved. At her funeral, the rabbi spoke of her elegance and had the insight that elegance is a matter of restraint – knowing when to say yes with a full heart, but also having the control to utter *no* when situations required it. As a young teacher so inspired by Rabbi Lukinsky's creative push, I often needed to hear Pearl's gentle *no* in those first years at United Synagogue Day School.

Teachers make all the difference. I have a corresponding negative memory of a music teacher who wouldn't allow me to sing out loud with our class choir and insisted that I merely mouth the words. No doubt, she caught the fact that rhythm is not natural to me and that I change keys every time I take a breath. But she also prevented me from enjoying music and learning more in that beautiful realm until I grew out of her insult to my soul.

Thank God, the positive lessons I learned from all of the wonderful teachers I had far outweighed the poor teachings of a few weaker specimens. Nevertheless, it is important to note that a great teacher opens doors and windows to vast rooms and endless vistas that remain with us a lifetime, while the lesser variety can cut a route short that might well have been the highway of our life.

Teaching is truly the oldest and most noble profession. May the memories of teachers past become the blessings of lives lived to the fullest.

Burdened by responsibility

When I was a child, the principal of my school would walk onto the school bus moments before it was to depart for a class trip. Walking up the aisle, he would seek eye contact with each student. Then he would deliver a sober talk: wherever we were bound, we were to behave with utmost propriety – no high jinks, no rowdiness, nothing that others might interpret negatively. As students of a Jewish school, he explained, we were visible representatives of the Jewish People. At museums, sporting events, field trips, concerts – anything untoward would reflect badly not only on us but on the entire Jewish nation. It would be not simply bad form, he adjured us, but a chillul HaShem, the desecration of God's sacred name. Then he would fix his eyes on each student and descend from the bus, and we would be on our way.

Sara R. Horowitz in Toronto

I can't say that no one ever stepped out of line on class trips, but our principal's admonition created a certain aura that never lifted, even during the momentary missteps. We were responsible for the Jewish People. Our lapses in behaviour would trigger anti-Semitism, because – young as we were – we stood for the whole.

What a burden to lay upon children – to be answerable not only for their behaviour, but for the misguided attitudes of random onlookers; answerable not only to principal and parents, but to all Jews everywhere, and to God.

I had not thought about those class trips in many years. But lately I found myself musing backwards. The image of Jews circulating in the media has taken some hard hits recently. The parade of Jewish faces in our daily news, arrested, arraigned, or convicted of shocking misdeeds, reflects, as my former principal would have said, on all of us. These are not simply faces of people who happen to be Jewish, but people who strongly identify as such, using their links to Jewish institutions – even the institutions themselves – to commit terrible crimes.

These faces in the news – of the investment financier who defrauded philanthropic organizations of their holdings and retirees of their life savings; the money launderers using synagogues and yeshivot; the rabbis trafficking in human organs – connect with recurrent images that are the standard stuff of anti-Semitism. They trigger negative thoughts about Jews generally, seemingly giving credence to some of the most pernicious stereotypes about Jews.

One of the darkest and most persistent anti-Semitic fantasies is that Jews murder gentile children and make ritual use of their blood. This outrageous accusation – known as the blood libel – was used for centuries to justify the murder of Jews in pogroms in Europe. Chillingly, it still circulates globally on anti-Semitic websites and other venues. This old and terrible image has been given new play with Donald Boström's article in the Swedish newspaper *Aftonbladet*, claiming that the Israeli army killed Palestinians in Gaza and the West Bank in order to harvest their organs for black market sales.

Jewish communities, the Israeli government, responsible journalists and others have reacted strongly against the *Aftonbladet* article, rightly seeing it as a revival of a classic and ferocious anti-Semitic trope. As it did historically, such an accusation gives perpetrators seeming justification for acts against Jews. Boström admittedly cannot prove his allegations. However, his article draws a link with the New Jersey rabbis' illicit organ business, anchoring anti-Semitic fantasy in a kernel of unrelated fact. Such are the tactics of prejudice.

Anti-Semitism is neither the creation nor the fault of individual Jews who do wrong. To suggest otherwise places the blame on the victims, rather than the perpetrators. At the end of the day, we are all individuals, answerable for ourselves alone. More than that is an unfair burden.

And yet, at the same time, the outer profession of piety or identity or humanity brings with it special responsibilities, fair or not. As children, we were weighted by this special answerability, and many of us weight our children similarly. Heavy as it may feel, it is right that we do so – as Jews, as Canadians, as humans.

The Kirshner File

The Jewish revival in Poland

The historic events of 1989, during which Poland embraced democracy and shucked off four decades of communism, not only transformed geopolitical realities in central Europe and the then-Soviet Union, but profoundly affected its once illustrious Jewish community.

"Nineteen eighty-nine was the great miracle," Michael Schudrich, the chief rabbi of Poland, said in an interview in Warsaw recently. "Poland regained its freedom, and suddenly, people were living in a free, democratic country."

Sheldon Kirshner in Warsaw

The subtle and blatant totalitarian constraints that had hampered the growth of a normal Jewish community in Poland since the catastrophic events of the Holocaust fell away, explained Rabbi Schudrich, an American of Polish ancestry who has held his position since 2004. "There is a real Jewish community here today, whereas under communism it was monitored and controlled."

With the flowering of democracy in Poland, a nation that has been cruelly partitioned and occupied throughout its tortuous history, the green shoots of a Jewish renaissance have sprouted. "It's a genuine, though limited, revival," explained Stanislaw Krajewski, a Warsaw University philosopher and a former board member of the Union of Jewish Religious Communities in Poland. "Compared to the 1980s, I see a huge expansion of Jewish life here."

Rabbi Michael Schudrich

Thanks to the support of such bodies as the Ronald S. Lauder Foundation, the Taube Foundation for Jewish Life and Culture, the American Joint Distribution Committee, the Jewish Agency, the World Zionist Organization and the Warsaw-based Shalom Foundation, synagogues, Jewish day schools, youth clubs and summer camps are flourishing.

"The Jewish rebirth would be less vibrant without outside financing," said Konstanty Gebert, the director of the Taube Foundation. "The Jewish community is still not self-supporting."

And in a startling process of de-assimilation, some Jews who formerly concealed their Jewish identity, much like Marranos in the wake of the Spanish Inquisition, are no longer afraid to say openly and unequivocally, "I am Jewish."

But Rabbi Shalom Stambler, the Israeli-born Chabad-Lubavitch representative in Warsaw, pointed out that still other Jews in Poland grapple with what he describes as "an identity crisis" and are thus reluctant to declare themselves Jewish.

"There was trouble here for too long a time," he said in an implicit reference to the Holocaust era, the immediate postwar pogroms and the 1968 state-supported anti-Semitic campaign, which prompted thousands of thoroughly secular and Polonized Jews to emigrate. "These things don't go away so easily. The past can't be forgotten."

In a revealing comment, he added, "For every Jew in Poland, there are several Jews who keep their identity secret."

By way of example, he told a story of an old Jew in a village he met who had not even informed his own son that he is Jewish.

These cases notwithstanding, there is a small class of assimilated Jews who do not bother hiding their identity but who have no interest whatsoever in formally identifying with the Jewish community, noted Krajewski. "They are Jews by origin only," he said.

Stanislaw Krajewski

He cited a few examples: the journalist and Solidarity union activist Adam Michnik; the former foreign ministers Adam Rotfeld, Bronislaw Geremek and Stefan Meller; the former head of the foreign relations committee in parliament, Czeslaw Bielecki, and Poland's greatest athlete of the 20th century, Irena Kirszenstein-Szewinska, the sprinter who broke six world records and won seven Olympic Games medals.

That these highly placed Poles of Jewish ancestry have not taken part in Poland's Jewish reawakening is of no concern to Krajewski, whose father, a committed Communist, was a "non-Jewish Jew" himself.

What really concerns him is that a lot of ordinary Poles of Jewish descent did not declare themselves Jewish after the bloodless 1989 revolution.

As he put it, "I thought that many more Poles with Jewish roots would join the community. Some have done so, but many have not and this is a source of frustration. I was more optimistic about this."

Poland, before the Holocaust, had a Jewish population of about 3.3 million. Recognized as a national minority after Poland's independence in 1918, the Polish Jewish community could trace its origins back to at least the 13th century. In terms of size, it was outranked by only the United States.

But with nine out of 10 Polish Jews having been murdered between 1939 and 1945, and with the departure of the majority of the 300,000 survivors during the postwar period, a once venerable community rich in tradition and accomplishment was reduced to a rump.

Rabbi Shalom Stambler

Twenty years after the Communists ceded power to Solidarity, there is no absolute way of ascertaining how many Jews live in Poland today.

"The numbers vary from 12,000 to 20,000," said Rabbi Stambler. "But I'm sure there are many more Jews than official figures suggest."

"Affiliated membership does not exceed 5,000 in 12 functioning communities," observed Krajewski. "Add to that 10,000 non-registered Jews. These are rough guesses."

In Rabbi Schudrich's opinion, Poland has anywhere from 20,000 to 50,000 Jews. "It's probably even higher."

Gebert, who is also a journalist, author and former Solidarity activist, believes that the Jewish revival has reached its peak.

"Thousands of hidden Jews crept out of the woodwork after 1989, but Jewish institutions were unable to respond to them. Most of them, after experimenting with being Jewish and satisfying their curiosity, returned to their Polish identity, though some are still vaguely connected to the Jewish community."

By his estimation, the organized Jewish community consists of roughly 8,000 people. "That means there are more Buddhists than Jews in Poland," he said. Gebert, however, cannot be sure what the actual figure may be. Citing the estimate of a government minister, he said that the real figure may be 15,000. He has also heard that there are 25,000 Poles with Jewish grandparents in Poland today. But in a nation of 38 million inhabitants, the Jews are a drop in an ocean, a tiny but historically important minority.

Konstanty Geber *[Sheldon Kirshner photos]*

Realistically, observers here do not expect the Jewish community to grow significantly. "It will remain small," said Rabbi Stambler. "Maybe it will double or triple in size."

"It will be a pale imitation of the pre-1939 community, but so what?" said Rabbi Schudrich. Calling attention to the high incidence of mixed marriages, Krajewski pointed out that a marriage between two Jews is an exception in contemporary Poland. "It's very rare to find a married couple where both people are Jewish," said Rabbi Stambler.

To Rabbi Schudrich, the future of the current revival will depend on Poland's political stability, the strength of its economy and the rate of emigration.

Rabbi Stambler said that departures to Israel and other destinations should be expected. "Jews who take their Jewishness seriously usually leave Poland," he said.

All agree that the Polish government has definitely encouraged the rebirth.

"Poland is very positive about it," said Rabbi Stambler. "Poland is excited and supportive that there are Jews here," said Rabbi Schudrich. "I'm sure there are political benefits in that."

According to Gebert, there is a national consensus, from left to right, that Poland should have a thriving Jewish community after the disasters of the 20th century.

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Clergy killers

By RABBI YEHIEL BEN AYON

Through A Sephardi Window

First let me say that this is not a book review of Dr. G. Lloyd Rediger's book by the same title as this column. And I should also establish that the reason this is not so is definitely not that this book is lacking in any way – no, it is an excellent piece. Nor is it because the book deals with this subject within the confines of Christianity. No again.

There is a Yiddish saying that, if not already well known, should be made known. "*Vie es kristal zich. Yidel zich.*" A rough translation is: "The same that prevails among the gentiles will prevail among the Jews."

Yes, I know that this is a Sephardi column and therefore has no business quoting a Yiddish expression. The fact remains that the human experience is such that the mores of the general society will percolate and eventually permeate a particular society, no matter how insular it may attempt to make itself. For instance, if divorce rates are on the rise, a similar course will soon follow suit among the Jews.

But I digress and will get back to my starting point: clergy killers – who, what and why?

If I may take some quotes from the book's author: "These congregants take advantage of the church [here, please substitute synagogue, shul, temple] to work out feelings of impotence and low self-esteem. Subconsciously, they believe that if they put down the minister [again please substitute rebbe, rabbi, rov, etc.] in the eyes of the congregation, they will be raising their own standing. So they spread rumours about his private life or make false accusations about his professional ability or conduct. They get elected to serve in committees for the sole purpose of blocking any initiatives stemming from the clergy. And often they will work behind the scene to have him fired outright.

"Frequently they succeed in making his job and life so difficult that he simply is left with no choice but to move on to another congregation."

Now, I know that neither you nor I are so naïve that we will react to these lines with dismay. Everyone in communal life has seen this pathetic scenario play itself out. Indeed, I will venture to say that there exists not even one single individual who doesn't personally know a clergy killer.

During these days of tshuvah, Mianonadies' analytical text on this very subject is basic and required reading. Chapter 4 especially focuses on the topic of clergy killers, and it does so repeatedly. Elsewhere, these clergy killers are reassessed and their label of clergy killers is succeeded by that of "congregational killers," for such is the fallout that results from the work of these schemers and the collateral damage that ensues.

May I propose that, in a final analysis of this pathology, these clergy killers cum congregational killers could be further assessed, at which point the title "God killers," no less, could be conferred upon them – yes deicide. For when they divest themselves and their congregation of religious leadership, either through outright termination – or as usually happens – through neutralizing the clergy in his scope of influence vis à vis the congregation at large, Godliness itself is the casualty. An entire congregation's connection to God through their clergy is extinguished. God gradually becomes irrelevant in the lives of the congregation, as it will in the lives of the children of this congregation and all succeeding generations.

Beware of clergy killers!

Where have the Canadians gone?

The CJN recently reported on five young Canadians who received Wexner Graduate Fellowships. The fellowship is designed to enable a select group of aspiring Jewish professionals to engage in full-time study leading toward careers in the rabbinate, Jewish education, Jewish professional leadership or academic Jewish studies. What is most remarkable about this year's class is the prevalence of Canadians. Five of the 20 fellows, a quarter of the class, are Canadian.

CLASS ACT
By Daniel Held

It's not only in the Wexner Fellowship that Canadians are disproportionally represented. Last year, a third of the students in the Hornstein graduate program in Jewish communal service at Brandeis University were Canadians, and there is similarly skewed representation of Canadians in a variety of rabbinical schools and Jewish studies programs across America.

The trend speaks to the tremendous success of our education system. Young Canadians are interested in Jewish studies and communal service. We are fortunate that our community has fostered a culture where being a teacher or rabbi, federation executive or camp director does not hold the negative stigma found in some corners, but rather these professions are treated with respect and even reverence. High engagement rates of day schools, summer camps and other educational programs expose our youth to professionals who model a passion for their work and a commitment to community that filters into their students' professional lives. I know that many of the reasons for my own career as a Jewish educator were my mentors both inside and out of the classroom.

It is understandable, and in may ways important, that our future leaders spend time studying in America. Notwithstanding strong programs in Jewish studies at many Canadian universities and programs specifically in Jewish education at York University and McGill University, we do not offer programs in rabbinical studies or communal service to train the future leaders of our community. By studying in America, our future rabbis and educators glean valuable lessons from communities abroad that they can bring back to Canada, and they are given the opportunity to study from the masters of their field in some of the richest Jewish settings available. Opportunities such as these would never be available in similar programs in Canada.

My concern, however, is that these young leaders don't come back. Time after time, I attend conferences on Jewish education populated by Canadians working in America. After studying in the United States, many find lucrative jobs and continue their career south of the border. Many of these ex-pats have told me that they want to come back to Canada but have difficulty finding appropriate jobs or the right "fit" in the Canadian community. We are experiencing a brain drain of the best and brightest of our professional Jewish minds.

Few initiatives have been designed to stem this tide. Canadian Friends of Yeshiva University runs the only program I can identify, offering significant scholarships to Canadian students to study at YU conditional on a commitment to teach in Canada upon graduation. The return on such an investment is a cadre of teachers, fluent in the unique character of Canadian Judaism but with the knowledge and skills of training at a flagship American institute.

It is time to create a "Wexner Fellowship" for Canadians – a fellowship that will allow our best and brightest to hone their skills at the best schools in America, Israel or elsewhere, with a commitment to return to serve the Canadian community.

In addition to funding studies, the fellowship can offer seminars exploring the unique needs of the Canadian community, build a network of future Canadian leaders while facilitating networking with current professional and lay leaders, and assist in job placement upon graduation. Most importantly, it will serve as an investment in building a strong, vibrant and committed Canadian community in the future.

Jewish Life

It's that time of the year again!

On Campus
By Justin Dahan

Summer was fun while it lasted, and the last days of the season trickled away as students primed themselves for university

Student life is a far cry from the carefree days of summer that are filled with part-time and seasonal jobs. With the break from the difficult routine of studies over, students scrambled back to school and dorms filled up Some students moved out of their homes for the first time, while others returned to the familiarity of their school campuses. Students are now back to the task of trying to achieve their academic goals

During the past few years, problems have plagued Jewish students on campuses all over Canada, most notably at York University. For some university students, it won't be the first time that they have experienced hostility on campus. For first-year students, it will be a new experience, one they won't be particularly fond of

Students who have spent their high school years in Jewish schools are now scattered in various schools across Canada and the United States At these schools, they have been thrust into new situations. Recently, demonstrations against Israel have been held on most Canadian campuses, and Israeli Apartheid Week has become an annual event. New Jewish students will be forced to deal with these campus events

My words are not meant as a scare tactic to discourage students who are leaving their homes; they are merely a reminder that these students have a responsibility to combat this hostility and to promote Israel

I personally encourage students, regardless of which university or college they attend, to seek out the Jewish organizations on their campuses – groups such as Hillel/JSA (Jewish Students Association), Chabad and the Jewish fraternity, Alpha Epsilon Pi

These groups strive to promote Israel and Judaism. Jewish people are condemned with negative stereotypes by many university groups, such as the Canadian Union of Public Employees (CUPE) and some student unions. It is imperative for us Jews to unite to combat these stereotypes.

Not only do the Jewish campus groups help to promote a positive image of Israel and its supporters, the groups also help new Jewish students to fit in and to meet other Jewish students from across Canada. The groups set up Shabbat dinners at which every Jewish student is welcome, helping to provide a feeling of Jewish togetherness, which, ultimately, is how we are able to combat the anti-Israel sentiment found on campuses.

Most of these organizations have already started planning for events. Shabbat dinners as well as a few barbecues have been scheduled as the preliminary recruiting by these organizations begins. These events serve as meet-and-greets and bring new students and the leaders of the groups together.

The beginning of the first semester will dictate how well the year will go for these organizations, and if things go well for them, it will help secure a better future for Jewish students on campus.

Challah recipes on the web, Part 2

By MARK MIETKIEWICZ

Today I continue my look at challah resources on the web. But before I begin, I must address the families of all the bubbes, grandmothers and *savtas* out there. If your family has been passing a cherished challah recipe from generation to generation, *nothing* on the Internet could ever come close. However, if you aren't one of the fortunate ones, there is a treasure-trove of recipes out there. And who knows, you may stumble across a recipe that one day your grandchildren will thank you for.

The Jewish-food Challah Archives has more than 50 variations including Honey Whole Wheat, Always Successful and Almost Like Aunt Leah's **|tinyurl.com/challah09|** Over at the rec.food.cuisine.jewish archives, you'll find Venetian Challah, Apple Challah and Sweet. **|tinyurl.com/challah10|** But hands-down, the most mouth-watering challah site belongs to tastespotting.com, which includes an incredible photo with each recipe. **|tinyurl.com/challah11|**

Some people's choice in challahs is limited by their ability to digest wheat gluten. But that doesn't mean they can't enjoy a golden loaf. Here's how the author of the I Am Gluten Free blog describes her find. "At last, a respectable gluten-free challah! How can I even express my delight, my joy, my excitement! And it not only looks good, but it tastes good, too. I found the recipe online and made some changes that I think improved it." **|tinyurl.com/challah12|**

No challah is complete without the intricate braiding. There are sites that *describe* how to braid a challah. **|tinyurl.com/challah13|** But I recommend you watch videos of some experts navigating the twists and turns. Once you've mastered a three-strand loaf, **|tinyurl.com/challah14|** you're ready to try your hand at the more challenging six-strand variety. **|tinyurl.com/challah23|**

And then there is the Rosh Hashanah variety, often on the sweet side and dotted with raisins. (Don't get me started on the raisin versus plain debate, a point of some contention my household!) Anyway, the New Year's challah is traditionally wound into a round shape (to symbolize a full year) **|tinyurl.com/challah16|** or braided to resemble a crown. **|tinyurl.com/ challah17|**

One of the great mysteries of Judaism is that there actually could be challah left over after the holiday has finished. But if you happen to find yourself with some challah on Sunday morning, there is no shortage of ideas and recipes for what to do with it. Of course, the old standard is Challah French Toast. **|tinyurl.com/challah18|** Are you looking for an even more decadent way to dispose of your excess challah? Try a White-Chocolate Challah Pudding. Who would ever dream of combining challah with yet more eggs and vanilla extract, heavy cream, milk, sugar and *two* cups of white chocolate? **|tinyurl.com/challah19|**

Baking a challah can be time-consuming, but there are recipes that will help speed up the process. **|tinyurl.com/ challah20|** Others hasten the procedure by taking advantage of bread machines to knead the dough. **|tinyurl.com/challah21|**

When Shoshanah Zakar bakes a challah, she doesn't focus on speed. Zakar has conducted workshops on baking challahs, and hers is one of the best sites for delivering the nitty-gritty. But Zakar's site goes much further when she describes the baking of challah as much more than simply mixing and kneading and baking. **|tinyurl.com/challah22|**

"There is a recipe that tells you the ingredients and mixing instructions for making challah. If you follow it, you will likely come up with a good loaf of challah, but that is not the real point… If you prepare the loaves with the intention of doing it for the sake of God, of doing it as a mitzvah, that will help make the Shabbat meal a blessing, you will end up with Shabbat Challot. You will find yourself bound up in the twists of their meaning, and a greater sense of the power and holiness of Shabbat. The time you spend making challah is a good time to pray, to allow yourself to explore the "deeper meanings" hidden within the process, and to become more aware of God's presence."

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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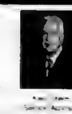

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An inconvenient truth about day schools

By SHIRA DICKER

Guest Voice

A friend called recently to tell me that she and her husband had withdrawn their daughter from Jewish day school because they could no longer afford the $30,000 yearly tuition.

An artist married to a semi-employed lawyer, my friend sounded regretful yet resolved to do what was best for her family. My response was an emphatic affirmation that she was indeed acting in the best interest of her family – and her own sanity.

I speak from a position of great authority, having chosen the exact opposite course of action over the past 25 years.

Now that the economy has crumbled and a critical mass of people are newly broke and worried, I am inspired to "out" myself as a committed Jew who has spent the past quarter century being broke and worried, forced into a state of financial struggle and work-related stress due to the high cost (and high-priced accoutrements) of being Jewish in a major metropolitan area.

And – as has been documented in the pages of this newspaper as well as other venues – the biggest cause of this distress has been the steadily mounting price of Jewish day school, which my husband and I provided for our three children, a commitment that absolved us not of luxury items, but of basic necessities.

After more than two decades of living under the cloud of financial anxiety, it comes as a huge relief to hear someone else suddenly proclaiming day school tuition unaffordable. Indeed, the non-sustainability of the high-tuition Jewish day school model has become the new mantra of the Jewish community.

Yet until this moment, I kept my counsel, marvelling at how easily so many others seemed to be providing this basic Jewish amenity for their kids, loathe to be dubbed a kvetch or a bad Jew. Nor would I want inadequate salaries for day school educators. So I bit my tongue and signed cheques. I bartered when I was able. I took on additional commitments. I deferred the dream I had nurtured since childhood and pursued a professional path where I was certain to make a higher income. I put off my plan of returning to graduate school until such a time that my family would be able to do without my income, never mind the cost of my own tuition.

Although I felt isolated, I wasn't really alone. There were others like me, and we kvetched to each other along the way. Many of us are writers or in creative yet modest-paying professions. Some of us applied for and received scholarship assistance. Until my husband and I stopped filling out the humiliating and intrusive forms several years ago, we were among that group.

But even with a few thousand dollars lopped off the total cost of tuition, Jewish day school in New York City is astronomical. With this kind of steady expenditure over the course of six or eight or 12 years – per child – it is difficult if not impossible to save for college.

Then again, conditioned to have a revolving-door chequing account, the trauma of college tuition often just feels like more of the same.

But the problematic price tag of Jewish education was enabled by a culture of affluence that somehow got tangled up with American Jewish identity. My unscientific observation is that this culture took root in the early 1980s and grew wildly in the intervening decades, subverting the teaching of the Ethics of the Fathers: "Who is successful? He who makes tons of money and has lots of stuff."

Within this culture of affluence, there was a distinct shame associated with financial struggle, a belief that not having enough money indicated some kind of existential failure. After a brief eternity of being a have-not in a land of haves, it is startling for me to suddenly hear the phrase, "I cannot afford..."

For the last quarter century, those who were committed yet couldn't afford the high price of being Jewish were bullied or shamed into silence or compliance. That reality changed, nearly overnight, and I view the defection of Jewish families from the day school system as an important wake-up call, a reaction to the myth that if Jewish education is a priority, families will always find a way to finance it.

Still, I am wondering why it took so long for a simple truth to be articulated. And now that I am no longer a solitary voice keening into the night, I am emboldened to state another truth: though I am a passionate proponent of the incredible spiritual incubator that is the modern Jewish day school – indeed, my youngest son is entering ninth grade at SAR High School in Riverdale, N.Y. – I still do not want my own children to endure what I have when they become parents.

Because such a sacrifice leaves the taste of ashes in your mouth.

Shira Dicker is a Manhattan-based writer and publicist. This article first appeared in the New York Jewish Week *on Aug. 21.*

'The greatest lesson of past is not to wait until it's too late'

By MOSHE KANTOR

On the 70th anniversary of the outbreak of World War II, the European Jewish Congress is remembering both the evil and tyranny of the Nazis and their collaborators and the bravery and fortitude of the Allies that fought and defeated them.

Moshe Kantor

Guest Voice

Seventy years later we are witnessing a similar spectre of tyranny over parts of the world as the Iranian regime exports its fanaticism and culture of death around the world.

This, while oppressing its own people and most importantly building a nuclear weapons program that can threaten its neighbours, parts of Europe and moving its range menacingly further and further.

World War II resulted in the death of tens of millions of civilians, including six million Jews, and sent the European continent into a bloodbath for the ensuing six years.

The European Jewish Congress – the democratically elected representative body of European Jewish communities – remembers the heroism of those who lead the fight against tyranny that cast a dark shadow over the continent.

Although the two regimes and eras are markedly different, the European Jewish Congress has called on the international community to take a firm stand on the issues of similarities between the two.

We now know that much of the bloodshed that began in September 1939 could have been avoided if some leaders had taken the Nazis at their word. So too we see people dismiss Iranian leaders when they call for the destruction of other nations and a call for regional and international hegemony.

Just like the Nazi military campaigns were predated by a putsch and brutal excesses against its own people, so too we see the Iranian regime steal power and crush any rebellion or differences in its nation.

The European Jewish Congress is calling on European governments to act now to prevent a repeat of the mistakes of the past and thwart a catastrophe in the making.

The greatest lesson of the past is not to wait until it's too late because the cost is always far greater than taking no action.

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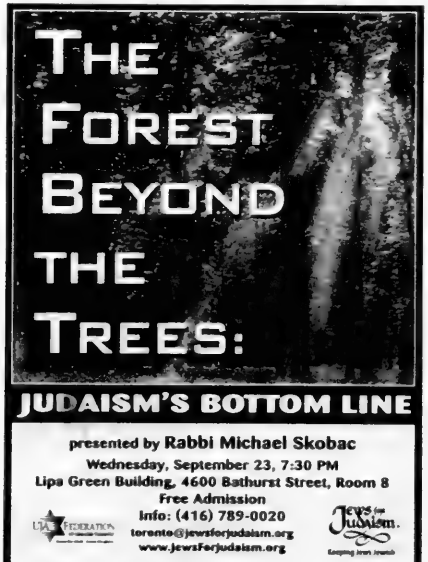
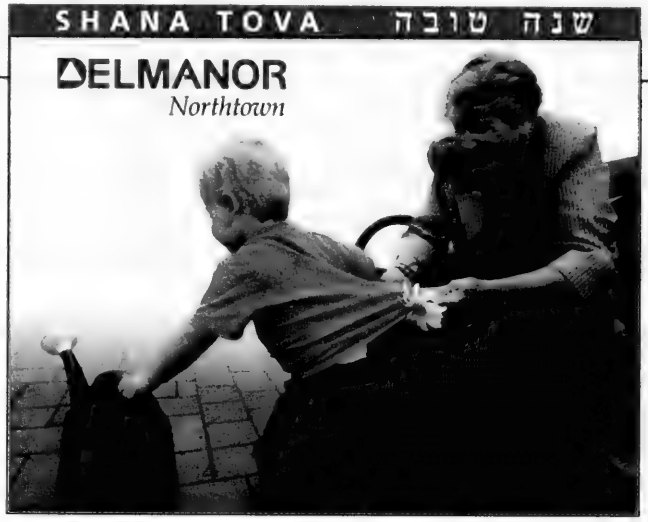
Moshe Kantor is the president of the World Jewish Congress

We now know that much of the bloodshed that began in September 1939 could have been avoided if some leaders had taken the Nazis at their word





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Toronto shuls welcome new clergy

By FRANCES KRAFT
Staff Reporter

The past few months have been a time of change for more than half a dozen Toronto-area congregations, as new clergy replaced others who have retired or left their congregations. A roundup of new and – in some cases – familiar faces, follows.

Cantor Alex Stein, Adath Israel Congregation

Adath Israel welcomed Alex Stein as senior cantor Aug. 1. His predecessor, Eli Kirshblum, retired earlier this year after 42 years with the synagogue.

Cantor Alex Stein

Cantor Stein, a 36-year-old native of Sydney, Australia, served Calgary's Beth Tzedec Congregation, the largest synagogue in western Canada, for the past seven years. A lyric tenor who began his professional career at age 17, Stein has three CDs to his name, including a live recording of himself and cantors Shimon Farkas and Yaakov Motzen performing in a 2007 concert with Marvin Hamlisch and the Calgary Philharmonic.

Rabbi Leslie Lipson, Beth Emeth Bais Yehuda Synagogue

Rabbi Leslie Lipson, who was ordained in 1998 by the Jewish Theological Seminary (JTS), is Beth Emeth's new associate rabbi. A former rabbi at two congregations in New Jersey (Marlboro and then Rockaway), he served most recently as upper school dean of Jewish studies and Jewish life at the San Diego Jewish Academy. Rabbi Lipson, 44, grew up in Rochester, N.Y., and spent 10 summers at Camp Ramah in Ontario, as a camper and then a staff member. He has an MBA from York University and a master's of education degree from JTS. He expects to do "a lot of outreach" both within and outside the Beth Emeth community.

Rabbi Leslie Lipson

Rabbi Jarrod Grover, Beth Tikvah Synagogue

Beth Tikvah has a new assistant rabbi as of July. Rabbi Jarrod Grover, 27, is a recent graduate of the Jewish Theological Seminary. The Montreal native, who also has a BA in economics from Princeton University, will serve as a teacher and resource for youth and young families, and assist Rabbi Wayne Allen with teaching and pastoral care.

Rabbi Jarrod Grover

Rabbi Adam Cutler, Beth Tzedec Congregation

Rabbi Adam Cutler

Toronto native Rabbi Adam Cutler, 27, was ordained this year by the Jewish Theological Seminary. On Aug. 1, he joined Beth Tzedec's senior rabbi, Baruch Frydman-Kohl, and Rabbi Harvey Meirovich, who is here from Israel and beginning a second year at the shul, as part of the rabbinic team. Rabbi Roy Tanenbaum retired earlier this year.

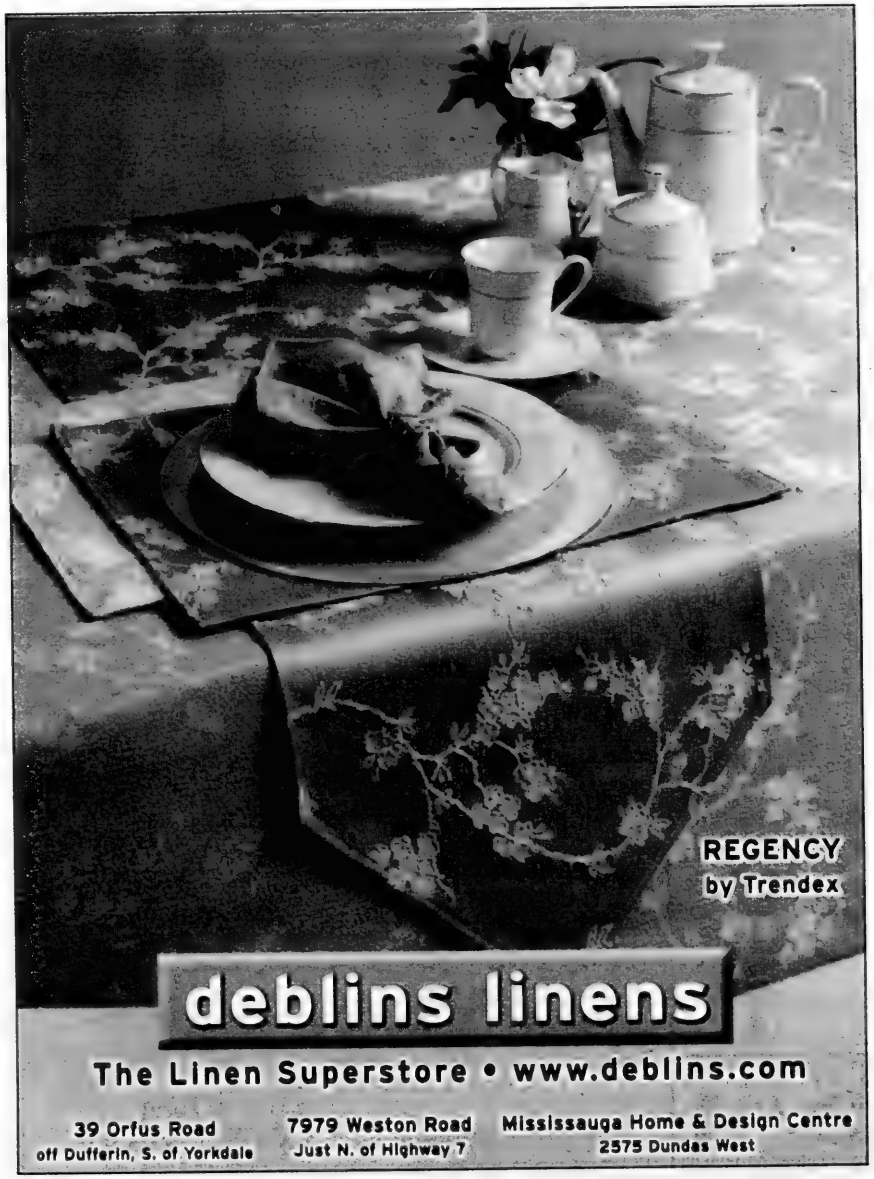
Rabbi Cutler is a longtime "Ramahnik," and was a co-founder of the Varsity Jews a capella choir. A graduate of the University of Toronto, he studied political science and Near and Middle Eastern civilizations following a year at Bar-Ilan University. He is also an alumnus of the Anne and Max Tanenbaum Community Hebrew Academy of Toronto and Associated Hebrew Schools. At Beth Tzedec, in addition to general rabbinic responsibilities, he serves the synagogue's youth, from small children to young professionals.

Rabbi Yirmiya Milevsky, Congregation B'nai Torah

Rabbi Yirmiya Milevsky, 39, was born in Toronto, but grew up in Mexico City and Jerusalem, where his father was a pulpit rabbi and educator, respectively. An alumnus of the Telshe Yeshiva of Chicago, Rabbi Milevsky has an MA in liberal studies from the University of Memphis. He served as rabbi at Young Israel of Greater Buffalo from 1997 to 2003, and then Young Israel of Memphis for the past six years.

Rabbi Yirmiya Milevsky

Continued on page 17



Greater Toronto Area

New rabbis in town

Continued from page 16

Rabbi Joe Kanofsky, Kehillat Shaarei Torah

Rabbi Joe Kanofsky, 41, is the new rabbi of Kehillat Shaarei Torah, as of July. Rabbi Reuven Tradburks, who served the congregation for 15 years, has made aliyah.

Rabbi Kanofsky has a PhD in comparative literature from Boston University, where he studied under Elie Wiesel, and he was ordained at the Rabbinical College of America, a Lubavitch institution in Morristown, N.J. He spent the past five years as an educational consultant at UJA Federation of Greater Toronto and as volunteer rabbi of the "Jewish Unity Minyan" at the Bathurst Jewish Community Centre. Prior to that, from 2001 to 2004, Rabbi Kanofksy was director of the Ronald S. Lauder Foundation in Poland.

Rabbi Joe Kanofsky

Rabbi Sean Gorman

Rabbi Sean Gorman, Pride of Israel Synagogue

Rabbi Sean Gorman became Pride of Israel's spiritual leader on July 21. The 39-year-old Brooklyn native and former Pearl Harbor-based U.S. Navy chaplain was part of the rabbinic team at Beth Tzedec from 2005 until this summer. An alumnus of the Jewish Theological Seminary, where he was ordained in 1998, he also has an undergraduate degree in psychology. Before moving to Toronto, he was spiritual leader of the Bellmore Jewish Centre in Long Island, N.Y.

Rabbi Rafi Lipner, Shaarei Tefillah Congregation

Shaarei Tefillah recently hired Rabbi Rafi Lipner, 35, as young families co-ordinator on a three-year contract. Rabbi Lipner – a Toronto native with a BA in economics, a master's degree in Jewish education, and smichah from Yeshiva University – continues as director of The House, a place that offers educational events and programs to young Jews from all backgrounds, and as a teacher of Jewish studies at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto.

At Shaarei Tefillah, he is developing and running a new program for young couples, including breakout classes on Shabbat mornings, home study groups and young children's programming.

Rabbi Rafi Lipner

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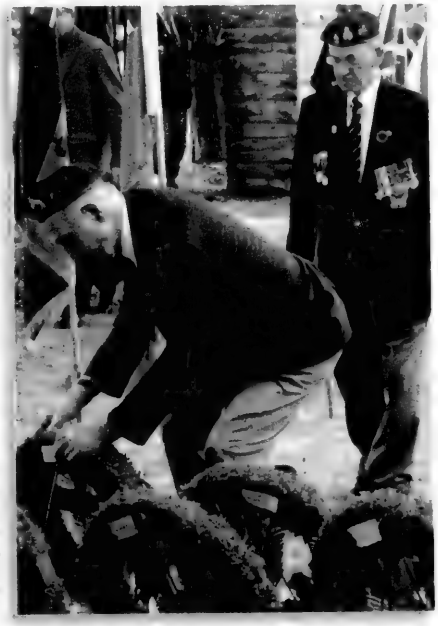

General Wingate Branch 256 of the Royal Canadian Legion held its annual memorial service on Sunday, August 30, at the cenotaph at Mount Sinai Cemetery in remembrance of Jewish soldiers who were killed in all wars. The service included a parade, wreath laying, the reading of names on the cenotaph and a keynote address by Bernie Farber, CEO of Canadian Jewish Congress. Shown in the picture laying a wreath, at right is branch first vice-president Morris Polansky and behind him is branch president Murray Jacobs. In the picture holding flags, above, are from left: Brian Gelade, Max Dankner, Thomas Snedden and George Garten. [Carolyn Blackman photos]

Greater Toronto Area

Byelection set for Sept. 17

Continued from page 6

The CJN: During the 2007 provincial election, members of the Jewish community and others raised the issue of equitable funding for faith-based schools. Where do you stand on this?

Levy: "The issue is dead, because the voters spoke loud and clear on this in the last election. But I'm a strong advocate of a good, solid, publicly funded system, and I would be very happy to look into things to improve it, public or private. I know the issues around private schools not being permitted to participate in some of the publicly funded programs… and I think that should be looked into."

Heller: "This is not the time to be talking about one school board versus another. It is the time to be investing and restoring funding to all our schools so that they have music teachers, full-time librarians, gym teachers… because this McGuinty government, after promising to fix the funding in 2003, six years later has done nothing to change the funding formula."

Chopik: "The Green stance is that funding for schools should be universal. The Catholic school system comes with a problematic depth. It's been around for a long time and we're sort of stuck with it. I'm not a subject-matter expert on education… generally speaking, our policy is that education should be treated in a universal way. Everybody should be receiving the same access and benefits."

Hoskins: "I think it's unfortunate that the issue of funding to faith-based schools became a lightning rod in the last [provincial] election. I think it set back the discussion and the debate by about 15 years. It's important that discussion continue. I've met with [the Canadian Jewish Political Affairs Committee], the Canadian Jewish Congress and a lot of leaders and rabbis in the Jewish community over the past weeks, and have had the opportunity to gain a fulsome understanding of issues of specific concern to the Jewish community in the riding, this being one of them."

The CJN: Is there anything you'd like to say specifically to the approximately 15,000 Jewish residents of St. Paul's?

Levy: "My wife and I are very strong on Israel, as is [Prime Minister] Stephen Harper. With the rise in anti-Semitism in Toronto and Canada, the fact that we have a prime minister that is so pro-Israel makes me feel very good. I can't stress enough… that the Jewish community have a critical voice inside Queen's Park, whether it be [on] taxation, Jewish issues or gay rights issues."

Heller: "As a member of the Jewish community in St. Paul's… I understand the needs and concerns of the local community. We share the concerns over schools, transit and health and government accountability. In addition, we come with a unique perspective and pride in our particular cultural community. So I understand where [Jews] are coming from and am committed to serving that community, as well as other communities in the riding."

Chopik: "[God] is represented in nature. And there is, I believe, a strong impetus for observant [Jews] to pay attention to the changes that are happening in our natural environment and to take personal action, where possible, to protect that environment."

Hoskins: "I want [the Jewish community] to know that [fair funding for faith-based schools] is an issue I want to discuss very seriously going forward. And if the good people of St. Paul's see fit to elect me, I hope we can make some progress on this."

• • •

An all-candidates debate has been set for Sept. 10 in Sunderland Hall at the First Unitarian Congregation of Toronto (175 St Clair Avenue West).

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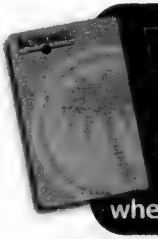

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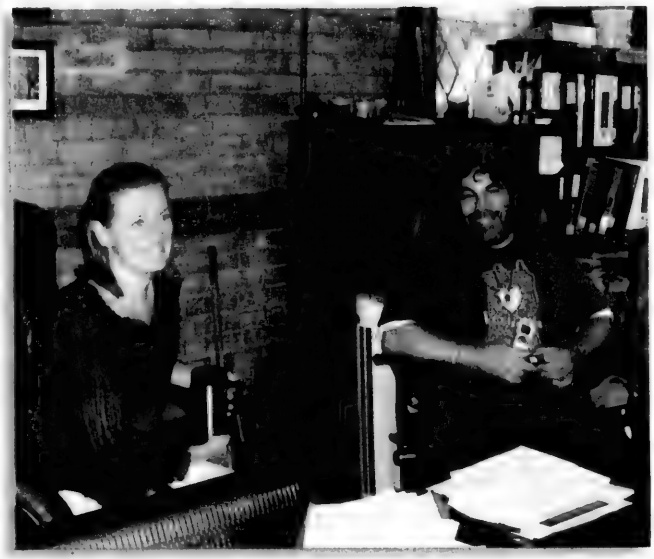


Laura Pearson, executive director of the Friendship Centre, with Avrum Rosensweig, founder of Ve'ahavta. **[Jacqueline Stein photo]**

Ve'ahavta connects with the homeless

By CARA EDELL
Special to The CJN

Jacqueline Stein normally never leaves home without her hair styled, makeup done and designer gold purse in hand. She is writing a book about fashion and feminism and takes pride in her appearance. But for three days this summer, Stein abandoned materialism to take part in an initiative that found her living among Toronto's homeless.

From Aug. 26 to 28, Stein joined Ve'ahavta founder Avrum Rosensweig in his mission to live on the streets and spend time with the less fortunate members of our community.

"The initiative was really a trek or a journey that was sponsored by Ve'ahavta, the humanitarian and relief organization. The idea was for myself and three of my colleagues to go out into the streets and come to the homeless.

"We were not purporting to be homeless or pretending to be homeless. We simply wanted to hear their stories and share their stories with others," said Rosensweig.

"It's not only the stories of grief and abuse, it's the stories of the magic that lie inside them," he said. "Some of them are poets and some of them are writers or artists.

"If we have the ability to share those stories with the people we call "homefull," then maybe in some way that might de-marginalize the homeless. It might make people understand that when you walk by a grate somewhere on Queen Street, or when you walk by a shelter, that person you're looking down upon is somebody's kid or parent. They're human just like you and I, and we tend to forget that."

Led by Theresa Schrader, a former prostitute and crack addict who was once homeless, Rosensweig and his team became exposed to the harsh realities of society's penniless victims. Schrader, who has a two-year-old son and now lives in a subsidized apartment, recently changed her life with Ve'ahavta's influence.

"There have been very distinct moments that have contributed to building my self-esteem through Ve'ahavta, including winning their creative writing contest in 2005," said Schrader.

"It's a privilege for me to be with them, acting as their tour guide on the streets. To actually be traveling and interacting more is so rewarding for me because I now have a message of hope. If I can change, anyone can change, and I really want to plant a seed in people that change is possible."

The three-day initiative included a drum circle at Trinity Bellwoods Park, where a circle of honesty was created by Ve'ahavta to encourage the homeless to share their narratives, a barbecue lunch at Evangel Hall, a Shabbat dinner at Anshei Minsk Congregation and a memorial service at Trinity Square for those who have perished on the streets.

Alvaro Castellanos, who accompanied Rosensweig on his mission and spent a night in a shelter with Stein, said the most meaningful part of the initiative was bringing light to a world of darkness. "We can sleep where they sleep, but it's what we do for them that matters."

Stein, who adopted a homeless mentality while living on the streets, said she has realized that the Jewish community must broaden their reach and acknowledge those who are lacking.

Continued on page 21

Jacqueline Stein, centre, and Alvaro Castellanos with Patricia, a senior at the Friendship Centre.

The beginning of something special

Continued from page 20

"I think, especially in Toronto where there is so much wealth, that there is a divide between those who have and those who don't have," she said. "I think there needs to be a bridge that we build together that shows we're all human beings and we all want things in life.

"Some of us were born into wealth, some of us were not, but we all need the same things – love, health and support. I think we need to support those who have not had the support that they've so justly needed."

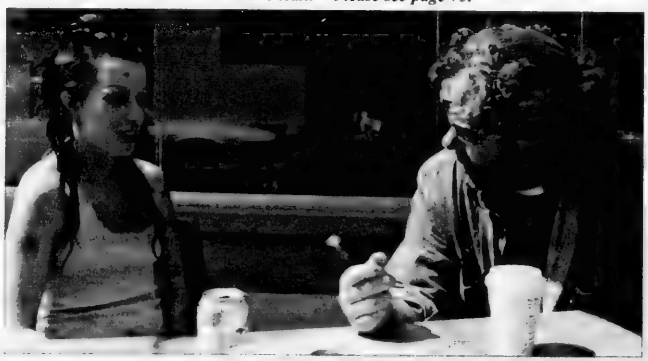
Stein said this support system was hard to accomplish in a matter of days, but based on the time that Ve'ahavta had, they were able to establish a relationship and connection with the homeless that will hopefully go forward.

"The conclusion that I've drawn is one singular thing," said Rosensweig. "We need to learn how to love better. We need to learn how to love ourselves better, then the people who are closest to us, and then to extend outwardly to the rest of the world. There seems to be a disconnect between what we think we should be doing and what we're actually doing."

Rosensweig said the initiative is only the pilot program. Community involvement has been limited so far, but he's confident that the effort is the beginning of something special. Ve'ahavta has raised about $10,000 through the project to date, an amount he hopes will continue to grow.

"It's the opening up of people's minds and hearts about the world in which they live – sometimes which is less than a mile away. If we can successfully raise people's consciousness about those individuals who we call homeless, then that in and of itself is a success."

On the street with Avrum Rosensweig. Please see page 75.



Avrum Rosensweig with homeless woman at Evangel Hall during the Ve'ahavta sponsored barbecue.

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YU presence in Toronto offers intensive learning

By FRANCES KRAFT
Staff Reporter

Toronto is home to a new beit midrash – in effect, a kolel (a post-yeshiva program for men), with significant community outreach.

Zichron Dov Yeshiva University (YU) Torah Mitzion Beit Midrash, an intensive Torah and Talmud study program based at Clanton Park Synagogue, is an affiliate of YU's Centre for the Jewish Future and Kollel Torah Mitzion, an arm of Mizrachi Canada, the religious Zionist umbrella.

It is named in memory of Bill Rubinstein, the father of Eli Rubinstein, president of Canadian Friends of Yeshiva University, who with his wife Renée was the driving force behind its creation.

The beit midrash will serve as a satellite of YU's Rabbi Isaac Elchanan Theological Seminary (RIETS), according to a YU news release. Similar YU Kolels exist in Chicago and Dallas.

Rabbi Mordechai Torczyner, who was ordained at RIETS, is the rosh beit midrash. A 37-year-old father of four with expertise in computers, he is the creator of Webshas, an online index to the Talmud, and a blog called "The Rebbetzin's Husband."

Late last month, he and his family arrived in Toronto from Allentown, PA, where he spent eight years as spiritual leader of Congregation Sons of Israel.

In a recent interview, Rabbi Torczyner told *The CJN* that the beit midrash plans to hold classes across the city, not just at synagogues but other venues as well.

"It's important to us to see all Jews as one. The distinctions we draw shouldn't prevent us from recognizing we're all Jews, and we all have a stake in Torah," he said.

A core group of four soon-to-be-ordained rabbis constitute the *avreichim* (a term usually used to describe young men studying at kolels) who study at Clanton Park during the day.

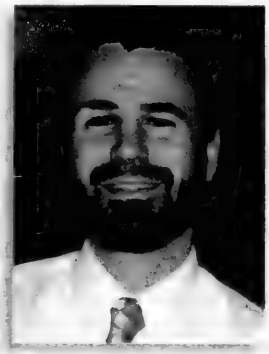
Each of them is involved in a research project, with the goal not only of broadening and deepening their learning, but creating something the community can use, said Rabbi Torczyner.

One project, he said, deals with observations about human nature that work their way into Jewish law, and how Jewish law has dealt with apparent changes in human psychology over time.

"It affects everything from marriage and divorce to the credibility of a litigant in court," he said.

Classes for the community are already being held on some evenings. Women's classes are among the offerings, and Rabbi Torczyner also mentioned co-ed classes, depending on the location and the expectations of the particular community.

Rabbi Torczyner said he intends to offer the same material to all students, men and women – "everything from Talmud and Tanach to Jewish history."



Rabbi Mordechai Torczyner

For now, he and Rabbi Azarya Berzon are teaching all classes. Rabbi Berzon is the kolel's scholar-in-residence for a year, and was a student of Rabbi Joseph Dov Soloveitchik, widely acknowledged as the leading figure in 20th-century Modern Orthodoxy.

"Part of our project is to mentor the others" so that they will be able to teach in the kolel as well, said Rabbi Torczyner, who has been mentoring rabbis for the past three years as part of a formal program.

"This was an extension of that, to me," he said. As well, he noted, the move appealed to him for personal reasons because Allentown, unlike Toronto, has no Jewish high school.

There is no charge for the kolel's services. Funds pledged last year – $2.6 million – provide a stipend for the core students as well as operating costs for the first three years, according to Mo Lidsky, national director of Canadian Friends of Yeshiva University.

A public event, to introduce the Beit Midrash to the community, will be held Oct. 25 at Beth Avraham Yoseph of Toronto Congregation.

For more information, visit www.torontotorah.com.

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Hillel helps students discover their Jewishness in India

By Howard English

It was a journey designed to remove students from their comfort zone. And the objective was certainly met.

From July 15 to August 17, this year, students from Hillel of Greater Toronto, supported by UJA Federation, and Hillel students from Israel joined together to participate in an organization first - a volunteer trip to Dharamsala, predominantly populated by Tibetans, on the northern tip of India. There, among other activities, they volunteered at the House of Hope, which cares for nearly 300 children – many of them tsunami orphans, and conducted Jewish educational sessions at a Tibetan children's village.

The program, called Olamot, initiated by Hillel of Greater Toronto, IsraAid: The Israel Forum for International Humanitarian Aid and Hillel Israel, was backed by a major grant from UJA Federation of Greater Toronto.

"In living among the Tibetan people of Dharamsala, volunteering to better the community, and through meeting talented individuals with similar values and ambitions, India has and continues to shape who I am and where I am heading," said participant Tamar Tepper in one of her blogs.

"It's not the scarves or jewellery that substantiates our souls. Rather, it's our first-hand experiences and the friendships that we create within the Tibetan community that imprint upon our lives and change who we are and who we become," noted Shauna Lichtblau in her blog.

Dressed in traditional Tibetan clothes, Hillel students receive a private meeting with the Karmapa, second in command to Dalai Lama.

According to Rebecca Woods Baum, Hillel of Greater Toronto's Director of Immersive Experiences, the Olamot participants never expected to have as much in common as they did with a foreign and completely unfamiliar culture. "It was not just a one-way street. The cultural and interfaith exchange was a huge take-away. We realized we have so much more in common with the Tibetans than we could have ever imagined," she said.

The Dharamsala experience is just one way in which Hillel is attracting students on campus and encouraging them to become more involved in Jewish life. "These immersive programs are so important for Hillel," said Woods Baum. "They take us out of our comfort zone; allow us to focus on our Jewish identity while being educated by other cultures. We had incredible opportunities to perform *chesed* (acts of kindness) in communities that so need our help. It's amazing." The Olamot initiative also involved volunteer work in Israel before the visit to India, and now that it's all over, what's next? "Spreading the word through grassroots advocacy and sharing stories of meeting astounding people in Israel and India alike," an enthusiastic Woods Baum observed. "It's a great way to demonstrate how far reaching Hillel is and how much it has to offer."

This article was written with the assistance of Leigh Brown.

They are Not Alone on Campus

Year after year, United Jewish Appeal provides a much needed safety net for thousands of vulnerable in Toronto and Israel by lifting them from the challenging circumstances they face, especially during these difficult economic times.

Together with UJA Federation's network of agencies, we are responding to a dramatic rise in services needed to assist those in need, be it the poor, the elderly, new immigrants, or Jewish students on campus.

The following is another in a series of* Jewish Toronto *stories that put a face to the statistics and how UJA is transforming lives, across the street and across the globe.

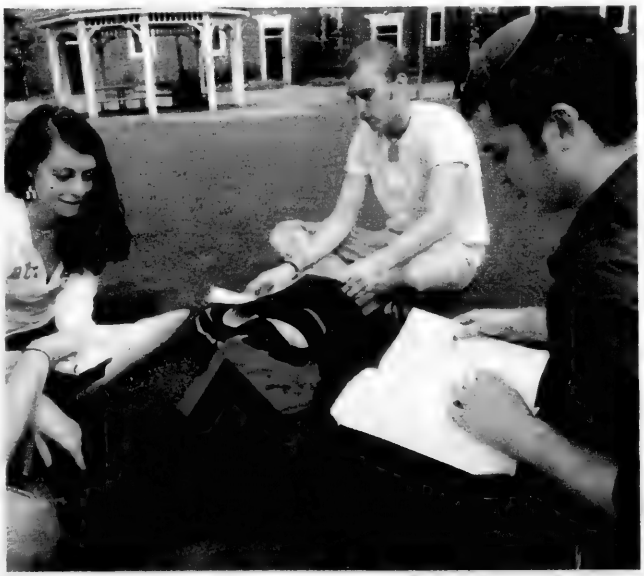
This past year, the quality of life for Toronto's Jewish students on campus was threatened far too often.

With anti-Israel and anti-Jewish sentiment sweeping across many university campuses, the quality of life for nearly 20,000 Jewish college and university students in Toronto can be challenging. In one case last year, Jewish students were barricaded in the York University Hillel lounge by a mob yelling anti-Semitic and anti-Israel slurs. In response, UJA Federation along with affiliated agencies - the Canadian Council for Israel and Jewish Advocacy (CIJA) and Hillel - launched a commission addressing these disturbing incidents. The recommendations, which reflected Jewish community concerns, were recently presented to the York University Task Force on Student Life, Learning and Community, which adopted two of them.

UJA Federation is committed to ensuring that York University is a safe and welcoming institution for all students and supports our students in several ways including the following:

- UJA Federation invests $1 million annually in funding for Hillel of Greater Toronto to provide advocacy and Jewish identity programs on campus.
- UJA Federation provides ongoing consultation to Hillel and other Jewish student groups in a variety of areas, in close cooperation with our affiliated agencies.
- UJA Federation and its affiliated organizations provide extensive support on campus to deal with anti-Israel and anti-Semitic activity.

To read more stories, visit www.oneuja.ca



Is Obama sending wrong signals in Mideast?

Two recent newspaper pieces – one in Canada and one in Lebanon – made the same argument: that U.S. President Barack Obama has failed to develop a cohesive, effective policy for the Middle East.

In "Obama's Mideast Vision: Confusion" (Aug. 27) Michael Young, the opinion page editor and columnist for the Beirut-based English-language *Daily Star*, wrote that Obama's efforts to make America better liked in the Mideast will only serve to make its adversaries more inflexible. "That explains the upsurge of bombings in Iraq lately, and it explains why the Taliban feel no need to surrender anything in Afghanistan."

Young wrote: "Engagement of Iran and Syria has also come up short, though a breakthrough remains possible. However, there was always something counterintuitive in lowering the pressure on Iran in the hope that this would generate progress in finding a solution to its nuclear program.

"By placing most of his chips on engagement, the president has failed to develop a more multifaceted strategy while relinquishing other forms of coercion that could have been effective in Washington's bargaining with the Islamic Republic."

According to Reports

By PAUL MICHAELS

Obama's efforts to engage Syria in an attempt to move it away from Iran shows no sign of succeeding. On the contrary, Syria "has facilitated suicide attacks in Iraq and encouraged Hamas' intransigence in inter-Palestinian negotiations in Cairo."

While Young agrees with Obama's opposition to Israeli settlement growth, he faults the president for placing too much emphasis on it: "Obama is exerting considerable political capital to confront Israel, but it may be capital wasted at a moment when Hamas [backed by Iran and Syria] can still veto any breakthrough from the Palestinian side. In other words, Washington is working on a narrow front, whereas its failure to weaken Hamas may render the whole enterprise meaningless."

Young concluded: "The president is being tied up every which way by his foes, who can plainly see that the Obama vision is an unsystematic one." The result, Young claims, is that the United States is marginalizing itself.

In "Obama's Mideast fumbles disappoint Israel, Arabs" (*Winnipeg Free Press*, Sept. 1), Mideast correspondent Samuel Segev concurred with Young that "Obama's shotgun approach to the region and his determination to reverse – at any cost – all of former president George W. Bush's policies without a cohesive alternative strategy, have disappointed many of his supporters in the region."

On an emboldened Iran, Segev wrote: "As far as Israel and the moderate Arab countries are concerned, however, there is no more important issue than the need to contain Iran. It's not just Iran's hegemonial ambitions and the nuclear threat to Israel, but also the Iranian support to seditious Sunni groups in Egypt, Saudi Arabia, the Gaza Strip, Morocco, Tunisia and Algeria. All these countries feel that Obama's constant signals that the U.S is eager to leave and go home have created a vacuum that Iran is ready to fill."

Segev also addressed the issue of Iran's determination to develop nuclear weapons. He argued that a recent International Atomic Energy Agency (IAEA) report on Iran's nuclear program provided indirect confirmation of this aim. This report, Segev wrote, revealed that "Iran is still refusing to turn over important documents related to its military nuclear program. It concluded that if Iran's current stockpile of low-enriched uranium was further purified, Iran could have close to enough for two warheads."

* * *

The *Globe and Mail* is a staunch defender of freedom of speech. But its editorial "Don't blame Sweden" (Sept. 1) failed to understand the seriousness of the anti-Semitic "blood libel" conveyed in the Swedish newspaper *Aftonbladet*, which alleged that Israeli soldiers have engaged in organ theft from dead Palestinians.

The *Globe* said that Sweden, like any democratic government, is not "accountable for what is published in free societies." While noting that the piece was shoddy journalism, the *Globe* nonetheless argued that "not every piece of bad journalism is the blood libel." It failed to understand that the *Aftonbladet* article was not a "slight and marginal piece," but rather that it reveals the growing tolerance in mainstream European media for the most hideous depictions of Israel and Jews. It's this legitimization of the illegitimate that should elicit the *Globe*'s condemnation.

Paul Michaels is communications director for the Canada-Israel Committee.

JCC chai sports

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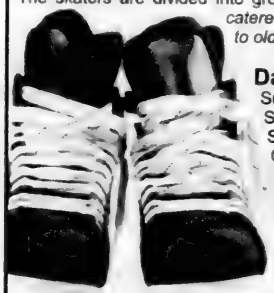

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Sundays: 9-week program: **Oct. 18 to Dec. 13**
Sundays: 9-week program: **Jan. 10 to March 7**
Sundays: 18-week program: **Oct. 18 to March 7**
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ECRUSY kicks off a year with new leadership

Compiled by CJN Staff

Chapter representatives from the Eastern Canadian region of United Synagogue Youth (ECRUSY) recently spent four days in Ottawa building leadership skills, meeting with friends old and new and having a great time in the process.

What brought these representatives together was the annual Leadership Training Institute (LTI), a program that focuses on building leadership skills, preparing for the upcoming year in USY as a leader and learning how to grow and succeed both in and beyond USY.

Participants networked with ECRUSY and International USY, getting to know chapter and regional counterparts and meeting other USY leaders.

The USYers also participated in a bar mitzvah and an aufruf.

"Being with a congregation, especially helping to celebrate life-cycle events, adds to the USYer's learning experience. It's a moment that teaches how intimately all of us, teens, adults, families, are connected to the community," says ECRUSY director Rabbi Jennifer Gorman.

Follwing the aufruf, USYers sang wedding songs at the congregational lunch on Shabbat.

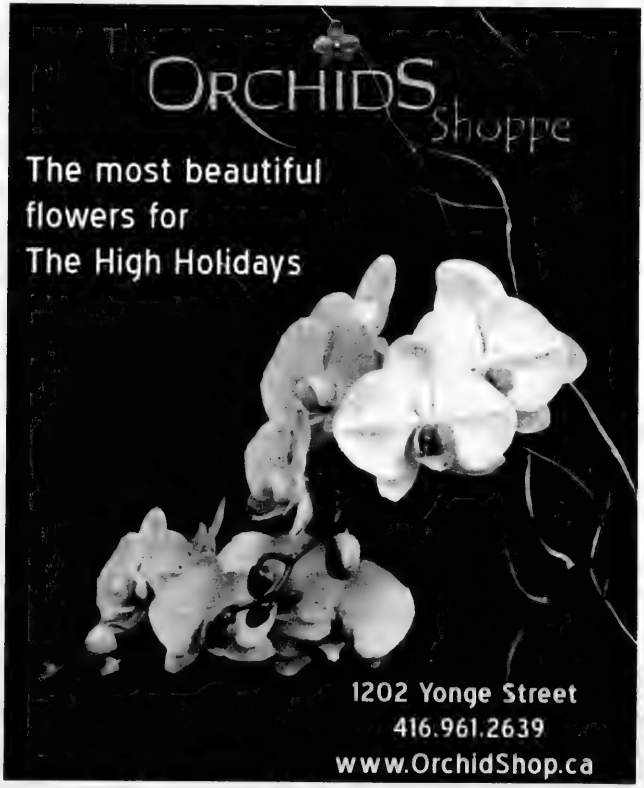
"Everyone enjoyed it so much that the mother of the groom said we were all invited to the wedding the next day."

USY leaders gathered in Ottawa for the annual Leadership Training Institute

Each LTI participant takes home tools, both mental and physical, for the coming year, including position handbooks, programming ideas and outlines and a renewed sense of *ruach*.

ECRUSY's activities start Sept. 12 for USY, with a team-building circus program, and Sept. 13 for Kadima, with a limousine scavenger hunt.

For more information, contact the ECRUSY office at 416-667-1717.



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Spotlight on Thorne Mill on Steeles

A Sunrise Senior Living Community

Since its opening two years ago, Thorne Mill on Steeles has become home to seniors seeking a vibrant, caring and social community. Residents have traded the responsibilities of home ownership for comfortable surroundings, superb amenities and a host of activities to help them get the most out of life.

Walking through the doorway of Thorne Mill on Steeles, people feel the difference immediately. The décor is warm and inviting, the common areas are a buzz with activity – whether it be sharing a coffee with a friend in the bistro, gathering in the library to read or knit, surfing the internet, attending an afternoon line dancing group or a yoga class in the gym. "At Thorne Mill on Steeles, we believe that everything should revolve around the needs of our residents," says Karen Spear, Executive Director. "It's your life and we are here to help you live it your way, everyday!" Thorne Mill on Steeles has truly become a vibrant community!

Residents benefit from a selection of services and amenities that help make their life more comfortable, care free and more secure. In addition to the scheduled transportation for shopping, medical appointments, religious observances and weekly housekeeping and linen service, Thorne Mill on Steeles residents also have the comfort of knowing that a full range of on-site healthcare options are available. "We offer additional care choices, including the option to purchase on-site care services in your suite. Residents may also move within the community to our assisted living or memory care neighbourhoods," says Karen Spear. "Our commitment is to provide options and choices that allow Thorne Mill on Steeles to serve all seniors, regardless of their care concerns, now and in the future".

Not only is Thorne Mill on Steeles ideal for individuals living on their own and seeking a place where they can thrive among new found friends, but with the unique care levels available, we have enabled couples to move in together that have varying needs. "We believe that just because one spouse requires daily support – care for one should not have to overwhelm both. We are here to help remove the stress and isolation that can be associated with caring for your loved one alone at home," says Karen Spear.

"We have also noticed an interesting trend recently, especially with the recent economic turndown. Women that have become widowed and have developed a close circle of friends. They are tired of maintaining their home and preparing meals alone. They enjoy and take great comfort in the company of their girlfriends. At this time in their lives, they realize it makes sense to explore a senior living community, but are anxious about making the move on their own and concerned about what the cost may be in the years to come," says Laura Stokes-Crain, Director of Sales and Marketing. "Therefore, we have recently introduced our *Friends Forever Program*. This provides an opportunity for two friends to share a spacious two bedroom/two bathroom suite. Moving into an apartment together as friends eases the transition to the new community and sometimes can be the first step in taking a more active interest in life". As reported in the Wall Street Journal, research among seniors has shown that those with a roommate felt better, felt healthier and felt their lives were better." At the same time, because the accommodation is shared, rent is lower than being in a private suite. Call today to tour these select suites and to learn more about our *Friends Forever Program*.

Moving into an apartment together as friends eases the transition...

Thorne Mill on Steeles is a place so many are proud to call home. Join us on September 24th (2pm-4:30pm) for our Second Year Anniversary Community Open House and start living the Thorne Mill on Steeles life today.

For more information, please call our Directors of Community Relations at 905-731-4300.

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Shana Tovah! Happy New Year to our Residents and Community!

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Whether it's a bar mitzvah, bat mitzvah, "Bubbie's" birthday or a business banquet, you'll always be treated like a rock star at Hard Rock Cafe Toronto and Hard Rock Cafe at The Rogers Centre (formerly the Skydome).

With a combined 27,000-square feet, including nightclubs and streetside patios, Hard Rock Cafe Toronto and Hard Rock Cafe at The Rogers Centre offer a vast array of configurations for a wide variety of events, from five to 500 people, breakfast through late-night.

Marcelo DeOliveira, sales and marketing manager for Hard Rock Cafe: "We've hosted countless bar mitzvahs, wedding receptions, product launches and press conferences. We've put on events for all types of companies, from Deloitte & Touche and The Toronto Star, to BMG Music. Guests love Hard Rock. It's a very unique environment."

As if to make his point, DeOliveira walks a visitor past some of the priceless rock memorabilia hanging on Hard Rock Cafe Toronto's walls, such as Bob Dylan's autographed guitar from the cover of a 1984 live album and a handmade mariachi suit he wore on tour. Guests will also see a pair of sketches by John Lennon, a fur-trimmed purple jacket that belonged to Prince and an outrageous pair of platform shoes from the closet of Stanley Eisen – better known as Paul Stanley of KISS – as well as a beautiful custom instrument once owned by Canadian guitar virtuoso, Alex Lifeson, of Rush.

And as a testament to the old adage, "rock 'n' roll never dies," Hard Rock Cafe at The Rogers Centre boasts dueling walls of The Rolling Stones' and The Beatles' memorabilia. So far, The Beatles are ahead with 23 pieces, including the hand-written lyrics to "Get Back." But if Brit Rock isn't your thing, you can check out some cool stuff from this side of the pond, like the guitar Jimi Hendrix used when recording "Little Wing," the jacket Buddy Holly wore on tour or Bo Diddley's guitar "Lucille." There is a tribute room to the "King" himself, where you can get a peek at Elvis's silk pajamas, among other things.

After the tour, DeOliveira explains that this is all part of the experience, that his staff will design exactly the experience a guest is looking for. "For instance, you can have a sit-down dinner or a buffet. We have great sound, great lighting and video monitors throughout the cafes. We can set up for dancing or karaoke. We can even put together really fun loot bags from our Rock Shop. Whatever you need. Because to us, you're a rock star."

Hard Rock CAFE

For more information on either cafe, contact Marcelo DeOliveira, 416-362-3636, toronto_salesmanager@hardrock.com, hardrock.com/toronto.

Hard Rock Cafe Toronto is located on Yonge St. at Dundas. Hard Rock Cafe at The Rogers Centre is located at 1 Blue Jays Way, Gate 1.

Symposium inspires educators to plant a school garden

By FRANCES KRAFT
Staff Reporter

Linda Geva – a kindergarten, Grade 1 and 2 teacher at Hamilton's Kehila School – and her principal, Leia Ger-Rogers, were so inspired by a teaching garden workshop at the first annual Lola Stein Institute Symposium last week that they decided to plant a garden at their own school.

"It sounded very interesting and practical," Geva told *The CJN* as the two-day symposium, held at the Toronto Heschel School, wound up last Wednesday afternoon.

The Lola Stein Institute, which focuses on teacher training and curriculum development, was founded in 2003 within the Toronto Heschel School.

Ellen Kessler, Heschel's director of environmental studies and the driving force behind the school's organic garden at its inception 14 years ago, "made it sound so easy," Geva said.

Continued on page 31

Linda Geva, left, and Leia Ger-Rogers, of Hamilton's Kehila School, were inspired by a teaching garden workshop to start a garden with their own students.
[Frances Kraft photos]

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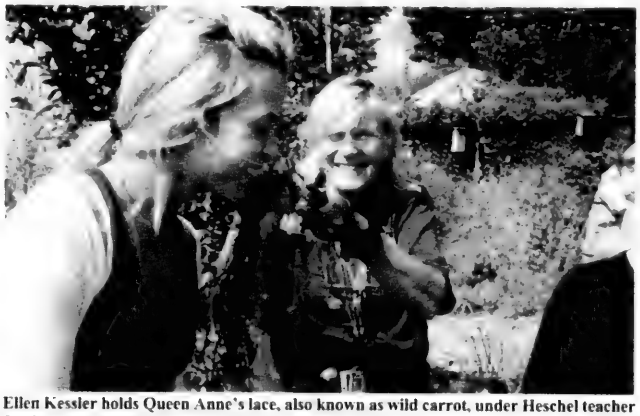
Greater Toronto Area

Heschel soon to be an Ontario Eco-School

Continued from page 30

"They just put seeds in the ground, and [plants] grew amongst the weeds."

After attending the morning workshop – whose participants included educators from public and private schools – Ger-Rogers called Temple Anshe Shalom, where her school is housed, to request approval for the garden.



Ellen Kessler holds Queen Anne's lace, also known as wild carrot, under Heschel teacher Jordana Mednick's nose. The plant's root smells like carrot.

"It fits into all the different themes and units we do," she said, citing opportunities to use math skills for measuring, as one example.

Kessler advises that teachers have students document what they observe in a garden. As well, she noted, "the secret to getting little kids out is to have small groups and a caring adult."

To the best of her knowledge, the Anne and Max Tanenbaum Community Hebrew Academy of Toronto's northern branch, housed at the Lebovic Jewish Community Campus, is the only other local Jewish school to have on-site access to a similar garden. The Kavanah Organic Community Teaching Garden, a project of the Jewish Nature Centre of Canada: Torat HaTeva, in partnership with the Schwartz/Reisman Centre, opened there earlier this year.

Heschel is one of at least four Toronto-area Jewish day schools to be recognized as an Ontario Eco-School. Its garden activities include bird feeding, growing pumpkins that the students use to make soup and eco-art projects such as painting tires to shelter garlic plants.

"The environment is in serious need of committed educators," said Kessler. As of this September, according to the Ontario curriculum, every grade level in every subject area should have a component of environmental studies in it, she added.

Although she enjoys having more than 2,500 square feet for the teaching garden, Kessler said that such a large space isn't necessary.

The symposium also included a keynote address by Harvard University professor Howard Gardner. The author of more than 20 books is known for his theory of multiple intelligences, which offers a basis for educational support of diverse learning styles.

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Deadline for submission is Mon. Sept 21.

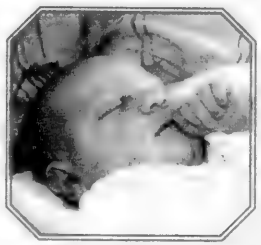
Send about 400 words plus a picture to:
cblackman@cjnews.com

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Mazel tov to Leah Julia Berger on her second birthday. From her parents, Neil & Jennifer, and sister Shayla Jayne.



Jennifer & Neil Berger and sister Leah Julia announce the birth of Shayla Jayne on July 3. Grandparents are Diane Berger and Jean & Eugene Doerrsam.

Ryan Nightingale, welcomed on Aug. 16 by parents Lesley & Steve, grandparents Randi & Michael Lazarus, Judi & Harvey Nightingale, great-grandparents Muriel & Hank Kalmus.

Matthew and Brady were thrilled to welcome their baby sister Alexandra Emily on July 20. Proud parents are Isaac & Rosana Salama.

Jonathan & Nicole Lasky announce the birth of Evan Charles. Lasky and Ritchie grandparents are overjoyed. A first great-grandchild for Ethel Ritchie.

Jody, Maya and Eilat Goldwasser welcomed Noam July 27. Grandparents, Abe & Margaret Goldwasser, Asher & Irit Lepkin. Great-grandparents Kurt & Lilo Pfeffermann, Israel.

SEND US YOUR PHOTOS!!

Email your digital photos to **cblackman@cjnews.com** or go online to **WWW.CJNEWS.COM** and click the **Family Moments button!**

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What's New

By LEILA SPEISMAN

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What's New deadlines. Sept. 21 is the deadline for the Oct. 1 issue, and, because of Yom Kippur, Sept. 25 is the deadline for the Oct. 8 issue. I take calls Mondays, Tuesdays and Wednesdays. Call 416-391-1836, fax 416-391-0829 or e-mail lspeisman@cjnews.com or info@cjnews.com

Thursday, Sept. 10

LEADERS DINNER

Shaarei Shomayim Congregation Legacy of Leaders Dinner honours its 28 past presidents, and **Benny Stark**, and celebrates the installation of **Rabbi Chaim Strauchler** as its new spiritual leader. Keynote speaker **Richard Joel**, president, Yeshiva University. Call **Shaindy**, 416-879-2065, or e-mail dinner@shomayim.org. Cocktails 6 p.m., dinner 7 p.m.

Friday, Sept. 11

ORAYNU SHABBAT

Oraynu Congregation for Humanistic Judaism announces its Shabbat program, with special guest Canadian playwright **Emil Sher**, featuring readings from his play *Mourning Dove*, about the case of **Robert Latimer**. Discussion follows. 7:30 p.m., 18 Wynford Dr., Main floor. RSVP **Roby**, 416-385-3910 or roby@oraynu.org.

Sunday, Sept. 13

HEALING SERVICE

Jewish Family & Child Jewish healing program sponsors a healing service, facilitated by **Rabbi Rena Arshinoff** and **Mira Posner**. 3-4 p.m., Sunnybrook Jewish Chapel. Call 416-638-7800, ext. 287.

CHABAD ROMANO

Chabad Romano, 10500 Bathurst St. (at Elgin Mills) presents "Amazing Women, Amazing Stories." Guest speaker **Judy Feld Carr**. Boutiques at 7 p.m., program at 7:30 p.m. Tickets 905-303-1880, or chabad@chabadrc.org.

FAMILY FUN FAIR

Chabad Jewish Discovery Centre, serving Mississauga, Oakville, Milton and Brampton, holding High Holidays fun fair for all ages. 10:30 a.m., 1552 Dundas St. W., Mississauga. $6 per child, Chabad Hebrew School students free. RSVP info@chsMississauga-Oakville.com, or 905-268-4432.

ATTN: EDUCATORS

Jewish Russian Community Centre invites educators and parents to Real People, Real Life, Real Values. Hear New York principal **Shimon Waronker**, who turned one of New York's most violent schools into one of the city's best. 7 p.m., Bnai Torah Synagogue. Tickets $18. Call 416-222-7105, ext. 221

Monday, Sept. 14

FLOUR POWER

The Jewish Family Institute, a project of the Village Shul and Aish HaTorah Learning Centre, invites you to Flour Power to learn to make challah. Either 9:30 a.m., or 7 p.m., 1072 Eglinton Ave. W. $25 per person. RSVP 416-785-1107, ext. 204.

Other News

BETH TZEDEC LIBRARY

2009-10 Book & Film Club. Mondays 1:30 p.m., dessert 1 p.m. Sept. 14, the book *Sima's Undergarments for Women* by **Ilana Sanger-Ross**, about intimacy among Orthodox women is reviewed. In a hidden bra shop, a woman's secret is revealed. Reviewer **Toby Saltzman** $60 for 6 sessions, $15 at the door. Call 416-781-3514, ext. 225, or 416-781-3511.

YESHIVA U TORAH MITZION BEIT MIDRASH

Begins programming, at Clanton Park Synagogue. Morning learning sessions 8 a.m.-noon; Afternoon learning sessions 2-5 p.m., Night learning sessions 8-10 p.m. Scholar-in-residence **Rabbi Azarya Berzon**. For more information, call 647-783-6960, or e-mail ygelberger@gmail.com.

Continued on page 33

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Continued from page 32

CHILDREN OF SURVIVORS

Baycrest offers a bimonthly support group for adult children of aging Holocaust survivors. Next series begins Monday, Sept. 21, 7-9 p.m., Wagman Centre boardroom. Call 416-785-2500, **Shoshana Yaakobi**, ext. 2271, or **Judi Cohen**, ext. 2322

High Holidays

BETH TZEDEC

Shabbat and *Slichot* Experience, Saturday, Sept. 12. Ralph & Roslyn Halbert Visiting Scholar **Dr. Israel Knohl**, gives two lectures, 8:45 a.m. (pulpit), 9:15 p.m. *Slichot* service, **Cantor Simon Spiro** and Beth Tzedec Singers, 10:30 p.m Midnight reception with refreshments. Call 416-781-3511

DANFORTH-BEACHES

Rosh Hashanah services, Chabad House, 2273 Queen St. E. Friday, Sept. 18, 7:30 p.m., meal to follow. Shacharit, Sept. 19 and 20, 9:30 a.m., Sounding the shofar, Sept. 20, 11:15 a.m.. Tashlich at the lake, Sept. 20, 3 p.m. Reserve for meal, $20 per person. **Rabbi Sholom Lezell**, Rabbi@chabaddb.com, 416-809-1365.

BETH ISAIAH, GUELPH

Warm and welcoming mixed seating congregation High Holiday services. Special rates for out of towners. Call **Lisa**, 519-763-8124

FOR SENIORS

Active Seniors. Miles Nadal JCC, 750 Spadina Ave. 416-924-6211, ext. 155. Seniors computer class for absolute beginners. 8 sessions, Tuesdays, 1-3 p.m. New group - Yiddish Mamaloshen. Meet other lovers of Yiddish over a nosh. Sholem Aleichem: "Is it hard to be a Jew?" **Prof. Adam Fuerstenberg** offers a glimpse into Aleichem's life as reflected in some of his work. Thursday, Sept. 24, 1:30 p.m.

Earl Bales Seniors Club in the Park. Friendly atmosphere and beautiful surroundings. Book now for Casino Rama, Wednesday, Sept. 23, Lunch and Laughter, Thursday, Oct. 8, noon, and Casino Niagara, Tuesday, Oct 27. Ongoing mah-jong, Tuesdays, 10 a.m.-1 p.m. Social Bridge, Thursday, 12:30-3p.m., Rummy, Mondays-Thursdays, 9 a.m.-1 p.m. Seniors Walking Group, Tuesdays and Thursdays, 9 -10 a.m. Wheelchair and walker accessible. Call **Valerie**, 416-395-7881.

Israel Experience for Active Seniors. Canadian Friends of Bar-Ilan University Young at Heart Mission to Israel, Oct. 15-29. Highlights include Bar-Ilan University campus, Qumran (site of the discovery of the Dead Sea Scrolls), northern regions, Jerusalem, and Tel Aviv's 100th birthday. Call 888-248-2720, or www.cfbiu.org.

Adath Israel. Fun with others who share the same interests, men and women, shul members and non-members. Bridge, mah-jong, RummyQue and more. Wednesdays, 1-4 p.m. Call **Pearl**, 416-635-6317, or **Marcia**, 416-932-1229

BERNARD BETEL CENTRE, 1003 Steeles Ave. W., 416-225-2112.

Monday, Sept. 14, Arthritis Management Clinic, sponsored by Arthritis Society, 9 a.m.-2 p.m., Clinic Room. By appointment only. Call **Niki**, 416-979-3353, ext. 381

Tuesday, Sept. 15. "Lost Tribes: A link with Afghanistan and Kashmir." **Diana Mingail,** 10-11:30 a.m. $3 members, $6 non-members

Wednesday, Sept. 16. High Holiday tea and concert, noon-2 p.m. Members $5, non-members $8

WAGMAN CENTRE, 55 Ameer Ave., 416-785-2500, ext. 2267

Barrie to Baycrest Bicycle Riders annual ride to raise money for Baycrest. Sunday, Sept. 13, 1-3:30 p.m. Refreshments and entertainment outside the Common Room, as you greet the riders.

Tuesday, Sept. 15 and 28, flower pressing with **Meital**. 1-2:30 p.m., creative arts room.

Rosh Hashanah tea, Thursday, Sept. 17, 1:30 p.m., Assembly Room. Shofar demonstration and live entertainment with Gordon Lindsay. Apples, honey and honey cake. Members $3, Guests $5. Register at service desk.

Thursday, Sept. 10. 10 a.m.-3 p.m., Wagman lobby. Creative Table offers handicrafts made by members. Also raffles.

Sept. 14, all seniors invited to visit the zoo. Free admission, and free shuttle service throughout the park. Bus leaves Wagman Centre at 10:30 a.m. and returns by 5 p.m. Cost for transportation $5 members, $7 guests. Buy lunch at the zoo or bring your own. A lot of walking.

PROSSERMAN JCC

Prosserman Jewish Community Centre, 4588 Bathurst St. 416-638-1881 or www.prossermanjcc.com.

Registration for all senior social, recreational and educational programs open now. Call ext. 4259 for information, 4235 to register. New this season, tai chi afternoon and evening classes. Adult learning courses in conjunction with Ryerson/Chang.

Treasures in Jewish literature, book review series. Ext. 4235.

Kolel's egalitarian, participatory, welcoming High Holiday services with **Rabbi Elyse Goldstein**. Includes family-friendly services and activities. Services at Bathurst JCC. Tickets and information, ext. 4255 or kolel@prossermanjcc.com

MILES NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www. mnjcc.org.

Jacobs Lounge Visual Arts Space. "Sea of Triathlon" – photographs by **Michal Peleg**. Series of images conveying the experience of the triathlon scene in Israel Sept. 9-Nov. 11. Ext. 133, or visualarts@mnjcc.org.

Jewish Girls Don't Kayak. Intimate evening of comedy with **Robyn Israel**, in a one-woman show. Saturday, Sept. 12, 8 p.m. Tickets www.totix.ca, or at the door $15 adults, $10 students, seniors and equity artists.

Austeria, film presented by Toronto Jewish Film Society. Sunday, Sept. 13, 4 and 7:30 p.m. Directed by **Jerzy Kawalerowicz**. Poland during World War I. Speaker, **Kalman Weiser**. Al Green Theatre. $15 general admission, $10 ages 18-29 (7:30 p.m. screening). For more information, film@mnjcc.org, or ext. 606.

Jewish Life @ the J. Yiddish for Beginners, Sept. 20-Nov. 11 *Vos Hert zikh epes nayes?* (What's new with Yiddish?) Wednesdays, Sept. 23-Oct. 2. With **Kalman Weiser**.

Hebrew for Beginners Aleph, Mondays, Oct. 19-Nov. 30. Hebrew for Beginners Bet Mondays, Oct. 19-Nov. 20. Intermediate Hebrew Thursdays, Oct. 1- Nov. 12.

Cooking with chef **Elise Burton**. Wednesday, Oct. 14. 6:30-9:30 p.m. Breakfast for Dinner.

"The Landscape of Jewish Music" with **Dr. Judith Cohen**. 7 lectures, Tuesdays, Sept. 29-Dec. 1. 7-8:30 p.m.

Info on Jewish Life courses jewishlife@mnjcc.org, ext. 154. Register ext. 0.

Habonim Dror Gesher Ken. Free for kids 7 plus. Sept. 13, 4-6 p.m. Contact the Camp Gesher office, 416-633-2511, or info@campgesher.com.

What's New is now online, for subscribers only. You can find it at cjnews.com

KOFFLER CENTRE

Koffler Centre of the Arts, 4588 Bathurst St., 416-638-1881, ext. 4228.

Art studios in Gales Pavilion for ceramics, painting, music and dance. Register ext. 4269, registration@kofflerarts.org.

MishMash Art Bash. Free popcorn, learn about new facilities and programs.

Israeli folk dancing, beginners, Mondays 7:30-8:30 p.m.; Intermediate 8:30-10 p.m. Starting Sept. 14. Tuesdays, 8-11 p.m., Darchei Noam Synagogue, 864 Sheppard Ave. W. International folkdancing 7:30-10 p.m. Classes start Sept. 23, cost $7 for each class. Contact **Teme Kernerman**, ext. 364.

MAJOR DONATION AIDS ICRF SCIENTIST: Longtime Israel Cancer Research Fund (ICRF) donors Carole and Bernard Zuker, above, have pledged $350,000 over a period of seven years to fund research by Howard Cedar, from Hebrew University-Hadassah Medical School, an expert in regulation and gene expression. Cedar has received the prestigious Wolf Prize, awarded in Israel by the Wolf Foundation.

SINGLES EVENTS CAN BE FOUND ON PAGE 59

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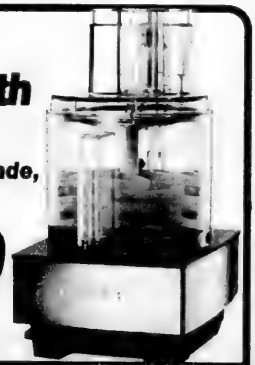

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OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Joseph Schwarz	Aug 01/09	95 Churchill Ave
Dan Hoffenberg	Aug 22/09	3 Stacey Cres
Sylvia Finklestein	Aug 23/09	21 Arlstan Dr
Norma Sussman	Aug 24/09	550 Cummer Ave
Minia Kram	Aug 25/09	176 Theodore Place
Elena Gutman	Aug 26/09	327 Brighton Ave
Michael Turk	Aug 26/09	63 Wenderly Dr
Myer Rosenberg	Aug 27/09	541 Finch Ave W

The unveiling of a monument to the memory of the late
ROSE ZINER (ROSZIKA CZINNER) ז"ל
will take place
Sunday, Sept. 13th at 11:00 a.m.
Bathurst Lawn Memorial Park
Beth Torah Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ARON FRANKEL ז"ל
will take place
Sunday, Sept. 13th at 1:00 p.m.
Bathurst Lawn Memorial Park
Bathurst S. of Steeles
Clanton Park Section
Relatives and friends are invited to attend

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The unveiling of a monument to the memory of the late
IRVING POMERANZ ז"ל
will take place
Sunday, Sept. 13th at 10:30 a.m.
Pardes Shalom Cemetery
CHBS Section
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Monday, Sept. 14th at 11:00 a.m.
Pardes Shalom Cemetery
Beth David Section
Relatives and friends are invited to attend

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The unveiling of a monument to the memory of the late
MARTIN ROSENTHAL ז"ל
will take place
Sunday, Sept. 13th at 12:30 p.m.
Pardes Shalom Cemetery
Community Section AA, Phase 5
Relatives and friends are invited to attend

Obituary

Maritimers recall Landa's leadership

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — Shaul Landa, who passed away in Arad, Israel, on Aug 13, is being remembered as a driving force behind the formation and growth of the Atlantic Jewish Council and as a well-loved director of Camp Kadimah in Nova Scotia.

The 68-year-old native of Poland, who emigrated to Edmonton from Russia with his family in the late 1940s, was recruited to Halifax from Israel in 1975 to lead the Atlantic regional coordinating body of Jewish communities by its then president, the late Ben Prossin.

"He was a bright light, an enjoyable person to be around, and injected a lot of youthful energy into AJC and the community in general," recalled Halifax lawyer and businessman Frank Medjuck.

Driving force behind formation of AJC

Halifax businessman Zack Rubin met Landa at a Young Judea national conference in 1959 when both were teenagers. "He was full of enthusiasm then, and that excitement for life and learning and spreading the word of Israel and everything Jewish stayed with him forever."

Rubin and Landa remained in contact for decades – as young men spending a year in Israel at the Institute for Youth Leaders from Abroad, then as staff at Camp Biluim, and when Rubin and his family lived in Israel for several years in the 1980s.

"Shaul was executive director of AJC from 1975 to 1978, when he returned to Israel for the remainder of his life," Rubin said. "When my family made aliyah for several years, we remained strong friends, our families spending much time together."

In Halifax, *Shalom Magazine*, the regular connection between Maritime communities, also read avidly by ex-Maritimers living around the world, was his pet project, says Shaul's wife of 42 years, Elana Landa, speaking by telephone from Israel.

"He loved the region and the people," she said. "He travelled extensively in the region, encouraging people to participate [in Jewish activities], to grow and be involved."

She said she and Shaul loved Camp Kadimah.

"This is where Shaul bloomed, flourished and became energized, if he wasn't enough already," she said with a chuckle. "It was an atmosphere he believed in. He was there heart and soul, ensuring young people should know about Israel. He tried to inspire that feeling, and pass it on to the campers."

She called Shaul a "people person" who was involved in programming, education and even journalism.

Medjuck and Rubin both recalled Landa's weekly Halifax radio show on Israeli issues, intermingled with music and culture. "He made sure the wider community knew about the Jewish people living here," Rubin said.

When the Landas returned to Israel in 1978, Shaul became program director of the World Union of Jewish Students, a program for university graduates who came to Israel from abroad to learn Hebrew and experience the country before starting their own careers.

"It was right up his alley," said Elana, who met Shaul when both were students at the University of Alberta in Edmonton. "It was similar to the Kadimah situation. Shaul was always the educator, always the promoter."

His strengths, she said, were his optimism, his undying belief in the State of Israel, a belief in human values and a thirst for knowledge in world politics.

Landa, who was diagnosed with multiple sclerosis in 1997, died in his sleep from a stroke. He leaves Elana, four children (including one living in Israel) and three grandchildren.

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Correction

In the article "Calgary donates transport incubator to MDA" (Aug. 27), Samuel Wainer, not Sam Switzer, speaks about the three-wheeled scooter ambulances in Israel. Also, Wainer, not Switzer, fainted in Israel. We apologize for the error.

Shana Tova

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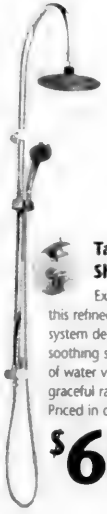

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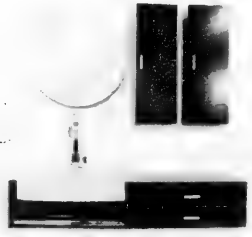

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Bringing salt rooms into the mainstream

Compiled by CJN Staff

JERUSALEM — Derech Hamelach, a network of 14 salt-room treatment centres throughout Israel, recently launched its newest facility, a speleotherapy (salt room therapy) clinic and research and development centre on the campus of Hadassah Ein Kerem's Jerusalem BioPark.

The new treatment centre, Israel's largest speleotherapy clinic, will be operated by Breathewell Ltd., the proprietors of another clinic in Modi'in.

In the nine years since Derech Hamelach opened the doors of its first salt room in Haifa, 13 additional facilities have been launched across the country, including treatment centres in Ra'anana, Petah Tikva, Be'er Sheva, Akko and Eilat.

As a result of the speleotherapy treatments, thousands of patients have found relief from respiratory ailments such as asthma, bronchitis, chronic obstructive pulmonary disease, sinusitis and chronic ear infections.

"We are delighted to be opening our newest branch at the Jerusalem BioPark on the campus of Hadassah Ein Kerem, a world-renowned research institution and the top research hospital in Israel," said Jonathan Kestenbaum, co-founder and managing partner of Breathewell Ltd. and chairman of Derech Hamelach.

"Our hope is that our proximity to and affiliation with Hadassah will lead to major advances in the research, and ultimately the treatment, of respiratory diseases."

Speleotherapy is a natural respiratory remedy whereby dry salt aerosol is passively inhaled in a specially constructed salt room, or "speleochamber." The therapy – popular in Russia and eastern Europe – involves breathing in microscopic salt particles that act as a natural disinfectant, accelerating mucus clearance and improving lung function while killing harmful bacteria and soothing the respiratory system.

Though speleotherapy is currently seen as a treatment for "sick people," Derech Hamelach hopes that its salt rooms will begin to attract individuals without respiratory conditions who see regular treatments as a quick and effortless way to keep their lungs healthy and strengthen their immune systems – keys for healthy living.

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CELEBRATE THE TRADITION

Helping the elderly get steady on their feet

By KARIN KLOOSTERMAN
ISRAEL21C

If you are one of the many Canadians who can walk but are afraid of falling, a new Israeli invention that was developed from NASA science might be just the thing to get your toes tapping, without fear of losing your balance.

Medigait's virtual walker consists of a set of high-tech goggles and a lightweight control unit that clips to your belt.

Becoming unsteady on your feet is a natural part of aging. It can also be caused by a stroke or diseases like Parkinson's and multiple sclerosis.

The Gaitaid device was developed by Medigait, a company founded in 2008 by Prof. Yoram Baram from the Technion Israel Institute of Science. It was perfected during a period of research that lasted 11 years, some of which was commissioned by NASA to improve helicopter navigation.

When Baram first learned that tiled floors can help people who are unsteady on their feet improve their step, he merged that information with his NASA research, and the idea for Gaitaid was born.

Baram's Gaitaid device is a "virtual walker" that consists of a small lightweight control unit and a set of high-tech goggles. A wearer dons the goggles, clips the control unit onto a belt or the waistband of a pair of pants and starts to walk, simple as that.

Scientific studies have measured a 20 to 30 per cent improvement in gait performance from wearing the device. Wearers improve their stride length and rhythm, helping to restore their normal walking ability.

The goggles look similar to those worn by Keanu Reeves in *The Matrix*. They serve as a training tool that helps people with walking problems plant their feet more firmly on the ground. The goggles superimpose a tiled floor on the wearer's view of the floor, while audio accompaniment lets a person "hear" their steps.

"The goggles are the visual part of it, which is just for training, but it does have an audio part as well and this can be used online," says Baram.

"A person disconnects the visual part, the glasses, and just connects a pair of earphones to get audio feedback," he tells *ISRAEL21C*.

"People with disabilities and walking disorders are helped a lot by sensory feedback," he says, explaining that it's not only the eyes that help a person to walk. While feeling your feet touch the ground is part of the process, there are feedback mechanisms in the brain that rely on a number of senses working in tandem to make smooth walking possible.

When worn for about 20 minutes a day, the goggles can rewire your brain.

"We are providing an auditory and visual [experience] most close to the mid brain, where the motor abilities are regulated and in some cases damaged," says Baram. "By providing sensory feedback we are enhancing regular walking and stability."

Margarita, from the United States, bought a Gaitaid device for her husband.

"[My husband] was in a very bad condition where he could barely walk and was very afraid of walking. Now what has happened is that he is able to do much better walking. He is able to go downstairs and get the mail by himself.

"It's giving him mobility inside our apartment, where mostly he used to be grounded and only walk to the bathroom. Now he is free and is roaming around our place," she adds.

With an FDA seal of approval and a U.S. distributor, Gaitaid can be purchased for about $2,000 or rented to own over time, which costs slightly more.

Clinical trials testing the efficacy of the device were conducted at centres in the United States and Israel, and published papers appearing in journals such as *Neurology* have demonstrated the effectiveness of Gaitaid in improving walking ability.

For grandparents who like the idea of looking like they've stepped out of a sci-fi film, take note: according to Baram, the goggles should be worn for training purposes only.

The technology for Gaitaid is based on a navigation device for helicopters that was developed to detect if a helicopter flies too close to a building or tree, and if so, to sound an alarm.

In addition to promoting Gaitaid, Baram is also researching machine and biological learning, and the neuroscience and processes in the brain that enable devices like Gaitaid to work.

Baram and his son run the Israel-based Medigait out of Haifa. While only a hundred or so devices have been sold to date, Baram is confident that with an investor or strategic partner, Gaitaid could be more affordable and accessible to many more people.

On Tuesday evening, August 4th, I fell close to my car (white Nissan Altima), in front of the Metro store in Lawrence plaza. Several people gathered around and were most helpful, especially "Jordan".
Sincerest thanks to all of you for your concern, attention and caring,

Adena Kogan.

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Holiday Food Ideas

Simanim – sign me up for a sweet and healthy New Year

By NORENE GILLETZ
Special to The CJN

From the time I was a young child, I always knew that apples and honey were served for Rosh Hashanah, symbolizing sweetness for the coming New Year. In addition to the traditional wine and challah, other special dishes are used as "signs" for a good omen. Instead of dipping chunks of challah in salt, as we usually do, we dip challah in honey. We also dip apple slices in honey and ask God that we be renewed for a sweet year.

For the traditional festive meal on the first night of Rosh Hashanah, there is a special ceremony for the blessing and eating of symbolic foods. These significant omens (simanim meelta) and are based on a talmudic teaching. We say a short prayer about the symbolism of each of the following foods before we eat them. The special foods and what they symbolize are as follows:

Apple dipped in honey (that we should have a good and sweet year – honey in general); fenugreek or carrots (that we should increase our merits); leeks or cabbage (that our enemies be decimated); beets (that our adversaries be removed); dates (that our enemies be consumed); gourd (that the decree of our sentence should be torn asunder, and our merits be proclaimed to God); pomegranate (that our merits increase, as the seeds of the pomegranate); fish (that we should be fruitful and multiply); head of a fish or a sheep's head (that we should be as a head and not a tail).

We also try to use foods whose names point toward signs and omens. Carrots (gezer in Hebrew) are a popular item since in Hebrew, *gezer*, is the same word for carrot and a decree. So we request that God will withhold any evil *gezer* (decree). Other customs include serving golden chicken soup so that we may have a golden year, a plate of vegetables so that we may have a year of abundance and plenty, and round, coiled challah (also known as a feigel).

My friend Helene Medjuck of Toronto likes to serve a whole smoked whitefish including the head, and uses an olive for the eye. Her children and husband are not too thrilled with her food garnishing techniques, but Helene isn't the least bit concerned. Her son Alexander was once at someone's home where they served a sheep's head and he said it was actually delicious!

Some people take a stalk of celery and some raisins and prior to eating them, they request God to help them get a "raise in their salary."

Just as we try to eat special dishes on Rosh Hashanah, we refrain from other foods. Nuts are avoided because they have a tendency to lodge in the throat, thus making proper prayer difficult and also because they have the same numerical equivalent (in Hebrew) as sin, which we are trying to avoid. Some people won't use vinegar or mustard to avoid sour or sharp flavours.

To make Rosh Hashanah an even sweeter holiday, Jayne Cohen, author of *Jewish Holiday Cooking: A Food Lover's Treasury of Classics and Improvisations* (Wiley) and her daughter Alex always bring a fragrant honey back from every trip. This has become their own special Rosh Hashanah tradition.

Jayne Cohen writes in her book, "There is a world of difference between ordinary supermarket honey and an artisinal product. If you absolutely can't track down a special honey for Rosh Hashanah, make your plain honey more distinctive. Warm 1 cup honey in a small saucepan. Stir in sprigs of fresh thyme, rosemary, or mint; fresh sage leaves; or 2 tsp. dried lavender. Cover and let steep for several hours. Then heating the honey first if necessary, strain it. Or beat into the honey a few drops of a flavouring extract such as strawberry, lemon, or even almond, or a spoonful of very reduced aromatic fruit juice (apple-raspberry, for example)."

Cohen further explains, "Rosh Hashanah celebrates the pun in the prayers recited at the evening meal over many of the symbolic foods. On this solemn holiday, blessings in Hebrew and the many languages of the Diaspora reflect a rather humorous tickling of words. Who cannot see the twinkling in the eyes of the sages as we, in a modern English adaptation, eat beets to "beat back our foes" and dates to "date this year as one of happiness and peace?" Leek in Hebrew is kartee, which sounds like the word *yihartu*, to cut off. So Sephardim eat leek patties to "cut off their enemies."

Continued on page 39

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Holiday Food Ideas

Take gefilte fish up a notch

Continued from page 38

Here are some special dishes using the special symbolic foods to ensure you'll have an especially sweet and healthy New Year!

JAYNE COHEN'S NORTH AFRICAN COOKED CARROT SALAD

The play of sweet cooked carrot and tangy dressing makes this easy traditional North African salad a favourite. Jayne likes to serve it Sephardi-style: that is, along with the appetizers, then left on the table during the rest of the meal, a welcome counterpoint to the panoply of rich Rosh Hashanah foods to follow.

For the Dressing:

about 3 tbsp. best-quality extra virgin olive oil
about 1 1/2 tbsp. fresh lemon juice
1 garlic clove, finely minced
about 1 tsp ground cumin, preferably freshly toasted and ground
about 1 tsp. sweet paprika
about 1 tsp. dried mint
about 1/4 tsp. ground cinnamon
about 1/4 tsp. ground coriander
salt and freshly ground black pepper
cayenne (optional)

For the salad:

1 lb. sweet-tasting carrots, preferably organic and or locally grown, scraped
salt
2 to 3 tbsp. chopped flat-leaf parsley or cilantro

Prepare the dressing: in a large bowl, whisk together the oil, lemon juice, garlic, cumin, paprika, mint, cinnamon, coriander, salt and pepper, and cayenne, if using, to taste.

You can cut the carrots into 1/2-in. rounds, on the diagonal – a common method – or, even better, take a few moments extra to cut them into thick matchsticks, so there is more surface area to drink in the dressing. To do this, use either the julienne blade of the food processor, a mandoline, or cut by hand, quartering the carrots lengthwise first, then slicing them into even sticks.

Cook the carrots in lightly salted boiling water until they are tender but still crisp. Drain them (the liquid would be a nice addition to vegetable stock), and while they are still warm, toss them with the dressing. For best taste, let the flavours marry for at least a couple of hours.

Photo courtesy of *the Jewish Mama's Kitchen*, Denise Phillips

Taste and adjust the oil, lemon juice, or seasoning, if needed. Sprinkle with the parsley or cilantro just before serving. Yield: 4 servings. Multiplies easily.

•••

For a quick twist on preparing a frozen gefilte fish loaf, try Jamie Geller's Spiced Gefilte Fish. Jamie says, "This recipe is so good I chose it for the cover of my cookbook '*Quick and Kosher: Recipes from the Bride Who Knew Nothing*.' The original recipe comes from my recipe tester, Joy's father-in-law. The colder the fish the better, I think. About half an hour before the meal, slice and arrange the fish on a platter and keep it chilling in the refrigerator until just before serving."

JAMIE GELLER'S SPICED GEFILTE FISH

Prep: 7 minutes
Cook: 2 hours, 30 minutes
Chill: 4 hours

1 (22-oz.) loaf frozen gefilte fish
1 (10-oz.) bag frozen chopped onions
1 (1-lb.) bag frozen crinkle cut carrots
2 stalks fresh celery, chopped
1/4 tsp. dried dill weed or 1 sprig fresh dill
1/4 tsp. dried parsley flakes or 2 sprigs fresh parsley
1/4 tsp. celery seed
1/8 tsp. dried thyme or 1 sprig fresh thyme
1/8 tsp. ground allspice
8 to 10 capers
1/4 tsp. salt
1/4 tsp. black pepper
2 cups water

Preheat oven to 350. Line 9 x 5 x 3-in. loaf pan with onions, carrots and celery. Rinse frozen gefilte loaf under water to remove parchment wrapper and place in loaf pan.

Sprinkle dill weed, parsley, celery seed, thyme, allspice, capers, salt and pepper evenly over fish. Pour water in loaf pan around sides of fish and cover with foil.

Bake at 350 for 2 hours and 30 minutes. Transfer fish and vegetables to a sealable container, cover and refrigerate until cold, at least 4 hours. Slice and serve with vegetables. Yield: 8 servings.

•••

The following recipes from my latest cookbook, *Norene's Healthy Kitchen: Eat Your Way to Good Health* (Whitecap) are sure to please the guests at your yom tov table. The recipes I've chosen include the following simanim: pomegranates, carrots, honey, beets and apples. You'll also find more ideas on my website at www.gourmania.com. Enjoy in good health!

NORENE'S POMEGRANATE CHICKEN

Source: *Norene's Healthy Kitchen*

According to ancient lore, the amount of seeds in the pomegranate is exactly the same number (613) as the mitzvot (commandments/good deeds) found in the Torah. If you're curious, count away! This fragrant dish also contains honey, carrots, and apricots – traditional foods served with hope for a sweet and fruitful New Year.

2 medium onions, sliced
2 cups baby carrots (or 2 cups peeled and sliced regular carrots)
2 whole chickens (3 1/2 lb. each), cut into pieces
1 tsp dried thyme
kosher salt and freshly ground black pepper
1 cup dried whole apricots, loosely packed
1 cup pitted whole prunes, loosely packed
2 tsp sweet paprika

Marinade:

1 cup pomegranate juice (or juice of 1 pomegranate)
2 cloves garlic (about 2 tsp. minced)
juice and rind of 1 lemon
1/3 cup balsamic vinegar
2 tbsp. extra virgin olive oil
2 tbsp. honey

Spray a large roasting pan with cooking spray. Scatter the onions and carrots in the bottom of the pan. Rinse the chicken well and pat dry with paper towels. Trim the excess fat. Place the chicken on top of the vegetables and sprinkle – under the skin and on top – with thyme, and salt and pepper to taste. Tuck the apricots and prunes between the chicken pieces.

Whisk the ingredients for the marinade together in a bowl. (If using the juice of a whole pomegranate, reserve some of the seeds for garnish.) Pour over the chicken and sprinkle with paprika. Cover and marinate in the refrigerator for at least 1 hour or for as long as 2 days.

When the chicken is marinated, preheat the oven to 350. Cook the chicken, covered, for 1 1/2 hours or until tender. Uncover and cook for 30 minutes longer, basting occasionally, or until the skin is golden. Remove the pan and let cool before refrigerating overnight.

Continued on page 40

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Beet me up, Scotty!

Continued from page 39

About 30 minutes before serving, remove and discard any congealed fat from the chicken. Reheat, covered, for 25 to 30 minutes at 350.

Transfer the heated chicken to a large serving platter and sprinkle with pomegranate seeds. Serve immediately. Yield: 12 servings. Keeps for up to 3 days in the refrigerator; reheats well. Freezes well for up to 4 months

Chef's Secrets:

• One pomegranate contains about 3/4 cup seeds and yields 1/2 cup juice

• No pomegranates? Substitute either bottled pomegranate or cranberry juice. If desired, sprinkle with toasted pumpkin or sesame seeds at serving time.

***

NORENE'S ROASTED BEET SALAD

Source: Norene's Healthy Kitchen

Roast and Boast! Roasting beets enhances the flavour, producing beets that are moist and tender. You can't "beet" that! Boiling only lessens their flavour – once you try roasting, you won't prepare them any other way.

2 lb (1 kg) fresh beets
1/2 cup thinly sliced red onions
3 tbsp. orange juice (preferably fresh)
3 tbsp. extra virgin olive oil
1 tsp. Dijon mustard
1 tsp. honey
salt and freshly ground black pepper

Preheat the oven to 400. Scrub the beets well and then trim the stems and roots to within 1 in. Spray a large piece of heavy-duty foil with cooking spray. Place the beets in the centre and wrap tightly, pinching the edges of foil together.

Bake for about 1 to 1 1/4 hours or until tender. (Beets are done when a metal skewer glides easily through them.)

When fully roasted, remove from the oven, carefully open up the foil packet and let the beets stand until cool enough to handle. Using paper towels, rub off the skins and then cut the beets into 1/4-in.-thick rounds. Arrange the beet slices on a platter and scatter with the onion slices.

Whisk together the orange juice, olive oil, mustard, and honey in a small bowl. Drizzle the mixture over the beets and onions, then sprinkle with salt and pepper to taste. Serve warm or at room temperature. Yield: 8 servings. Keeps for up to 2 or 3 days in the refrigerator.

Chef's Secrets:

• Beet Me Up, Scotty! Choose fresh beets that are roughly the same size for even cooking. Large beets tend to be tough, so small-to-medium-sized are best, about 4 oz (125 g) each.

• Buffet Beauty: For a beautiful presentation, use both red and golden beets. Arrange them in separate piles on a platter so that the colours don't bleed into each other. If golden beets aren't available, alternate the beets with orange slices.

***

Estee Kafra, author of *Spice it Right* (Hamodia Treasures), shared this fantastic recipe with me which is sure to impress the guests at your Rosh Hashanah table. Estee explained to me that since some people's minhag is not to eat nuts on Rosh Hashanah, toasted slivered almonds can be substituted for the pistachios. The numerical value of nuts (egoz) equals the numerical value of "chet" which means "sin." Estee told me that almonds are called shkedim in Hebrew, which has a different numerical value. If you prefer, you can omit them.

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Holiday Wine Suggestions

By YONATAN STERNBERG
Special to The CJN

Many new players have joined the Israeli wine industry and with so many quality wines to choose from, going wine shopping can get pretty confusing. I'm sure you'll agree that aside from quality, personal taste and maybe uniqueness, value for money is one of the key selling points for a winery or wine. With the holiday season coming up in just a couple of weeks and last minute dinner plans being made, I decided to narrow down the options and offer several holiday wine suggestions

Founded in 1995, the Dalton winery was one of the first to recognize the Upper Galilee's tremendous potential as a prime wine making region. Over the years Dalton has earned a reputation of offering high quality wines which (for the most part) provide excellent value for money. The winery currently produces close to one million bottles annually, which are divided into several series, including: Reserve, Alma, D Series and Cna'an – the last two are intended for relatively early drinking, and are not intended for aging. Among Dalton's recent releases are the Shiraz and Cabernet Sauvignon 2008 of the winery's D series. Personally, I preferred the Shiraz, showing concentrated aromas and flavours of blackberry fruits, cherries and dark chocolate along with hints of black pepper and vanilla.

Another excellent value for money winery is the Galil Mountain Winery. Established some nine years ago as a joint venture between the Golan Heights Winery and the Yiron Kibbutz, the winery produces both varietal as well as blended red and white wines.

Galil Mountain is constantly raising the bar, improving the quality of their wines while demonstrating stability over the years. Both the red wines (especially the Merlot and Cab) and the rosé style wine of the winery's Galil Mountain series are definitely among the top wines in their price range. Daniel Rogov, a leading Israeli wine critic credited Galil's winemaker Micha Vaadia with showing some positive chutzpah in the winery's recently launched Meron 2006 wine. It's not every day that a winemaker chooses to create a blend based on 78 per cent Syrah, 11 per cent Cabernet Sauvignon and 11 per cent Petit Verdot - the result a very approachable and enjoyable wine. Deep purple in colour and with a somewhat silky texture, the wine offers layered aromas of black berry fruits, blueberries, plums and fresh herbs all leading to a long and satisfying finish.

While I am not suggesting that the Yatir winery is necessarily a value for money producer, their wines are receiving excellent reviews both in Israel and abroad. This time a joint venture between the grape growers of the region and the Carmel Winery, the Yatir winery is situated in the northeastern Negev, helping fulfil the dream of David Ben-Gurion, Israel's first prime minister, of making the desert bloom.

Ranked among the top five wineries in Israel by several leading international wine publications, Yatir currently produces wines in two series: the premiere label Yatir Forest and the Yatir label. My favourites by this winery include the Yatir Forest and the Yatir Shiraz. Yatir Shiraz, 2006 – blended with 15 per cent Malbec grapes, full bodied and still firm, the wine is showing concentrated aromas of black berry fruits, raspberry, black cherries, toasted oak and leather. Try serving alongside grilled red meats or a juicy beef pot roast.

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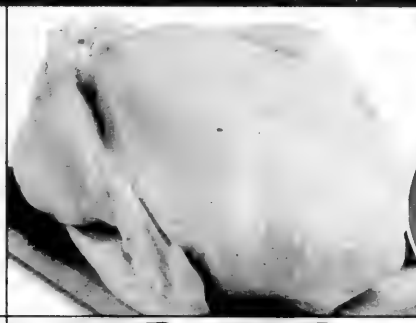

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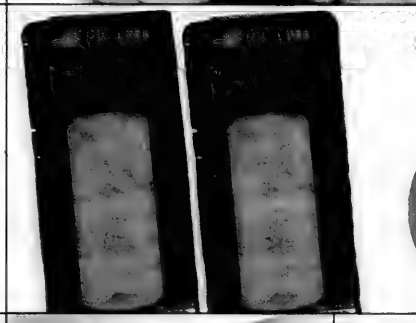

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Holiday Food Ideas

American chefs' kosher creations

By BARBARA SILVERSTEIN
Special to The CJN

Not long ago, I picked up a second-hand kosher cookbook called *The Great Chefs of America Cook Kosher* (Vital Media Enterprises, 1996).

At the time of the purchase, I didn't notice the authorship. Rather, I was struck by the book's offerings, a collection of more than 175 kosher, haute cuisine recipes. Celebrity chefs like Emeril Lagasse, Bobby Flay and Wolfgang Puck were among the contributors to the publication, which was initially conceived as a fundraiser for the Jewish National Fund (JNF).

The book contains some novel culinary ideas, especially for the holiday season. Why serve gefilte fish or kasha and bow ties when you can wow friends and family with paupiettes of smoked salmon with walnut vinaigrette and buckwheat risotto with wild leeks and goat cheese?

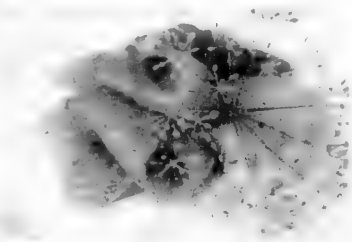
Recently, there has been renewed interest in this 13-year-old cookbook because the executive co-editor happens to be Ruth Madoff, 68, wife of the notorious swindler Bernie Madoff the architect of a staggering $65-billion Ponzi scheme that financially decimated thousands of investors and scores of charitable foundations.

The book's biographical page indicates that its executive editor, Ruth Madoff, received a master of science in nutrition from New York University in 1992. "She has been happily sampling food and testing recipes from around the United States in preparation for this cookbook," her bio says.

An ironic comment appeared in the Jewish daily newspaper the *Forward*'s web edition on Dec. 16. It cited a 1996 press release quoting the cookbook's other co-executive editor, Idee Schoenheimer. "She said that Madoff tested the so-called healthy dishes and disqualified those made with cream. 'Ruth was our conscience.'"

"Someone in the family should have one," was the editorial comment that followed.

And on the topic of irony, several people have noted that the cookbook has become somewhat of a collector's item since Bernie Madoff's arrest in December. It's now worth more than its actual $36 (US) book value. The book can be purchased for $50 (US), and some sites are selling it for as much as $100.



PAUPIETTES OF SMOKED SALMON WITH WALNUT VINAIGRETTE
Chef Michael Hutchings

10 slices of smoked salmon
1 cup diced avocado
1 cucumber diced
1 tsp. tarragon
1/4 lb. mixed baby lettuces, diced
1 cup diced smoked salmon
juice of 1 lemon
1/2 diced tomato
salt and white pepper
1/4 cup walnut vinaigrette (recipe follows)

Make the salad with all the ingredients and season well with salt, pepper, tarragon and lemon juice.

Take each slice of salmon and fold it around the salad mixture and form it into little pillows. Place on a serving plate and drizzle lightly with walnut vinaigrette. Remaining walnut vinaigrette can be used later as salad dressing. Makes 10 servings.

Walnut Vinaigrette
1 tbsp. Dijon mustard
2 cups walnut oil
1/2 cup vinegar
ground white pepper
salt to taste

Combine all ingredients in a blender. Pulse 10-seconds to combine. Store in the refrigerator.

BUCKWHEAT RISOTTO WITH WILD LEEKS AND GOAT CHEESE
Chef Anne Rosenzweig

4 tbsp. unsalted butter
1 tsp. garlic chopped
1 cup dry orzo
1/2 cup crumbled goat cheese
4 tbsp. parsley, chopped
1 cup wild leeks (regular leeks can be substituted)
1 cup cooked buckwheat (kasha)
1 1/2 cups vegetable stock or broth, as needed
1/2 cup chiffonade of Swiss chard (or very finely chopped)
4 tbsp. chives, chopped

Heat medium saucepan over moderate heat. Add 2 tbsp. butter and let sizzle. Then stir in leeks and garlic. Cook 2 minutes.

Add buckwheat groats, orzo and 1/2 cup stock and cook slowly until stock is absorbed. Orzo should be al dente. Stir in goat cheese, Swiss chard, parsley, chives, remaining butter, and salt and pepper to taste. Cook until pasta is creamy and luxuriant. Serve immediately. Makes 4 servings.

Happy ROSH HASHANAH

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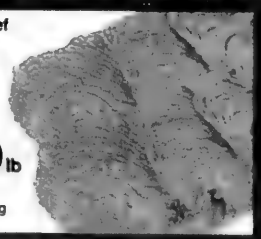

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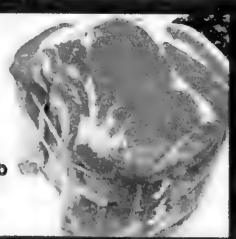

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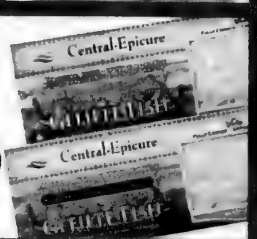

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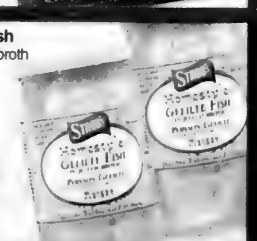

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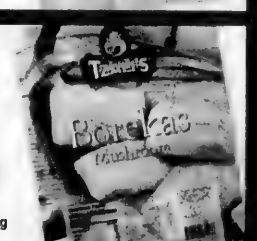

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Holiday Food Ideas

Recipes from the far corners of the world

It may not be your bubbie's brisket, but leek frittatas from Turkey and cornflour-coconut halvah from India are the very dishes that will make your Rosh Hashanah meal unforgettable. The American Jewish Joint Distribution Committee (JDC), operating in more than 70 countries around the globe, has collected from some of the most exotic locales in Jewish life a menu of decadent recipes for the Jewish New Year.

Hailing from Jewish families the world over, these recipes will connect you to traditions and tastes thousands of years old. And, as with all Jewish cooking, some of the recipes play fast and loose with ingredient amounts and cooking time, so channel your inner Joan Nathan, and get cooking! Bon appetit!

FRITADA DE PRASA (LEEK FRITTATA)

This recipe from Turkey is courtesy of Lina Eskinazi, Nükhet Franco, Ester Antebi, Jinet Sidi-Sarfati, Sara Enriquez, and Ora Gürkan, authors of *Izmir Sephardic Cuisine*, which will soon be published in English.

2 lb. leeks
4 eggs
2 slices of thick, stale bread, crumbled (or 2 boiled and mashed potatoes)
3 tbsp. vegetable oil
salt to taste
black pepper to taste

Note: Frittatas are generally made without cheese. If desired, 1 cup of grated tulum cheese can be added. Tulum is a regional cheese, and if it's not available, you can use feta.

Wash leeks and cut into small pieces and boil in water for 10 minutes until tender. Drain and squeeze out excess water.

Beat the eggs and mix them with the leeks, salt, pepper and breadcrumbs (or mashed potatoes). Heat oil in a 12-in. pan. Pour the mixture into the pan. Bake in preheated oven at about 390 for 40 minutes.

CORNFLOUR-COCONUT HALAVA (A SPECIALTY OF THE BENE ISRAEL COMMUNITY)

Recipe courtesy of Rosy Solomon Moses of Mumbai, India.

2 cups cornstarch (in India, use corn flour)
A drop or two of pink, orange or red food colouring
2 cups of sugar
4 tbsp. chopped almonds and pistachios
1 medium-sized coconut (or 1 can of thick coconut milk)
pinch of salt
1 tbsp. margarine
1/4 tsp. each of cardamom and nutmeg.

Scrape coconut, grind in the mixer and extract coconut milk with warm water to measure 2 quarts. Sieve cornstarch and add to the coconut milk with sugar, a good pinch of salt and colour.

Mix well and pour into a stove-top pan and cook on low flame, stirring all the time to prevent sticking. Stir for about 30 minutes.

Continued on page 47

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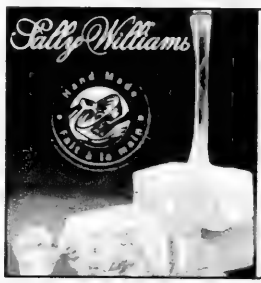

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Recipes outside your comfort zone

Continued from page 47

Pour a little into a plate, and if it does not stick to the plate, add the margarine, half the nuts, the cardamom and nutmeg powder. Mix well and pour onto 2 ungreased trays, 8 x 10 inches. Tilt to spread evenly. Sprinkle on remaining nuts. Cool and cut into squares or diamonds. Keep overnight in the fridge if not consumed the same day.

Optional: You may want to add 1 packet of agar agar (a gelatin agent) in 1/4 cup of warm water and cook for 5 minutes more, before adding the margarine and nuts, for firmness.

The following two recipes from Israel are courtesy of Ayala Yasu, an Ethiopian-Israeli, who in 1984 flew to Israel with Operation Moses.

LENTIL SPREAD

2 cups red lentils
3 tbsp. oil
2 medium onions, diced into cubes
2 cloves garlic, crushed
1 cup boiling water
1 tsp. hot paprika
1 1/2 tbsp. sweet paprika
1 tbsp. chicken soup
salt to taste
turmeric to taste (optional)

Cook the lentils until soft. Sauté onions and garlic in oil in a separate pan until soft. Add hot and sweet paprika and water and simmer on low flame for five minutes.

Add cooked lentils and chicken soup. Add salt and turmeric to taste.

DABO

2 lb. flour
2 tbsp. yeast
1/4 tsp. salt
3 1/2 cups lukewarm water

Combine all ingredients and allow dough to rise about 1-1/2 hours. Place dough in a large pan and bake at 325 until golden.

Note that Dabo can also be "baked" in a large pot over a very low flame. Once the dough appears dry, remove it from the pan, and cook on the other side until golden.

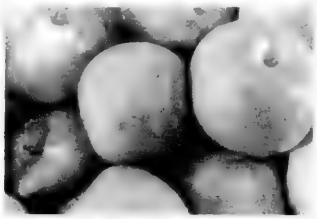
Since 1914, the American Jewish Joint Distribution Committee (JDC) has given global expression to the principle that all Jews are responsible for one another. JDC acts on behalf of North America's Jewish communities and others to rescue Jews in danger, provide relief to those in distress, revitalize overseas Jewish communities and help Israel overcome the social challenges of its most vulnerable citizens. JDC also provides nonsectarian emergency relief and long-term development assistance worldwide. For more information, please visit www.jdc.org.

Desserts for Rosh Hashanah

By SYBIL KAPLAN
Special to The CJN

Dipping the apple in honey on Rosh Hashanah is said to symbolize the desire for a sweet new year. In Bereshit, the book of Genesis, Israel compares the fragrance of his son, Jacob, to *sadeh shel tappuchim*, a field of apple trees.

Scholars tell us that mystical powers were ascribed to the apple and people believed it provided good health and personal well being.



Some attribute the using of an apple to the translation of the story of Adam and Eve and the forbidden fruit which caused the expulsion from paradise.

Some maintain in the phrase "go you way, eat the fat, drink the sweet," that sweet refers to apples and honey.

POACHED APPLE SAUCE

1 1/2 lb. apples
4 cups water
1 cup sugar
2 vanilla beans
1/3 cup lemon juice
3 tbsp. confectioners' sugar (optional)
2 tbsp. flavoured brandy or 2 tbsp. liqueur

Halve apples and remove cores. In a saucepan, place water, sugar and vanilla beans. Stir until sugar dissolves. Add lemon juice and apples. Cook until apples are tender. Add confectioners' sugar, cool and chill.

Puree fruit in processor or blender with some of poaching syrup. Add brandy or liqueur.

APPLESAUCE CAKE

1 2 cup butter or margarine
1 2 cup sugar
3/4 cup brown sugar
2 eggs
2 tsp. vanilla
2 1/4 cups flour
1 tsp. baking soda
1 1/2 tsp. cinnamon
1/4 tsp. allspice
1 1/4 cups unsweetened applesauce
1 cup raisins
1/3 cup rum

Preheat oven to 350. Grease a bundt or tube pan. In a food processor or mixer, blend margarine, sugars, eggs and vanilla. Add flour, baking soda, cinnamon, allspice and applesauce. Blend. Add raisins and rum. Spoon batter into pan. Bake in preheated 350-degree oven 50 minutes or until a toothpick inserted into the centre comes out clean.

SUGAR-FREE APPLESAUCE CUPCAKES

This recipe is fun to use for fancy cupcake pans or mini pans.

1 1/4 cups vegetable oil
4 eggs
1 3/4 cups sugar substitute
2 cups flour
2 tsp. baking soda
1 1/2 tsp. cinnamon
2 cups cooked unsweetened applesauce
2 tsp. vanilla

Preheat oven to 350. Grease muffin tins. In a mixer or food processor, combine oil, eggs and sugar substitute.

Add flour, baking soda, cinnamon, applesauce and vanilla and blend. Spoon into greased muffin tins. Bake in preheated 350 degree oven for 25 minutes or until a toothpick inserted into a couple of muffins comes out clean.

Sybil Kaplan is a journalist, book reviewer, lecturer, food writer and cookbook author who lives in Jerusalem.

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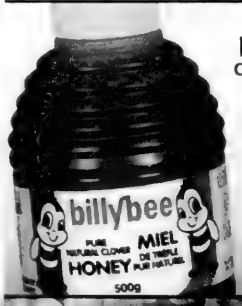

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340 G
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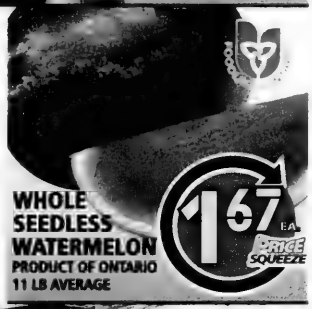

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Holiday Food Ideas

Food is often a symbol of our religion

By DENISE PHILLIPS
Special to The CJN

Food is, of course, central to Jewish life, but its role is to nourish us, not only from a nutritional point of view, but also from a spiritual and religious one. Many of our festivals are now instantly associated with certain types of dishes for example, cheesecake on Shavuot or apple cake on Rosh Hashanah. But what is the source of these symbolic links and how have they evolved?

The Torah itself contains no recipes, and food is rarely mentioned except in the context of the dietary laws and sacrifices. However, subsequent generations of Jews have created powerful and highly symbolic links to food, in order to assist with the celebration of key events.

In addition, the Gemara does discuss specific foods that it says are symbolic of a positive good attribute or have names that are linked to or sound similar to words that indicate some sort of good fortune.

As Rosh Hashanah approaches, I have chosen some foods with interesting symbolic connections to the festival for us to consider as we pray for and look forward to a new year full of health and prosperity.

Honey has an obvious link to the festival because of our desire for a sweet year, but there is a deeper, more meaningful link. In gematriah, the numerical value of the Hebrew word for honey is 306, and our sages link this to the number of the opening words in one of the main prayers said at this season: *Av Harachamim* – Father of Mercy.

In addition to eating honey cake, it is also customary, when making *Hamotzi* to dip the challah into the honey. I tend to go one step further and actually make the challah with honey for added sweetness and flavour.

One of the other common practices at Rosh Hashanah is to dip a piece of apple into honey. In Genesis, Jacob went to his elderly, blind father, Isaac, and claimed the birthright that was due to his older twin, Esau. Esau was a hunter and a "man of the field," and on the instructions of his loving mother, Rebecca, Jacob dressed up in Esau's hunting clothes. This was noted by Isaac, who commented that his son smelled like a field which HaShem had blessed, and went on to bless Jacob with wealth and power. Some commentators say that the "field, which HaShem has blessed" refers to an apple orchard, and the smell of that orchard was the smell of the Garden of Eden.

It is therefore fitting to eat an apple, a fruit whose smell is associated with the blessings of Jacob (and according to the Vilna Gaon, these were given on what is now Rosh Hashanah), as well as with the Garden of Eden, on the day on which we ourselves want blessings.

There are other less well-known symbolic foods.

Pumpkin or gourds have thick skins, and when we eat them or food made from them, we are expressing the hope that as this vegetable has been protected by a thick skin, God will protect us and gird us with strength.

Black-eyed peas: the Aramaic name for black-eyed peas, *rubiya* or *lubiya*, sounds similar to the Hebrew word "rabah," which means to increase, and we therefore wish to increase our good deeds in the coming year.

Leeks in Hebrew are *karti*, a word that means to cut, and at Rosh Hashanah time, we wish that our enemies will be cut down.

Continued on page 51

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CHOOSE 1
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~ or ~
Roast Supreme of Chicken with Orange Cranberry Glaze
~ or ~
Grilled Atlantic Salmon with an Asian Teriyaki Glaze

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Roasted Fingerling Potatoes with Sea Salt and Olive Oil
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Combine food with tradition

Continued from page 49

Carrots: in Yiddish, the word for carrots is *mehren*, which also means "to increase." For this reason, it has become the custom in many communities to eat carrots at the start of the New Year, in order to wish for a good and prosperous start.

We therefore say a *Yehi Ratzon* prayer that contains the request, "May... our merits increase."

Pomegranates: it is claimed that the pomegranate contains 613 seeds. This is the same as the number of commandments in the Torah, although I have never had the patience to check this myself! It is also symbolic that everyone has some goodness inside them, and as we look inside a pomegranate, even though there may be some bad seeds, there are still some good ones, just as there is always

some goodness inside of every person.

Fish is another example of a food eaten for prosperity and growth, so that we should multiply as a people and be as plentiful as the fish in the sea.

A fish head or sheep's head is placed on the table in some traditions, but not eaten! It is again symbolic that on Rosh Hashanah, we should be seen as the "head" and not the "tail" among the nations. This is based on a verse in Deuteronomy, which reads, "And HaShem shall place you as a head and not a tail." The sheep's head is also a reminder of the story of the binding of Isaac, in which Isaac's father, Abraham, is instructed to offer a ram in place of Isaac. We read this story on the second day of Rosh Hashanah.

HONEY APPLE CAKE

One of the many traditions at Rosh Hashanah is to dip sliced apples into honey in the hope that the forthcoming year will be filled with sweetness. I decided that I would combine these two ingredients in a delicious cake that is ideal for both tea and dessert. The result is a cake that is subtly spiced and mouth-wateringly sweet. I also bake this in a round pan, symbolic of the hoped-for fullness in the New Year. This cake can be served not only on Rosh Hashanah but during the rest of the year as well.

I have used orange blossom honey which is my favourite; this honey has exceptional taste and is great used in tea, spread on breads or biscuits, and any way you choose to use it – a great all-round honey! Orange blossom honey is often a combination of citrus sources, usually light in colour and mild in flavour with a fresh scent and light citrus taste. Orange blossom honey is produced in Florida, Southern California and parts of Texas.

1 1/2 cups orange blossom honey
1/4 cup apple juice
1 large orange – zest and juice
3 large eggs
1/4 cup vegetable oil
1/2 cup strong coffee
3 cups all-purpose flour
1 tsp. baking soda
2 tsp. baking powder
2 tsp. ground cinnamon
1/2 cup raisins
2 apples – peeled and roughly chopped

Grease and line a 10-in. round cake pan with non-stick parchment paper. Preheat the oven to 350.

Whisk together the honey, apple juice, zest and juice of 1 orange, vegetable oil, coffee and eggs.

Place all the dry ingredients – flour, baking soda, baking powder and cinnamon – in a separate bowl and then gradually add to the wet ingredients.

Stir in the chopped apple and raisins. Bake for 1 hour and 15 minutes or until set in the centre. Serves 8-10 people. Cake can be frozen.

To serve the stylish way: Invert the cake onto a plate and dust with confectioners' sugar.

Holiday Food Ideas

Cook ahead and enjoy the holiday

By SUE EPSTEIN
Special to The CJN

"All seven days of the festival, each one should turn the hut into his permanent residence, and his house into the temporary one" (Sukkah 2, 9)

Of all the family-oriented holidays on the Jewish calendar, Sukkot, which entails setting up a temporary house, is probably the most family-oriented of all. There's nothing more inviting than a sukkah whose walls are decorated with fruits and vegetables as well as our children's artwork and handicrafts rather than expensive artwork. However, in honour of the chag it is incumbent upon us to use our nicest tableware.

Sukkot follows quickly after Rosh Hashanah and Yom Kippur. Thus, there is a lot of holiday cooking and guest entertaining in a short amount of time. I like to prepare as many dishes ahead of time and refrigerate or freeze them so that I don't spend my whole holiday in the kitchen. Being that it is also a harvest festival our menus typically include dishes with plenty of fresh fruits and vegetables

This menu includes special Sukkot recipes that are quick to prepare and easy to serve in a sukkah.

ROAST CHICKEN WITH DRIED FRUIT AND ALMONDS

This dish, based on one from *Bon Apetit* magazine can be made the day ahead and refrigerated. Prepare the onion fruit mixture the day before and refrigerate to make it easier on the day of cooking.

7 tbsp. olive oil, divided
3 lb. onions, thinly sliced
1 lb. pitted prunes, halved
12 oz. pitted dates, halved
10 oz. dried apricot halves (about 2 cups)
3 tbsp. sugar
1 tsp. ground cinnamon
2 (4- to 4 1/2-lb.) chickens, rinsed, patted dry
1 tsp. turmeric, divided
1 1/2 cups (or more) water
1/2 cup blanched slivered almonds, toasted

Heat 6 tbsp. olive oil in heavy large skillet over medium-high heat. Add onions and sauté until deep golden brown, about 30 minutes; sprinkle with salt and pepper. Transfer onions to large bowl; mix in prunes, dates, apricots, sugar, and cinnamon

Preheat oven to 350. Line large roasting pan with parchment paper and spread fruit mixture over the bottom. Tuck chicken wing tips under or tie them. Rub each chicken with 1/2 tbsp. remaining olive oil and 1/2 tsp. turmeric. Sprinkle each with salt and pepper. place chickens, side by side, atop fruit mixture. Pour 1 1/2 cups water around chickens. Roast chickens 1 hour. Turn pan around; add more water to fruit mixture by 1/4 cupfuls if beginning to dry. Continue to roast chickens until brown and juices run clear when thigh is pierced, about 45 minutes.

Transfer chickens to carving board; let stand 10 minutes. Spoon fruit onto platter; top with chickens and any accumulated juices. Sprinkle with almonds and serve. (Makes 8 -10 servings)

Continued on page 53

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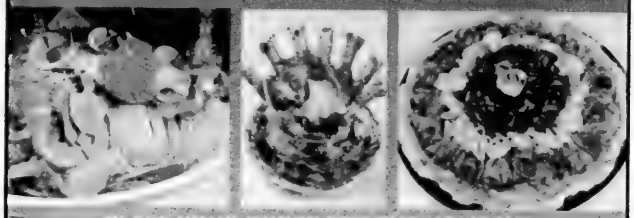
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Holiday Food Ideas

Planning one holiday ahead

Continued from page 52

'UNSTUFFED' CABBAGE

Stuffed cabbage is a traditional Sukkot dish. I like this simpler version which can be made ahead and frozen. It can also be made in a crock pot.

Adjust the sauce ingredients to taste depending on your preference for piquant or sweet tasting stuffed cabbage.

1 1/2 lb. lean ground beef
1/4 cups water
2 eggs
2 tbsp. dried minced onions; divided
1/2 cup rice; when raw, cooked
1/4 cup brown sugar; to taste
1 1/2 tsp. salt
1/2 tsp. freshly ground pepper
28 oz. whole peeled tomatoes
6 oz .tomato paste
1/2 cup vinegar or lemon juice
6 ginger snaps or fresh or dried ginger to taste
1 medium head cabbage

In a large skillet brown the ground beef; add water, eggs, rice, 2 tsp. dried minced onion, salt and pepper and mix thoroughly.

In a large bowl, combine tomatoes, tomato paste, rest of dried minced onions, vinegar or lemon juice and brown sugar to taste. Cut the tomatoes into chunks and stir it into the sauce until well mixed. Add the ginger snaps (crumbled) and stir. Taste and correct for flavour; should be sweet and sour. Set aside.

Core the cabbage and shred. Place half of the cabbage on the bottom of a shallow casserole which has a tight-fitting lid. Cover the cabbage with half the tomato mixture. Arrange the meat mixture on top and cover with remaining cabbage. Top with the remaining tomato mixture. Cover tightly with foil and place the lid on top.

Bake at 325 for one hour. Reduce heat to 250 and bake for two more hours.

At this point, the casserole may be cooled, wrapped and frozen. For the best taste, remove casserole from the oven, cool and refrigerate overnight. The next day, let the casserole come to room temperature and then bake, uncovered, at 300 for 45 minutes. If the casserole is to be eaten the same day, remove the lid for at least 45 minutes of the two-hour baking time.

When you serve a portion, make certain you dig down deep to get all the layers of the recipe. (Makes 8 servings)

APPLE PIE CAKE

1 21-oz. can apple pie filling
2 cups all-purpose flour
1 1/2 cups sugar
1/4 cup vegetable oil
2 large eggs
2 tsp. baking soda
1 1/2 tsp. vanilla extract
2 tsp. cinnamon
1 tsp. nutmeg
1 tsp. salt
1/4 tsp. ground cloves
1 cup chopped walnuts

Preheat oven to 350. Generously grease and lightly flour a 9- or 10-in. fluted tube pan.

In a large mixer bowl, at low speed, beat pie filling, flour, sugar, oil, eggs, soda, vanilla, cinnamon, nutmeg, salt, and cloves for 30 seconds. At medium speed, beat for 3 minutes, scraping bowl occasionally. Stir in nuts. Pour into pan.

Bake for 1 hour or until a wooden pick inserted in the centre comes out clean. Cool upright in pan on a wire rack for 2 hours or until completely cooled. Remove from pan and serve.

HOT FRUIT CASSEROLE

Easy to make, this recipe can be halved but leftovers keep well.

1 28-oz. can peach halves
1 28-oz. can peach slices
1 15 1/4-oz. can pineapple chunks
1 17-oz. can apricot halves
1 28-oz. can pear halves
1 17-oz. can pitted dark cherries
1 17-oz. can figs packed in light syrup or 6 fresh figs
6 dozen almond macaroons, or other coconut cookies
3-4 bananas
lemon juice
brown sugar
butter
2 2-oz. packages slivered almonds
2/3 cup banana liqueur or Cointreau

Drain fruit. Dry and crumble macaroons. The day of serving, slice bananas and sprinkle with lemon juice to keep from turning brown. Mix all fruits together. Layer macaroons and fruits in two 2-quart casseroles. Sprinkle liberally with brown sugar and dot with butter. Sprinkle almonds on top. Pour liqueur over top. Bake at 300 for 20-30 minutes. Makes 12-14 servings.

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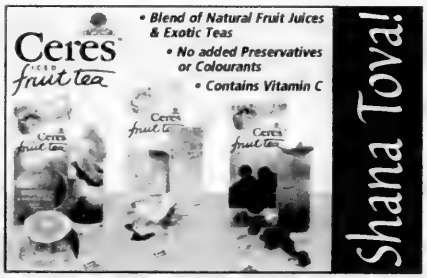

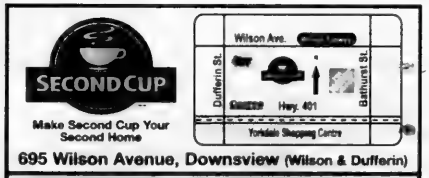

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Sweet endings to a holiday meal

By EILEEN GOLTZ
Special to The CJN

Holiday time can be stressful, and what to serve for meals plays a part in that stress.

One thing for certain, dessert is always on the menu. I have, over the past few years, changed some of the main course selections to fish and vegetarian entrees just so that I can whip up a few of the following dairy desserts that I can only justify making when I have company.

Of course they can be made at any time of year but they do take a little more effort and have a few more calories.

Note: several of the recipes can be made pareve if you're serving meat.

6 LAYER TOFFEE TORT

2 2/3 cups flour
2 cups sugar
1 cup margarine or butter - soft
1 cup buttermilk
3/4 cup cocoa
2 tsp. baking soda
1 1/2 tsp. vanilla
1/4 tsp. salt
2 large eggs
1 cup coffee – hot
1 3/8 oz. heath bars
2 cups whipping cream
3 tbsp. brown sugar
1 2 tsp. instant coffee
1 tsp. water – hot

Preheat oven to 350. Grease and flour 3, 8 in. cake pans. In large bowl, combine flour, sugar, margarine, buttermilk, cocoa, baking soda, vanilla, salt and eggs. With mixer on low, beat just until mixed, scraping sides with spatula. Add coffee to bowl. Increase speed to medium; beat 2 minutes. Pour batter into pans. Bake 25-30 minutes. Cool cake in pans on racks, 10 minutes. Remove from pans and cool completely. While cake is cooling, chop Heath bars. Reserve 2/3 of the Heath bar. In a cup, dissolve 1/2 tsp instant coffee with 1 tsp hot water. Cool. With serrated knife, cut each cake in two, making 6 thin layers. In a bowl, beat whipping cream, brown sugar and cooled 1 tsp of coffee until stiff peaks form. To assemble cake, place 1 layer on plate; spread with 1/2 cup whipped cream.

Sprinkle with 1/5 of the remaining Heath bar. Repeat layers 4 more times. Top with last layer of cake. Thinly spread whipped cream over top and sides of cake. Gently press reserved 2/3 of the Heaths onto top and sides of cake. Refrigerate until ready to serve.

MERINGUE BERRY ROLLS

4 egg whites, room temp.
3/4 cup sugar
1/4 tsp. cream of tartar
1 tsp. cornstarch
3/4 cup heavy whipping cream or non dairy whipped topping
1 1/2 cups assorted berries (diced strawberries and whole blueberries)

Preheat oven to 350. Beat egg whites until frothy. Continue to beat and gradually add sugar. Beat until soft peaks form, then beat in cream of tartar and cornstarch. Continue beating until stiff peaks form. Line a 9x13 in. baking sheet with waxed paper. Spread the meringue evenly over the paper and bake for 12-15 min. until lightly browned. Cool completely. Invert the meringue onto the work surface on another sheet of waxed paper. Carefully peel off the first sheet of waxed paper.

Beat the whipping cream until stiff. Spread the whipped cream (or non dairy equivalent) evenly over the meringue. Place the berries over the whipped cream. Beginning at one long edge and using the sheet of waxed paper as a guide, roll the meringue over the berries, jelly-roll style. Transfer to a serving platter. Garnish with additional berries and mint leaves if desired. Cut into 2 in. slices and serve. Serves 6.

CARAMEL GLAZED APPLE CAKE

1 1/2 cups butter or margarine, at room temperature, plus more for the pan
1 cup sugar
1 cup light brown sugar
3 eggs
3 cups flour, plus more for the pan
1 tsp. baking soda
3 tsp. ground cinnamon
1/2 tsp. freshly grated nutmeg
1/2 tsp. kosher salt
5 Granny Smith apples, peeled, cored, and cut into a 1/2-inch dice
1 1/4 cups coarsely chopped pecans
2 1/4 tsp. vanilla extract
store bought caramel ice cream topping, warmed in microwave
vanilla ice cream (optional)

Heat oven to 325. Grease and flour a 9X13 baking pan and set it aside. In a large bowl, using an electric mixer beat the butter and the white and brown sugars until light and fluffy, 3 to 5 minutes. Add the eggs, one at a time, beating after each addition.

In another bowl, combine the flour, baking soda, cinnamon, nutmeg, and salt. Using a wooden spoon, gradually add the flour mixture to the egg mixture. The batter should be very thick. Stir in the apples, pecans, and vanilla. Scrape the batter into the prepared baking pan. Bake until a toothpick inserted in the centre comes out clean, 50 to 60 minutes. Transfer to a wire rack. Let cool for at least 10 minutes while you heat the caramel glaze, if using.

With a spatula, loosen the sides of the cake. If you want to remove it from the pan, invert it onto a baking sheet, then invert it again, right-side up, onto a platter. With a toothpick or fork, poke holes all over the surface. Pour on the warm sauce. Serve warm or at room temperature, with ice cream, if desired. Serves 10 to 12.

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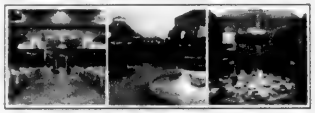

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On Campus

Task force urges better enforcement of school policies

Continued from page 3

Another recommendation by the task force was to amend York's Student Code of Conduct to include certain student rights and to rename it the Student Code of Rights and Responsibilities (SCRR).

"The SCRR should recognize fundamental student rights including: the right to free expression, association and mobility on campus; the right to participate in all university activities free of harassment, disruption, intimidation or discrimination on prohibited grounds and a procedure to enforce such rights when violated," the report said.

The report gave a lot of attention to the issue of security, including the recommendation that York security guards be given the authority to serve notices of violation of school rules on the spot.

For example, it said that if students haven't followed proper booking procedures or are using a space without permission from the administration, York security should be able to demand that the activity cease and, if it continues, serve a notice of violation.

The notice and a report should be filed with the appropriate office, the report said, adding that the same procedure could be followed if students are found to be in violation of the SCRR.

With respect to "non-community members," or non-students, the report said they should be restricted from campus if they violate university regulations through a written warning, and "if there is a failure to comply, restrictions on access to on-campus events through the use of the Trespass to Property Act [should be given]. We note that demonstrations by non-York community members should not be permitted on the York campus."

The task force suggested that if these measures aren't enough to address the issue of the proper enforcement of university policies, York should consider appointing special constables under the Police Services Act. (Special constables, such as those employed at U of T, have the authority of a police officer within a defined territory.)

In response to the task force report, the commission on the Quality of Life for Jewish Students at York University – formed last May by Hillel of Greater Toronto, UJA Federation of Greater Toronto, the Canadian Council for Israel and Jewish Advocacy (CIJA), and Hasbara @ York to address concerns about anti-Israel and anti-Jewish incidents at York – released a statement that called it "a step in the right direction."

Matan Hazanov, president of Hillel at York, said he plans to "work closely with York University to ensure that Jewish students remain a vital partner in making York campus a better place for all students."

Elyse Lackie, the commission's chair, added that the report addressed many of the concerns outlined in its submission to the task force in June.

"We hope for even greater strides by the university towards the creation of a more civil and respectful campus environment," she said.

UJA Federation spokesperson and commission member Howard English said in an interview with *The CJN* that he was "really pleased" that the task force adopted some of the commission's recommendations, such as the suggestion to give York security the authority to provide instant citations for violations of the student code and to consider the appointment of special constables.

"We also expressed concern in our report about trespassers on university property who come to the university with the purpose of instigation and the task force took a strong stand against those non-students," English said.

But while English said the members of the commission feel "that the task force… heard the concerns of the Jewish community," he noted that the report didn't "specifically mention the impact of events on Jewish students."

Hasbara @ York and Hasbara Fellowships released a statement that commended the task force for its recommendations, but they expressed reservations about "several noticeable omissions."

For example, the report refers to the Feb. 11 incident at the Hillel lounge, during which Jewish students were trapped inside while other students chanted anti-Israel slogans, but it didn't specify that the attack occurred at Hillel or that Jewish students were the victims.

Hasbara also took issue with the fact that it wasn't consulted by the task force, while Students Against Israeli Apartheid was. B'nai Brith also released a statement that was critical of the task force for failing to specify that Jewish students were intimidated and faced anti-Semitism on numerous occasions.

Monahan, who said the goal is to move ahead as quickly as possible to put the recommendations into practice, said he's looking forward to a better year at York.

"We had a really challenging year this past year… and I think we're looking forward to a good year and looking forward to students coming back on campus and working constructively for our students. Things are on the upswing at York for all our students," Monahan said.

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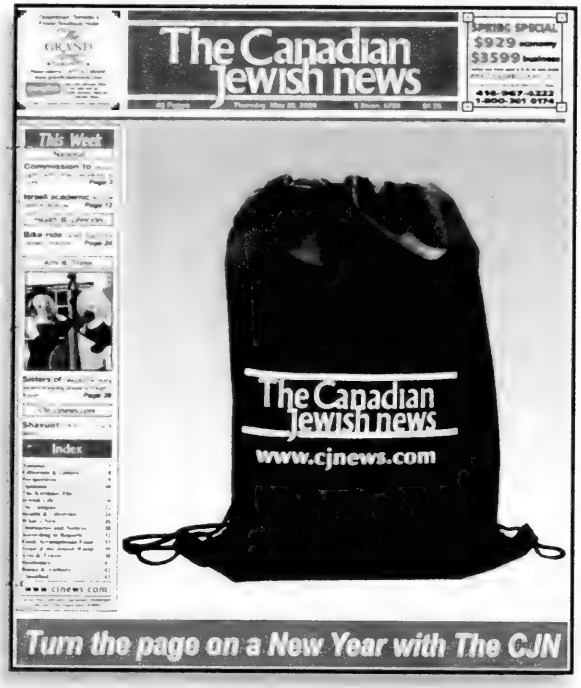

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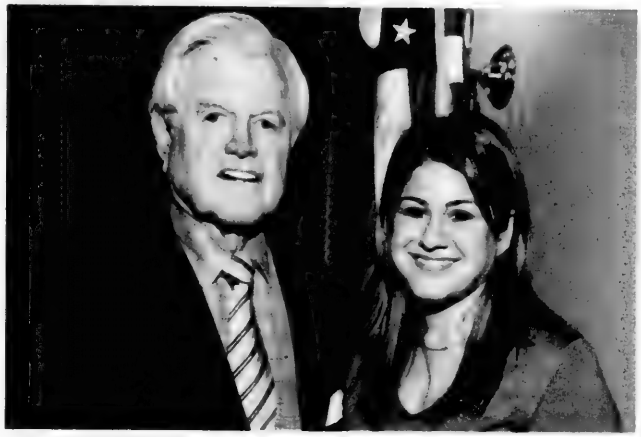
On Campus



Jennifer Diamond, right, poses for a picture in 2007 with the late Ted Kennedy, during her internship with the Health, Education, Labor and Pensions Committee that Kennedy chaired.

Hillel staff member recalls 'my senator'

By JENNIFER DIAMOND
Special to The CJN

Much has been said about Ted Kennedy since his passing. He will forever be remembered as a staunch liberal and proponent of change.

His legacy will be in the legislation he helped pass, the lives he changed and the bi-partisan bridges he built. But for me, I will always remember him as "my senator."

As a senior at the University of Maryland, I had the pleasure of interning on the Health, Education, Labor and Pensions (HELP) Committee, of which Ted Kennedy was chair.

It was a tremendous opportunity to work for someone so committed and respected. Senator Kennedy's passion and dedication, despite having done it for so long, taught me tremendous lessons.

Senator Kennedy was truly the captain of the ship. The internship was my first true experience seeing people work because they were dedicated to something larger than themselves.

The long, arduous hours didn't seem to matter – the end result would all be worth it.

Senator Kennedy taught me to find a cause or causes you believe in and work tirelessly for them.

And so, as I approached graduation I realized that despite my major, the Jewish community was the issue I was most passionate about. Specifically, I cared about Israel and its image in the world.

When I moved to Toronto last year I was privileged to have the opportunity to work for Hillel of Greater Toronto.

In many ways, I have carried the lessons I learned working for the senator into my work.

Senator Kennedy knew his stance on issues and his convictions were strong, though he was always respectful and tried to reach across partisan lines.

In the same way, our commitment and convictions to Israel are strong while at the same time trying to build bridges with others and find points of commonality.

I remember one day in particular when Senator Kennedy took time out of his busy schedule and invited the interns that worked in his various committees and offices to meet with him.

It felt special that he wanted to hear from us about how our experience was. But I was most impressed that he wanted to hear our questions and impressions – he wanted to know what we thought about the issues on the floor, the work we were involved in.

He used us a gauge to see what young people thought and what most concerned them.

In this way, I learned that no matter how much you think you know, there is much to be gained by active listening. The students that I have interacted and worked with on a daily basis have taught me more than I could ever teach them.

Senator Kennedy taught me the lesson of empowerment by giving me the opportunity to ask him questions, and his staff empowered me by giving me the responsibilities I had in preparing briefing books, charts and information for the senator.

In the same vein, in my work at Hillel I have had the opportunity to empower students to propel their campus community forward, to help them find the issues they are passionate about and pursue them.

I will be forever indebted to Senator Kennedy for teaching me what leadership is about. I can only hope that through my work with the Jewish community I can do the same for Jewish students who are our future leadership.

Jennifer Diamond is Hillel of Greater Toronto's assistant director, Israel affairs.

Actors in a tiff over Tel Aviv spotlight at film fest

Continued from page 1

"We do not protest the individual Israeli filmmakers included in City to City, nor do we in any way suggest that Israeli films should be unwelcome at TIFF," the protest letter said.

"However, especially in the wake of this year's brutal assault on Gaza, we object to the use of such an important international festival in staging a propaganda campaign on behalf of... an apartheid regime."

The signatories said they plan to hold a press conference on Sept. 10 in Toronto, the opening day of the festival.

A week earlier, on Aug. 27, Greyson, a York University film professor who is a director of gay-themed movies and a supporter of Queers Against Israeli Apartheid, withdrew his film, *Covered*, from the festival, which runs from Sept. 10 to 19.

In a letter addressed to the festival co-directors, Greyson said that "this isn't the right year to celebrate Brand Israel, or to demonstrate an ostrich-like indifference to the realities (cinematic and otherwise) of the region, or to pointedly ignore the international economic boycott campaign against Israel."

He added that by ignoring the Palestinian-led boycott, divestment and sanctions movement against Israel, "TIFF has emphatically taken sides – and in the process, forced every filmmaker and audience member who opposes the occupation to cross a type of picket line."

Greyson, who said he's helping to organize a screening in September for the Toronto Palestinian Film Festival, insisted that he was not protesting Israeli films or filmmakers.

"My protest is against the Spotlight itself, and the smug business-as-usual aura it promotes of a 'vibrant metropolis [and] dynamic young city... commemorating it's centennial,'" Greyson said, citing a quote from a release that TIFF co-director and City to City programmer Cameron Bailey wrote in June.

In response to Greyson, Bailey wrote an open letter in which he insisted that his decision to focus on Tel Aviv was based on the quality of films being produced and that "the City to City series was conceived and curated entirely independently.

"There was no pressure from any outside source. Contrary to rumours or mistaken media reports, this focus is a product only of TIFF's programming decisions. We value that independence and would never compromise it," Bailey said.

He added that in addition to Israeli films, the festival will also include films by Palestinian, Lebanese and Egyptian filmmakers that "address the past history and current realities of the region.

"John writes that his protest isn't against the films or filmmakers we have chosen, but against the spotlight itself. By that reasoning, no films programmed within this series would have met his approval, no matter what they contained. For us, the content and form of films does matter," Bailey said.

"We recognize that Tel Aviv is not a simple choice and that the city remains contested ground... As a festival that values debate and the exchange of cultures, we will continue to screen the best films we can find from around the world," he added.

The films to be shown as part of the series are *Kirot* by Danny Lerner, *Phobidilia* by Yoav and Doron Paz, *Bena* by Niv Klainer, *Jaffa* by Keren Yedaya, *The Bubble* by Eytan Fox, *A History of Israeli Cinema, Part I and II*, by Raphael Nadjari, *Life According to Agfa* by Assi Dayan, *Big Eyes* by Uri Zohar, and *Big Dig*, by Ephraim Kishon.

In a statement, filmmaker Robert Lantos applauded TIFF organizers for refusing "to cater to the agenda of biased individuals with an axe to grind."

Lantos added that, ironically, Israel is the only state in the Middle East where a gay-positive film such as Greyson's *Covered* could be produced and freely shown.

"In a part of the world ruled by intolerant, autocratic regimes who take a dim view of gender equality, alternative lifestyles and freedom of artistic expression, Israel stands tall as the nation where these fundamental liberties are protected and held sacred. Greyson's hypocrisy is mind-boggling," Lantos said.

UJA Federation of Greater Toronto chair David Koschitsky circulated an e-mail last week that called on members of the community to "counter the boycott by attending the films that are part of the City to City spotlight on Tel Aviv and to encourage your friends of all cultural backgrounds to do the same."

He added that the Jewish community has "consistently shown our strong and determined support for Israel through a sell-out of Israeli wines at the LCBO last spring and, most recently, by purchasing tickets en masse for the Dead Sea Scrolls exhibition at the [Royal Ontario Museum]. Together, we can tell the true story of Israel as a vibrant democracy."

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Federal cabinet minister denounces Hamas, Hezbollah as 'anti-Semitic'

By JANICE ARNOLD
Staff Reporter

Federation CJA president Marc Gold, left, greets federal cabinet minister Jason Kenney, as Quebec Jewish Congress president Adam Atlas looks on.

MONTREAL — Federal cabinet minister Jason Kenney says he supports Israel's right to use military force when attacked by terrorists.

At a recent press conference at Federation CJA, he said defending itself was the "responsible thing for Israel to do" when Hezbollah and Hamas, which he described as "explicitly anti-Semitic," launched missiles against Israeli civilians.

"Hezbollah and Hamas seem to be addicted to violence," he said. "It seems to be a way of life."

In response to questions from Stefan Christoff, an activist with the anti-Israel group Tadamon, Kenney said his government "can't comment on every single tactical position in response to provocative attacks, and we regret the tragic deaths of citizens, whether Canadian or foreign, but that does not change the fact that Hezbollah and Hamas are motivated by a profound anti-Semitism."

Kenney said that rather than securing peace after its 2005 withdrawal from Gaza, Israel was hit with thousands of rockets aimed at its civilians.

"Sovereign states have the right and responsibility to protect their citizens from terrorist attacks," he said.

Christoff, who said he was representing the alternative weekly paper *Hour*, is a member of Tadamon, which actively promotes the removal of Hezbollah from Canada's terrorist list and the boycott of Israel.

He wanted to know if Canada regretted the deaths of civilians in the conflicts with Hezbollah in Lebanon in 2006 and Hamas in Gaza in late 2008. Christoff noted that eight members of a family of Lebanese origin visiting from Montreal were killed in an Israeli air raid in the earlier conflict.

Christoff also wanted to know if the killing of 1,300 Palestinians in Gaza represented "a measured response" by Israel, quoting Prime Minister Stephen Harper's comment in 2006 about Israel's operations against Hezbollah.

Kenney said the Canadian government remains committed to the Palestinian-Israel peace process and a two-state solution.

Kenney, the minister of citizenship, immigration and multiculturalism, had called the press conference to announce funding totaling $223,000 to 10 Jewish institutions to improve their security.

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For more information, please call Tobi at 905-764-0212.

Coast to Coast

Wiesel urges young not to be indifferent to suffering

By JANICE ARNOLD
Staff Reporter

MONTREAL — More than 2,000 people turned up at the St. Denis Theatre Sept. 2 to hear Elie Wiesel impart wisdom directed mainly at young people.

The free public lecture was in the spirit of interfaith understanding, with Rabbi Reuben Poupko of Beth Israel Beth Aaron Congregation and Father John Walsh of the Roman Catholic St. John Brébeuf Parish acting as MCs.

The main message of the Nobel Peace Prize winner and icon of the Holocaust's speech was do not be bitter, listen to everyone and, above all, do not be indifferent to suffering.

Eli Wiesel

Wiesel, who turns 81 this month, said that no matter what hardship life brings, people have a choice to make something positive out of the experience. He said not to fear those who are different, but rather make an effort to learn from them.

Indifference is more harmful than hatred, he said, and cautioned against doing nothing about what is going on in the world, whether far away like the Darfur crisis or closer to home, because of a sense of powerless.

In a rambling address sprinkled with anecdotes and chassidic tales, Wiesel urged the young to read as much as they can about the Holocaust, especially eyewitness testimony, but not to descend into "morbidity" or "melancholy" as a result.

Although his own books often deal with despair, Wiesel said he hopes readers do not conclude that despair is an end in itself.

Despite the horrors experienced during the Holocaust, horrors that will never leave them, Wiesel said survivors "transcended" it and carried on after the war.

"We had an absolute right to give up on humanity, to say, 'You didn't help us. Leave me alone. Don't speak to me about other people's suffering, I suffered more.'

"But it was just the opposite."

Wiesel was among 400 teens, survivors of Buchenwald, taken to orphanages in France after the war.

"Not one became a social case, not one had anything do with criminality, or was a mental case. Some became doctors, teachers and businessmen, and the businessmen became philanthropists.

"This means we have a choice, and that choice is always ours…We had every reason to give up, but didn't. Nor should you."

On Darfur, he urged students to mobilize and send petitions to their government leaders and the United Nations. Even acting individually can be effective.

Abandoning people is the worst thing you can do, Wiesel said. "Maybe I do not have the remedy … but I can tell them they are not alone, that somebody cares."

That's why his foundation recently bought full page ads in the *New York Times* and the *International Herald Tribune*, along with 15 other Nobel laureates, congratulating the young political dissidents in Iran.

"We got such a response [from the dissidents]."

Wiesel also stressed the interconnectedness of humankind. "Whatever happens to a person could happen to another. Whatever happens to the Jewish people almost always affects another. Hitler did not understand that.

"He tried to isolate people: Jews, gypsies, homosexuals, from others." Instead, they took what happened to them and turned it into a sense of responsibility to others.

Jews must "present to the world an open palm, not a fist." But that does not mean losing their identity, he said.

"I can try to attain universality, only as a Jew. I believe the more Jewish I am, the more universal I am."

Wiesel recalled that his family had a maid, an illiterate woman who was a "fervent Christian." During the four weeks they were in the ghetto, she smuggled food in for them, and wanted them to flee before the deportation.

"She argued with my father that she had a hut in the mountains and she would take care of him. But my father said, 'I can't separate myself from the community.'"

Historic Jewish solidarity became dangerous for Jews during the Holocaust, and Hitler realized this, Wiesel said.

"I do not believe Jews or the Jewish religion are superior or inferior to others," and therefore links must be created with others. He affirmed that Jews, Christian and Muslims are "all people of the Book."

Reading, however, may never lead to comprehension, he indicated. "I have read every book on the subject in languages available to me, and I don't understand [the Holocaust or anti-Semitism], even from the enemy's viewpoint."

The lecture was sponsored by the Mike Dym Foundation. Dym, who passed away in 1995, was a Holocaust survivor from Poland who fought heroically with the partisans.

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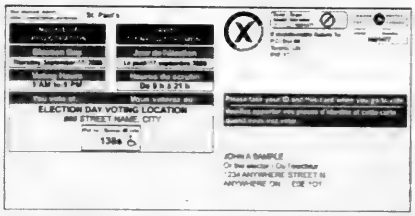

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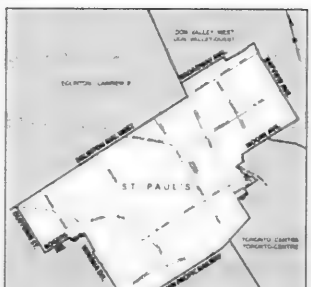

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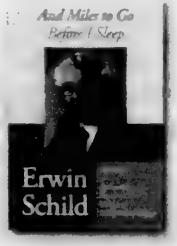

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Jewish Agency chairman Natan Sharansky opened the school year for students at the Lipman Jewish Day School in Moscow on Sept. 1 with a class called "the Zionist struggle in the Soviet Union." Speaking to high school students, Sharansky told of his personal story and of the struggle he and others experienced in their efforts to immigrate to Israel. The class was broadcast live to Jewish schools in St. Petersburg, Vilnius in Lithuania, and Kiev in Ukraine. These schools are part of the Hefziba school system, a network of 44 Jewish schools in the former Soviet Union supported by the Jewish Agency and the government of Israel. *[Fatima Burnatzeva photo]*

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אחד הדברים הטובים ביותר שקרו לי בחיי הוא שלמדתי בבית ספר שבו למדו ילדי עולים מכל מדינות אירופה לצידם של עולי עיראק, מרוקו ומצרים. למדתי לראות את החיים בעינים ששום ילד צפון תל אביבי לא יראה בחייו, וזה צובע את כל יכולתו להתייחס לאנשים כיום.

מעבר לבחילה שצריכה להתעורר בכל אדם למראה גזענות כל כך בוטה-כשיהודים מגלים גזענות כלפי יהודים אחרים, בעוד הם בוכים על גזענותו של העולם הגדול כלפיהם-זה נשמע כמו מערכון של הגשש. אבל שישאר בינינו.

הרב עובדיה יוסף

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יו"ר ש"ס, סגן ראש הממשלה אלי ישי נחלץ לעזרתו וביקש מהנשיא פרס לחון אותו תוך שהוא אומר: "כאיש ציבור, כבן עדות המזרח וכסגן ראש ממשלה, אני סבור שזו בקשת חנינה שאין מוצדקת ממנה".

אבל הגדיל לעשות הרב עובדיה יוסף, מנהיגה הרוחני של ש"ס, שאמר: "צר לנו מאוד על משפט העוול שנעשה לידידנו רב הפעלים, שעוסק כל ימיו בלהרביץ תורה ולהאדירה. אוי לנו שיש לנו בית משפט מעוות כזה. אין להם דת, לא דין, לא מאמינים בשום דבר" (מתוך אתר "כיכר השבת").

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"מרביץ תורה ומאדירה"-אבל מתעלם מעשרת הדברות- לא לגנוב, לא תישא דבר שקר.

"בית משפט מעוות כזה"-בהשוואה כמובן לבתי המשפט הרבניים שמפלים נגד נשים כאילו חיו במאה השלוש עשרה.

"אין להם דת"-לעומת הרב יוסף שיש לו דת והוא שולח לכנסת חברי כנסת שכעבור חמש שש שנים נכנסים לכלא על עברות פליליות חמורות.

"לא מאמינים בשום דבר"-לעומת הרב יוסף שמאמין שבניזרי הוא מעל לחוק כי הוא מתומכיו.

בארץ מתוקנת, כמו קנדה, היו הצהרות כאלה מפי מנהיג דתי נגד בית המשפט העליון מביאות אותו לבית סוהר על ביזוי בית המשפט. אבל לא בישראל- שם מגיעים מנהיגים פוליטיים לביתו של הרב יוסף, לראשם כיפה שחורה, והם מנשקים את כף ידו כדי שיתמוך בהם פוליטית.

אבל שישאר בינינו.

Coast to Coast

Tribunal rules against Internet hate law

By PAUL LUNGEN
Staff Reporter

A human rights tribunal last week ruled that a section of the the Canadian Human Rights Act (CHRA) that imposes quasi-criminal penalties is unconstitutional.

The one-man tribunal, Athanasios Hadjis, said that while web administrator Marc Lemire did promote hatred through an article titled "AIDS Secrets," he would not apply the provisions of the act to him.

Opponents of the CHRA's Section 13, which addresses Internet hate promotion, hailed the decision as a breakthrough, though supporters of the provision say the adjudicator's decision isn't binding and should be appealed.

The decision turned on a 1998 amendment to the CHRA that added penalty provisions to the act. The provisions, Hadjis stated, substantially altered the nature of Section 13 from one that was primarily "conciliatory, preventative and remedial" to one that more closely resembles criminal court remedies.

As a result, an earlier Supreme Court of Canada decision in the John Ross Taylor case could be revisited, he stated.

In that 1990 case, the Supreme Court ruled Section 13 was constitutional even though it violated the Charter guarantee to free expression, because its impact was minimal and, given the benefits in protecting minorities, was warranted in a free and democratic society.

Canadian Jewish Congress CEO Bernie Farber said "what the decision has done is confuse everybody."

Two other tribunal judgements recently upheld Section 13. He said the case should be appealed to the Federal Court and perhaps the Supreme Court.

Ezra Levant, author of *Shakedown*, a critique of human rights commissions, called Hadjis' decision "enormously significant."

The issues were thoroughly debated by phalanxes of lawyers and took years to be resolved. "This is a major treatment of the law" decided by the vice-chair of the Canadian Human Rights Commission (CHRC) tribunal. Though "not technically binding [on other tribunals], it is effectively binding," Levant said.

Furthermore, the judgement shows how the temperament of the commission has changed since the Taylor decision. It has become "aggressive and bullying, entrapping people," Levant said.

The case continued even after Lemire removed the postings in question and agreed to mediation.

"They [the CHRC] refused," Levant said. "They wanted to grind him down."

Levant was even more blistering in his critique of Jewish community organizations, which he dubbed "the official Jews."

Congress is making "a strategic error" in calling for an appeal, he said. "You have domino after domino falling" with pressure building in media editorials, legal opinions and even in the commission itself to end Section 13 cases.

"Human rights commissions have been denormalized. They're laughingstocks," he said.

Nevertheless, Jewish organizations continue to push for appeals, in effect calling for the censorship of expression. Jews are coming across "as whiners who want to shut you down, not debate you. Is this the image we want to project to 33 million Canadians, that we're thin-skinned whiners?" Levant asked.

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And now for something completely different: HEEBONICS

Lauren Kirshner's debut novel takes readers back to 1990s Toronto

By SHERI SHEFA
Staff Reporter

Lauren Kirshner

Lauren Kirshner's debut novel titled *Where We Have To Go*, about a "scared, smart, terribly vulnerable" 11-year-old girl, has literary critics excited about the young author's future.

Kirshner, 27, a graduate of the University of Toronto's master's program in creative writing, takes readers back to Toronto in the 1990s, where Lucy Bloom struggles to come to terms with her own identity while growing up as the only child of a Jewish couple stuck in an unhappy marriage.

Her father, a failed photographer turned travel agent who never travels, and her mother, an aging, overweight former Bulgarian "first runner-up in the Miss Sophia West Beauty Pageant," separate shortly after Lucy's 11th birthday.

In addition to moving out of her home to live with her mother in a run-down apartment with "shaggy blue carpeting and a cot that pulled out of the wall" with a mattress that was "grey with a few round yellow stains," Lucy is also struggling with her body image, mean girls, maintaining friendships and her self-consciousness around boys.

Despite her challenges, Lucy maintains a strength and sense of humour that keeps the reader pulling for her.

Kirshner said that while Lucy Bloom and her story are total fabrications, there are certain aspects of Lucy's experience that she resonates with.

"I was a kid that felt on the sidelines. I was an observer. I wasn't bullied like Lucy was, but I wasn't the girl who got a partner first when it was time to go on field trips and I always felt like I was on the side. I understand what that feels like," Kirshner, who is the daughter of *CJN* staff reporter Sheldon Kirshner, said.

She added that she also drew from her experience as a child of the 90s in Toronto, where she was born and raised.

"I guess I was pretty heavily influenced by pop culture in the 90s and that kind of stuff really resonated with me as a kid, so I was really able to call up that stuff most vividly," said Kirshner, who was mentored by Canadian author Margaret Atwood.

"There were certain tangible things like Lite-Brite [a toy] – we never had enough pegs because someone had lost most of the pegs – or like the snap bracelets or the novelty shoelaces... It was such a time of material acquisition, sort of getting lots of stuff, so it felt right to put a lot of pop culture in the book."

Other references to 90s pop culture in the novel include Lucy's infatuation with ALF, the main character on a sitcom that ran until 1990, and actor Charlie Sheen, after whom she named her cat.

The city of Toronto, as it was 15 years ago, plays another important role in the novel.

"I was able to walk and ride my bike around Toronto and see just how much the city has changed in only 15 years, and it was kind of a sad experience because I see a lot of history being eroded," Kirshner said.

"There are condos going up everywhere. There used to be really cool little shops and stores and it's all a part of the underlying theme of the book, which is that our lives are moving on and the things we've cared about and were familiar to us are getting eroded."

Lucy's Jewish identity is mentioned periodically throughout the novel, but doesn't seem to weigh too heavily on her experience.

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"I think it's fair to say that when we're that young, our social identity is not so much wrapped up in culture and religion, and it is more just searching for any identity we have on an individual level."

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She added that thinking about Lucy makes her recall the time she got stuck in a subway car shortly after the 1995 subway crash in Toronto that killed three people.

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Kirshner, who is thrilled with the attention her debut novel is generating, said that *Where We Have To Go* (McClelland & Stewart) will be translated into German and sold in the Netherlands and Germany.

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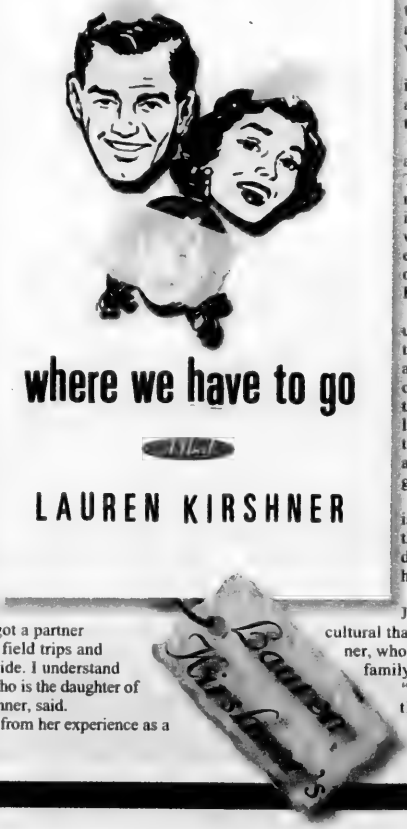
On Sept. 22, Kirshner will be at the Winnipeg International Writers Festival and nearly a week later, on the 27th, she'll be back in Toronto for the Word on the Street festival.

For more information about Kirshner, visit www.lauren-kirshner.com.



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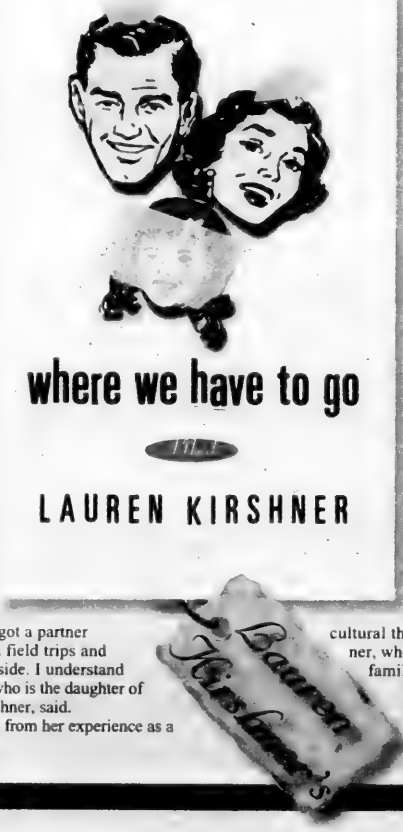

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Beyond rallies, how you can stop Iran

Opinion

By SHAI FRANKLIN and MICAH HALPERN

Alongside many heads of state and prime ministers, Iranian President Mahmoud Ahmadinejad will address the annual opening of the United Nations General Assembly later this month in New York. Jews will turn out across the street to raise voices in protest.

Jews have a legitimate concern about Iran. So should everyone else in the world. Iran's nuclear program and ongoing support for terrorism are a threat to most nations.

One of the most effective vehicles for countering Iran is getting non-Jews and non-Americans to take public positions.

The Jewish community can have a substantive, indirect impact on Iran's actions and policies. Here are some of the strategies that could bear fruit if pursued in a co-ordinated and consistent way.

• A concerted non-governmental effort must be launched to enlist non-Jewish allies and experts across Latin America, Africa and Europe, even in China. Such partners can push their governments to take a meaningful stand against Iran. Have them push their governments to publicly honour their commitments to international treaties and UN Security Council resolutions, and to their own laws.

• Solicit governments to issue joint statements reaffirming sanctions and get governments to sign up their neighbours in the movement to pressure Iran. Most immediately, they should support U.S. President Barack Obama if he announces new measures against Iran, which also could help Israel take more risks on the Palestinian track.

• If leaders insist on attending Ahmadinejad's UN address, they should be pressed to clarify at what point they will be prepared to walk out. Will it be if Ahmadinejad denies the Holocaust, if he questions Israel's right to exist, if he promotes terrorism and the killing of innocent lives? The act of walking out, as has been proven in the past, leaves a lasting impression, as it did at the Durban Review Conference in Geneva in April.

• Speakers from countries other than the United States and Israel must be encouraged to use part of their own addresses – at the United Nation and at the rallies – to directly confront Iran, telling Iran that the world's patience has worn thin. They should underscore this message in their side meetings with other world leaders.

The best example of how to use the UN General Assembly came two years ago when then-president Nestor Kirchner of Argentina used his address to criticize Iran for its sponsorship of the 1994 AMIA bombing, which killed 86 civilians. Kirchner had standing, since Iran was behind two horrific terror attacks in his country. He had credibility, as a major world leader. He had an audience, comprising most of his fellow heads of state.

Iran does care what certain parts of the world think – just not what Americans or American Jews think. In 2007, Iran gave away millions of dollars and signed billions in trade deals in a failed bid to keep Interpol from issuing "red notices" against five of its senior military and intelligence operatives for their role in the AMIA attack. Last April, Iranian voters watched Ahmadinejad be humiliated when European delegates walked out on his anti-Jewish rant at Durban II.

For all the valuable words spoken at rallies and printed in expensive newspaper ads, the actual impact of public Jewish advocacy on impeding the Iranian threat is negligible. Massive public campaigns by American Jews are important to the Jewish community – and to the U.S. government – but they will not persuade other governments to tighten the screws on Iran.

Jews certainly need to make their voices heard, but rallies have limited impact. Compared to the hundreds of thousands who recently marched in Iran against Ahmadinejad, 10,000 Jews in New York are at best a footnote to what everyone already knows: the Tehran regime is not legitimate, and it is a threat to regional and global peace.

Continue the rallies. That is how future leaders are forged, that is how politicians learn our priorities. That is how we teach our children about the importance of standing up against modern-day pharaohs and dictators. But Jewish rallies will not stop Iran.

Iran watches every single diplomatic move in certain parts of the world. They send out their own people to do the convincing and secure their agenda. Jews must do the same in order to restrict and contain Iran. This means ensuring sufficient international pressure so that the regime at last faces real consequences if it proceeds with its nuclear program. This means going government by government, and for this we won't need cameras or microphones.

Shai Franklin is senior fellow for United Nations affairs at the Institute on Religion and Public Policy. Micah Halpern, a Middle East expert and terror analyst, is the author of Thugs *(Thomas Nelson, 2007).*

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Zuma urges South African Jews to come home

By MICHAEL BELLING
JTA

JOHANNESBURG — In a speech before his country's main Jewish group, South African President Jacob Zuma issued a call for expatriates to return home.

Many Jews have left South Africa in the years since the initial optimism following the end of apartheid in 1994 dimmed, replaced by concern about crime, political stasis and lack of economic opportunities.

Pessimism in the Jewish community appeared to grow when Zuma, who took office a little more than three months ago, defeated Thabo Mbeki for the leadership of the African National Congress in late 2007. Many young Jews said they were considering immigrating to Australia or Israel.

The community has fallen to approximately 80,000 members from a peak of 120,000 a generation ago.

"This country has a massive skills shortage as a result of decades of neglect and deliberate under-investment," Zuma said to an audience of about 800 at the 54th national conference of the Jewish Board of Deputies, South Africa's Jewish umbrella organization.

"This problem is exacerbated by the emigration of skilled people. We must work to reverse the trend.

"The message we want to send to people who have left the country to live and work abroad is that South Africa will always remain their home, and I will always welcome whatever contribution they can make to building this nation."

The emigration theme was one of many Zuma touched upon in a speech designed to bolster Jewish confidence in his administration. Zuma, whose minimal formal education and unusual lifestyle – he has multiple wives – has made him a subject of some concern in the Jewish community, also talked about religious freedom, anti-Semitism and his country's Middle East policy.

"As president, I regard as one of my duties the need to preserve the unity of this nation, and to cultivate its diversity," Zuma said. "We must remain on guard against any manifestations of anti-Semitism and other intolerances. There is no place in South Africa for racism, tribalism, anti-Semitism and xenophobia."

Zuma, who was accompanied by several cabinet ministers and senior provincial officials, was greeted warmly by the crowd. Though it was the first time Zuma addressed the Jewish community, he met a year ago with a delegation from the Board of Deputies.

Mervyn Smith, president of the African Jewish Congress and a former national president of the Board of Deputies, said Zuma "clearly put out a warm hand to South African Jewry and reiterated the government's belief in freedom of religion."

Jacob Zuma

But, he added, "There are unquestionably elements within the government and supporters of the ANC [African National Congress] who are not quite as correct."

The ANC, which dominates the country's political scene, is strongly pro-Palestinian. More than 80 per cent of the country's Jews support the opposition party, the Democratic Alliance.

For many community members, Zuma is less problematic than his party.

"Right now we believe we have direct access to the president," said Michael Bagraim, national president of the Board of Deputies. "His being a people person does make a difference. He's someone you can sit down and talk to, and you can feel that he's listening to us as Jews. He has always borne in mind that we as the Jewish people are the people of the book."

Zuma addressed the Arab-Israeli conflict in his speech.

"We support the position of the United Nations and the Middle East Quartet that the only viable solution to the Israeli-Palestinian conflict is one that ends the occupation that began in 1967," Zuma told the Jewish gathering. "It is a solution which fulfils the aspirations of both parties for independent homelands through two states for two peoples, Israel and an independent, adjoining and viable state of Palestine living side by side in peace and security."

He called for supporting President Obama's efforts in pushing the objectives.

"We will continue to offer whatever assistance we can towards the resolution of this matter, including sharing our experience in ending apartheid through negotiation," Zuma said. "In this respect, we would like to work together with the South African Jewish community."

Dalia Lichtenstein, a Cape Town lawyer, said that Zuma's outreach to the Jewish community is good, so far.

"I think at the moment we're doing OK," Lichtenstein said. "The dialogue has got to continue, and I think the agreement to disagree and to respect each other is there and it's a very good start."

Jack Bloom, a member of the opposition Democratic Alliance, called the speech "very standard."

"He made good pledges; I hope he delivers on them," Bloom said. "It was a friendly action. It was the president of the country addressing the Jewish community. It was good outreach."

Iran is a gross violator of human rights: Cotler

Continued from page 1

the danger of indifference to such incitement and the dangers of a culture of impunity which has emerged with [Iranian President Mahmoud] Ahmadinejad's Iran."

Iran is a gross violator of human rights (repressing the Baha'i, women, minorities, dissidents, employing torture and detaining juveniles), is pursuing nuclear weapons and has advocated genocide. It poses "a clear and present danger" not just to Israel but to others as well, Cotler said.

"South Africa should...join other like-minded countries like Canada and the United States to hold Ahmadinejad's Iran to account," he added.

Zuma requested documentation that substantiated the allegations. "They will...study the file, look at the material I will send and keep in touch," Cotler said.

Remarkably, Zuma and senior officials Cotler briefed seemed unaware of Iran's advocacy of genocide. "My sense is that Zuma and others did not appreciate the genocidal threat posed by Iran. They are concerned with South Africa's national agenda of nation-building – health issues like AIDS and the rise in tuberculosis. They're not as familiar with these genocidal issues as one would hope."

During his visit, Cotler renewed acquaintances with "heroes of the anti-apartheid movement," including Constitutional Court justice Albie Sachs and George Bizos. He also met with Winnie Mandela, members of the South African cabinet, Zimbabwean civil rights advocates and he led a session of the South African human rights commission. He also delivered a lecture at Wits University, where he was arrested in 1981.

Cotler was joined by Zuma in addressing the South African Jewish Board of Deputies. Zuma condemned racism, hatred and anti-Semitism. In an indirect reference to the Middle East, the president said, "South Africa condemns violence from any quarter, particularly that which targets civilians," Cotler reported.

The Jewish community maintains good relations with the government and the leadership of the anti-apartheid movement. It is served by "outstanding leadership...It is a leadership that is young, informed and courageous," Cotler said.

Cotler said he may meet Zuma later this month at the UN. Should South Africa support the Canadian resolution it would "be the first concrete sign that its attitude is changing.

"Whatever support we get will be an advance from the situation we have now. It would be an important change in policy," he said.

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Classified- Tues. Sept. 8, 2:00

October 1st issue
Display-Wed. Sept. 23, 12:00
Real Estate- Wed. Sept. 23, 11:00
Organizations-Tues. Sept. 22, 12:00
Classified- Tues. Sept. 22, 2:00

October 15th issue
Display-Wed. Oct. 7, 12:00
Real Estate- Wed. Oct. 7, 11:00
Organizations-Tues. Oct. 6, 12:00
Classified- Tues. Oct. 6, 2:00

MSNBC removes Buchanan column defending Hitler

JTA

WASHINGTON — MSNBC took down a Pat Buchanan column defending Hitler's actions hours after a Jewish group urged its removal.

The National Jewish Democratic Council released a statement Sept. 3 urging MSNBC to remove the article from its website.

Buchanan, a conservative pundit, had alleged that Hitler didn't want war and that the Allies' actions were unnecessary.

"MSNBC took the responsible action" in removing the column, NJDC president David Harris said in a statement.

"No worthy news organization should employ and promote a commentator who engages in such vile fiction," Harris said. "This sort of historical revisionism is deplorable."

Buchanan has been accused in the past of making racially insensitive and anti-Semitic comments.

The people of Ramallah celebrate Hugo Chavez. [File photo Flash90]

Chavez in Syria lambastes Israel

JTA

NEW YORK — Israel is an imperialist country that annihilates people, Venezuelan President Hugo Chavez said in Syria.

Chavez lashed out at Israel at a joint news conference in Damascus with his Syrian counterpart, Bashar Assad, the *Associated Press* reported Thursday.

"Israel has become a country that annihilates people and is hostile to peace," Chavez was quoted as saying through an interpreter. "I believe it is a fateful battle. It's either now or never in order to liberate the world from imperialism and change the world from a unipolar into a multi-polar world."

Chavez is in the region on an 11-day visit that will take in Libya, Algeria, Syria, Iran, Belarus and Russia.

The outspoken Venezuelan leader in recent years has been a harsh critic of Israel, expelling its ambassador to Caracas and forming a close alliance with Iran.

Travelling with Chavez on the two-day trip were a delegation of ministers from foreign affairs, industry, mining, energy, petroleum and trade, Bloomberg.com reported.

Prior to arriving in Syria, Chavez attended celebrations in Tripoli, marking Libyan leader Moammar Gadhafi's 40 years in power.

The visits take place against a backdrop of Chavez's recent efforts to forge close relationships between Venezuela and Arab nations.

Israel Briefs

Chemical weapons in blast

An arms cache that exploded in southern Lebanon contained chemical weapons, according to a Kuwaiti newspaper. *Al-Siyasa* reported last week that three of the eight Hezbollah terrorists killed in the explosion in July died from contact with the chemicals. Hezbollah kept the United Nations Interim Force in Lebanon away from the site for 24 hours while the group covered up the chemical traces, the paper reported. *Al-Siyasa* also wrote that Iran has sent new chemical weapons to Lebanon. Hezbollah has said the explosion was undetonated Israeli ordnance from the 2006 Second Lebanon War. Israel believes Lebanon is stockpiling weapons, a violation of Resolution 1701, which ended the war.

Meeting on joint economics

Israeli and Palestinian officials last week held a high-level meeting to discuss economic issues. The meeting between Silvan Shalom, Israel's deputy prime minister and minister of regional co-operation, and Bassim Khoury, the Palestinian Authority's economics minister, in Jerusalem was the first cabinet-level contact between the two governments since the Netanyahu government took office six months ago.

The officials discussed easing travel restrictions on Palestinian businessmen wishing to enter Israel, increasing Israeli meat exports to areas under PA control and allowing dairy products from the Palestinian Authority into Israel, as well as a proposal to build joint industrial parks. Netanyahu has called for boosting the Palestinian economy as a step toward peace.

Israel seizes Russian vessel

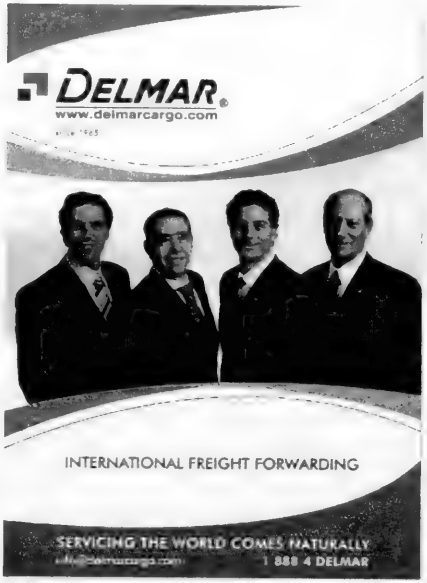
Israel intercepted a Russian-manned cargo ship allegedly carrying secret weapons that had disappeared, a European Union official said. Admiral Tarmo Kouts, the European Union's rapporteur on piracy and a former commander of the Estonian armed forces, told *Time* that although Russia claimed the ship was carrying lumber, only a shipment of missiles could explain its actions since the alleged hijacking on July 24. "There is the idea that there were missiles aboard, and one can't explain this situation in any other way," Kouts told *Time*. Russia said the ship, the Arctic Sea, was destined for Algeria with less than $2 million of timber, was hijacked and its tracking device disabled in late July. Russia denied the ship was running weapons to the Middle East. According to *Time*, Israeli President Shimon Peres met with his Russian counterpart, Dmitry Medvedev, the day after the ship was recovered and the leaders discussed "the sale of Russian weapons and military hardware to countries hostile to Israel."

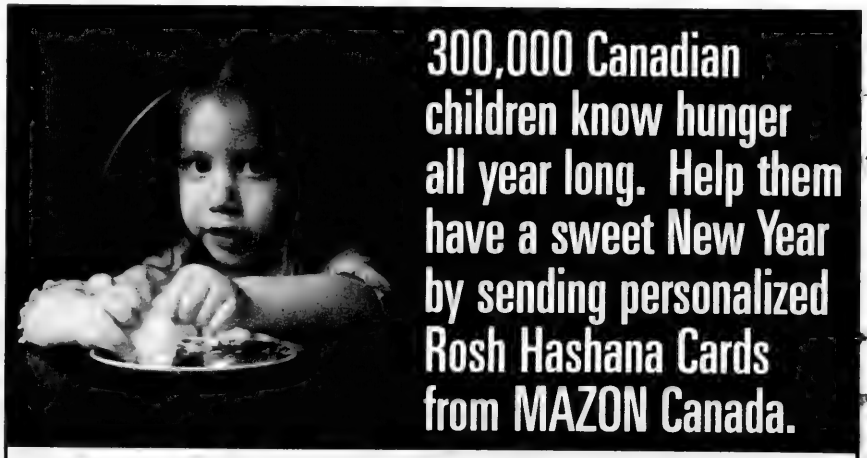
Lieberman in Africa

Israeli Foreign Minister Avigdor Lieberman is visiting five African countries. Lieberman left last week for an eight-day trip to Ethiopia, Kenya, Ghana, Nigeria and Uganda. He was accompanied by senior government officials and business leaders.

His first stop was Addis Ababa to open the Ethiopia-Israel economic forum and inaugurate the centre of excellence for developing human resources in agriculture in Ethiopia, a tripartite project of the two countries and USAID. During his trip, Lieberman was scheduled to meet in a Nairobi synagogue with Kenyan Jews and to donate agricultural kits to Kenya. In Uganda, the foreign minister participated in a memorial ceremony for those who fell in the 1976 Entebbe rescue operation. "The visit to Africa is very important in reinforcing and improving Israel's standing" in the international community and will contribute to advancing Israel's interests in international forums," Lieberman said.

Files from JTA





A portrait of a restless, adventurous woman

By SHELDON KIRSHNER
Staff Reporter

Her Russian immigrant father was insistent: What kind of a career is writing for a nice Jewish girl?

Fortunately, Ruth Gruber paid him no heed and went on to become a foreign correspondent and the author of 19 books, including *Exodus 1947* and *Raquela: A Woman of Israel*.

Gruber, now 98, is the subject of Bob Richman's evocative biopic, *Ahead of Time*, which will be screened three times at the Toronto International Film Festival starting on Sept. 12.

The title of his 73-minute documentary, based on Gruber's autobiography, *Ahead of Time: My Early Years as a Foreign Correspondent*, is most apt.

Gruber, an American who was born in Brooklyn, was a self-assured young woman who had no interest whatsoever in conforming to stereotypes. As the old adage goes, she did not want to be pregnant, barefoot and in the kitchen. And to Gruber, there was no such thing as a glass ceiling.

A rebellious, restless, adventurous and curious person, she was a feminist long before it was fashionable to be one.

The British novelist, Virginia Woolf, whom she knew quite well, once told her that women are perfectly capable of doing anything they set their minds to, and Gruber took her advice to heart.

Winning a fellowship to pursue her studies in Germany after graduating from the University of Wisconsin, Gruber waded into German philosophy, modern English literature and art history in Cologne. There she also witnessed Nazi rallies and listened to a fiery speech delivered by Adolf Hitler himself.

Ruth Gruber at work as a foreign correspondent

Before leaving Germany in 1932, a year before Hitler's ascent to power as Germany's chancellor, she acquired a PhD, the youngest person until then to have earned one. Later in the 1930s, while freelancing for the *New York Herald Tribune*, she became the first newspaper reporter to fly through Siberia into the Soviet Arctic.

During World War II, at the behest of U.S. Secretary of the Interior Harold Ickes, Gruber went to Alaska to gather material for a report she would write on the prospects of developing that future state for Americans after the war. In 1944, again for Ickes, she was assigned the task of bringing 1,000 Jewish refugees from Europe.

Returning to journalism in 1946, Gruber covered the newly created Anglo-American Committee of Inquiry on Palestine, whose mandate was to decide the fate of 100,000 Jewish refugees languishing in European displaced persons camps.

While covering this story, Gruber witnessed the arrival of the refugee ship Exodus in Haifa. The British authorities sent back the Jewish refugees to France, and from there, Gruber accompanied them to Germany.

En route to the port of Hamburg, Gruber wrote about and photographed the refugees. The *Herald Tribune* ran her dispatches and *Life* published her stark photographs.

The Exodus incident, she says in the film, was the high point of her life as a reporter. "That's my story," she says. "It had everything."

In drawing a portrait of Gruber, Richman concentrates on her activities in the Soviet Union, Alaska, wartime Europe and Palestine and her friendship with the publisher of the *Herald Tribune*, who considered her something of a surrogate daughter.

For reasons best known to himself, Richman does not venture beyond her reporting stints in Europe and the Middle East, neglecting to tell us about her subsequent assignments in Israel and Ethiopia. Richman informs us that Gruber got married and had children, but strangely enough, he leaves out the details completely.

Nonetheless, *Ahead of Time* remains an interesting film about a spunky and engaging woman.

***

Ahead of Time will be screened on Saturday, Sept. 12 at 1 p.m. at the Scotiabank Theatre, Tuesday, Sept. 15 at 4:45 p.m. at the Israel Bader Theatre and Wednesday, Sept. 16 at 1:30 p.m. at Jackman Hall, Art Gallery of Ontario.

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Israeli romantic drama is genuine and poignant

By SHELDON KIRSHNER
Staff Reporter

Leonid Prudovsky's *Five Hours From Paris* is a romantic drama that exudes genuine, heartfelt emotions.

Scheduled to be presented at the Toronto International Film Festival at three public screeenings starting on Sept. 12, it is poignant to the core.

Two people, a divorced and lonely Israeli taxi driver and an attractive and married Russian immigrant music teacher, reach out for each other, but their polite courtship is not meant to be.

If Prudovsky had cut corners and cheapened the story, the ending would have been far more predictable. But since he's a classy filmmaker, he does not pander to the lowest common denominator.

As a result, his film is achingly realistic and credible.

Yigal (Dror Keren), the taxi driver, is a balding, anxiety-prone fellow who is starved for love and touched by the bittersweet sound of French music.

Since he is afraid of flying and may never visit the city of his dreams, Paris, he watches planes taking off from Ben-Gurion Airport.

Lina (Helena Yaralova), the teacher at Yigal's son's school, lives alone in Tel Aviv. Her husband, Gregory (Vladimir Friedman), a doctor, is in Canada, where he is trying to pass qualifying exams that will enable him to practise medicine in a Canadian setting.

Although Yigal realizes that Lina is spoken for, he courts her, knowing that his chances of seducing her are exceedingly slim. After they exchange gifts, Lina warms to Yigal and eventually develops feelings for him.

Just when you think that Yigal is on the verge of striking gold, Lina's husband suddenly turns up in Tel Aviv, crushing Yigal and deflating a viewer's assumptions.

Nonetheless, Yigal persists, hoping against hope that Lina will choose him over her husband as her lifelong mate.

Helena Yaralova and Dror Keren

As these dynamics play out, Gregory waits in great anticipation for his Canadian immigration papers, a document that may well remove Lina permanently from the scene.

Five Hours From Paris unfolds at an unhurried pace, letting Yigal and Lina get to know each other, both on a platonic and substantive level.

The actors, the unprepossessing Keren and the sensual Yaralova, blend into their respective roles with effortless ease and aplomb. They do not make you think that they are merely actors who have memorized their lines to perfection.

This 90-minute fast-flowing film portrays Tel Aviv as a Mediterranean city of boxy apartment buildings, palm trees and a stunning coastline.

Canada, though never seen on the screen, comes off as a beautiful country with an unfortunately cold climate.

***

Five Hours From Paris will be screened on Saturday, Sept. 12 at 2:45 p.m. at the Scotiabank Theatre, Sunday, Sept. 13 at 7:45 p.m. at the Varsity 5 and Wednesday, Sept. 16 at 5 p.m. at the Varsity 6.

'Unknown' actor gets lead in new Coen brothers movie

By SHERRY SMITHER
Special to The CJN

It's a stroke of good luck for actor Michael Stuhlbarg that he's somewhat unknown to movie audiences.

It's exactly what award-winning filmmakers Joel and Ethan Coen had in mind when casting him in the lead role of Larry Gopnik in their film *A Serious Man*, which makes its world première at the Toronto International Film Festival (TIFF) on Sept. 12 at the Elgin Theatre.

Stuhlbarg is, however, a seasoned New York stage actor who has worked with Joel Coen's wife, actress Frances McDormand (*Burn After Reading*'s Linda Litzke).

"Frances and I became friendly when we worked together, so she invited Joel to come see me in a play I was doing off Broadway at the time — David Mamet's adaptation of Harley Granville Barker's play *The Voysey Inheritance*," Stuhlbarg told *The CJN* over the phone from Manhattan.

Originally, the actor auditioned for the Yiddish-speaking character, Velvel, in *A Serious Man* and hired a Yiddish tutor before auditioning. The Coens, however, decided to go with Allen Lewis Rickman, an actor who speaks fluent Yiddish, so Stuhlbarg read for the parts of Larry and his brother, Arthur. Several months passed before Stuhlbarg landed the role of U.S. mid-western physics professor Larry Gopnik.

"I was thrilled. I would have been glad to have done anything in their movies, so this was a big treat," the actor humbly admits about the Coen brothers, whose films include *No Country For Old Men* and *Burn After Reading*. "I absolutely loved the script. I just trusted that they thought I could do it, and I just loved the individual acting challenges the script afforded me."

And Stuhlbarg is brilliant as Larry, the content man who is oblivious to those around him in this movie that's set in 1967. His daughter, Sarah, is saving up for a nose job and snatches money from his wallet; his son, Danny, whose bar mitzvah is approaching, secretly listens to his radio during Hebrew class and buys marijuana whenever he has the cash; and his unemployable brother, Arthur (Richard Kind), lives on their couch and gets into endless trouble.

Michael Stuhlbarg stars in writer/directors Joel and Ethan Coen's *A Serious Man*, an Alliance Films release.

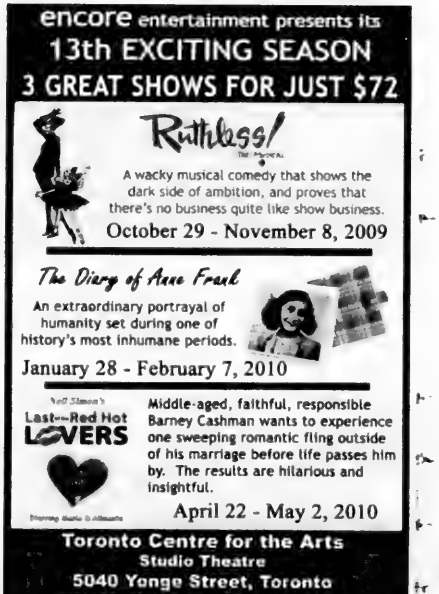
But when Larry's wife, Judith (Sari Lennick), announces she's fallen for their mutual friend Sy Ableman (Fred Melamed) and wants a divorce, Larry's world starts crashing down. When he seeks the advice of three sage rabbis, the audience is in for an incredible ride as the Coen brothers create absurd circumstances for Larry that are hilarious and serious.

Stuhlbarg's experience working with the dynamic duo that writes, produces and directs avant-garde films was fantastic, he said. "Their material is so unique to them, and they have detailed everything down to every last moment. In the mornings, you'll receive your sides [scenes] they're going to shoot that day with copies of their storyboards for those scenes – they are so well prepared.

"They are very particular about what their characters say, but hands off in terms of the actor's approach, unless they feel you've veered off in the wrong direction with the character," said Stuhlbarg, who is excited about attending TIFF with the Coens. "They want to hear what you have to say and give information about what they are thinking. It's a very collaborative process."

The film screens on Sept. 12 at 9 p.m. at the Visa Screening Room (Elgin) and on Sept. 14 at 9 a.m. at the ScotiaBank Theatre 1. For tickets, call 416-968-FILM or 1-877-968-FILM. The film will open in theatres in selected cities on Oct 2.

MADONNA IN ISRAEL: About 50,000 fans turned up at Hayarkon Park in Tel Aviv last week to see Madonna perform in concert for the first time in 16 years. The pop star wrapped up her worldwide Sticky & Sweet tour with two concerts. "Every time I come here, I get so supercharged with energy," she said. "I truly believe that Israel is the energy centre of the world. I also believe that if we can all live together in harmony in this place, then we can live in peace all over the world." At the end of her show, the 51-year-old who has dabbled in Kaballah and has taken on the Hebrew name, Esther, walked off the stage wrapped up in an Israeli flag. *[Orit Pnini/Israel Sun photo]*



Robyn Israel's play focuses on her last name

By JOSEPH SERGE
Arts Editor

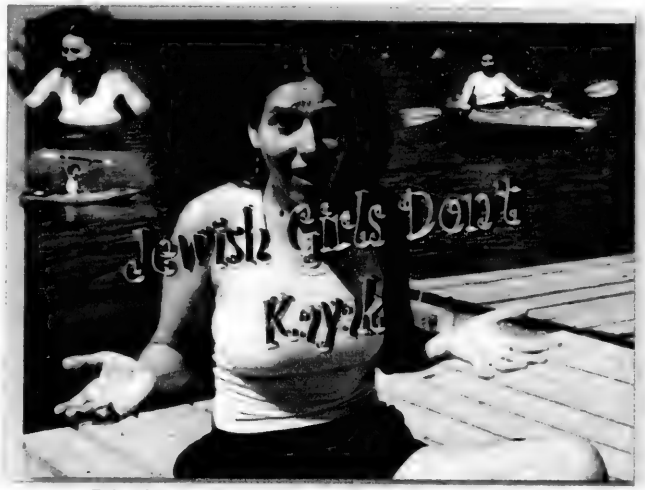
Robyn Israel says it's a thrill to resurrect her grandparents, whom she's never met, in her one-woman show *Jewish Girls Don't Kayak*.

"I play dozens of characters," the London, Ont.-based playwright-actress says, "including three generations of my family. I never knew any of my grandparents. I have pictures of them up on the stage, and it's special for me to be able to bring them back to life in my play," she says, her voice noticeably emotional over the phone.

Jewish Girls Don't Kayak, which plays at the Miles Nadal Jewish Community Centre in Toronto on Sept. 12 at 8 p.m., is about many things, but mostly about what it was like for Israel to grow up with that surname and the name's impact on three generations of her family.

"It's a semi-autobiographical account of my life, but the real focus is on my last name and how we got that name. It's about the evolution of a name and of a family."

She says the play is basically about growing up in a Montreal Jewish setting with a traditional Jewish upbringing and her bohemian sojourn in California. It's a look at an unconventional person who embraces other cultures while trying to maintain her Jewish identity.



Robyn Israel can kayak quite well despite being a Jewish girl.

"I always felt uncomfortable having such a Jewish name. As I got older, I started to date outside the faith. I started to struggle with my Judaism and found myself drawn to other cultures."

The play is a series of vignettes drawn from experiences in her life. Among the characters she plays are her immigrant grandfather, her mother and her Buddhist ex-boyfriend.

Some scenes, including the ones on her website [www.robynisrael.com], are humorous looks at her life experiences, similar to standup comedy. However, Israel insists her 90-minute play is not all comedy.

"There are many poignant bits. It gets very personal," she says. "I wear my heart on my sleeve. I talk about my relationship breakups and anti-Semitism. It's definitely not all laughs."

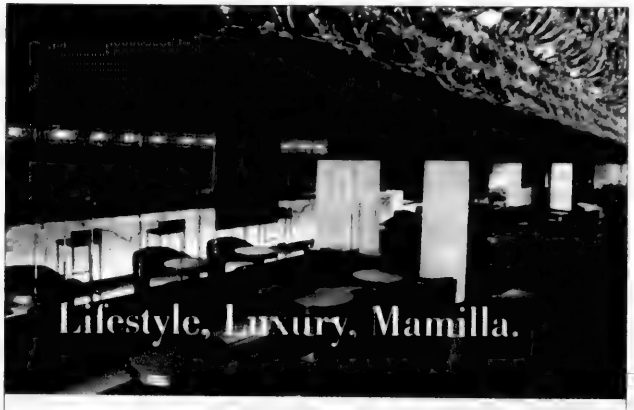
She says the play is also about the Jewish experience. "Good and bad. Funny and sad."

A shorter version of the play won an award for outstanding comedy at the London Fringe Festival in 2007. Since then she's revamped it and is taking it on the road, which also includes Hamilton, Montreal and New York.

"It really taps into the larger human experience – what it's like to be a daughter, what it's like to be a divorcée, what it's like to be in a relationship. Every person who comes to see it relates with it on some level. Not just as a Jew but as a human being," she says.

The play also attempts to break stereotypes. The title comes from the notion that Jewish people have no athletic skills. Ironically, when first contacted for this interview, Israel was on a canoe trip.

Tickets to the Miles Nadal JCC show on Sept. 12 are available at the door. She brings her show to Hamilton on Oct. 17 at the Staircase Café Theatre, 27 Dundurn St. Call 905-529-3000 for tickets.



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L'SHANAH TOVAH

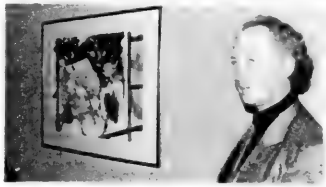
Eye on Arts

By BILL GLADSTONE

WORKMEN'S CIRCLE TO MARK 100th ANNIVERSARY WITH CONCERT, LECTURE & REUNION

The Toronto branch of the historic Yiddish-labour group Workmen's Circle is finalizing plans to celebrate its 100th anniversary on the weekend of Nov. 14 and 15.

Theresa Tova, David Gale, Mozes Kanatkin, Martin van de Ven, Alan Cole and others are set to perform at a Yiddishland Café-style concert reprising *The Yiddish Radio Hour* on the evening of Nov. 14. **Prof. Adam Fuerstenberg** is slated to present an illustrated lecture over brunch the next day on the history of the Toronto Workmen's Circle.



Ron Satok at an exhibition of his work several years ago. *[File photo]*

All current and former members, campers, students and friends are invited to a reunion and informal variety show led by **Adrienne Cooper** on the afternoon of Nov. 15. Displays of historic materials and other special exhibits are also being prepared. The events take place at the Workmen's Circle, 471 Lawrence Ave. W. Details at the website, toronto-workmens-circle.org

• • •

David Gale

Names in the News: Howard Adler of Ottawa, who is both Ojibwa and Jewish, was the first prize winner of this year's Aboriginal Writing Challenge, which encourages aboriginal youth (ages 14 to 29) to write a short story about a defining moment or event in aboriginal history.

Adler, of the Lac des Mille Lac First Nation, submitted a video script, *Johnny Seven Fires*, written in Ojibwa with English translations, touching on aboriginal legends and important historical places. His entry was chosen from more than 250 submissions from across the country. Adler receives a $2,000 prize and a trip to Calgary for the awards ceremony. The two first-place entries are to be published in *The Beaver*, the magazine of Canadian history.

• • •

Names in the News II: Montreal veteran writer **Joe King** (who was born and raised in Toronto) is in the running for the Mavis Gallant Prize for non-fiction for his recent book *Fabled City: The Jews of Montreal*. The book is proving a popular success, too, having sold thousands of copies since its release several months ago. The prize is offered by the Quebec Writers Federation.

• • •

Musical Events

• **The Klezmer Kids**, a vibrant group of eight teenage musicians, spice up traditional klezmer tunes with humour and soul in a concert also featuring clarinettist **Martin van de Ven**. Winchevsky Centre, 585 Cranbrooke Ave. (north of Lawrence, east of Bathurst). Presented by Toronto's Secular Jewish Community School and the Ashkenaz Foundation. Saturday, Sept. 12, 7:30 p.m. $22-$12. The Kids offer an interactive klezmer workshop with a segment on east European folk dancing with **Helen Winkler**, Sunday, Sept. 13, 11 a.m. $10. 416-789-5502, www. winchevskycentre.org.

• Producers **Warren Kimmel** and **Peter Huck** present *Sondheim in September*, featuring selections from **Stephen Sondheim**'s repertoire over three consecutive Monday evenings beginning Sept. 21. Proceeds to benefit charities for the Actor's Fund of Canada. $25 per concert or all three for $60. Metropolitan Community Church, 115 Simpson Ave. www.sondheiminseptember.com

Arts in Brief

• **Robyn Israel** presents an intimate evening of comedy with her hilarious one-woman show, *Jewish Girls Don't Kayak*. $15, $10. Miles Nadal Jewish Community Centre, Saturday Sept. 12, 8 p.m. at the door.

• Toronto Jewish Film Society presents *Austeria*, Polish director **Jerzy Kawalerowicz**'s 1983 film set in a Jewish inn as the Cossacks advance into Galicia on the first day of World War I. With speaker **Kalman Weiser**. Miles Nadal JCC, Al Green Theatre. $15, $10. Sunday, Sept. 13, 4 and 7:30 p.m. 416-924-6211 ext. 606, film@mnjcc.org

• Medina Theatre Ensemble is holding an audition for a staged reading performance of *Judgment at Nuremberg*, written by **Abby Mann.** Several roles for mature male and mature female actors are sought. Please bring resumé and photo if available. Temple Sinai Congregation, Fanny Green Room, 210 Wilson Ave. (east of Bathurst). Monday, Sept. 14, 7 to 9 p.m. Lois, 416-781-8076, or Morris, 416-785-0344.

• Ashkenaz and This is Not a Reading Series present the book launch for Yiddish raconteur **Michael Wex**'s newest book, *How To Be a Mentsh (and Not a Shmuck): Secrets of the Good Life from the Most Unpopular People on Earth* (Knopf Canada). With a live set of klezmer music from **Jonno Lightstone** and **Brian Katz**. Gladstone Hotel Ballroom, 1214 Queen St. W. $5 (free with book purchase). Monday, Sept. 21, 7:30 p.m. 416 979-9901.

Theresa Tova

At the Galleries

• **Ron Satok** presents a two-evening retrospective of his artwork at the Canadian National Institute for the Blind. On Sept. 17 he begins with The Sighted Years "22," a slide show lecture of his work from Toronto, New York, Japan, England, Mexico and Holland Centre. On Sept. 21 he presents The Non-Sighted Years "33," featuring art forms involving music, dance, film, sports, drama and comedy. Musical accompaniment by **Norman Amadio.** CNIB, 1929 Bayview Ave. Both evenings start 7 p.m., doors open at 6:30.

• "Cluster," an exhibition of works by **Gary Clement**, and "How Things Work Underwater," an exhibition of works by **Richard Mongiat**, are on view at the Loop Gallery's new venue, 1273 Dundas St. W. at Dovercourt, until Sept. 27.

• "Time Studies, Encaustic Paintings" by **Myriam F. Levy** are on view at the Fairview Mall Public Library until Sept. 30.

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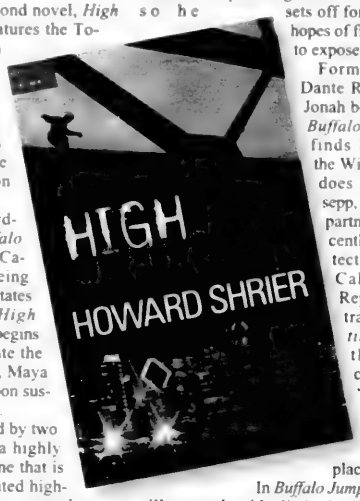
High Chicago blends mystery, suspense

By SHLOMO SCHWARTZBERG
Special to The CJN

Howard Shrier's second novel, *High Chicago*, again features the Toronto-based Jewish detective Jonah Geller. It ups the ante from his previous novel in terms of the forces Jonah is confronting, but more significantly in terms of the damage the world ends up inflicting on him.



Whereas Shrier's award-winning debut novel *Buffalo Jump* dealt as much with Canadian pharmaceuticals being smuggled into the United States as it did with murder, *High Chicago* (Vintage Canada) begins with a request to investigate the suicide of a young woman, Maya Cantor. It is a case Jonah soon suspects is actually a homicide.

Maya's death is followed by two more mysterious deaths, a highly disturbing situation, and one that is tied to a dangerously polluted high-rise development that is being erected in Toronto's Harbourfront area.

All this eventually pits Jonah against Simon Birk, a ruthless Donald Trump-like Chicago real estate mogul whom Jonah is determined to bring down. But he has no evidence implicating Simon in any crime, so he sets off for Chicago in hopes of finding a way to expose the man.

Former hit man Dante Ryan, whom Jonah befriended in *Buffalo Jump*, also finds his way to the Windy City, as does Jenn Raudsepp, Jonah's new partner in his recently set up detective agency. Called World Repairs, it is a translation of *tikkun olam*, the Jewish concept of "repairing the world" and making it a better place.

In *Buffalo Jump*, Jonah was still somewhat idealistic despite witnessing his girlfriend die in a terrorist attack in Israel, and stubbornly clung to the belief that he could make a difference as a private investigator. In *High Chicago*, those ideals are completely tarnished as Jonah realizes he can only defeat Simon by operating outside the confines of the law.

In that regard, Shrier has structured this book very differently from *Buffalo Jump*, which was a cleverly plotted mystery that took a roundabout, unpredictable route to its exciting resolution.

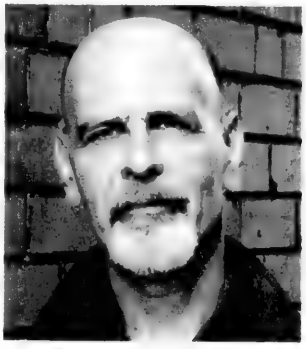
High Chicago, like Simon Birk himself, is blunt and tough, and does not attempt to disguise (most of) its mysteries. That seems like a flaw at first, but Shrier is too good a writer not to be doing this on purpose.

Chicago is after all much bigger than Buffalo, so its challenges would naturally be more overwhelming for Jonah.

High Chicago fascinates because one can feel how overmatched Jonah is and thus wonder how and if he'll come out of this adventure in one piece.

Add to that Shrier's wry and witty observations on Chicago's superior waterfront area and architecture, which is immediately apparent to anyone who has ever visited the city, and you end up with a gripping second novel that's not at all like his first.

The book has its flaws, with a plot that occasionally strains credulity, notably during the climax, and Shrier's tendency to indicate which streets all the action takes place on gets annoying, but he doesn't repeat himself or fail to deepen his main character.



Howard Shrier *[Harriet Wichin photo]*

On the other hand, Jonah grows in stature and complexity and thus becomes more interesting.

With *High Chicago*, Shrier cements his reputation as a fine mystery writer. I suspect and hope that he and Jonah will be around for a long time to come.

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New and recent releases

By JOSEPH SERGE
Arts Editor

There are so many newly released books that come to our office each month that properly reviewing them all is an insurmountable task.

Here are some recent releases that we haven't been able to review yet.

Safe Passage by Ida Cook (Harlequin). Originally published in 1950, it is the true story of two English sisters, Ida and Louise Cook, who come of age between the wars and seemed destined to never stray from their quiet London suburban lives. But a chance hearing of an aria from *Madame Butterfly* sparked a passion in them that became a vehicle for the rescue of dozens of Jews facing persecution and death.

The Jewish Husband by Italian author Lia Levi won the Moravia Prize for fiction in 2001. Published in English for the first time by Europa Editions, it tells the story of a young Jewish professor in Mussolini's Italy who entertains a tormented passion for Sonia, the beautiful enigmatic daughter of a prominent gentile family. It is an account of a country and a time about which too little has been written, and above all, a tender love story set at a time in which the world appeared to have lost its ability to show tenderness.

From Elie Wiesel comes ***Rashi*** (Random House), which introduces the reader to the towering figure of Rashi — Rabbi Shlomo Yitzhaki — the great biblical and talmudic commentator of the Middle Ages. Wiesel, a descendant of Rashi, proves a consummate guide who enables us to appreciate both the lucidity of Rashi's writings and the tumultuous world in which they were formed.

Third Reich in the Ivory Tower: Complicity and Conflict on American Campuses by Stephen H. Norwood (Cambridge University Press) is the first systematic exploration of the nature and extent of sympathy for Nazi Germany at American universities during the 1930s. In those prewar days, American universities welcomed Nazi officials to campus and participated enthusiastically in student exchange programs with universities in Nazi Germany.

The Knife Sharpener's Bell by Rhea Tregebov (Coteau) is a poetic and wise novel that chronicles a young girl from her home in 1930s Winnipeg to her parent's homeland in Russia through the vast ideological differences and the turmoil of war. Tregebov, a Canadian writer who is assistant professor of Creative Writing at the University of British Columbia, writes a remarkable book that bridges the two worlds of Canada and the Soviet Union through almost a century of history and traces the lives of many characters who find themselves caught in the jaws of ideology.

Israeli, Palestinian mayors join forces

By GIL SHEFLER
JTA

NEW YORK — Even as Israeli and Palestinian leaders argue about the conditions that must be in place for a return to the negotiating table, they are striking similar tones on the need for economic development.

Palestinian Authority Prime Minister Salam Fayyad unveiled an economic plan last week intended to bring about a stable, independent Palestinian state within two years, while Israeli Prime Minister Benjamin Netanyahu has been talking for months about the need for "economic peace."

Salam Fayyad

Some local Israeli and Palestinian officials are taking matters into their own hands, instead of waiting for rhetoric to translate into action.

This week, the Jewish mayor of a region in northern Israel adjacent to the West Bank announced a plan with the governor of the West Bank city of Jenin for a joint industrial zone, co-existence projects and a sports league that would bring together the region's Israeli and Palestinian children.

"We believe that life in the Middle East can be different," said Danny Atar, the Jewish mayor of the Gilboa Regional Council, a mountainous area of Israel with 22,000 people, located between Jenin and Beit She'an.

"We're taking responsibility and combining politics with economics. We are building an industrial park that will provide employment for 15,000 Palestinians and 2,000 Israelis."

The plan is unusual not only because it represents a co-ordinated effort between local Israeli and Palestinian officials, but also because it involves the Palestinian governor of a city that until recently was known as the suicide-bomber capital of the West Bank, and because the project is being supported by Jewish groups in the United States.

Jenin's governor, Qadoura Qadoura, says now is the time for co-operation.

"No two people can live beside each other while one is prospering and the other is not," he said.

Qadoura and Atar, along with Atar's Israeli-Arab deputy, Eid Saleem, are on a U.S. tour this week trying to sell their idea to the Jewish public and win investors for the project.

The plan calls for establishing a joint Israel-Palestinian industrial park just inside the West Bank that will manufacture products such as olive oil and packaged salad greens to be exported to overseas markets via Israel. It also involves setting up cultural centres to teach Hebrew to Palestinians and Arabic to Israeli Jews, organizing women's empowerment courses and holding sports tournaments for children from both communities.

"The plans are already all set up," Atar said at a recent news conference at the Conference of Presidents of Major American Jewish Organizations in New York.

"It is in my own benefit as an Israeli that the Palestinians do well, and we hope that two years from now it will start operating. We will provide the infrastructure from the Israeli side, but this is their project. It is entirely up to them to make it succeed, and that makes all the difference."

Robert Zwank, the executive director of the Jewish Federation of Western Connecticut who organized the tour, says he hopes the plan will be extended to other parts of Israel and the West Bank.

"As a bottom-up initiative, it has to be supported by people in the private sector," he said in a phone interview.

Seven years ago, few could have imagined Jenin as a model of coexistence. A hotbed of militancy from which Palestinian terrorist groups dispatched suicide bombers to strike Israeli cities, Jenin was the site of a 2002 Israeli army incursion that left many dead on both sides and leveled parts of the city's refugee camp.

Now, however, Jenin is one of the places Palestinian and U.S. officials tout as a model of success for a revamped Palestinian security force, and even some Israeli officials speak of a changed atmosphere in the city.

"I can walk around Jenin without a guard, without any of Qadoura's people," Atar said. "It is now a paradigm of good security and good governance."

Qadoura, a member of P.A. President Mahmoud Abbas' Fatah Party, says the project will help bolster moderates among Palestinians and weaken support for Hamas and its radicalism.

"We have our radicals and it is of concern, but when we have over 50 per cent unemployment and 6,000 graduates without work, then they become targets for radicals," Qadoura said.

This isn't the first attempt at a joint Palestinian-Israeli industrial project. Perhaps the best known is the industrial park at the Erez Crossing, on the north end of the Gaza Strip. Once a thriving commercial area that provided employment for thousands of Palestinians, it now lies vacant following repeated attacks by Hamas on the facility.

Researchers to decipher ancient texts

© Ha'aretz Daily Newspaper Ltd

JERUSALEM — Israeli researchers said Thursday they are developing a computer program that will make ancient documents more legible and easily indexed, which could eventually lead to a searchable catalog of archived historical texts.

The program, which is being developed by a team of computer scientists and historians at Ben-Gurion University of the Negev, would make ancient texts that have faded, smudged or been written over easier to read.

Jihad El-Sana, a researcher on the project and assistant professor of computer science, explained that the program will be able to determine which documents are original through a process called writer identification.

"We are developing a kind of technology to enhance documents' visual properties for two reasons: to make them easier to read and because we want to archive and index them," El-Sana said.

"As more and more documents are digitized, the kind of program the team is developing would cut the time it takes to study these ancient texts," said Daphna Weinshall, a computer science professor at the Hebrew University in Jerusalem.

"If they can just digitize these documents, machines are much more efficient than humans. Once it's on the computer, they can do it a lot easier," Weinshall said.

The Canadian Jewish news

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SEPT. 10TH ISSUE:
Tues. Sept. 1 at 2:00 noon

SEPT. 17TH ISSUE:
Tues. Sept 8 at 2:00 p.m.

OCTOBER 1ST ISSUE:
Tues. Sept 22 at 2:00 p.m.

OCTOBER 15TH ISSUE:
Tues. Oct. 6 at 2:00 p.m.

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5 HOUSES FOR SALE
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24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION EXCHANGE
67 HOUSE SITTING
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT EXCHANGE
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
124 TIME SHARE FOR RENT
125 ARIZONA PROPERTY
126 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
141 FLORIDA SHARED ACCOMM. AVAIL.
145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT OF TOWN PROPERTIES
185 OUT OF COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
196 VACATION PROPERTIES EACH SHARE
198 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
200 OFFICE SPACE AVAILABLE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
203 STORAGE SPACE AVAILABLE
205 LAND LOTS FOR SALE
210 LAND LOTS FOR LEASE
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 BUSINESS WANTED
237 CAREERS/RECRUITMENT
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE AVAILABLE
248 DAY CARE WANTED
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
265 PEOPLE SEARCH
270 PERSONALS
271 INTRODUCTION SERVICES
275 PERSONAL COMPANIONS WANTED
279 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
313 BOATS
315 CARS
320 CONTENTS SALE
325 GARAGE SALE

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL SALES/REPAIRS
357 AUTOMOTIVE
358 BRIDAL
365 CARPENTRY
368 CARPETS
370 CATERING
372 CHUPPAHS
375 CLEANING/CLEANING SUPPLIES
379 CLOCKS/WATCHES
380 CLOTHING
382 COUNSELLING
385 COMPUTER
386 DANCING
387 DECORATING
390 DRIVING
392 DRY CLEANING/LAUNDRY
394 EDUCATION
395 ELECTRICAL
396 ELECTRONICS
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402 FINANCIAL
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415 HOME IMPROVEMENTS
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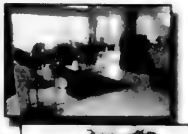

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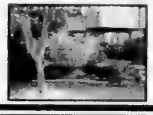

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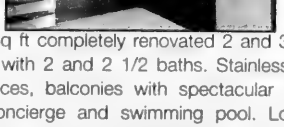

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Israeli tennis star a finalist at Rogers Cup

By MARVIN GLASSMAN
Special to The CJN

Israeli tennis star Andy Ram showed why he is revered in his homeland by winning three tough matches at the recent Rogers Cup tournament to finish as a doubles finalist.

Ram played with partner Max Mirnyi of Belarus, adding to his landmark achievements at the Rogers Cup in Montreal, where he finished as a finalist in 2005 and a semi-finalist in 2007, both with Jonathan Erlich of Israel.

The only other Israeli who fared as well at the Rogers Cup was Harel Levy, the singles finalist in 2000.

Playing before thousands of spectators, many waving Israeli flags, Ram and Mirnyi delighted fans with lobs, drop shots, volleys and aces, to defeat three opponents before losing in the doubles final.

Along the path to the final, Ram and Mirnyi defeated Raphael Nadal and Franco Rois of Spain 4-6, 6-3, 10-8; Czechs Lukas Dlouhy and Philipp Petzchner 6-2, 6-3; and top-seeded American brothers Bob and Mike Bryan 7-6, 6-2 before losing in the final 6-4, 6-3 to Mahesh Brupathni of India and Mark Knowles of Bahamas.

"I love playing in Montreal because the crowd support is so good, and that helped Max [Mirnyi] and I play our best. We are disappointed that we lost the final, but resolve to return next year to win the tournament," Ram told the crowd at the ceremony awarding prizes to the champions and the finalists.

The Mirnyi/Ram team has partnered for a year since Ram's regular partner, Jonathan Erlich of Israel, hurt his elbow last fall, keeping him out of action. Mirnyi/Ram moved up from eighth to fifth place in the world doubles rankings because of their performance in Montreal.

"Andy is such a good partner with me because he handles the net well and backs up my serves and volleys. We have very good communication and are friends off the court as well, which only adds to our success," Mirnyi said after the match.

This year is especially memorable for Ram, who led the Israeli Davis Cup squad to its first berth ever in the semi-final round. Partnering with Erlich, the duo defeated the Russian team of Marat Safin and Igor Kunitsyn 6-3, 6-4, 6-7, 4-6, 6-4 to clinch the 3-0 sweep of Russia in the Davis Cup quarter-final tie before 10,000 screaming fans in Tel Aviv on July 11.

Israel is currently ranked fourth among Davis Cup nations, yet surpassed the achievements of the American, Australian and Argentine teams that are normally favoured to win the Davis Cup. The Canadian Davis Cup squad is ranked 31st.

"Nothing beats representing your country and winning such a historic match. Along with my other teammates [Harel Levy, Dudi Sela and Erlich], we showed that playing for your country can really raise the level of play. Nobody outside of our team gave us much of a chance to beat the Russians, and we showed what hustle and belief can do," Ram said.

Ram added that winning for Israel in the Davis Cup means a lot more to him than any of his tournament titles. Ram has won 16 tournaments with four partners, most notably the Australian Open men's doubles title with Erlich, the French Open mixed doubles title with Natalie Dechy of France and the Wimbledon mixed doubles title with Vera Zvonareva of Russia.

Ram also gained fame by becoming the first Israeli to play in the Dubai tennis tournament in February, only one week following the banning of Israeli female tennis star Shahar Pe'er by the United Arab Emirates, whose government denied her entry to the nation. Women's Tennis Association officials fined the Dubai tournament $300,000 and compensated Pe'er both financially and in her rankings.

The men's tennis association would have boycotted the Dubai tournament had Ram been refused entry into the Dubai tournament.

"It was disgusting to see the politics being played, and I'm glad that justice prevailed and that Shahar [Pe'er] was compensated and I was able to play in Dubai," Ram said.

In Montreal, Sela, one of Ram's teammates for Israel in the Davis Cup, lost his opening round match in singles to Alex Falla of Columbia 6-4, 3-6, 6-3. American qualifier Jesse Levine, an American Jew born in Ottawa, lost his opening round match 6-3, 6-4 to fellow American John Isner.

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GOLDEN BOYS: A team consisting mostly of players from Toronto, aged 14 to 16, celebrate their consolation gold medal in baseball at the recently concluded JCC Maccabi Games in Mid-Westchester, N.Y. Bolstered by a few players from Orange County, Calif., and Pittsburgh, Penn., the Toronto team defeated Baltimore in the consolation final 9-8. They trailed 8-7 going into the bottom of the last inning before scoring two runs to earn the win.

[Israel Antiquities Authority photo]

City of David archeologists discover ancient fortification

JTA

JERUSALEM — Israeli archeologists uncovered a large fortification that was likely used by the Canaanites and that dates to the Middle Bronze period.

The 26-foot-high and very thick wall was likely used by the Canaanites to protect the path to an important water source, according to the Israel Antiquities Authority.

The discovery, in the "Walls Around Jerusalem" National Park in the City of David, is "the first time that such massive construction that predates the Herodian period has been discovered in Jerusalem," according to a news release from the authority.

A small section of the wall was discovered in 1909, but the recent excavations determined how large the wall actually is. Nearly 80 feet of the wall has now been uncovered, but it's believed that it continues to run westward beyond the part that was exposed.

The fortification was revealed to the public for the first time last week as part of the 10th Annual Archaeological Conference on the discoveries in the City of David.

BROWNED ONION KUGELS IN MUFFIN TINS

1 1/4 c sour cream
1 tblsp poppy seeds
1 tsp salt
1 3/4 c med. egg noodles
1 stick unsalted butter
2 lg. onion, chopped
1 1/4 c cottage cheese
4 lg eggs
1/4 tsp black pepper
muffin tin with 12 muffin cups.

Preheat oven to 425°F. Cook noodles in pot of boiling salted water 5 min. Rinse in colander under cold water and drain. Melt butter in frypan; brush muffin cups with some of butter. Add onions to pan; cook until well browned, about 20 min. Transfer onions to large bowl, stir in noodles, sour cream, cottage cheese, poppy seeds. Lightly beat eggs with salt and pepper, stir into noodle mixture until combined. Divide mixture among muffin cups, bake until puffed and golden, 20-25 min. Loosen edges of kugels with a thin knife and cool in pan 5 min. before serving.

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REMEMBERING OUR YESTERDAYS

By BILL GLADSTONE

The Judaen Club, Toronto's first Jewish literary society, consisted mostly of university students, many enrolled in medicine, law and dentistry. This 1908 photo shows M. Schwartz (1); Percy Hermant (2); Sam Goldsmith (3); Granatstein (4); M. Pollock (5); H. Turofsky (6); A. Draimin (7); D. Cadesky (8); Levy (9); Abe Cohen (10); L. M. Singer (11); A. Lewis (12); I. R. Smith (13); Saul Dushman (14); M. Kates (15); J. Feldman (16); Jos. Sieger (17); L. J. Breslin (18); L. J. Solway (19); J. Broudy (20); M. Pivnick (21), and I. Cohen (22). Source: Dr. David Eisen, *Toronto's Jewish Doctors*.

Remembering a prostitute on the High Holidays

By AVRUM ROSENSWEIG

I'm writing this after spending three days on the street living with the homeless.

While out there, I was deeply touched and highly disappointed, and at times full of joy, inspiration and sadness. What I experienced on the street with my colleagues Alvaro Castellanos, Boris Castellanos and Jacqueline Stein was equivalent to my first trip to Israel in terms of its impact. It was powerful.

URBAN WRITER

It was tough out there – some of our neighbourhoods are rotting – and yes, disappointing. We spent time with women who were raped as children, women who were burned, slashed, imprisoned, prostituted and used crack cocaine for years. One person told us about her "steel babysitter," the dryer in her home where her mother would put her so she could go out drinking.

We listened closely to humiliating details about these individuals' personal holocausts so that we could learn how not to love, and so that we could spread their message of survival and humanity. This was a crucial part of what we were doing, because simply to hear about suffering and do nothing is shameful.

It was inspiring out there. Many of these same women are now counselling others on how to create a better life for themselves. Today, Theresa Schrader, our street adviser, a former long-term crack user and prostitute, has a delightful two-year-old son, Marcus, and is starting social work school. Theresa was the winner of Ve'ahavta's creative writing contest for the homeless in 2005 and credits the Jewish community for much of her growth.

A conclusion I reached after three days on the street was that the world needs to learn how to love better. This became dramatically clear as I listened to story after story of abuse, terror, torture and pain happening right here in our own neighbourhoods. In Toronto the friendly, men, women and children are being loved so badly that it's killing them.

Yet while I was out there, I encountered people in Regent Park, Parkdale and elsewhere who have courageously battled their demons and won, and today they talk about their experiences openly.

This was another one of my conclusions, something our beloved Jewish community needs to learn from, embrace and emulate. Simply put, in 5770, the Jewish community (and the world) should commit to being accepting of suffering and create an environment in which an abused woman, drug addict or alcoholic can openly and freely tell his or her story.

In 5770, let us commit to greeting, embracing and hearing from the Jewish teenager or young woman or aging man who fought mental illness, depression or a deeply melancholic state and rose up to become a poet or raise a beautiful family and conduct a highly functional life.

There's so much elegance and sheer growth we hold back from one another by being scared of ourselves and each other. We're so guarded and terrified of being really seen that we miss telling and hearing superb stories, such as the man who went bankrupt and came back to build a fine business, because we're still too embarrassed about the bankruptcy.

In 5770, let us learn how to show our foibles and be at ease with the reality that we're all flawed. Let us allow for and encourage individual testimonials and collectively respect the entire human package. Only then will we see the glory of our peoplehood more clearly. This will make us whole.

The High Holidays are approaching. Let us pray for the communal resolve to emulate the life of a former prostitute who valiantly and publicly challenges that which is unsightly and ferociously grabs on to beauty. Shanah Tovah.

"The entire purpose of our existence is to overcome our negative habits."

– the Vilna Goan

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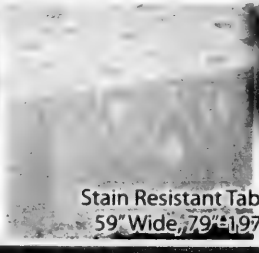

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This Week

National

Celebrities clash over TIFF program. *Page 3*

Premier gives $15M to UJA project – again. *Page 6*

Rosh Hashanah 5770

The Jewish world on Sept.1, 1939. *Section B*

Heebonics

Singer hopes to make a huge difference in people's lives. *Page 63*

On cjnews.com

Days of Repentance: The Aseret Yemai Teshuvah.

Index

National 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
Health & Lifestyles 29
On Campus 30
Family Moments 31
What's New 32
Obituaries and Notices 34
According to Reports 38
Yiddish Column 39
Food, Scrumptious Food 50
Israel & the Jewish World 57
Arts & Travel 65
Classified 71

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(Israel Sun photo)

Reaching toward our kinfolk

Editorial

The photo above is not staged, although it is so cute that there may be some skeptics. But it captures a real moment, and actually captures the endearing segment of a drama.

The four youngsters are standing on a moving sidewalk at Ben-Gurion Airport in Tel Aviv, waving the shalom of greeting at a clutch of photographers vying for the most heart-melting image of the four adorable children. We cannot be sure, but it is very likely the clothes they are wearing are new, given to them by Israeli officials, either on the verge of their departure from their former home, or at the moment of their arrival at their new one.

The children – from left, Leah, Rachel, Yehoshua and Menashe – are members of the Ben Israel family. They, their parents and three siblings escaped from Ra'ina in the Omran province of Yemen in mid-February. More accurately, they were rescued by the Jewish Agency for Israel.

Their father, one of the leaders of the 230-person Jewish community in Ra'ina, had his life threatened. Trying to make good on the threat, someone threw a grenade into the courtyard of the family's home.

In December, Moshe Yaish Nahari, a father of nine and brother of a prominent rabbi, was murdered near his home in Rida by a Muslim extremist.

Some 280 Jews live in Yemen. But extremist Muslims no longer wish to abide a Jewish presence there.

On Feb. 19, the nine-person Ben-Israel family and two other Jews from Yemen landed in Israel in successful execution of a secret, many-layered, dangerous rescue operation.

Thus, while the photo above is one of four delighted youngsters at Ben-Gurion Airport, it is also a photo that embodies the visible reach of the collective Jewish hand toward endangered kinfolk.

Continued on page 8

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Our best wishes for a Shanah Tovah to all

The News in Brief

Canada

Accused in Court

OTTAWA — The man accused of murdering the president of Canadian Hadassah-WIZO while she was vacationing in Barbados appeared in court last week for a preliminary hearing, the *Ottawa Citizen* reported. Curtis Joel Foster, 24, is accused of killing Terry Schwarzfeld, 60, during a Feb. 28 robbery on a beach in which her daughter-in-law, Luana Cotsman, was also seriously injured. The women were beaten with a piece of wood. Schwarzfeld died in Ottawa on March 18 after sustaining head injuries. Cotsman has since recovered. Foster pleaded guilty last year to four robberies involving tourists on the same beach, and he faces a charge of raping a German tourist in July 2008.

Conductor Honoured

MONTREAL — Quebec Premier Jean Charest decorated Yoav Talmi, the Israeli artistic director and conductor of the Quebec Symphony Orchestra (QSO), with the insignia of officer of the National Order of Quebec in a Sept. 9 ceremony at the Grand Théâtre de Québec. Since taking the helm of the orchestra in 1998, Talmi has brought it up to an artistic level on par with the best in Canada, and greatly enhanced the public's interest in classical music and the cultural life of Quebec in general, Charest said. In that time, the QSO has made seven recordings, all critically well received, and earned a number of prizes. Talmi is also principal guest conductor of the Israel Chamber Orchestra in Tel Aviv. Over his long career, he has conducted orchestras in Europe, the United States and elsewhere. Talmi also holds an honorary doctorate from Laval University.

World

School Firebombed

MARSEILLE — A Jewish school in southern France was firebombed on Sept. 9. No one was injured in the morning attack on the ORT Bramson Jewish school in Marseille. About 66 feet of cypress hedges were set afire, and four parked cars in front of the building were burned by homemade aerosol bombs, reports said. Three bombs were found on the premises, Associated Press reported. Some 400 students weren't aware there had been an attack because the targeted area wasn't near any classrooms, the school's director told the *Le Metro* daily. No suspects have been identified, but school security cameras were given to police. The local police chief said his force will pay "particular attention" to Jewish institutions on the upcoming holidays.

Incidents Jump

AMSTERDAM — The number of anti-Semitic incidents in Holland in January was nearly equal to the number in all of 2008, a new report shows. The annual report of the national organization charged with monitoring anti-Semitism in the country reported 98 attacks in January. There were 108 attacks in all of 2008. Anti-Semitic incidents rose around the world in January during Israel's Gaza offensive. The anti-Semitism watchdog group criticized Holland's justice system and police for being reluctant to process claims of anti-Semitism, and urged that Holocaust denial not be decriminalized.

Guidelines Released

NEW YORK — The Conservative movement has released detailed guidelines for earning approval from its ethical food certification initiative. The rules for earning a Magen Tzedek, or seal of justice, are 175 pages long and detail standards in five areas: treatment of employees, animal welfare, consumer issues, corporate integrity and environmental impact. Among the requirements is that food producers must pay their lowest-paid workers 115 per cent of the U.S. federal minimum wage, and provide them with benefits of at least 35 per cent of wages. The initiative, run by the Hekhsher Tzedek commission in co-ordination with the Conservative movement's leadership, began in response to revelations of worker mistreatment at what was once the United States' largest kosher slaughterhouse in Postville, Iowa.

Carter Makes One-state Prediction

WASHINGTON — Israelis and Palestinians are on a path to forming one state, Jimmy Carter said.

"A two-state solution is clearly preferable and has been embraced at the grassroots," the former U.S. president said in a Sept. 6 opinion piece in the *Washington Post*. He said one state "is obviously the goal of Israeli leaders who insist on colonizing the West Bank and east Jerusalem."

Jimmy Carter

"A majority of the Palestinian leaders with whom we met are seriously considering acceptance of one state, between the Jordan River and the Mediterranean Sea," Carter added. "By renouncing the dream of an independent Palestine, they would become fellow citizens with their Jewish neighbours and then demand equal rights within a democracy. In this non-violent civil rights struggle, their examples would be Mahatma Gandhi, Martin Luther King Jr. and Nelson Mandela."

Carter said that "Non-Jews are already a slight majority of total citizens in this area, and within a few years, Arabs will constitute a clear majority."

He wrote the piece after a visit to the region with the "Elders," who include Archbishop Desmond Tutu, former Irish president Mary Robinson of Ireland and former Norwegian prime minister Gro Brundtland. The group visited Gaza, which Carter called in his piece "a walled-in ghetto inhabited by 1.6 million Palestinians, 1.1 million of whom are refugees from Israel and the West Bank."

In the past 16 months, Carter has visited the Mideast four times and met with leaders in Israel, Egypt, Lebanon, Saudi Arabia, Jordan, Syria, the West Bank and Gaza.

The Canadian Jewish news

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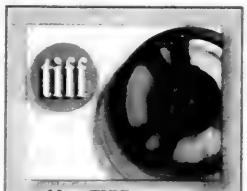
Ticket sales strong for Tel Aviv spotlight

By SHERI SHEFA
Staff Reporter

Ticket sales for the Toronto International Film Festival's City to City Spotlight on Tel Aviv have been strong, despite protests over the decision to showcase films about Israel's largest city.



More TIFF coverage
Please see pages 4, 37, 65, 66

UJA Federation of Greater Toronto chair David Koschitsky circulated an e-mail earlier this month urging the Jewish community to support the showcase by buying tickets to the screenings. He sent a followup e-mail update last week that said "sales have been brisk and tickets were, for a time, sold out.

"A new block of tickets has opened up and we urge you, once again, to see as many Israeli films as possible in order to stand with Israel against untruthful and unwarranted attacks," he said.

Tel Aviv mayor Ron Huldai told *The CJN*'s Sheldon Kirshner on Sunday that all the films in the 10-film program had sold out, but on Monday, tickets were still available for five movies that had yet to be screened.

Hundreds of names were added to a letter last week that protests the City to City Spotlight, but other famous filmmakers spoke out in support of TIFF's decision to showcase Israeli film.

Filmmaker and York University professor John Greyson announced late last month that he had pulled his film from the festival, and subsequently, more than 50 actors, directors, and authors – including author Naomi Klein and actors Jane Fonda and Danny Glover – endorsed an online letter on Sept. 2 titled "The Toronto Declaration: No Celebration of Occupation." Last week, more celebrities, including actors Viggo Mortensen and Julie Christie and singer Harry Belafonte, joined the protest.

Jon Voight examines a missile in Sderot. The actor lashed out at critics of Tel Aviv's inclusion in the film festival.

The signatories said that they weren't protesting the Israeli filmmakers, but they were objecting to TIFF's decision to stage "a propaganda campaign on behalf of... an apartheid regime... especially in the wake of this year's brutal assault on Gaza."

In support of the festival and in opposition to what they deplored as censorship, film industry heavyweights Jon Voight, Minnie Driver, Ivan Reitman, Norman Jewison and Robert Lantos released statements to counter claims that the Tel Aviv spotlight is part of the "Israeli propaganda machine," and to "keep political hatred out of the artistic community."

In a letter released last week, Voight said Fonda – with whom he starred in the anti-Vietnam war film *Coming Home* – "is backing the wrong people again" and accused her of "aiding and abetting those who seek the destruction of Israel."

Continued on page 24

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Truth through information

From the editor's desk...

The malevolence underlying the protest by select celebrities against the spotlighting of Tel Aviv at the Toronto International Film Festival (TIFF) leaves one angry, once again, at the blatant prejudice that passes for impassioned morality among some

The protesters decried the fact that they did not want to be complicit in a propaganda campaign on behalf of the government of Israel, pointing to a previously announced effort by Israel's foreign ministry to "rebrand" the Jewish state as more than a place of conflict.

We know, however, given the well-know hostility toward Israel of the leaders of the protest, that the "rebranding" decision had absolutely nothing to do with the TIFF protest. TIFF's co-director Cameron Bailey, no staunchly proven supporter of Israel himself, unequivocally stated that the "rebranding" campaign played no role whatsoever in the decisions made by the festival.

TIFF was simply a conveniently timed, high profile, starlit event at which to bring forward the protesters' ideologically driven politics of demonizing the Jewish state on the way to its delegitimization in the international community. The "rebranding" campaign was a convenient pretext for their outcry, but not the reason for it. Witness the parallel efforts in Montreal, for example, to stop Leonard Cohen from performing in Israel.

But the protest leaves one worried as well as angry. Surely, not all the people who "sign on" to the cause wish to see the end of an independent, sovereign Jewish state, as do the deliberate propagators and reiterators of the vicious apartheid lie.

How can it be, we ask ourselves, that good, well-meaning people also simply adopt baseless, factless, hateful misinformation as truth?

They obviously know very little about the place and the people that exorcise their consciences to such an unthinking, herd-like frenzy. And yet, though they know nothing or next-to-nothing, they willingly join the malicious march to a destination that, God forbid, would forever and irremediably cleave the Jewish heart.

Ironically, the decision by TIFF to showcase the diverse artistry and rich sophistication of the Israeli film industry is vindication of the correctness of the decision to try to show the people of the world that Israel is vastly more than simply a place of conflict with the Palestinians.

That so many in the world do not know this – that they see Palestinians as the victims of an illegitimate Jewish will to national sovereign existence – is itself sad proof of the success of the propaganda campaign run these past decades by the Palestinian leadership and their supporters.

It is the Palestinian leaders and their supporters who have rebranded Israel, untruthfully, as oppressor and colonizer.

And so, it is today that Israel must try to seize back and replant the truth about itself in the minds of the ill-informed, unknowing people of the world.

Those celebrity artists, members of the world of theatre, arts and culture, who – out of their lack of knowledge – vilify Israel, might wish to know that the tiny country – population around seven million – is vibrant, dynamic, democratic and imperfect.

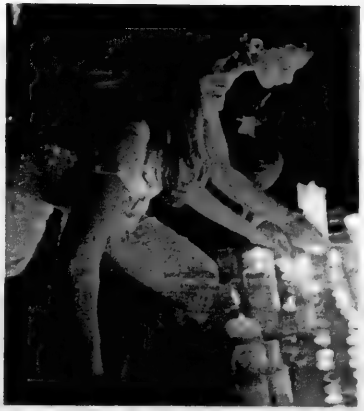
The Israeli film industry, some features of which were on display at TIFF, is but one of the details of the country's day-to-day, teeming, open, resplendent, diverse cultural life.

Indeed, some of the TIFF protesters might be interested to know that the Jerusalem Cinematheque – to name but one of countless cultural places in Israel – which sits on the edge of the Kidron Valley facing the walls of the Old City, brings together thousands of dedicated film lovers and casual film viewers of every age and every ethnic and religious background. It offers regularly scheduled screenings, special screenings and, of course, the annual International Film Festival for the benefit of all – Jew and Arab, Israeli and Palestinian, and tourists from all over the world – who wish to partake. The Cinematheque is also an educational centre for schoolchildren, students of cinema, educators of all backgrounds and ordinary members of the wide public.

Some TIFF protesters might also be interested to know that this summer, two musical events of extraordinary artistic power will be held at a place in Israel that is itself one of extraordinary power.

Giuseppe Verdi's emotional opera *Nabucco* will be performed on June 3 and 5, 2010, at Masada. Between the performances of the opera, on June 4, the renowned, Grammy Award-winning soprano Jessye Norman will give a concert featuring arias, lieder, folk songs and spirituals, at the imposing desert fortress.

I harbour no delusions about the TIFF protesters and their willingness to inform themselves about the true nature of life – including, or even especially, cultural life – in Israel. They are not really interested in the truth about the Jewish state. But those who are, should educate themselves. For information about the unending cultural activities in Israel, one can contact the Israel Government Tourism Office in Toronto at 416-964-3784. –*MBD*



FAMILY AND NATION GRIEVE

Dozens of relatives, acquaintances and friends flocked to the Ramon residence in Ramat Gan on Sunday to mourn the death of recently graduated pilot Assaf Ramon. His friends are seeing lighting memorial candles in the midst of their tears and attempts to console each other. Defence Minister Ehud Barak and his wife Nili leave the Ramon family home after conveying their condolences.

[Israel Sun photo]

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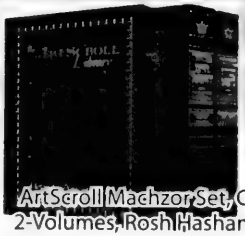

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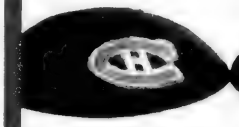

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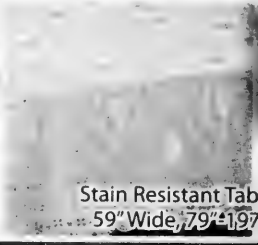

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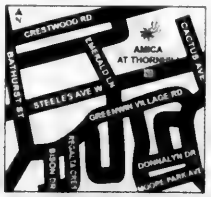

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Greater Toronto Area

McGuinty repledges $15M to Tomorrow Campaign

By SHERI SHEFA
Staff Reporter

Ontario Premier Dalton McGuinty announced last week that his government will commit $15 million to UJA Federation of Greater Toronto's $400-million Tomorrow Campaign.

But the money isn't new.

The grant was originally made in 2007, when it was revealed that it came from a $20-million fund that the opposition parties said had no formal application process and no published eligibility criteria, and that they said was being used to fund multicultural groups that were friendly to the Liberal party.

Federation spokesperson Howard English said that last week's announcement came after a report on the fund by the provincial auditor general cleared federation "of any wrongdoing," and in fact "praised the way in which we applied for [the money]."

Premier Dalton McGuinty
[*Sheri Shefa photo*]

Speaking in front of the new Lipa Green Centre on what is now called the Sherman Campus – located on Bathurst Street, between Sheppard and Finch avenues – McGuinty said he was representing 13 million Ontarians who will all benefit from the campaign.

Launched in April 2000 as the Jewish Toronto Tomorrow Initiative, the Tomorrow Campaign is a "gift to a country, to a province and a city that permitted us to flourish so vigorously," said Larry Tanenbaum, who along with Gerry Schwartz is the campaign co-chair.

He said the first phase of the campaign comprised the renovation of the downtown Miles Nadal Jewish Community Centre and the construction of the Wolfond Centre for Jewish Student Life at the University of Toronto.

The 27-acre Sherman Campus, where the press conference took place, "is in the midst of an exciting redevelopment."

Tanenbaum said the Prosserman Jewish Community Centre is part of the second phase of the Tomorrow Campaign, while the third component of the initiative, the 50-acre Joseph and Wolf Lebovic Jewish Community Campus in Vaughan, is also taking shape.

McGuinty said the new centres "represent the very best of Jewish traditions, values and beliefs," and he said his government decided to contribute $15 million to the project, because "it means, of course, more jobs today at a time when they are needed most and a better quality of life for years to come."

He said that since the building phase began in 2007, 200 construction jobs have been created.

"We are pleased and proud to participate in these initiatives. We support our Jewish community and we recognize your disproportionate influence for good," he told the gathering.

Among the notable attendees at last week's event was Health and Long-Term Care Minister David Caplan, MPPs David Zimmer, Greg Sorbara and Monte Kwinter, and the mayor of Eilat, Meir Yitzhak-Halevy and the mayor of Eilot, Udi Gat.

The mayors' appearance coincided with a trade conference last week in Toronto, in which Israeli companies from the Eilat area that specialize in low-emissions power technology were seeking investors. Eilat is also partnered with Toronto's Jewish community through federation's Partnership 2000 (P2K) initiative.

In his remarks, McGuinty referred specifically to the Israeli mayors and said he plans to visit Israel, calling it a "model of perseverance and innovation.

"It is remarkable in terms of what has unfolded there, such a relatively new country, and its achievements," he added.

He said that the Tomorrow Campaign – which Tanenbaum boasted is the largest infrastructure project ever undertaken by a Canadian Jewish community and one of the largest in the Jewish world – is developing "places where we celebrate art, culture and learning, where we honour and remember the sacrifices of previous generations and where all are welcome."

McGuinty added that the Jewish community's commitment to ensuring its future as a thriving community reminded him of a quote by Rabbi Hillel, an ancient Jewish scholar, who said, "If I am not for myself, who will be for me? If I am not for others, what am I? And if not now, when?

"It also reminds me of something my father used to say… 'None of us is as strong as all of us working together'… The Jewish community has proven that sentiment to be true time and time again, and it seems there is nothing you cannot do when you put your minds to it."

Tanenbaum, who is also the chair of Maple Leaf Sports & Entertainment, said that almost all of the campaign funds raised to date – $400 million – have come from private sources and that the financial assistance provided by the provincial government will help the Jewish community realize "this remarkable dream."

McGuinty said that UJA Federation "is at the heart of this community, which is at the heart of this city, and when you are strong, we all stand strong together."

The premier was presented with a plaque from Federation as a thank-you for the grant. A plaque that recognizes the province's contribution to the initiative will also be hung on the "donor recognition wall" in the Lipa Green Centre, alongside plaques for other major contributors.

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Dear Friends,

As we individually, and as a community, prepare ourselves for the holidays collectively known to us as the yamim nora'im – the days of awe – we take stock of the many challenges confronting Israel.

These challenges include the ongoing attempts to demonize and isolate Israel by those who deny to the Jewish people – and to Jewish people alone – what is granted to all other nations: to live as free people in our homeland.

We face an urgent international imperative of responding to Iran's impending capacity to implement its genocidal threats against Israel.

We face a critical need to educate and inform a younger Canadian demographic with limited knowledge of both the Christian narrative and the Jewish narrative upon which it is predicated.

We face the moral and existential obligation to re-engage our own young people in the inspiring narrative that is modern Zionism.

The coming year will be filled with intense work on these and many other issues. But the work will be conditioned by and predicated on a set of basic principles which are both incontrovertible and fundamental. We respectfully submit that every discussion of the conflict must explicitly include these central elements.

Israel is the aboriginal homeland of the Jewish people.

Zionism is the Jewish people's national liberation movement.

The single root cause of the conflict is ongoing rejection of Israel and its Jewish character. Everything else flows from that rejection.

Those who reject the special Jewish claim to Israel by definition deny the Christian narrative, central to Western civilization.

The debate over Israel is a struggle between moderation – which offers solutions and alternatives – and extremism, which offers none.

The extremists who oppose Israel have hijacked Western democratic institutions, including the UN and the international human rights agenda.

Israel has been and is always ready for peace.

Over the coming weeks and months, you'll be hearing about a series of initiatives focused on unmasking the profound dishonesty and cynicism behind the boycott Israel movement, and allowing you to take direct action to counter these efforts; you'll be hearing about what we together can do to draw attention to the urgent threat posed by Iran.

Until then, on behalf of the members of the CIC Board of Directors and Staff, I wish each of you a happy and healthy new year. Shana Tova. שנה טובה

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Beckoning immediacy of present tense

Continued from page 1

The reference to "collective Jewish hand" is no mere statement of maudlin mush. It is a statement of fact. Each one of us through our involvement in and support of our respective communities, each United Jewish Appeal, each federation, ties into the rescue of the Ben Israel family like a super-strong safety skein catching co-religionists before they fall or are pushed into historical oblivion.

It's worth remembering this as we greet the New Year.

We are all individuals – autonomous, sentient beings. But we belong to a people – interconnected one to the other by common collective history, experience and memories.

It's worth remembering this as we hold the New Year's machzor in our hands, many of us standing in the tumult of large crowds of worshippers in our respective synagogues.

As Rabbi Philip Birnbaum wrote of the machzor more than six decades ago, "Phrased in plural form, the prayers are meant to be the voice of all Israel." He underscored the point of the inter-connectedness of the worshippers, of the peoplehood that enveloped all who looked to the High Holiday prayers, by noting that the machzor "embodies the visions and aspirations, the sorrows and joys of countless generations. The whole gamut of Jewish history may be traversed in its pages. The machzor is a mirror that reflects the development of the Jewish spirit throughout the ages... No other book so completely unites the dispersed of Israel."

Thus, when we hold the prayer book in our hands, it is no exaggeration to suggest, according to Rabbi Birnbaum, that we actually hold Jewish history in our hands.

But holding Jewish history is not quite like standing in Jewish history. We stand at the centre of that history every moment of every day when we proclaim in our hearts and say to the world that we do indeed belong to the Jewish People.

It is not through the gauzy mists of nostalgia that we look to our Judaism, to our sense of peoplehood. Rather, it is through the beckoning immediacy of present tense.

Peoplehood means responsibility. Responsibility means – among many other things – helping rescue the Ben Israel family from a country we have never seen for the sanctuary of a country that we will never forget nor ever let down.

This is a recurring theme that courses through the many writings of Rabbi Jonathan Sacks. "We are a people defined by history," he writes. "We carry our past with us. We relive it in ritual and prayer. We are not lonely individuals, disconnected with past and present. We are characters in the world's oldest continuous story, charged with writing its next chapter and handing it on to those come after us."

Even as we recite the Rosh Hashanah prayers, or skim them, or concentrate with extra focus on only a portion of them, we are indeed writing the next chapter of our history if we do so with the knowledge, gratitude and love that flows from knowing that our voices join with the voices, as Rabbi Birnbaum wrote, "of all Israel."

May we all be inscribed for a good year.

25 years ago in *The CJN*

A 10-member Jewish delegation had a brief private meeting with Pope John Paul II in Montreal during the pope's trip to Canada. They discussed Israel, oppressed Jewry and the Holocaust, among other topics. Jewish representatives also attended interfaith services with the pope in Toronto and Edmonton.

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Day school funding

Shira Dicker's analysis of the crises in Jewish education today in her guest voice, "An inconvenient truth about day schools" (Sept. 10), is an interesting and poignant contrast to the rosier picture depicted in "Economy down, tuition subsidy requests up" (Sept. 3). Middle-class parents are, in fact, leaving the private day school system in greater numbers than ever before, leaving behind countless families who continue to suffer in silence and in shame from back-breaking, escalating tuition fees. This truth is an "inconvenient" and uncomfortable one for UJA Federation of Greater Toronto and its benefactors, who prefer the "culture of affluence," showcasing, as they are wont to do, the excessive, concrete monuments of massive building complexes rather than focusing on the steadily mounting and unaffordable tuition fees that burden the rest of us. The growing trend of Jewish families defecting from the day school system should indeed be a wake-up call for us all.

Joseph Y. Adler
Toronto

* * *

Applauds film fest Tel Aviv programming

Kudos to Canadian filmmaker John Greyson, Naomi Klein, Jane Fonda and auspicious company for alerting me to the Toronto International Film Festival inaugural City to City Spotlight on Tel Aviv programming ("Film fest rejects celebrity protest," Sept. 10).

I anxiously look forward to seeing each one of these cinematic offerings, together with many others in the community who may have been unaware of this deserving event.

Needless to say we will miss Greyson's film offering dealing with homosexuality, which he withdrew in protest. Perhaps we can catch it at a Middle East film festival, excluding Israel, of course.

Jack Kuper
Toronto

* * *

Celebrity protesters challenge TIFF

As a longtime supporter and admirer of the Toronto International Film Festival, I ask, how dare the "celebrity" protesters challenge TIFF with the intent to humiliate its non-partisan, reputable foundation ("Film fest rejects celebrity protest," Sept. 10)?

These like-minded celebrity activists, looking for a convenient cause to latch onto, spend too many of their waking hours pondering their anti-Israel epithets. For them not to evolve from this state of mental and moral stagnation preserves nothing but the perpetuation of hatreds at the expense of the rest of us, once again.

Victor Redlick
Toronto

* * *

Human rights abuses in Sudan, Iran, etc.

Add my name to the list of intelligent Canadians who believe in freedom and democracy and who are sick and disgusted with misguided opponents of Israel who relish in distorting reality and ignoring deplorable human rights abuses in countries such as Syria, Sudan, Iran, Saudi Arabia and almost all other countries in the Middle East ("Film fest rejects celebrity protest," Sept. 10).

Frank Feldman
Toronto

* * *

Montreal Y Shabbat opening

In "Montreal YM-YWHA to open on Shabbat" (Aug. 20), YM-YWHA executive director Michael Crelinsten says that the Y is already open to a limited extent on Shabbat, as it is home to two shuls that conduct morning services. This is very disingenuous, as it is well-known that attending services does not profane Shabbat, but exercising with equipment does.

In a report by the JCC Association, demographic data showed that the greatest determining factor in a Jewish community centre's policy whether to open on Shabbat was the strength of a community's Orthodox Jewish population. New York City, with the highest rate of Orthodox Jews, has the lowest rate of JCCs open on Shabbat (15 per cent). It is, therefore, completely unacceptable that Montreal's YM-YWHA disregard the voice of one of the most traditional Jewish communities in North America, with more than 90 per cent of Montreal's shuls being Orthodox, and force this new policy down our throats.

Furthermore, Crelinsten says that "the community has changed and continues to change." The Jewish General Hospital continues to serve everybody kosher food, even though the vast majority of its patients today are non-Jewish. This is because the hospital recognizes what the Y does not: its role and obligation as a communal institution to see to it that Jewish ritual be maintained.

Mordechai Bulua
Montreal

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

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Perspectives

Clock ticks for Iran as Israel appears ready for strike

By AMOS HAREL
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In the rare moments when it's not preoccupied with the decline of U.S. President Barack Obama in the polls and with the debate over its government's proposed health-care reforms, the American press continues to deal almost obsessively with another pressing issue: the deadlock in efforts to stop Iran's nuclear program and the growing likelihood that the endgame will be an Israeli attack on Iran's nuclear facilities.

In the past few weeks alone, an editorial in the *Wall Street Journal* warned the president that the United States must put a quick halt to the Iranian nuclear program, otherwise Israel will bomb the facilities.

"An Israeli strike on Iran would be the most dangerous foreign policy issue President Obama could face," the paper wrote.

Former vice-president Dick Cheney revealed that while in office, he supported an American strike against Iran, but was compelled to accept the approach of president George W. Bush, who preferred the diplomatic route.

Another Republican ultra-hawk, former ambassador to the United Nations John Bolton, maintains that additional sanctions alone will not be enough to make the Iranians abandon their nuclear ambitions.

William Cohen, who served as secretary of defence during Bill Clinton's second presidential term (1997-2001), says that "there is a countdown taking place" and that Israel "is not going to sit indifferently on the sidelines and watch Iran continue on its way toward a nuclear weapons capability."

The chairman of the U.S. Joint Chiefs of Staff, Adm. Mike Mullen, explains that "a very narrow window" exists between the possibility of resolving the issue and an attack on Iran.

An op-ed in the *Los Angeles Times* states (with some justification) that if Iran does not respond in September to the demands made of it, the world should brace itself for an Israeli attack. However, the author adds (mistakenly) that in the event of an Israeli strike, Obama "will probably learn of the operation from CNN, rather than the CIA."

This month will mark a critical juncture in Iran's race for nuclear capability. The timetable is getting ever shorter: Most western intelligence services share the assessment that over the course of 2010, Iran will accumulate sufficient fissionable material to produce two or three nuclear bombs. If the Iranians succeed in dispersing this material among a large number of secret sites, it will reduce the likelihood that the project can be stopped.

Even though Obama has now been in office for 7-1/2 months, Tehran has not responded to his offer to engage in direct dialogue about the nuclear issue.

At first the talks were deferred in anticipation of the Iranian presidential elections in June, then because of the internal crisis that erupted there in their wake, and now the regime is engaging in additional – and typical – delay tactics. Earlier this month, for the first time, Tehran announced readiness in principle to conduct negotiations with the international community.

The European Union appears to want to reach a decision on the subject ahead of the authorization of a fourth round of international sanctions against Iran, in the context of the G20 conference to be held in Pittsburgh in about two weeks. Israel is apprehensive that the Americans may delay a final decision until December.

The impression gained by Israelis who have visited Washington lately is that Obama is gradually backing away from the Bush administration's fundamental demand that Iran cease to enrich uranium as a precondition for beginning a dialogue.

Subsequently, they believe, the United States will offer Iran the following compromise: the Iranians will be allowed to enrich uranium for peaceful purposes (under tight international supervision), the previous sanctions imposed on Iran will be lifted and the two sides will reach understandings concerning Iran's interests in a number of arenas, notably Iraq, ahead of the planned withdrawal of U.S. troops from that country.

Obama would be able to present such an arrangement as an accomplishment. After all, before the election in November, he promised to prevent Iran from obtaining a nuclear bomb, not to force it to stop enriching uranium. From Israel's point of view, however, this will probably not be enough.

According to Maj.-Gen. (res.) Giora Eiland, former head of Israel's National Security Council, "The United States was ready to sign an agreement to that effect [last week]. The prospect that Iran will agree, despite the temptation of gaining international recognition for its right to enrich uranium, remains small."

In his view, "For its strategy to succeed, America needs a broad and binding international coalition. I still don't see them getting Russia and China to back such a move, and their support is essential."

Despite its fear that Iran will use the peaceful enrichment go-ahead to continue advancing secretly toward a bomb, Israel might, as a fallback position, accept such a compromise as long as it's clear that the international supervision is strong enough and that, in anticipation of the likely eventuality Iran will be found cheating, a broad coalition to toughen the sanctions is put together in advance.

If the dialogue fails, or never begins, more severe sanctions might be put into place: a ban on the purchase of oil from Iran and on the export of petroleum distillates to it, or even a maritime embargo. But the potential effectiveness of these moves, with Tehran already well past the halfway mark toward achieving its goal, is in doubt.

So, the moment of truth will arrive at some point between the end of 2009 and the middle of 2010: Should Iran be attacked? American experts agree that this would involve an Israeli strike. It's very unlikely that Obama will be the one dispatching American planes to Natanz.

During the past year, military experts and commentators are increasingly coming around to the view that the Israeli Air Force is capable of executing the mission. The Israel Defence Forces has been significantly upgraded during the tenure of Chief of Staff Lt.-Gen. Gabi Ashkenazi. The goal, it is argued, is not to liquidate the Iranian project, but to set it back. According to this line of thought, if an attack, American or Israeli, causes a couple of years' delay in the project it will have achieved its aim. Similarly, before launching the attack on the Iraqi reactor in 1981, Israel didn't foresee the chain of events that finally forced Saddam Hussein to forgo his nuclear ambitions.

Israeli Prime Minister Benjamin Netanyahu and Defence Minister Ehud Barak take a similar view of the Iranian threat. At least, that is what both their public statements and their comments in closed meetings suggest.

For an Israeli attack to be considered, Israel would need the tacit approval of the Obama administration, if only in the sense that it looks the other way. This is due above all to the necessity of passing through the Iraqi air corridor, as American soldiers will still be in Iraq in 2011. No less important is strategic co-ordination for the day after: how will the United States react to a prolonged aerial attack by Israel on the nuclear sites and to the regional flare-up that might follow?

These are matters that would have to be agreed on directly between Obama and Netanyahu. The disparity in their policy stances, together with the total lack of personal chemistry between them, is liable to prove a hindrance.

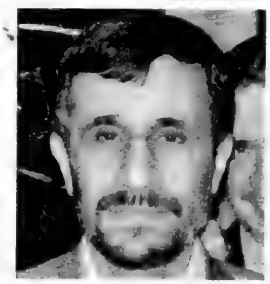
Iran is likely to respond to an Israeli attack by opening fronts nearby, via Hezbollah from Lebanon and Hamas in Gaza. Three years after the Second Lebanon War and at the end of a broad process of learning lessons from that conflict, the IDF is quite confident of its ability to deal with Hezbollah. At the same time, it's clear that Israel will be subjected to extensive rocket attacks that can be expected to cover most of the country.

A key question would be Syria's behaviour. Israel has a salient interest in having Damascus be no more than a spectator in a confrontation. If the attack on Iran is perceived to have been successful, that's probably how the Syrians will respond.

But an attack on Iran will reopen a decades-old blood feud – and the Iranians have both a long memory and a great deal of patience. With decisions like this looming within a year, it's no wonder that Netanyahu wants to secure the return of Israel's kidnapped soldier, Gilad Schalit.

A decision to attack Iran would mean that the IDF bears central responsibility for resolving the nuclear threat. In the years when Mossad director Meir Dagan held former prime minister Ariel Sharon in his thrall (and even more so his successor, Ehud Olmert), the general belief was that the espionage agency could, together with political efforts, contain the Iranian nuclear project. And, indeed, if western intelligence services had to push back their forecasts repeatedly over the past decade regarding when the project would be completed, it's a safe bet that not all of Iran's delays were due to divine providence. At present, however, no action looms – other than an attack – that is capable of preventing Iran from achieving its goal.

Benjamin Netanyahu


Mahmoud Ahmadinejad

Barack Obama

Opinions

The right way to fight swine flu

It was the perfect picture: 50 rabbis praying on a plane. They were on a special charter flight over Israel, sounding the shofar in order to ward off H1N1.

Without prayer, Judaism is unthinkable, and one must appreciate how these rabbis wanted to protect the entire community. But even so, this flight disturbed me. When we emphasize an exotic form of prayer, we forget that in Judaism, using hand sanitizer is also a religious act.

Rabbi Chaim Steinmetz in Montreal

Safety is a religious obligation. The Bible requires that a roof be properly gated to prevent people from falling off of it. Halachic authorities include in this commandment the responsibility to ensure occupational safety and an injunction against reckless driving.

So why are rabbis flying around in planes instead of handing out Purel dispensers?

Regrettably, this can be traced to a false dichotomy between the ritual and the ethical. Some people mistakenly see spiritual requirements such as kashrut as "true" Judaism and underemphasize Judaism's humane requirements. That's why some Orthodox Jews can be extremely punctilious about ritual commandments and at the same time smoke like chimneys and drive like maniacs.

Today, there is a new phenomenon behind this false dichotomy. Orthodox Jews are seen as long-bearded, exotic figures. In the Hollywood narrative, Orthodoxy is a group of rituals that make its adherents mysterious and unusual.

Unfortunately, many Orthodox Jews have adopted the Hollywood point of view and imagine that the primary purpose of Judaism is simply to be different. This is why mundane topics such as safety and ethics are neglected. After all, being ethical isn't all that exotic.

Of course, ethics are the foundation of Judaism. Yet this emphasis doesn't devalue the Torah's rituals. On the contrary: combined with ethics, ritual becomes part of a powerful, meaningful whole. Judaism isn't about being exotic, it's about being holy. Defining Judaism solely by being different turns us into caricatures of ourselves.

Many great rabbis understood this. Rabbi Yehuda Amital, the founder of the Meimad party in Israel, once said that if he was asked to join the Israeli cabinet, he would want to be minister of health, because Halachah demands that we be more stringent about health than any other religious requirement. The late Klausenberger Rebbe, Rabbi Yekusiel Yehuda Halberstam, made it his life's work to open a hospital in the city of Netanya. To these rabbis, safety and ethics were not at all secular concerns.

Safety is a religious issue, and health measures are the authentic Jewish response to H1N1. Thinking otherwise produces a movie-set Judaism that is both narrow-minded and empty.

Defending Judaism and Zionism with joy

As an academic, I like that my work year and the Jewish New Year begin together. As Jewish professors, administrators and students return to campus for a new academic year (and as some start afresh on their academic adventure), we should set some goals for effective pro-Israel advocacy and satisfying Jewish living.

Gil Troy in Montreal

These truly are the best and the worst of times on campus for Jews. There have never been so many Jewish students and staffers, or so many Jewish studies programs and vital Hillels. Unfortunately, this Golden Age is also an era of systematic demonization of Israel on campus. The challenge here is to keep perspective. Our delight in the comfort Jews have in the academic world should not blind us to the ugliness of the anti-Israel assault. Our bitterness at the attacks' toxicity should not sour us on the joys of academic life. Neither complacency nor paranoia works. We must celebrate Israel as well as defend Israel. We must focus on Jewish life and not let our enemies set the agenda.

In forging an effective campus strategy to defend and delight in Judaism and Zionism, consider the following guidelines:

• Israel's culture is vital and infectious, an appealing mix of the East and the West. We should change the stereotype of "Israel the warrior state." Students – and professors – should see the Israel that Madonna recently saw, the Israel of a modern rock beat and of ancient wisdom, the Israel of Tel Aviv and Jerusalem.

• Never attack academic freedom, but never tolerate educational malpractice. I wholeheartedly support professors' freedoms to draw whatever conclusions they can from their assessment of evidence, but I reject the way too many professors abuse their podiums. If a professor refuses to air opposing views, mocks students who disagree, or turns the lecturer's stand into a political soapbox, students should document it carefully, get corroborating witnesses, ask the professor to stop and contact administrators, parents, alumni and community leaders if the complaints are ignored.

• Let's delegitimize the delegitimizers. For too long, we have allowed those using the "racism" and "apartheid" slanders to carry the day. We must be proactive, pointing out that singling out Israel, rationalizing Palestinian terrorism, drawing false analogies with the evil South African regime and making libelous comparisons to Nazis puts Israel's critics in league with Arab anti-Semites and outdated Soviet propagandists. The moral onus is on them to prove they are not anti-Semitic or abetting anti-Semitism by distancing themselves from the exterminationists and hate-mongers.

• Don't fear the Z-word. Too many Jews on campus have internalized the critics' lies and fear using the word "Zionism." Those who have visited Israel on Birthright Israel or other programs should learn that Zionism is another name for all those warm glowy feelings they have about Israel – that sense of peoplehood and appreciation for a Jewish state.

• We need a big-tent Zionism. Our anger at the unreason of too many of Israel's accusers shouldn't shut our minds down. We should welcome a wide spectrum of opinions and voices, making it clear that we can disagree graciously about settlements, boundaries, strategies, even values, without demonizing or delegitimizing. There is a rich Israeli and Jewish tradition of dissent that should not be squelched. Only when people start attacking Israel disproportionately, inaccurately and with the language of those who seek its extermination should we react strongly. Beyond that, our Jewish centres should be centres of creative, vital and diverse thought and argument.

• *Lo nafseek lirkod* (We won't stop dancing or singing or learning or praying or enjoying…). Outside the closed Dolphinarium, the Tel Aviv disco where a terrorist – later glorified by Palestinian Authority President Yasser Arafat – slaughtered 21 teenagers and wounded 120, a simple monument promises defiantly: "*Lo nafseek lirkod* (We won't stop dancing)." Our enemies cannot defeat us or demoralize us.

Universities should be centres of Jewish revival, places where students and professors discover the spiritual, intellectual, ideological depth of the Jewish experience. We should embrace Judaism, engage Israel, learn Torah, appreciate Jewish civilization and never, ever stop singing and dancing. Shanah tovah.

Let's try to be mitzvah maniacs

Danny Siegel is a mitzvah maniac. I've never met anyone else in my life who is so single-minded about tzedakah, so driven to do deeds of lovingkindness, so successful at inspiring others that bar mitzvah kids sponsor used carseat drives for needy mothers and collect sports equipment for the local shelter before he even finishes a speech. (See www.dannysiegel.com.)

Rabbi Elyse Goldstein in Jerusalem

I had the privilege during my first week in Jerusalem to spend four days with him, going from tzedakah project to tzedakah project, meeting the people he calls "mitzvah heroes," gleaning onions in a field dedicated to the poor; getting blessings from a rebbetzin who furnishes hundreds of poor brides with wedding gowns, and walking therapeutic dogs that are used in therapy with dysfunctional families (they're helpful in getting people to open up and share or reveal things).

We gave out muffins at 7 a.m. in the Central Bus Station to soldiers returning to their bases. We studied rabbinic texts on tzedakah and discussed the differences between charity and compassion. We learned how balloon animals can make a traumatized child smile.

I thought a lot during those four days about the upcoming High Holidays. I thought about how when we approach taking stock of our lives, we often use this time to count our blessings and to make "New Years resolutions" to change the world. I thought a lot about my own role as a community leader. Do I do as much as I get others to do? Do I give as much as I get others to give? Could I ever be a "mitzvah maniac" with a daily routine of feeding the hungry, clothing the naked and breaking the chains of the bound?

Indeed the very focus of the Haftarah of Yom Kippur is Isaiah's plea to the people of Israel to stop relying on sacrifices and ritual and to start practising deeds of goodness and tzedakah as the "gateway" to the Divine.

As a rabbi, I often hear people say, "I am a good person, which makes me a good Jew." That statement, I thought, was made in order to avoid having to practise ritual and to get "mitzvah credit" for things such as being kind to animals and walking old ladies across the street. I used to think that was "Boy Scout Judaism," equating doing good deeds with doing Jewish deeds. I admit that I looked down on that kind of thinking.

But after four days with a mitzvah maniac, I feel differently. Being a good Jew should automatically mean being a good person. I wish we had more Boy Scout do-gooder Jews.

As we approach the High Holidays, it's easy to become narcissistic with all the self-reflection we are supposed to practise and all the looking inward we are supposed to do. What I discovered from these mitzvah heroes is that actually tzedakah is not about "selflessness" but the opposite. It's about extending the notion of self to radically include others. If "self" means my family, too, then it also means my community, my neighborhood, my synagogue, my school, my world and my planet.

People with a wider definition of "me" and "mine" are committed to neighbours and community. The mitzvah heroes I met had a very broad notion of self, including as many people as possible. Their neighbour's problems are theirs. Their city's problems are theirs. Their planet's problems are theirs. Their "me" is "we."

Every Yom Kippur, I feel so inadequate during the *Avinu Malkeinu* prayer when I sing *"ki ain banu maasim"* – "though we have no actions, be kind to us." I know it's true. So few of us have changed the world, even a little. So many of us want to, but we get lost during the year, busy with our mortgages and work and the million little things that take up our time. But if we could just try, this year, to be mitzvah maniacs, we'd be on our way to being really good Jews.

You can read Rabbi Goldstein's blog from Jerusalem at http://jerusalemofgoldstein.blogspot.com

The Kirshner File

Poland and Israel have formed strong relations

History takes strange turns as yesterday's enemies morph into today's friends. There is no better example of this dictum than Poland's current relationship with Israel, which the president of Poland, Lech Kaczynski, has described as "special."

Sheldon Kirshner in Warsaw

During the Six Day War, however, the Polish communist regime broke off ties with Israel after branding it as an aggressor. Poland's position was in line with the Soviet Union and its allies in eastern Europe.

Poland resumed full diplomatic relations with Israel in 1990, less than a year after the fall of Poland's communist government and three years after Poland and Israel began mending fences by agreeing to establish low-level ties.

Today, Poland, like Germany, has become one of Israel's best friends in the European Union. "Our relations are based on a thousand years of shared history," Kaczynski observed while visiting Israel in 2006. "Poland relates to Israel as a country in which Poland has a special interest." Returning the compliment on a trip to Poland last year, Shimon Peres, Israel's president, called Poland one of Israel's closest friends in Europe. Israel's former ambassador to Poland, David Peleg, declared, "Poland is a partner."

Israel's newly installed ambassador, Zvi Rav-Ner, who was born in Poland, is fluent in Polish and was charge d'affairs at the Israeli embassy when full relations were restored 19 years ago, characterized bilateral relations as "very friendly."

Israel's embassy in Warsaw is located in a leafy residential neighbourhood where the Jewish musician and composer Wladyslaw Szpilman hid from the Nazis during the Holocaust and whose struggle was the subject of Roman Polanski's stirring film, *The Pianist*.

In an interview, Rav-Ner said that Israel and Poland share a similar perspective on almost all important issues, from terrorism to Iran's nuclear program, and both are close to the United States.

"Poland is definitely one of the European Union countries very strongly supportive of Israel's right to secure borders and fighting terrorism." But since it is bound by EU Mideast policy, Poland has subscribed to policies that have been critical of Israel, such as its construction of settlements in the West Bank. Still, as Rav-Ner noted, Poland, along with Germany and the Czech Republic, are moderating forces in the EU. "We can rely on this country," he said of Poland.

He cited a case in point: While some EU members link an upgrade of ties with Israel to progress in the bumpy peace process, Poland has supported enhanced relations with Israel on its own merits. Visiting Israel last year, Polish Prime Minister Donald Tusk and his Israeli counterpart, Ehud Olmert, announced an upgrading of relations. By no accident, Tusk's visit coincided with the inauguration of a "Polish year" in Israel, during which cultural relations were deepened.

In every key sector, Israel's relationship with Poland is flourishing, though tensions have been stoked by Poland's failure thus far to return private Jewish properties seized since World War II and by the inclusion of a far right-wing party with anti-Semitic inclinations in the government coalition in 2006.

Israel's ambassador to Poland, Zvi Rav-Ner
[Chancellery of the President of Poland]

The annual volume of trade, as expressed in U.S. currency, is about $530 million. In 2008, it was tilted in Israel's favour, but of late, it has been quite balanced. Machinery, high-tech products, metals, chemicals and food are among the goods that flow back and forth. Israel also sells military equipment – including Spike anti-tank missiles and day/night vision systems– to Poland, which is modernizing its armed forces. "There are all sorts of things going on," said Rav-Ner. "Poland needs the best possible equipment and Israel can supply some of it."

As well, Israel and Poland have formed strategic ties. When Poland's defence minister paid a visit to Israel two years ago, he said he hoped that Polish air force pilots could train in Israel and that Poland and Israel would co-operate against terrorism.

Israeli investors have poured about $3 billion into Poland, primarily in real estate developments. Scientific co-operation is on the upswing, as are academic and youth exchanges.

Cultural exchanges are expanding, and in an attempt to solidify relations, state-run Polish Radio has begun broadcasting news in Hebrew. Last year, 170,000 Poles, mainly Christian pilgrims, visited Israel, while about 100,000 Israelis visited Poland. The national carriers, El Al and Lot Polish Airlines, service both markets.

Maciej Kozlowski
[Sheldon Kirshner photo]

According to Rav-Ner, the Polish media tends to be pro-Israel. When Israel invaded the Gaza Strip last winter to silence Hamas rockets, the Polish press displayed an understanding attitude. "The basic line was that Israel has a right to defend itself," he said.

Konstanty Gebert, a prominent Polish journalist, said, "There is genuine support for Israel as an embattled nation." The chief rabbi of Poland, Michael Schudrich, believes that Poles have "a deep respect" for Israel as a nation that can defend itself.

"The past is always present in Poland's relations with Israel," commented Maciej Kozlowski, Poland's ambassador to Israel from 1999 to 2003 and now deputy director of the foreign affairs ministry's Africa and Middle East department.

Delivering an upbeat assessment of Polish-Israeli relations, he said, "For us, Israel is not a country like any other. It was founded and established by Poles, especially during the Third Aliyah. These people, from David Ben-Gurion onward, created the modern state of Israel and its political system.

"Out of 120 Knesset members in 1949, 100 spoke Polish. *Balagan*, *coalitzia* and *protekzia* are Polish words. There was strong Polish support for the creation of Israel. Poland basically supported the partition of Palestine and Poland immediately recognized Israel's independence. Czech arms were shipped through Polish ports, and many (Jewish) fighters in the 1948 war had Polish military training. After 1989, Poland secretly permitted Soviet Jewish immigrants to travel to Israel through Poland. Our biggest embassy in the Middle East is in Israel."

A former journalist who married an Israeli woman of Polish origin while serving in Israel, he said he cannot understand why Poland severed relations with Israel in 1967. "We had no quarrels." Behind closed doors, senior government officials were pleased that Israel had defeated Soviet-supplied Arab armies, he noted. They said, 'Our Jews are fighting their Arabs.'"

Seguing to Poland's current relations with Israel, he said, "They are flourishing and really good." Kozlowski, who wears another hat as Poland's ambassador-at-large for Jewish relations, said there is "a strong reservoir of sympathy" for Israel in central Europe and particularly in Poland. "We understand the existential threat to Israel, due to our historical situation at having been on the brink of extinction," he said, referring to Poland's partition in the 18th century, the Nazi occupation and the Soviet Union's domination. "France and Sweden can't understand that. We understand that Israel has to take measures that may look harsh but are necessary. We understand much better the realities of the Middle East."

Poland – which has sent peacekeeping troops to the Golan Heights, southern Lebanon and Iraq and currently stations some 2,000 troops in Afghanistan – maintains cordial relations with the Arab world, the Palestinian Authority and Iran.

"We have normal relations with Iran, though not strong commercial ties like Germany. We're very much worried by Iran's nuclear program, but our major problem with Iran is its president's Holocaust denial. It's something totally unacceptable."

To our valued clients "L'Shanah Tova".

Rosh Hashanah marks the beginning of a new year. We go to shul and hear the sounds of the shofar. We review our mistakes, cast off our sins, and resolve to do better in the coming year. We spend time with family and cherished friends.

To the 1800 investors of the Romspen Mortgage Investment Fund, the large majority being Jewish, we wish you continued success and good health. From Arthur, Mark, Wes, Blake, Shelly and our entire staff, "L'Shanah tova tikatev v'taihatem – May you be inscribed and sealed for a good year."

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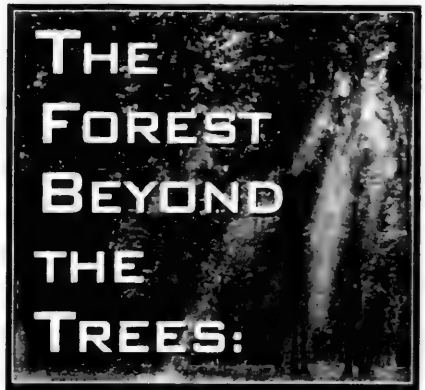
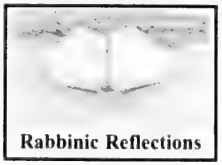


Renew our days as of old

By RABBI DANIEL GOTTLIEB



As we move from the final days of Elul into the New Year, the words of the ancient prayer find their way to our hearts: *Hashiveinu HaShem Eilecha v'nashuvah* – Return us O God to You and we shall return; *chadesh yameinu kekedem* – renew our days as of old.

Our prayer is two-fold: help us to return to the path of righteousness from which we have strayed in the year that is ending; and make our days like they used to be. While we have been engaged in the introspection and atonement that marks the month of Elul, with the sound of the shofar already in our ears and words of *Slichot* already spoken, who among us is not engaged in hopeful prayer that the year ahead will be one that restores to us the sense of well-being and security of years past?

The year that is ending, 5769, will be remembered as a year of economic hardship and uncertainty for many people. Loss of savings, less money for those living on fixed incomes, unemployment, hunger and homelessness have been experienced throughout our community. We have been forced to learn how to live with less wealth, and to do without some of what we used to use to measure our success in life. For many of us, we have had to ask: "How much is enough?" And I believe that for all of us, we will need in the year ahead to find new measures of identity and success. It is time for us to replace materialistic measures with spiritual abundance and social capital.

In her book *Claiming the Earth as Common Ground* (Skylight Paths Publishing, 2009), Andrea Cohen-Kiener writes, "In the Jewish tradition, we say that kindness (social exchange) is greater than charity (financial gifts). Kindness can be exchanged between rich and poor; it is class blind. Kindness can be offered to the living and the dead because kindness does not require compensation. We cannot eat kindness, but we can be fed by kind people."

Cohen-Kiener argues for a return to the biblical models of wealth and social wealth, for a return to the value of community, in which everyone contributed to the well-being of everyone else. How a people treats its most vulnerable is the true measure of its greatness. That is why the Torah continually reminds us of our obligation to the poor, the widow, the orphan and the stranger, and that we were, ourselves strangers in the land of Egypt.

In ancient times, seasonal tithes and gifts, gleaning in the corner of the field, low-interest loans, release from debt and return of ancestral land-holdings in the Jubilee year, all allowed for the restoration and renewal of individuals who had fallen into the ranks of the poor. Perhaps it is time for us to increase our social wealth and make it the measure of our success, for the year 5770 and for our future.

To this ancient model of caring community we can turn. It is for just such a model of caring community that we can pray. This is, indeed, the renewal we envision and seek when we speak the ancient words: *Chadesh yameinu kekedem* – Renew our days as of old.

Rabbi Daniel Gottlieb is the rabbi of Temple Kol Ami in Thornhill, Ont.

The importance of empathy

By RACHAEL TURKIENICZ

There are many things we know about Rosh Hashanah almost automatically.

We anticipate family feasts together. We look forward to apples dipped in honey and challahs bursting with sweet raisins, as well as a new fruit, a new dish served and traditional Jewish cooking.

We know that going to shul is on the horizon, where we again see the families that usually sit around us and marvel at how children have grown and changed. Sadly, we become aware of some empty seats around us that were filled in previous years. All of these things merely provide the context within which the meaning of Rosh Hashanah begins to affect us.

There's so much around us to be grateful for, so much we don't deserve and so many choices to reflect upon while realizing the stakes for benefit and loss could not be higher or more present at our doorstep.

Within this context of gain and loss, joy and trepidation, the prayers begin, and the plea for Divine compassion starts to layer the pages of the machzor.

Every human being would pray for compassion if their lives and the lives of their loved ones were at stake. There isn't anyone who wouldn't seize the moment to ensure safety and prosperity. Yet, oftentimes, the words of the prayers can ring hollow to us, and the moment can lose its reality and perhaps someone will miss their opportunity.

The sages have spoken of and recorded many of these reflections throughout the Talmud and midrash. What is it that can make our plea for compassion a real one? How can we possibly understand the grandeur of the moment of Rosh Hashanah?

An interesting consistency begins to appear through the sages' reflections on these questions. The attribute of empathy, not sympathy, moves to the forefront.

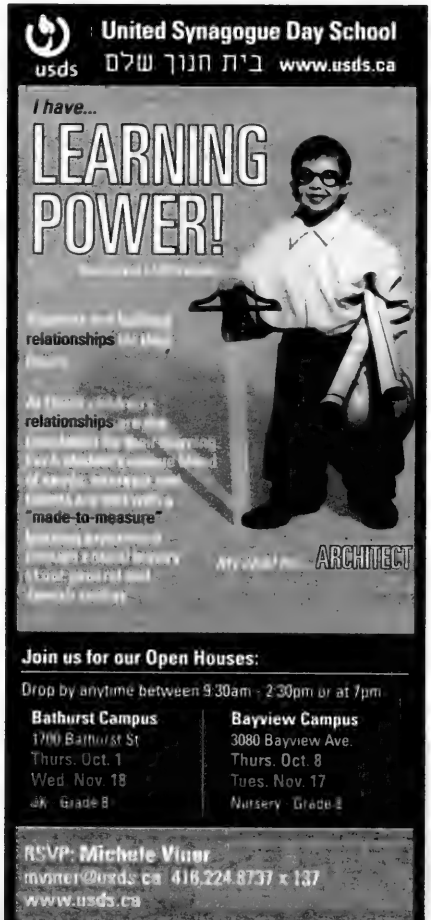
One would think that the Divine Court would respond to the strategies employed in a human court. Once someone has been found guilty, they can throw themselves on the mercy of the court and hope for a compassionate sentence. On the High Holidays, we stand before God and admit our crimes. There is no question of our guilt. We implore God to be merciful, but we don't throw ourselves upon Divine Mercy and hope for the best.

On the contrary. The sages have taught us that the person who can pray for compassion is the person who has shown compassion. The person who can ask for forgiveness is the person who can practise forgiveness. To speak with God about granting kindness, one must have empathized with hearing that plea. Imagine hearing the appeal of one person and scrutinizing our response. Now imagine, as it were, hearing the appeals of hundreds of millions throughout time.

According to the midrash, before you ask for God's compassion, be compassionate to your fellow human beings. Throughout the biblical story of Job, with all his sufferings, he's only granted a response when he prays for his friends. During Rosh Hashanah, we read of Sarah's pregnancy and we remember that she conceives a child once Abraham offers a prayer for Abimelech, an innocent victim.

There's no lack of opportunity for a single act of compassion in our daily lives. We will stand in shul this year with the machzor open, and the sages would probably have approved if we were to each take a moment to remember a single act of compassion and reflect on what it meant – how we grew because of that moment and how we can repeat that reaction.

Only through understanding compassion can we sincerely ask for God to extend it.



Jewish Life

Hellenism and the Jews

By ALEX GROPPER

Past Forward

The relationship between Israel and the ancient Aegean, the homeland of Greeks, has been a tumultuous one. Some have even seen a tenuous link between the two civilizations as early as the time of the Exodus, if not before. The earliest verifiable contact between the two cultures is in the period right after the Exodus, during the time of the conquest of Canaan and the days of the Judges.

At that time, circa 1200 BCE, as Israel was entering the Promised Land from the east, another group was invading from the west. This was the time of the mass migration of the Sea Peoples, who are mentioned in Egyptian texts. Among them there was a group called the Peleshet, whom we know as the Philistines. The struggle between the two peoples was a long, drawn-out affair lasting more than two centuries, until the final defeat of the Philistines by David.

But there would be other meetings between the Greeks and our ancestors. However, none was more long lasting than that brought about by the conquests of Alexander the Great in the fourth century BCE. Not only did Alexander add Israel to his empire but he also introduced Greek culture throughout the lands he had conquered from the Persians.

Persian rule had been benevolent for our people. In fact, it was the Persians who freed the Jews from captivity in Babylon when they conquered that fabled city under their great ruler, Cyrus, in 538 BCE. Cyrus and the Persians allowed the Jews to return to their homeland in Israel and to begin rebuilding the Temple.

A number of scholars have helped to illuminate the Persian Period. One of the most prominent is Prof. Ephraim Stern, from the Hebrew University of Jerusalem. He was the head of the university's Institute of Archaeology and wrote a number of works on this little-known period of the history of ancient Israel. Among these works is a masterful archeological survey of the period, basing some of its conclusions on the discoveries Stern made while he was director of the Tel Dor excavations in the 1980s.

There is strong archeological evidence of Greek contact with Israel even during the Persian Period. At sites such as Tel Dor, remains of Greek-inspired statuary has been found, while Greek coins, especially those from Athens, were already the preferred medium for international trade. But the conquests of Alexander would unleash a flood of Greek influence on the region. After Alexander's death and the division of his empire, Israel would seesaw between the Seleucids of Syria and the Ptolemies of Egypt, until it finally remained part of the Seleucid dominions.

Already Jews were succumbing to the seductive sway of Greek culture. Indeed Alexandria, which was founded by Alexander as an ideal Geek *polis*, or city, had a large Jewish population that some have said made up as much as a quarter of the city's total inhabitants. Assimilation was so great among this group that the Tanach had to be translated into Greek. This was the first time that our Bible was translated into another language. The great American Jewish scholar, Louis Finkelstein, has even suggested that Greek philosophical influence, especially the study of logic, played a role in the development of Talmudic logic.

Not all Jews were seduced by Greek culture. Some resisted the strong pull of assimilation, especially when the Seleucid king, Antiochus IV Epiphanes, tried to desecrate the Temple in Jerusalem by putting a statue of Zeus in it.

His actions would spark the Maccabean Revolt, which has given us the holiday of Chanukah. But despite our victory against the Seleucids, an even greater danger was looming on the horizon. The legions of Rome were on the march, and they would cast an ominous shadow over ancient Israel.

Rosh Hashanah foods

By MARK MIETKIEWICZ

The Jewish Highway

The Passover seder has matzah and maror. Purim has hamantashen. Shavuot has cheesecake. But what about Rosh Hashanah? While ushering in the Jewish New Year, we grace our table with apples, honey and some of the sweetest dishes of the Jewish calendar.

Actually, Passover isn't the only holiday with a seder. On the first night of the Rosh Hashanah, we eat a series of foods whose Hebrew names have dual meanings. For example, the Hebrew word for black-eyed peas – "rubia" sounds like the Hebrew word for increase "yirbu." So when the peas are eaten, the following prayer is recited: "May it be the will of our Heavenly Father that our merits increase." **[tinyurl.com/rosh001]**

Other foods in the Rosh Hashanah seder include carrots, fenugreek, beets, dates and gourds. We (famously) eat apples and honey so "that You renew us for a good and sweet year," and (less famously) dine on the head of a fish or sheep so "that we be as the head and not as the tail." **[tinyurl.com/rosh002]**

There are plenty of sites bursting with New Year's recipe suggestions. You can try a Turkish Rosh Hashanah menu with Pan de Calabraza (Pumpkin Bread) and Kefles de Prasa (Leek Croquettes). **[tinyurl.com/rosh003]** Mimi's Cyber Kitchen will tempt you with Beef Brisket with Onion, Lemon Marmalade and a sinful (perhaps I shouldn't use that word in this article) Chocolate Babka. **[tinyurl.com/rosh004]**

The Rosh Hashanah Recipe Index boasts more than 100 suggestions with everything from Anise Bread (Khboz from Morocco) to Zimstern (a spicy cookie). **[tinyurl.com/rosh005]**

About half the 130 Rosh Hashanah recipes at Kosherdelight.com are in Hebrew (fish in a piquant sauce) with the remainder in English (orange-scented mandelbrot). **[tinyurl.com/rosh006]**

If you prefer to enjoy your holiday meals without meat, you may want to pick up the *Jewish Vegetarian Year Cookbook* by Roberta Kalechofsky and Rosa Rasiel. You can read a review of the cookbook and sample two of their offerings: Mock Chopped Liver and Van Gogh's Potatoes. **[tinyurl.com/rosh008]** There's a lively discussion board at the Chowhound site about vegetarian faves for the holiday. **[tinyurl.com/rosh009]** And Richard Schwartz suggests that now is the ideal time to switch to a meatless diet. "While we implore 'our Father, our King' on Rosh Hashanah to 'keep the plague from thy people,' high fat, meat-based diets are causing a plague of degenerative diseases." **[tinyurl.com/ rosh010]**

The Gems in Israel site points out that the shape of Rosh Hashanah dishes is also significant: round shapes represent wholeness and continuity. Round challahs, of course, are a familiar treat. "The roundness is also present in the apple, dipped in honey, which is served as an opening to the meal, and in the round Kreplach that are served with the soup." **[tinyurl.com/rosh014]**

This year, on the second afternoon of Rosh Hashanah, Jews will go to a nearby stream or body of water to perform the ritual of Tashlich. Prayers are recited and sins are symbolically tossed into the depths. Some people even shake out the hems of their clothing while others toss breadcrumbs into the waters. **[tinyurl.com/rosh011]**

With that in mind, here's a tongue-in-cheek look at the custom. "Taking a few crumbs on Rosh Hashanah to throw into the water for the Tashlich ceremony from whatever old bread is in the house lacks subtlety, nuance and religious sensitivity. Instead, this coming Rosh Hashanah consider these options. **[tinyurl.com/rosh012]**

- For ordinary sins, use white bread
- For immodest dressing, tarts
- For causing injury or damage to others, tortes
- For committing car theft, caraway
- For substance abuse, stoned wheat
- For sins of pride, puff pastry
- For unfairly upbraiding another, challah

Warning: Since I first mentioned this site several years ago, the list has lengthened and the puns have worsened! **[tinyurl.com/rosh013]**

Enjoy your soul food and have a very happy and healthy year.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Jewish Life

The negative teaches us about the positive

Rosh Hashanah Message

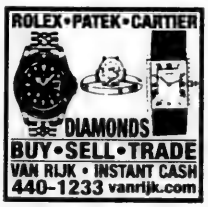
By MARK J. FREIMAN

The period leading up to Rosh Hashanah and Yom Kippur is traditionally a time for reflection and self-examination throughout the Jewish community.

This year we have had a lot to reflect on. Violence in the Middle East and a worldwide downturn in the economy have consistently served as reliable harbingers for a resurgence of anti-Semitism, and the past year has certainly lived down to such expectations.

Though we live in a mainly tranquil and generous country, Canada has not been exempt from this baleful phenomenon, as the ugliness of the so-called "Israeli Apartheid Week" on our campuses or the recent push by elements within the United Church of Canada to boycott Israel clearly attest.

Although their orchestrators may seek refuge under the borderline respectability of the euphemism "anti-Zionism," the real nature of these initiatives is never far from the surface. The "anti-apartheid" campus warriors search out students wearing yarmulkes or featuring Magen Davids on their necklaces to harass and intimidate. The resolutions denouncing Israel are supported by materials alleging corruption and disloyalty against Canadian Jews who support the Jewish state.

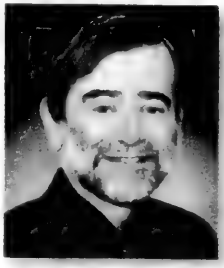


If we focus only on this rise of anti-Semitic initiatives, our reflections are likely to be troubled and may lead, unnecessarily, to discouragement.

Anti-Semitism is clearly a great negative, but it is worth invoking a familiar rabbinic principle of interpretation: "*Miklal lav ata shome'a hain*" – "The negative teaches you about the positive."

There is nothing positive about anti-Semitism, but there is plenty of positive to be taken from the fight against it.

One of the most positive recent developments in this regard is the decision by politicians representing all parties in the House of Commons to join under the banner of the Canadian Parliamentary Coalition to Combat Antisemitism and call a parliamentary inquiry into anti-Semitism so as to adopt recommendations to help fight it.



Mark J. Freiman, national president, Canadian Jewish Congress

This realization by our parliamentarians that anti-Semitism is a Canadian issue parallels the approach that Canadian Jewish Congress has taken throughout the 90 years of its distinguished existence, an approach that emphasizes both adjectives in its name – specifically, that the fight against anti-Semitism invokes values that are simultaneously Canadian and Jewish.

This is not a trivial point.

Correctly understood, the fight against anti-Semitism does not involve a search for pity or a cry of victimization. Nor is it a plea from a subordinate group directed to a dominant culture.

To the contrary: the fight against anti-Semitism is an affirmation of positive values that lie at the heart of Canadian society as much as it is a defence of Jewish identity.

The very core of Canadian society and its values is our Constitution and its entrenched Charter of Rights and Freedoms. The central vision of the Charter is a universal entitlement to human rights and civil liberties. Its message is that all who live here are entitled to opportunities based on their own merits and not on the place they came from, the group they belong to, the religion they profess or their gender, sexuality or physical challenges. We may be judged, but we are each to be judged by what we as individuals do, not on stereotypes of who we are.

This is, of course, the polar opposite of the vision of anti-Semitism.

Anti-semites are interested in judging individuals so as to reinforce their stereotypes of the group. They search for faults, real or imagined, in individual Jews or in Israel merely as illustrations of the proposition that there is something intrinsically wrong or bad about Jews in general or about a Jewish state.

It is no coincidence that the most virulent of contemporary anti-Semitic ideologies, the so-called "Islamist" ideology professed by Al Qaeda and its fellow travellers, identifies as examples of evil "Jewish" ideas and values such concepts as democracy, women's rights, and a "corrupting" cosmopolitan culture.

Miklal lav ata shome'a hain? "The negative teaches you about the positive."

As we reflect on the year gone by, I invite you to join Canadian Jewish Congress in advancing the positive values we share as Canadians and as Jews.

I also invite you to accept the heartfelt wishes of Congress and of my family and me personally. L'Shanah Tovah Tikateivu v'Tichateimu.

Advertising Feature

HOTELS • RESORTS • LIFESTYLE COMMUNITIES

Baby boomers never cease to improve every service they use, due to their shear volume and demanding nature. With boomers now starting to flee the GTA in droves, developers of Lifestyle Communities in cottage country are sitting up and listening.

During these pioneer days, developers of Lifestyle Communities are learning the hard way that the boomers want what they want and will not settle for less. Mid-rise apartment style buildings in cottage country work on paper, but will not fly. The boomers have also snubbed the new sprawling subdivision-style Lifestyle Communities adjacent to golf courses because they lack waterfront and require cars. Waterfront Lifestyle Communities featuring townhomes are sitting idle because the boomers don't want the stairs.

Signature Carleton, whose background is in hotels, resorts and million dollar estates, appears to have found the right formula with it's latest release, Sophie's Landing Lakeside Club in Orillia. Sophie's Landing is a Gated Waterfront Lifestyle Community located on the north shores of Lake Simcoe, in the Trent Severn Waterway System.

Sophie's Landing, now rated Ontario's #1 Lifestyle Community, is the only gated waterfront community in Ontario. It features very high-end architecture and has received 2 urban design awards to date.

Eric Kerzner, president of Signature Carleton, set his sights squarely on this exploding cohort when he conceived Sophie's Landing. He is directly targeting boomers in their late 40's, 50's and early 60's who are looking for a cottage they can ultimately use as a summer home or full time retirement residence.

Sophie's Landing features 84 detached bungalows with lofts, steep rooflines, full basements and attached garages. All units have a single or double drive.

Bruce Light, a Phase 2 Purchaser told us "We researched everything within 90 minutes of Toronto. Nothing compared to Sophie's Landing. This location is ideal. We appreciated that the developer was willing to customize our home. He promised us a first class development and spared no expense on the quality of our home & the amenities, including Private Marina, Waterfront Clubhouse and Pool. We feel we made a very good investment and the quality of our lifestyle is everything we dreamed it would be."

Purchasers at Sophie's Landing are encouraged to customize their homes. Kerzner has created a cost + 20% formula that makes it doable.

Louis Weisleder, who bought his cottage in Phase 1 points out "We looked everywhere before stumbling upon Sophie's Landing. The purchasers here are happy. They love their homes and the lifestyle here. We've made so many friends. And where else can you sit with the developer to design your dream home? We get so much positive feedback about our home and about the architecture here, and our amenities. We feel we've made an excellent investment."

Jeff Rubenstein, another Phase 2 Purchaser said "We have been looking for a cottage for 5 years and we are just so happy with our investment here at Sophie's Landing." "This builder has a great concept, and understands how to deliver customer service, which is a scarce quality among home builders these days. He has also been quite clever about attracting the right kind of buyers. We are making many new friends. They all value their lifestyles, just like us," says Rubenstein.

Anyone interested in Sophie's Landing should move quickly. Phase 1 (49 units) is sold-out. Phase 2 (35 units) is 90% sold. Prices start at $339,900 with sizes up to 3,000 sq ft. Purchasers who move quickly will receive a Free Upgrade Package valued at $33,000 and will save up to $20,000 in the new Harmonized Sales Tax (HST).

Chuck Penny lives in Phase 1 and now sells for Kerzner. Penny says "compare our condo fees of $125/month to our competitor's $0.33 per sq ft and I can show you how you need to add $250,000 to their prices to compare apples to apples due to our condo fees alone."

Penny adds "Orillia has Memorial Hospital, shopping & festivals every summer weekend. Casino Rama and downtown Orillia are 5 minutes from our gates. We have a 65 acre park with trails and beaches right across the street."

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Ignatieff 'acutely aware' of Iranian threat to Israel

By ANDY LEVY-AJZENKOPF
Staff Reporter

Liberal leader Michael Ignatieff says he understands Israel's fears about Iran acquiring nuclear weapons.

Speaking to about 50 members of the National Ethnic Press and Media Council of Canada last week at a downtown Toronto hotel, Ignatieff said his party has been "front and centre" on this issue.

"In fact, [Liberal MP and former justice minister] Irwin Cotler, has taken a lead on this issue and just recently met with [South African President Jacob] Zuma to talk to him about Iran," he added, in response to a question from *The CJN* about how a Liberal government would confront a belligerent and nuclear-capable Iran.

"We are trying to mobilize the international community... and we've been pioneers in defending the [nuclear] non-proliferation act."

Michael Ignatieff

Ignatieff also said that after recent meetings in Israel with "top Israeli advisers," he was "acutely aware" of Israeli angst about Iran and the existential threat it poses to the Jewish state with its burgeoning nuclear capability, coupled with Iranian President Mahmoud Ahmadinejad's repeated public threats to annihilate Israel.

"Our position is that Iran is playing with fire in the region," he said.

In between speaking about what a Liberal government would do to strengthen the economy – he said he'd aggressively court China and India to "hitch" Canada to their "booming" economies – and how it would implement strategy on the potential impact of Iranian nuclear weapons in the Middle East, he repeated his pledge to trigger an election as soon as possible.

"We no longer have confidence in the government. We will introduce a motion of non-confidence in the government," Ignatieff said when questioned about his timing on the issue.

Ignatieff also addressed issues of concern to Canadians of almost all ethnic communities, including visa reform for Iranian immigrants; the need for Arctic diplomacy and talks with other Arctic nations; having "frank discussions" with China's leaders on human rights issues; protection for Canadian citizens travelling abroad, and the importance of recognizing the contributions of Canada's many multicultural communities.

"Never forget, my name is Ignatieff," he said. "My father came from Russia with nothing. My family lived the dream of a better life that many of you have lived."

POLICE PRESENCE: Maj.-Gen. Uriel Bar-Lev, currently the senior Israeli police and public security attaché for North America, and a former commander of Israel's southern district and head of police intelligence, was a guest speaker at the recent Canadian Jewish Congress national board of directors meeting. The Ontario Provincial Police chief commissioner, Julian Fantino, was also a special guest. Seen, from left, are national CJC president Mark Freiman, Uriel Bar-Lev, Julian Fantino and Canada Israel Committee chair Moshe Ronen.

Minister examines current state of anti-Semitism

'The most durable and persistent form of hatred'

By PAUL LUNGEN
Staff Reporter

When it comes to the persistence of anti-Semitism, even in Canada, the largely Jewish audience who came to hear Immigration Minister Jason Kenney recently on the topic did not need to be reminded of each jot and tittle of the phenomenon.

Still, the minister's survey of the current state of anti-Semitism touched a chord among the capacity crowd, as they responded with a standing ovation following his address.

Anti-Semitism, Kenney told a lunchtime audience at the offices of Bennett Jones LLP, is "objectively the most durable and persistent form of hatred and should be of concern to all communities, especially those that face bigotry and hatred."

"When it comes to hatred, anti-Semitism is the canary in the coal mine."

Speaking on "Anti-Semitism Globally and in Canada" at an event presented by the Speakers Action Group and the Canadian Jewish Civil Rights Association, Kenney said there are historical consequences to anti-Semitism and "the uniquely pernicious and durable hatred that is anti-Semitism" should be explored, even to a Jewish audience.

Referring to the 1941 massacre at Babi Yar outside Kiev of 30,000 Jews by Nazi forces, Kenney said the killers mowed down their victims, even toddlers, indiscriminately. In Mumbai last year, terrorist targeted Chabad Lubavitch's Nariman House. The centre is still filled with shrapnel, bullet holes, rubble and "evidence of torture" of Rabbi Gavriel Holtzberg and his wife, Rivkah, Kenney said.

The terrorists specifically selected the nondescript Jewish facility in a city of 30 million, and they displayed the same sort of hatred that was present at Babi Yar. It was, he said, a new manifestation of the old anti-Semitism.

Kenney took direct aim at those who hide their anti-Jewish bias behind the facade of anti-Zionism. While it's true that not all anti-Zionists are anti-Semites, "by and large anti-Zionists are not intellectually honest" when they focus exclusively on Jewish nationalism and ignore other nationalisms. They don't oppose particular Israelis actions, they oppose the existence of the state itself, he said.

Turning to the Canadian scene, Kenney suggested anti-Semitism occurs in universities, where Jewish students are chased down halls for daring to support Israel; at the Toronto International Film Festival, which a number of celebrities protested because of a twinning program with Tel Aviv; and in organizations that seek to remove Hamas and Hezbollah as designated terrorist groups.

Kenney said he once shared the view that "Israel is a bully in the Middle East" serving as a colonial outpost of the United States.

But his worldview changed dramatically after viewing a one-hour presentation by Palestinian Media Watch. It was "an eye-opener" that quoted Palestinian sources – imams, music videos, school texts, news reports – "that were chillingly, explicitly anti-Semitic."

With an election looming, Kenney took some partisan potshots, contrasting how the government of Prime Minister Stephen Harper backed Israel during its 2006 war with Hezbollah – losing nine per cent in the polls as a result – and the statement by current Liberal Michael Ignatieff. Though he didn't mention Ignatieff by name, he clearly was referring to him when he noted he said Israel was guilty of war crimes in Lebanon. (Ignatieff later backed away from that statement.)

Jason Kenney

Those are "profiles in leadership," Kenney stated.

The Canadian government under Harper was the first to pull out of the Durban II, the recent followup to the UN's world anti-racism conference; it joined an international Holocaust remembrance organization; it established an educational centre in Halifax harbour to commemorate the St. Louis, which was not permitted to land Jewish refugees fleeing Germany, and it has provided financial aid to communities to subsidize security measures, he said.

Anti-Semitism can be defeated by practical measures to bring people together, he continued, citing a Jewish/Somali mentorship program.

The antidote to hatred is personal experiences and avoiding social fracturing, he said.

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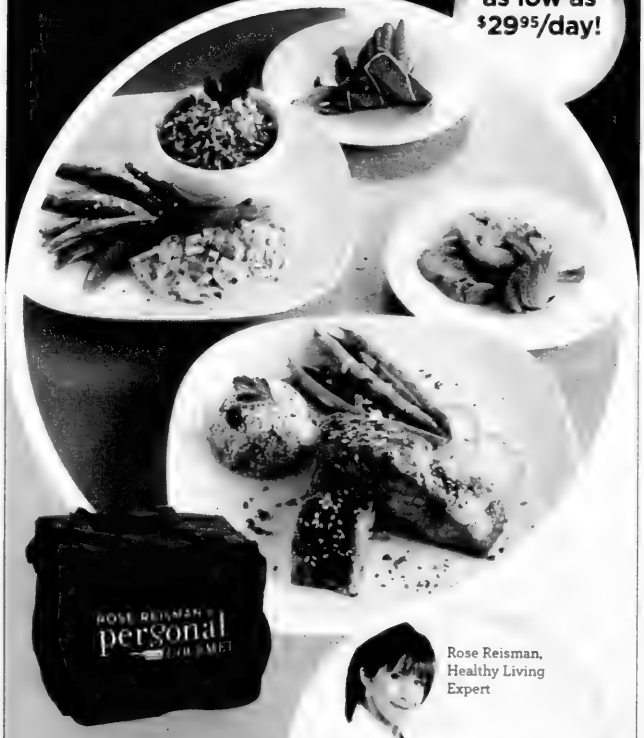

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Conflict management prescribed for Mideast

By PAUL LUNGEN
Staff Reporter

Efraim Inbar leans forward at the table, looks you straight in the eye and states without hesitation: Israelis don't want peace at the moment, they want to be left alone.

Israelis don't want peace? Did he really say that?

Asked to elaborate on his statement, Inbar, director of the Begin-Sadat Center for Strategic Studies (BESA) in Ramat Gan, said, "Israelis do not want person-to-person relations [with Palestinians] We want to be left alone."

"Israelis have been sobered by the last 15 years of peace diplomacy," he continued.

Following the failed Camp David peace conference in 2000 and the bloody intifadah that followed, "Israelis became more realistic about what can be achieved. The new consensus in Israel is a readiness for partition and a great skepticism about the Palestinians being able to be partners," he said.

Efraim Inbar

Inbar, a professor of political studies at Bar-Ilan University, was in Toronto last week to meet with supporters of BESA, as well as to inform Hillel students about Mideast developments and deliver a public lecture at a local synagogue.

He went on to New York, where he was scheduled to join with other BESA colleagues to brief the boards of a number of prominent Jewish organizations, including the Conference of Presidents of Major American Jewish Organizations, AIPAC, the Anti-Defamation League, the World Jewish Congress and the American Jewish Congress, as well as give radio and print interviews.

The U.S. visit comes at a propitious moment as President Barack Obama has criticized Israeli settlement policy and appears to be taking a more pro-Arab position, he said.

"I think there's an awakening about Obama's Middle East policy," Inbar said. "I don't know how widespread it is, but I think more are becoming uncomfortable with Obama."

Inbar, who calls himself a conservative, said that the U.S. president is "wrong in putting more of the responsibility for the deadlock on Israel. Israel, under [Prime Minister Benjamin] Netanyahu is ready for partition. The Palestinians received two great offers" – from former Israeli prime ministers Ehud Barak and Ehud Olmert – and turned them both down.

Inbar doesn't believe Obama is a foe of the Jewish state. The U.S. president and his closest advisers want the well-being of Israel, but they're taking the same position as Israel's radical left, which wants the United States "to save Israel despite herself," Inbar said.

"Israel's radical left has lost faith in Israeli democracy. Their views are not popular in Israel. The peace camp is discredited, so instead of fighting their battles in Israel, they try to pressure the democratically elected government through the United States, and they think they're doing Israel a favour."

Inbar pointed to the American Jewish organization J Street, which has ties to the Israeli left, as influencing Obama's views.

Elaborating on his view on "partition," Inbar distinguished it from the "two-state solution" that has envisaged Israel living side by side with a Palestinian state.

That paradigm became popular in the 1990s, "but it doesn't work for two reasons: one, the Palestinian national movement is becoming more extreme. We see their reluctance to accept Israel as a Jewish state and the greater popularity of Hamas in Palestinian society, which is part of a general trend in the Arab and Muslim world towards Islamization," he said.

"Two, given the opportunity to establish a state, they established a failed state. [Former Palestinian Authority president Yasser] Arafat had militias, security organs, but no monopoly over the use of force and it degenerated into chaos. Even in Gaza, there is no monopoly over the use of force."

The Palestinian situation mirrors other such chaotic failed states such as Lebanon, Iraq, Yemen and Somalia. "The Palestinian phenomenon is part of a larger phenomenon of the crisis of Arab political culture," he said.

As to western efforts to help Palestinians "from the bottom up" to create the institutions of a stable government, Inbar stated: "It will fail. You cannot influence societies from outside. You need democratic leaders. In the absence of modernizing leadership in the Palestinian territories, you will have a failed state."

Instead, "we should go for conflict management, lower the loss of life. The whole notion that every problem has a solution is the epitome of western naivete. You live with problems. You try to manage," he said.

Israeli cleantech firms make pitch in Toronto

By PAUL LUNGEN
Staff Reporter

Representatives of seven Israeli "cleantech" companies were in Toronto last week to meet with potential "angel" investors eager to earn profits from low-emissions power technology.

The Israeli companies, which are looking for infusions of capital, partnerships or manufacturing contracts in Canada, are centred around the southern Israeli city of Eilat. Noam Ilan, manager of the Renewable Energy Authority of Eilat, which organized the event along with local facilitator Sheldon Potter, said southern Israel is developing a reputation as a clean technology hub.

"Our authority is promoting renewable energy as a catalyst for regional diversity in southern Israel, for the last four years," Ilan said.

Eilat and the surrounding Eilot region are offering a variety of incentives to Israeli companies to develop solar, wind and biomass technologies. These companies are looking for cash infusions and partnerships to develop pilot projects and make their technologies commercially viable, he added.

Potter said Israel is developing a reputation as "the innovation capital of the world. It is a leader."

The Israeli firms that came to Toronto are developing "game-changing technologies," he said.

Eilat's waterfront *[Isranet file photo]*

One of the presenters at last week's breakfast meeting was Aora Solar, which developed power modules that generate 100 kilowatts of electric power in addition to 170 kilowatts of thermal power from a 30-metre tower that stands next to a field of mirrors on 2,000 square metres of land.

Another is Solaris, which generates solar power in installations in water reservoirs.

Two other presenters were companies developing wind and biodiesel technologies.

Some 120 Canadians attended an information breakfast, in which the Israelis pitched their technologies.

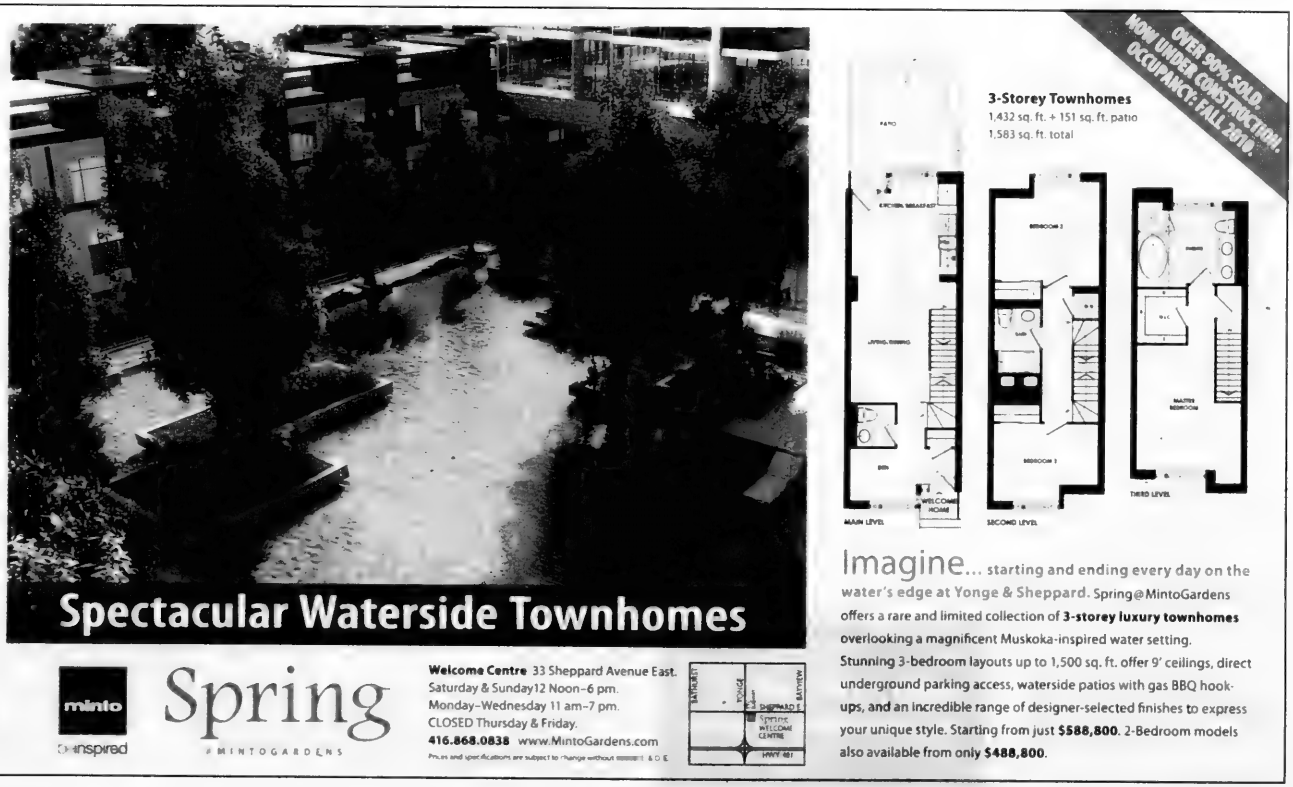
Ilan said Israeli technology firms have traditionally looked for investment capital and partnerships with Americans on the west coast or in the Boston area. "I think Canada is not as familiar."

The Israelis' pursuit of Canadian partners will continue in February, when Eilat hosts a technology show that has in past years attracted more than 1,000 people from around the world. That show has led to some substantial deals, Ilan said, including one in which the German company Siemens invested $15 million (U.S.) in Arava Power.

An Aora pilot project resulted from a meeting with a U.S. investor at the 2007 trade show, he added.

Eilat is home to 60,000 people, while the region of Eilot has 3,000 more. The area's economy has been long based on agriculture and tourism.

Eilat is partnered with Toronto's Jewish community through the Partnership 2000 (P2K) initiative. UJA Federation of Greater Toronto has funded various education programs in Eilat.



Appeal sought in disabilities funding case

By ANDY LEVY-AJZENKOPF
Staff Reporter

Eight families who are seeking redress from the provincial government for medical services they believe their children should receive while attending parochial school say they'll try to appeal after losing their case in Ontario Divisional Court earlier this month.

The judges ruled 2-1 against the families. They now have a short time to file for a leave to appeal the decision, which they're in the process of doing, said Ira Walfish, chair of the Multi-Faith Coalition for Equal Funding of Faith-Based Schools.

Walfish told *The CJN* last week that even after they file their leave to appeal, it's not expected that the court will return a decision before November at the earliest.

The eight families – seven Jewish and one Muslim – sued the Ontario government for not funding services for children who are blind, deaf or learning disabled and who attend non-Catholic faith-based schools. The lawsuit asserted that the government is violating the children's rights under Canada's Charter of Rights and Freedoms.

The same services are funded for students in Ontario's public and Catholic schools.

The lawsuit was filed in 2007.

The families – represented by Toronto lawyer Allan Kaufman – argued their case on the basis of both discrimination by religion and by disability.

In their decision against the families, the Divisional Court judges ruled out the families' claim of discrimination of their Charter Right to freedom of religion by citing the 1996 ruling of Adler v. Ontario: "It is the province's plenary power to legislate with regard to public schools, which are open to all members of society, without distinction, that is constitutionally entrenched."

Walfish said the second argument about fair funding for children with special physical needs is the one the families will now rely on to proceed with an appeal.

Kaufman argued that children with certain types of disabilities – even those who attend faith-based, non-Catholic schools – qualify for government funding for seven types of services.

The funded services – speech therapy, occupational therapy, physiotherapy, nursing services, dietetic services, training of school personnel to provide the services, and the provision of medical supplies for therapy – are considered health matters by the government and have been funded by the Ministry of Health since 2000.

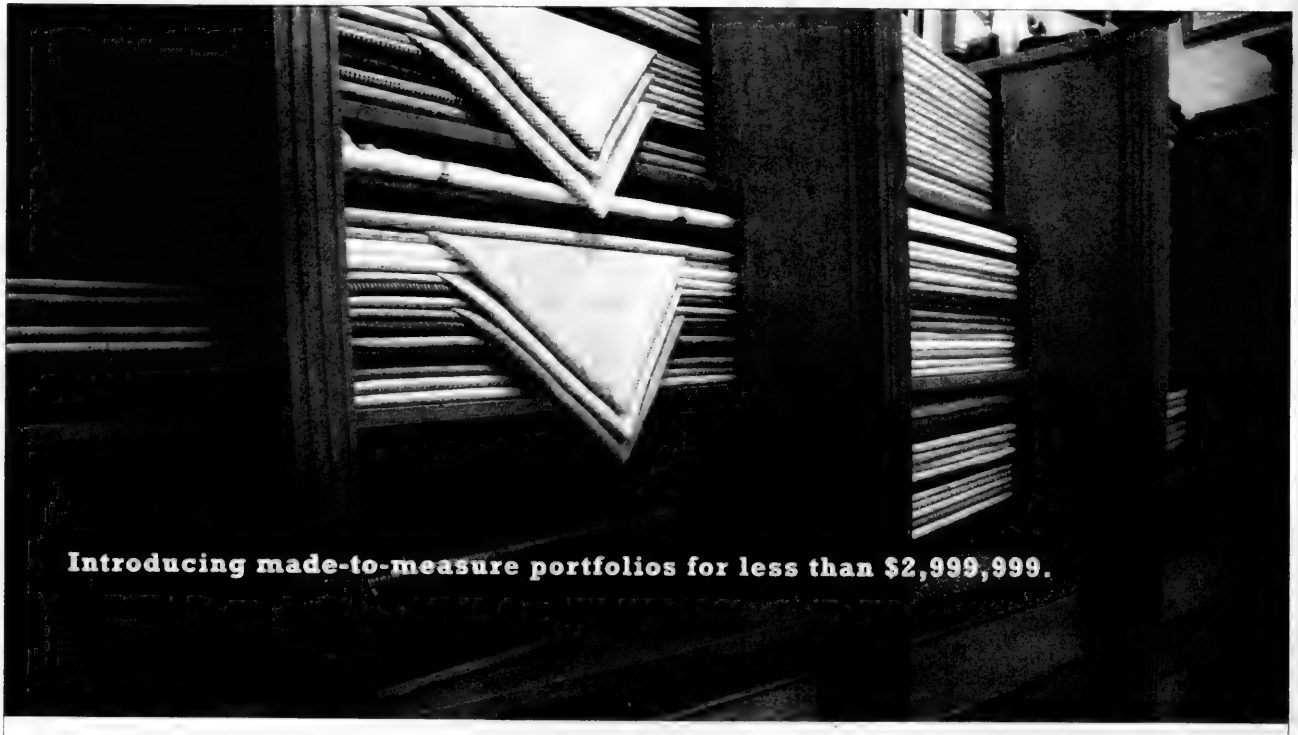
However, resources for students who are blind, deaf or have learning disabilities are funded by the Ministry of Education.

The families argued that this bureaucratic split leads to public school children receiving more care than those in faith-based schools.

The dissenting judge agreed with this argument, Walfish said, adding that it's "a very rare thing" for this to happen at this court level, so the chances of reversing the ruling are good if the families are allowed to appeal it.

Speaking to *The CJN* last May, Kaufman said the Health Ministry sets aside $14.4 million annually to be shared among all students in faith-based schools for health-related disabilities, but it only spends about $4.5 million of that amount.

He believes the remaining $10 million would cover the cost of resources for students in faith-based schools who are deaf, blind or have learning disabilities and can't access funding for necessary services from the Ministry of Education.



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MESSAGE FROM THE DIRECTOR

Eric Lawee, *Acting Director*

"The air of the Land of Israel makes one wise," asserts the Talmud – a statement that seemed especially apt when thousands of scholars assembled this past summer for the **Fifteenth World Congress of Jewish Studies** in Jerusalem. Seven Centre members delivered papers, making York the best represented university outside of Israel at this five-day international academic gathering. Adding further lustre to the Centre's participation in the Congress was a privilege bestowed upon our director, Sara Horowitz. In her capacity as the president of the Association for Jewish Studies, the main North American learned society of Jewish Studies, she was asked to speak at the opening ceremony, further highlighting the Centre's leading position in the field.

Beyond contributing to cutting-edge Judaic learning, I'm sure many felt as I did that participation in the Congress communicated some important additional messages. For one thing, the Congress, which is held at the Mount Scopus campus of The Hebrew University in Jerusalem, commenced almost seven years to the day after a terrorist bombing at a Mount Scopus campus cafeteria claimed seven lives and injured scores more. For another, we gathered as a crusade by a vocal minority continues to seek a boycott against Israeli academic institutions. Seen in these contexts, participation in the Congress amounted to a strong statement of solidarity with victims of terrorism and a clear affirmation of resolve to support the robust and amazingly accomplished world of Israeli academe.

Speaking of ties to Israeli scholars, this past year saw the inauguration of the **York University Visiting Professorship in Israel Studies**, which brings a visiting professor to our campus from Israel to teach, do research, and give public lectures. **Professor Arye Naor** of Ben-Gurion University of the Negev inaugurated the program in the winter term and we are delighted to have **Professor Orit Rozin** of Tel Aviv University with us for the full year this year. The visiting professorship reflects the fertile collaboration between "town" and "gown" that York prizes, as it has been made possible by generous private donors, UJA Federation of Greater Toronto, and York's Faculty of Liberal Arts and Professional Studies.

Jewish studies courses stretch back almost to York's inception but our Jewish studies program, which allows students to major or minor in the field, is fairly new. It promises to reach new heights under the leadership of its new coordinator, **Professor Kalman Weiser**.

Also new, in a way, is the coordinator of our Program in Jewish Teacher Education, **Professor Laura Wiseman**. Actually, Professor Wiseman has been a mainstay of the program, which trains students to teach in a wide range of Jewish days schools, for many years. She now brings her dedication to it, and her expertise in Hebrew language and poetry, to York full time.

The Centre is on the move physically as well as intellectually, with our home now situated in the new York Research Tower. Here we join other research centres in a space designed to promote synergies between scholars with diverse interests and enhance collaboration among Jewish studies faculty, graduate students, and visiting scholars.

While the New Year spurs thoughts of new developments, many things at the Centre remain the same. Centre members continue to win plaudits for excellent research and fine teaching while serving in leading roles in professional Jewish Studies organizations in Canada and abroad.

Also continuing is our reliance on our many friends in the community who enable the Centre to achieve its goals. Special mention should be made of members of the **Centre Advisory Committee** and of its energetic chair, **Barbara Bank**, to whom we owe a special debt of gratitude.

I invite you to join us for lectures and cultural events at York and to assist us as we seek to grow, pursuing ever more ambitious challenges and aims.

On behalf of my colleagues at the Centre, I also wish you the best of the blessings in the new year.

Leonard Wolinsky Lectures on Jewish Life and Education

The theme for this year's annual **Leonard Wolinsky Lecture Series** was "From Sand Dunes to Skyscrapers: Tel Aviv at 100," celebrating the 100th anniversary of the city of Tel Aviv. The event featured **Professor Barbara Mann**, speaking on "Tel Aviv, Holy City," and **Professor Maoz Azaryahu**, speaking on "Tel Aviv Remembers." Professor Mann is an associate professor of Jewish Literature and the Simon H. Fabian Chair in Hebrew Literature, at the Jewish Theological Seminary. Professor Azaryahu is an associate professor for Cultural Geography at the University of Haifa, Israel.

Left to right: Mira Adler, a director of the Leonard Wolinsky Foundation and daughter of the late Leonard Wolinsky, and Professor Maoz Azaryahu, University of Haifa.

BA in Jewish Studies

The Jewish Studies major at York University has not only provided me with a comprehensive understanding of Jewish "basics", but it has also enhanced my knowledge of Jewish life throughout the ages in a multifaceted way: sociologically, linguistically, culturally, textually, and religiously. I strongly recommend the program to students who are looking to cultivate and enrich their understanding of Judaism through vigorous, passionate, and critical study.

Sarah Turk, Jewish Studies Major

Centre members stand in the forefront of the discovery and communication of new knowledge

Two recent milestone works by Centre scholars are: *From an Antique Land*, edited by **Professor Carl Ehrlich**, which lifts the veil on Near Eastern literature from Biblical times, and an annotated Hebrew edition of the Torah commentary of Samuel ben Meir (Rashbam), by **Professor Martin Lockshin**, which not only provides the pointed Hebrew text of the commentary but also explains in detail the ideas of one of pre-modern Judaism's most free-thinking Bible commentators.

Professor Naor with Barbara Bank, chair of the Centre's Advisory Committee

Visiting Professorship in Israel Studies

On March 15, 2009, Professor Arye Naor, professor of public policy and administration at Ben-Gurion University of the Negev, delivered the inaugural lecture for the **York University Visiting Professorship in Israel Studies**, entitled, "The People Have Spoken: The Election Results in Israel." York's ongoing project has been made possible by a partnership with **Henry and Julia Koschitzky**, the **Jack Weinbaum Family Foundation**, the **Allen and Milli Gould Family Foundation**, **UJA Federation of Greater Toronto**, and support from **York's Faculty of Liberal Arts and Professional Studies**.

The Rabbi W. Gunther Plaut & Elizabeth S. Plaut Library's new home

At a special reception held in November 2008, the Centre marked the acquisition of the Rabbi W. Gunther Plaut Intellectual Property Collection, including the copyright to Rabbi Plaut's published works, while York's Libraries marked the addition to the Clara Thomas Archives & Special Collections of the Rabbi W. Gunther Plaut & Elizabeth S. Plaut Library, consisting of more than 4,000 books. The Canadian Cultural Property Export Review Board certified the Plaut Library as cultural property of outstanding significance and national importance.

Speaking at the reception, the Centre's current acting director, **Professor Eric Lawee**, described the collection as "one-of-a-kind" while indicating how the copyright royalties will support significant academic conferences and publications for years to come.

Left to right: Carol Plaut, daughter-in-law, Rabbi W. Gunther Plaut, Rabbi Jonathan V. Plaut, son, Judith Plaut, daughter

Eric Lawee, *Acting Director*; Carl Ehrlich, *Associate Director*; Sydney Eisen, *Founding Director*
EXECUTIVE COMMITTEE – Michael Brown, *Humanities*; Sara Horowitz, *Director (on sabbatical) Humanities/Languages, Literatures, and Linguistics*; Martin Lockshin, *Humanities/Languages, Literatures, and Linguistics*; Mark Webber, *Humanities/German*; Keith Weiser, *Humanities/History*.

To have your name added to the Centre's mailing list or to become involved in Centre activities, please contact us at cjs@yorku.ca, 416-736-5823

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80 USY grads leave for year in Israel

Compiled by CJN staff

Eighty recent graduates of United Synagogue Youth (USY) departed at the beginning of September for Israel, and among them were four women from Toronto.

The four Torontonians are Miri Elmaleh, Laura Elman, Anna Gol and Ayelet Seed.

As part of USY's Nativ college/leadership program, they'll spend the next nine months studying, touring, volunteering and learning new leadership techniques. USY is the high school affiliate of the United Synagogue of Conservative Judaism.

It's one of the largest Nativ groups in the program's 29-year history, said USY director Jules Gutin.

This year's Nativ students come from 22 different American states and three Canadian provinces. From September through mid-January, students have the option of pursuing academic studies at Hebrew University's Rothberg School for Overseas Studies, studying Jewish texts at the United Synagogue's Conservative Yeshiva in Jerusalem or taking an intensive ulpan.

After winter break, students can choose to live and volunteer on a kibbutz, or they can volunteer in an Israeli development town.

The leadership training aspects of the program have enabled many Nativ graduates to assume leadership positions in the North American Jewish community. Several have become rabbis, while others have gone on to careers in Jewish youth work and risen to lay leadership positions in their synagogues and regions, or have made aliyah.

For more information, visit www.nativ.org, or contact Nahum Binder, USY's central shaliach, at 212-533-7800, ext. 1118, or at nativ@uscj.org.

Four Toronto women are pictured at Beit Nativ in Jerusalem – from left, Anna Gol, Miri Elmaleh, Laura Elman and Ayelet Seed.

Canadian Society for Yad Vashem

The Holocaust Remembrance & Education Centre In Jerusalem

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For further information about the Society or to inscribe the names of your loved ones on the Canadian Society for Yad Vashem Holocaust Wall of Remembrance, please contact the Yad Vashem office at 416.785.1333 or 1.888.494.7999 or e-mail yadvashem@bellnet.ca

About Yad Vashem

Yad Vashem, The Holocaust Remembrance and Education Centre in Jerusalem, is the universal guardian and imparter of the Shoah's (Holocaust's) legacy and the protector of human values. Visited by over one million people annually, Yad Vashem is internationally recognized as being at the forefront of Holocaust commemoration, education, documentation and research.

About The Canadian Society for Yad Vashem

The Canadian Society for Yad Vashem is one of Yad Vashem's largest and most prominent of its twenty eight representative bodies worldwide. The Society supports Yad Vashem's initiatives and implements its important vision across Canada.

Through its educational and commemorative activities, the Society carries out Yad Vashem's mission of ensuring that the Holocaust and its lessons are forever engraved in the memory of humankind.

The Canadian Society for Yad Vashem Holocaust Wall of Remembrance

The Canadian Society for Yad Vashem Holocaust Wall of Remembrance at Earl Bales Park was built by the Founders of the Society in order to immortalize the six million souls murdered by the Nazis and their collaborators.

The Canadian Society for Yad Vashem Holocaust Wall of Remembrance is etched with the names of these precious souls who were murdered in the Shoah as well as of those Canadian citizens who survived the Shoah and have since passed away.

The theme for 2009 is "Children in the Holocaust," recalling the 1.5 million children who were prevented from growing up and fulfilling their basic rights: to live, dream, love, play and laugh. As part of the 2009 Memorial Service, children from our own community will participate in various activities. Through these efforts, we will permanently remember each name, as Isaiah (56:5) proclaimed, "I will give them a monument and a name....that shall never be cut off."

The Canadian Society for Yad Vashem
The Holocaust Remembrance and Education Centre in Jerusalem
would like to wish the community
Shana Tova / שנה טובה
A Healthy, Prosperous & Peaceful New Year

Remembering the past, Shaping the future

Voight lashes out at critics of Tel Aviv's inclusion

Continued from page 3

Voight wrote that "people like Jane Fonda and all the names on that letter are assisting the Palestinian propagandists against the State of Israel.

"Does she not remember what actually took place in Gaza? Did Israel not give the Palestinians of Gaza the hope that there could be peace? In response, did Hamas not launch rockets from Gaza into Israel, killing many innocent people?" Voight added.

"I was in Israel. I saw the rockets coming down on Sderot and visited many families who lost their loved ones. How long can a democratic country keep from defending itself?"

In statements compiled by UJA Federation, other filmmakers and actors also spoke out against the protesters.

"I am against censorship in all its forms," said *Eastern Promises* director David Cronenberg. "The attempts to stop TIFF's City to City spotlight on Tel Aviv amount to political censorship. I am against it."

Driver, an English actor, said that "empowered groups of people, deciding whose stories can, and cannot be told, does nothing but remind us of oppression that has no place in filmmaking."

Fiddler on the Roof director Jewison said the attack on the Tel Aviv program, which runs until Sept. 19, is an attempt to politicize art.

"It has been demonstrated that in Israel, artists are free to create work, which often is critical of their own society. *Waltz with Bashir* was nominated for an Academy Award last year, despite its criticism of Israeli government policy. This recent attempt at political censorship smacks of anti-Semitic bigotry. Let's keep political hatred out of the artistic community," he said.

Ghostbusters director Reitman added that film is about telling stories and exploring complexities of the human condition.

"Any attempt to silence that conversation – to hijack the festival for any political agenda – in the end, only serves to silence artistic voices."

Filmmaker Simcha Jacobovici used stronger words when he wrote that "from their twisted perspective, everything that Israel does is, by definition, illegitimate and everything that the enemies of Israel do is, by definition, legitimate. This is anti-Semitism in its crudest form."

Igal Hecht, a Toronto filmmaker, wrote a letter in support of TIFF organizers who defended their choice to showcase Israeli film and created a Facebook group called "Supporting Israeli films at TIFF 2009," which had about 350 members at *The CJN*'s deadline.

In a Sept. 11 op-ed in the *National Post* titled "Naomi Klein's TIFF protest is an attack on our freedom," Lantos said that "the difference between most people and professional liars is that the latter have no shame…

"Lying without shame and without reservations is at the heart of their strategy. They bank on decent people's assumption that when a statement of 'fact' is made repeatedly and with emphasis, it must contain a modicum of truth."

He said the title of the letter, "No Celebration of Occupation," implies that Tel Aviv is occupied territory.

"That is more than just a lie. That is a regurgitation of terrorist slogans. We are not talking about the West Bank or the Golan Heights here. We are talking about the biggest population centre in the heart of Israel, where the first neighbourhood was built in 1887."

StandWithUs, an Israeli advocacy group, released a statement in support of the festival spotlight and in opposition of claim in the "Toronto Declaration" that Tel Aviv was built on "destroyed Palestinian villages."

"Tel Aviv was built on empty sand dunes outside of Jaffa in 1909, and its population swelled in part because repeated Arab violence against Jaffa's Jews in 1920, 1921, 1929, and 1936-1939 forced thousands to relocate to Tel Aviv," the statement said.

Rabbi Marvin Hier, founder of the Simon Wiesenthal Center in Los Angeles, who was in Toronto last week to announce the Dec. 7 Toronto premiere of a film about Winston Churchill titled *Walking With Destiny*, also spoke out against the signatories, accusing them of distorting history.

"The Toronto protesters would have us believe that Gaza was the opening act, rather than the murderous and irresponsible behaviour demonstrated by Hamas after receiving control of Gaza from Israel. Israel did not want to retaliate on Gaza, but was forced to defend its citizens," he said, referring to the claim that showcasing Israeli film in the wake of Gaza war is in poor taste.

"It is the height of hypocrisy to single out Tel Aviv. These protesters cannot masquerade their hatred toward Israel, which so distorts their view," the rabbi added.

In an interview with the *Toronto Star*, Klein said more than 1,000 people have signed the letter, and an event to publicize the final list was scheduled for Sept. 14. *The CJN* reported last week that the signatories had planned to hold a press conference on Sept. 10, but the plans were cancelled.

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Greater Toronto Area

Volunteer program combines learning, social action

By CAROLYN BLACKMAN
Staff Reporter

Bev Devins, co-ordinator of special programs at Baycrest, is particularly passionate about one that is now entering its fourth year.

Set to begin again on Oct. 18, the program is run by BayviewCorridorOrg., a group of Bayview Avenue synagogues that have banded together to take part in social action projects.

About 20 members of Beit Rayim Synagogue, Beth Tikvah Synagogue, Kehillat Shaarei Torah, Temple Emanu-El, Temple Har Zion and Shaar Shalom Synagogue meet one Sunday morning a month for a theme-based discussion on topics such as Jewish texts or films, a visit with residents, and a period of reflection after the visit.

Devins said that the program is modelled after the U.S.-based Spark Heart Action program, whose mission is to inspire an ongoing commitment to community service as part of each person's life and as an important expression of Jewish identity.

Ken Stewart, a BayviewCorridor member who belongs to Beth Tikvah, said the group decided to volunteer at Baycrest after Devins attended a meeting and told them that the centre urgently needed volunteer visitors.

"We did some research, and came up with the Spark program, which was pioneered by the Reform movement in the United States. It was originally intended as a program for adolescents to visit seniors," he said, "so we modified it to apply to a group of adults visiting seniors in a long-term care facility."

Devins said that people are always surprised when they hear that Baycrest is looking for volunteers. "They just aren't aware of how many residents need visitors. Most residents have suffered many losses, and they're looking for a connection," she said. "They thrive when they have regular visits."

The program meets the needs of both the visitors and the residents, she added. "The volunteers benefit from meeting with the seniors, and they benefit from meeting with other volunteers. It is an enriched volunteer experience."

The volunteers are "totally" committed to the project, and are anxious to begin year four, Devins said. "The residents and the volunteers – many visit throughout the month – have developed a special bond.

"I learned how important these visits are to the residents when one said to me, 'I need food and I need visitors.'"

A bonus, she said, is to have a volunteer that speaks another language. "Baycrest is rich with languages. If we can get a volunteer who speaks a resident's language, it adds [another dimension] to the visit."

She said that the program – they request a nine-month commitment – is not restricted to BayviewCorridor members. "We always need volunteer visitors, and we welcome them to take part."

For information, call Devins at 416-785-2500, ext. 3005.

BACK AT SCHOOL: Grade 1 students at Netivot HaTorah Day School, Yoni M. & Aliza B., excitedly take in the first day of school. *[Rebecca Ansel photo]*

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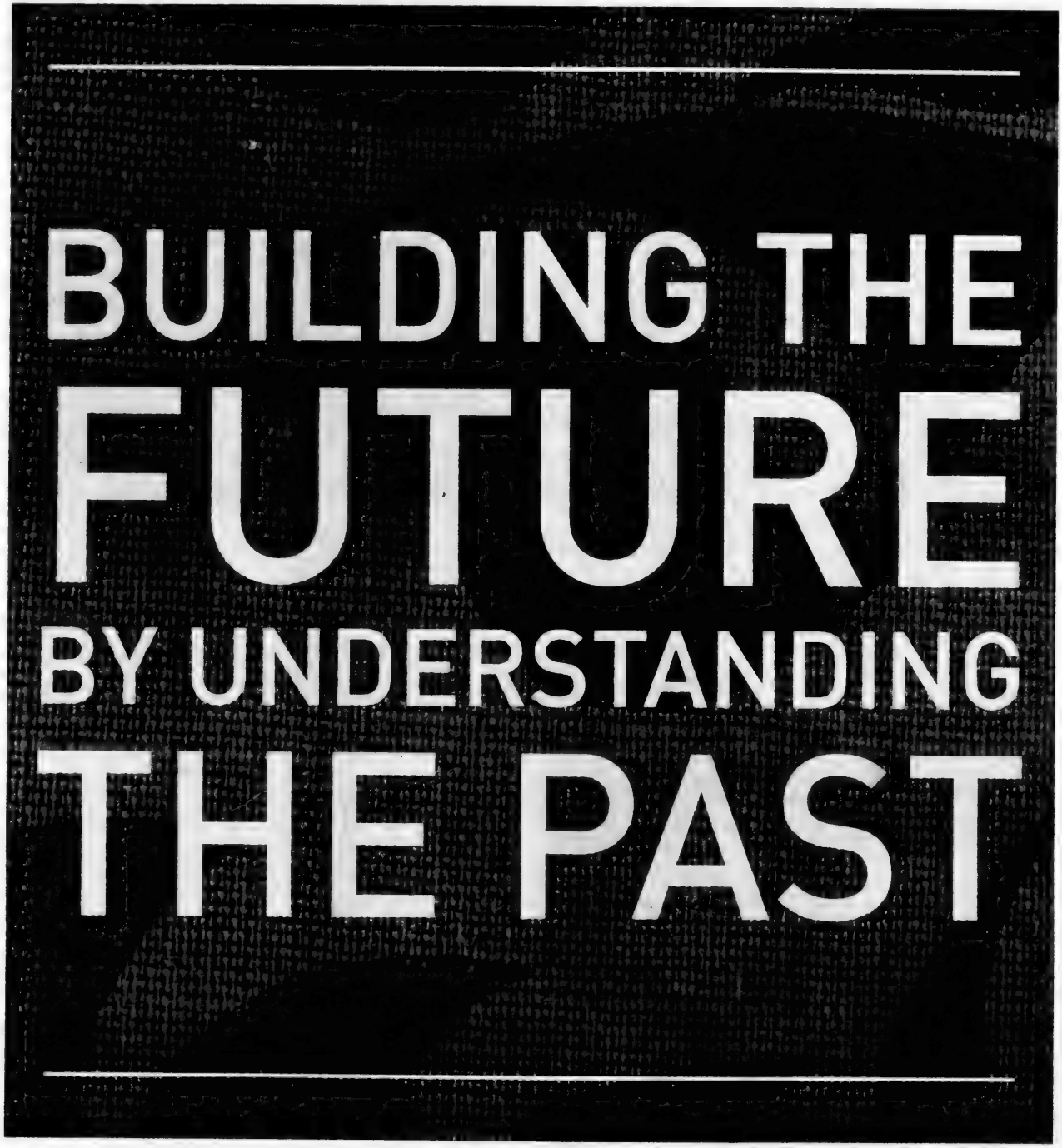

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Issie Pelc

Cancer survivor runs to raise awareness

By CAROLYN BLACKMAN
Staff Reporter

Marathon runner Issie Pelc says that he runs because he can.

The 59-year-old father of three who started running about 10 years ago, is a cancer survivor, "and I run in spite of my medical history. It reaffirms my life."

Pelc was diagnosed with lymphoma in 2006, one week before he ran in the Boston Marathon. "I was determined to keep going, and I kept running during the four months of chemotherapy and one month of radiation at Princess Margaret Hospital."

He gradually built back up to a full running routine, and by the end of that year, he ran another marathon.

"When I crossed the finish line, I knew I was back in the game," said Pelc, who recently sold his wholesale food business.

He ran in Boston again in 2007 and has run a marathon each month since. "My quest is to run 60 marathons by the time I turn 60 in June.

"I've finished 29 monthly marathons, and I've run 50 altogether. I'm running in the Toronto Waterfront marathon on Sept. 27, so I should reach my goal."

His family is supportive, he said. "My daughter writes me good-luck notes before each marathon."

But he's not just running to prove that he can.

"My wife, Shelley, is having her own battle with ovarian cancer, and she is emotional about her own plight," Pelc said. "I'm running to raise awareness of the need to fund more cancer care and research."

'When I crossed the finish line, I knew I was back in the game'

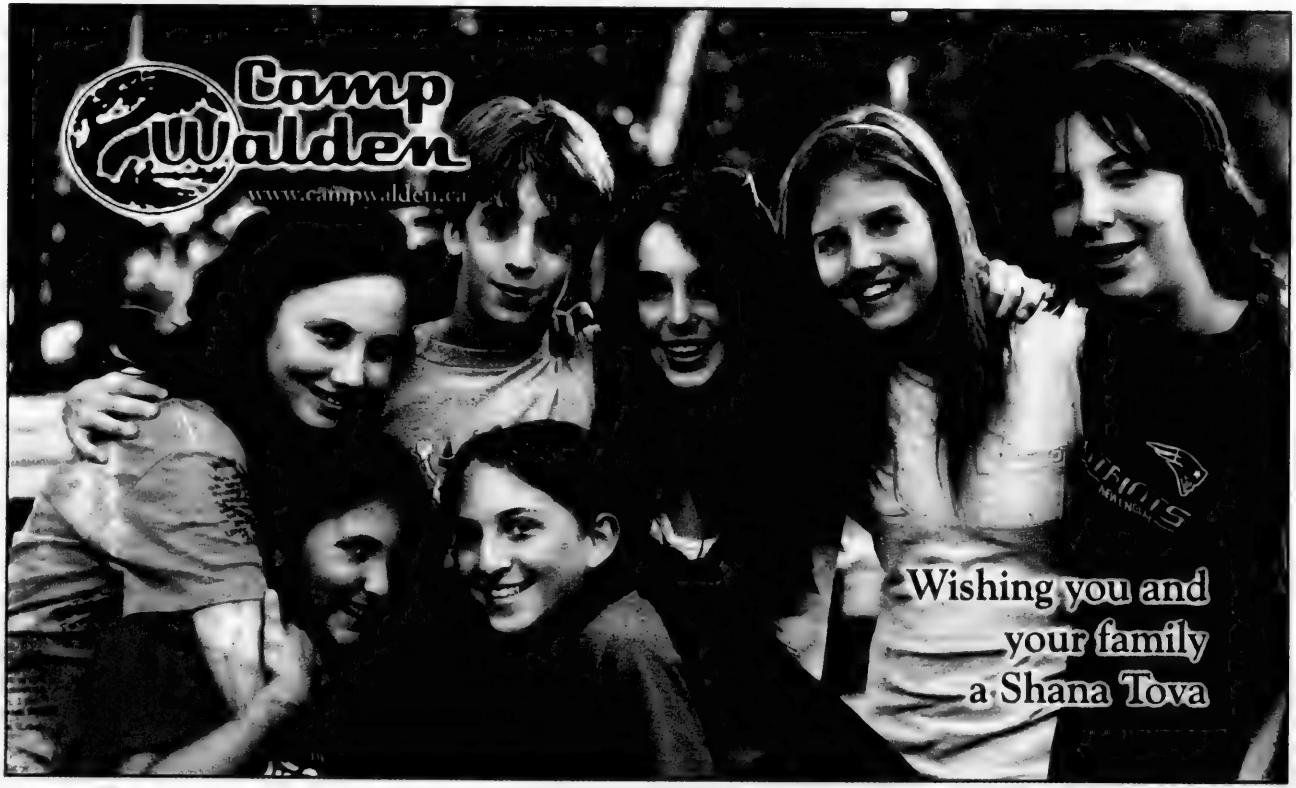
As a patient at Princess Margaret Hospital, Shelley is currently participating in a clinical trial that has shown a lot of promise. "Her tumours have been under control since last year. I'm running to let it be known that cancer can indeed be beaten. Look at me. I had cancer and came out running marathons.

"I also want to publicize that past research is saving lives, and more research will save more lives in the future."

Running has been his way of life for the past 10 years, he said. "Along with cycling, it keeps me fit. I love it. I can't even describe how it makes me feel. I'm also hoping it will motivate people to donate to my cause.

"It's a win-win situation. It makes me feel great, and I'm running for a good cause. Unfortunately, there is a lot of illness out there. I'm doing what I can."

For more information, visit www.issiesquest.ca.



An audible breakthrough for the hearing impaired

ISRAEL21c

A new Israeli technology is making waves for those who use hearing devices.

Called Clearcall, the software has the ability to improve the quality of voices heard through hearing aids and cochlear implants.

Functioning as miniature amplifiers in or outside the ear, hearing aids and cochlear implants not only increase the volume of voices, but they ramp up background noise as well. This makes it difficult for the hard of hearing to make sense of what's being said when they are in a busy work environment or a café, says Prof. Miriam Furst-Yust of Tel Aviv University, who developed Clearcall.

In these situations, "hearing-impaired people have a real problem understanding speech," she explains.

"Their devices may be useful in a quiet room, but once the background noise levels ramp up, the devices become less useful. Our algorithm helps filter out irrelevant noise so they can better understand the voices of their friends and family."

The new patented invention is easy to install on existing implants and hearing aids, requiring companies to insert it into their operating software. The university's tech transfer company Ramot is currently in talks with several manufacturers.

"We've developed a mathematical model of the ear that shows how speech recognition works," says Furst-Yust.

"The math is complicated, but basically we're cleaning auditory information before it goes to the brain. We get rid of some of the information – the background noise – so that the hearing-impaired have an easier time "filling in" missing information that their ears can't give them," she says.

First developed for cellphones to make it easier to hear voices on the receiver's end, it was found that Clearcall distorted the human voice too much, making it uncomfortable for most people to use. That's when Furst-Yust started applying her tools to hearing aids.

For people who are born deaf or are used to listening through aids, understanding the way Clearcall distorts the human voice is something they can more readily accept.

"It takes some getting used to," she says, "but people who have been wearing hearing aids all their lives have no problem getting the most from Clearcall. And we can train the newly hearing-impaired in a quick introductory session."

Using the brain's own sound recognition centres, Clearcall helps the wearer separate voices from background noise. With continued use and a short training period, the Clearcall software can improve the clarity of voices from 30 to 50 per cent, says Furst-Yust. She is currently putting her results into a scientific paper.

Meanwhile, she continues to refine her algorithm for future applications. Furst-Yust imagines that this base technology will one day have a number of functions beyond servicing the hearing impaired, including a noise-cancelling device to drown out iPod music coming from other people's headphones.

Former shul transformed into special-needs centre

By JANICE ARNOLD
Staff Reporter

MONTREAL — A major construction project well underway in the Côte des Neiges district will benefit children with special needs, and preserve a former synagogue whose architecture has heritage significance.

The first phase of the Friendship Centre and LifeTown, an $8-million project, is being built in the old Congregation Chevra Shaas on Bourret Avenue at Lajoie Street.

The synagogue, which closed its doors because of a dwindling membership, was bought three years ago by an anonymous donor for the Friendship Circle, an international non-profit organization with roots in the Lubavitch community.

Since they founded the Friendship Circle's Montreal chapter in 2001, it has been the dream of Rabbi Yosef Paris and his wife Sima to provide it with its own place, one large enough to meet the demand from families for activities for their children and a little respite for themselves.

The chapter runs recreational and social activities for children who are intellectually and physically challenged and support services for their families. Its volunteer program, which encourages teens to be "friends" to the children, has been especially successful.

But the program has had to operate largely out of various rented spaces, which has limited how much can be done, Sima said.

Ground was broken for the first phase of the project, the Friendship Centre, in May 2008 and the official opening and ribbon-cutting is expected to take place in February.

The Friendship Centre, which will occupy 26,000 square feet on two levels, will offer greatly expanded therapeutic and recreational services.

The second phase, LifeTown, the centerpiece of the ambitious project, will involve the construction of an addition to the building where the parking lot is now.

LifeTown, a registered trademark, will be modelled on the Friendship Circle's flagship facility in West Bloomfield, Michigan, where children with special needs can learn daily living skills. As envisioned, this indoor mock city will have a drugstore, grocery, pet shop, movie theatre, bank, doctor's office and library, where the children can prepare for real life. LifeTown even has working traffic lights.

Sima calls it the first of its kind in Canada.

She is projecting that the centre, when in full operation, will reach 3,000 children and their families annually.

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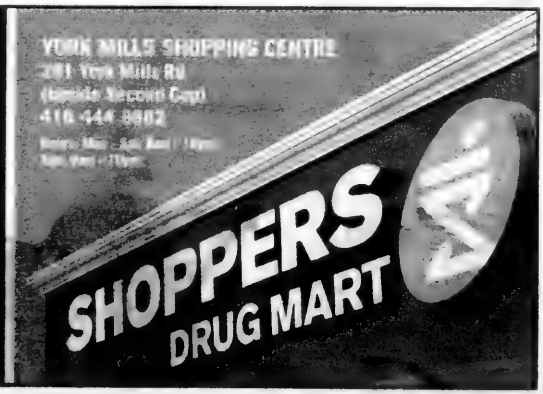

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On Campus

New group lets students create own programs

By ROBERT WALKER
Special to The CJN

"Eighteen- to twenty-six-year-olds are the most idealistic people around," says Max Kalles, who launched GROW Toronto, an organization that gives Jewish students and young professionals the opportunity to connect to their idealistic goals.

"But they feel paralyzed by their big dreams," adds Kalles, 28, a Thornhill resident and IT entrepreneur.

Kalles hopes that GROW, launched last fall, will motivate students to achieve their dreams.

GROW, which stands for "Giving, Responsibility, Opportunity, Wisdom," gives participants the chance to organize a program of their choice.

Past events – all of which were organized by students – included packing food boxes for Shabbat for low-income families, a Purim carnival for children with developmental disabilities, playing music for the elderly, a musical evening to benefit a cancer charity and two Jewish improv comedy nights, called Made Jew Laugh.

Currently based only in Toronto, GROW is hoping to expand into other cities this year by finding interested volunteers looking to start a branch in their area.

With more than 400 people registered as members of the organization's Facebook group, students are responding to this approach.

GROW is now in the process of being registered as a non-profit so that it will be able to collect donations and expand its programs.

Kalles says that until then, volunteers will have to continue creating programming without any funding.

"We've done everything with zero dollars," he says.

"By learning to be a giver, you can't be apathetic," Kalles says, adding that the student-run events also give participants an opportunity to grow as leaders and build skills.

"We're not a chesed [kindness] organization. We use chesed to improve the individual."

GROW participants lend a helping hand in one of GROW's first programs last fall – making packages of food for Shabbat for needy families.

It's a point echoed by Tali Dayan, 25, GROW's director of development. She says they offer a unique two-fold opportunity for people to get involved.

"Our members change the world, but they also fundamentally change themselves," Dayan says.

"We better the world and bring out the leaders in all of us."

She says GROW gives all students the opportunity to take a turn running a program or event.

"It is because of this that we see our organization as the Wikipedia of charities – it is member-generated."

Kalles says that's what makes GROW unique, and what spurs change. He says the main reason people's idealism often doesn't translate into action is because of intimidation, and the feeling that a person is too small or inexperienced to effect any change.

"If everyone wants to do philanthropy, why aren't we doing it? Students should be able to do philanthropy now," he says.

For Mark Rootenberg, 21, a York University psychology student, that's what has kept him involved in GROW.

He was first introduced to it by a volunteer, and was asked to host Made Jew Laugh, an improv comedy night last November, with funds going to Ronald McDonald House.

"I thought it was awesome. The place was packed to almost beyond capacity, and it was so much fun."

Rootenberg also hosted GROW's second Made Jew Laugh earlier this summer, and he says his favourite part of the organization is the guaranteed support for every project.

"If there's a certain cause you want to do something for, GROW allows you to do something, instead of letting that feeling go to waste," he says.

"And once you get involved in it, it creates a community of people to get together who help out on each other's causes."

That's something Kalles likes to hear.

"When they organize events, they start to realize they're not so powerless."

For more information, email info@growmyworld.com.

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Mazel Tov

The Canadian Jewish news

Only paid Family Moments announcements can be guaranteed to appear in a specific issue, when received by deadline, 10 days prior to publication date. All other items will appear on a first-come, first-served basis, as space allows.

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Mazel tov to Jordana Stier & Jordan Pal on your engagement. From your excited and proud parents, grandparents and family.

Sue-Ann Levy

Mazel tov, Sue-Ann, for being nominated as the P.C. Candidate for the byelection in St. Paul's Riding. With love, Denise, the Alexander & Levy families.

Your community is behind you!

Happy birthday to Loren Freid. I love you daddy. Emma-Belle.

It's a girl! Michael, Shawn and big sister Tori announce the birth of Noa Sky Solomon on Aug. 19. Noa is welcomed by the entire family.

We're proud to announce the graduation of Rachel Starr, BA, double honours, criminology and sociology, York University! Love Mom, Dad, Morgan, Granna and family.

Happy 10th birthday Jordyn Bailey Forman, daughter of Michael & Fara. Love from your siblings Joshua and Samantha.

Happy eighth birthday Samantha Taylor Forman. Proud parents Fara & Michael, and siblings Jordyn Bailey and Joshua Forman.

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What's New

By LEILA SPEISMAN

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What's New deadlines: Monday, Sept. 21, is the deadline for the Oct. 1 issue, and, because of Yom Kippur, Friday, Sept. 25, is the deadline for the Oct. 8 issue. I take calls Mondays, Tuesdays and Wednesdays. Call 416-391-1836, fax 416-391-0829 or e-mail lspeisman@cjnews.com or info@cjnews.com

This week's column was prepared by Carolyn Blackman

Sunday, Sept. 20

KLEZMER MUSIC

Or Hadash, Newmarket, hosts an evening of klezmer music. Bring instruments, voices and the family. Visit www.orhadash.org.

Tuesday, Sept. 22

BOOK AND FILM REVIEW

Adath Israel's film and book review series facilitated by **Heather Kassel** begins tonight, 8 p.m. with the book *The White Tiger* by **Aravind Adiga**. Fees for series, $50 members; $85 non-members. Per review, $10 members; $15 non-members.

DESSERT RECEPTION

Beth Tzedec Sisterhood board holds a dessert reception to mark the opening of the 2009-10 season, 7:30 p.m., Nathan O. & Roey Hurwich boardroom. Guest speaker, **Rachel Schlesinger.** Cover, $18. Reservations required. Call 416-781-3511.

INVESTING YOUR MONEY

Barbara Frum Library hosts a financial program: "Is Do-it-Yourself Investing Right for You?" 7-8:30 p.m., featuring **Gail Bebee**, personal financial speaker and author.

Wednesday, Sept. 23

LODZER CENTRE

Rabbi Daniel Goldfarb, director of the Conservative Yeshiva in Jerusalem, will give a shiur on "Unetaneh Tokef: Reality – More Amazing Than Myth," Lodzer Centre Congregation. lodzercentre.com or 416-636-6665.

ORGANIZEIT

Beth Emeth's Z'havah group presents **Rena Feldman** of Organizeit! who provide tips on how to organize your home and your life, 8 p.m. Beth Emeth Synagogue.

Other News

CHILDREN OF SURVIVORS

Baycrest offers a support group for adult children of aging Holocaust survivors. Next series begins Monday, Sept. 21, 7-9 p.m., Wagman Centre boardroom. Call 416-785-2500, **Shoshana Yaakobi**, ext. 2271, or **Judi Cohen**, ext. 2322.

BIBLE STUDY

Mekorot offers "Genesis: The Seventh Day: Shabbat and Adam and Chava in the Garden of Eden," Bible study with **Dr. Shoshana Zolty** comparing the approaches taken by different classical commentaries and analyzing the Torah text. Open to those with extensive to minimal textual skills. Tuesdays, 7:45-9:30 p.m. Sept. 22-June 1 at Or Chaim Yeshiva, 159 Almore Ave. and Wednesdays, 9:45-11:30 a.m. Sept. 23-June 2 at Shaarei Shomayim Congregation, 470 Glencairn Ave. Registration and information, 416-877-2050.

LEADERSHIP COURSE

Beth Emeth Bais Yehuda leadership development program, including seminars, institute-type learning and interactive participation is open for registration to anyone who feels they can benefit from intensive leadership training. Maximum 25 students. Classes begin Oct. 1 and meet one Thursday a month, 7-9 p.m. Call **Rosalie Shadlyn**, 416-633-3838.

SHABBAT TSHUVAH

Rabbi Moshe Stern will speak on "The Dignity of Man As An Expression of Repentence," Sept. 26, 5:20 p.m., Shaarei Tefillah Congregation. Men and women welcome.

Continued on page 33

* www.TorontoPartyGuide.com

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Continued from page 32

CHORALAIRS

The Choralairs of North York are starting their new season. Rehearsals, Tuesdays, 7:15 p.m., Wagman Centre. Repertoire includes pop, Broadway and folk. New members welcome. No auditions required. Call **Barbara**, 416-787-8307 or **Brian**, 416-631-0029.

High Holidays

DANFORTH-BEACHES

Rosh Hashanah services, Chabad House, 2273 Queen St. E. Friday, Sept. 18, 7:30 p.m., meal to follow. Shacharit, Sept. 19 and 20, 9:30 a.m., Sounding the shofar, Sept. 20, 11:15 a.m. Tashlich at the lake, Sept 20, 3 p.m. Reserve for meal, $20 per person. **Rabbi Sholom Lezell**, Rabbi@chabaddb.com, 416-809-1365

Yom Kippur: Sept. 27, *Kol Nidrei*, 6:45; Sept. 28, 9:30 a.m., *Yizkor*, 11:30 a.m.; afternoon service, *Neilah*, 5:15 p.m.; break the fast with buffet after services, 7:48 p.m.

BETH ISAIAH, GUELPH

Warm and welcoming mixed seating congregation High Holiday services. Special rates for out-of-towners. Call **Lisa**, 519-763-8124.

B'NAI SHALOM

Mississauga, Oakville, Burlington and area High Holiday services at B'nai Shalom Congregation of Halton-Peel, a Conservative egalitarian congregation. Services held in a hotel in Oakville, bnaishalom.ca, info@bnaishalom.ca or call 905-901-9889.

TEMPLE HAR ZION

Shabbat evening service, Sept. 25, 8 p.m. followed by Oneg Shabbat and guest speaker **Peter Kent**, MP for Thornhill, who will talk on "Mideast Challenges: Israel, Canada, the Middle East and the World." Everyone welcome.

FOR SENIORS

Active Seniors, Miles Nadal JCC, 750 Spadina Ave. 416-924-6211, ext. 155. Seniors computer class for absolute beginners – 8 sessions, Tuesdays, 1-3 p.m. New group – Yiddish Mamaloshen. Meet other lovers of Yiddish over a nosh. "Sholem Aleichem: Is it hard to be a Jew?" **Adam Fuerstenberg** offers a glimpse into Sholem Aleichem's life as reflected in some of his work. Thursday, Sept. 24, 1:30 p.m.

Earl Bales Seniors Club in the Park. Friendly atmosphere and beautiful surroundings. Book now for Casino Rama, Wednesday, Sept. 23; Lunch and Laughter, Thursday, Oct. 8, noon; and Casino Niagara, Tuesday, Oct. 27. Ongoing mah-jong, Tuesdays, 10 a.m.-1 p.m. Social Bridge, Thursday, 12:30-3p.m. Rummy, Mondays-Thursdays, 9 a.m.-1 p.m. Seniors Walking Group, Tuesdays and Thursdays, 9-10 a.m. Wheelchair and walker accessible. Call **Valerie**, 416-395-7881.

Israel Experience for Active Seniors. Canadian Friends of Bar-Ilan University Young at Heart Mission to Israel, Oct. 15-29. Highlights include Bar-Ilan University campus, Qumran (site of the discovery of the Dead Sea Scrolls), northern regions, Jerusalem, and Tel Aviv's 100th birthday. Call 888-248-2720, or go to www.cfbiu.org.

Adath Israel. Fun with others who share the same interests, men and women, shul members and non-members. Bridge, mah-jong, RummyQue and more. Wednesdays, 1-4 p.m. Call **Pearl**, 416-636317, or **Marcia**, 416-932-1229.

BERNARD BETEL CENTRE, 1003 Steeles Ave. W., 416-225-2112.

Community Care Access Centre information clinic, Wednesdays, 10 a.m.-1 p.m., Oct. 7, 21; Nov 4, 18; Dec. 2, 16. Ataiable in English and Russian. Call 416-222-2441, ask for CCAC clinic.

WAGMAN CENTRE, 55 Ameer Ave., 416-785-2500, ext. 2267.

Rosh Hashanah tea, Thursday, Sept. 17, 1:30 p.m., Assembly Room. Shofar demonstration and live entertainment with **Gordon Lindsay**. Apples, honey and honey cake. Members $3, Guests, $5. Register at service desk.

PROSSERMAN JCC

Prosserman Jewish Community Centre, 4588 Bathurst St. 416-638-1881 or www.prossermanjcc.com.

Registration for all senior social, recreational and educational programs open now. Call ext. 4259 for information, ext. 4235 to register. New this season, tai chi afternoon and evening classes. Adult learning courses in conjunction with Ryerson/Chang.

Treasures in Jewish literature, book review series. Ext. 4235.

Kolel's egalitarian, participatory, welcoming High Holiday services with **Rabbi Elyse Goldstein**. Includes family-friendly services and activities. Services at Bathurst JCC. Tickets and information, ext. 4255 or kolel@prossermanjcc.com.

MILES NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www. mnjcc.org.

SINGLES EVENTS CAN BE FOUND ON PAGE 39

What's New

Omnesia Live, Sept. 26, 8 p.m., Al Green Theatre, led by **Anuj Rastogi**. Musicians blend technology with tradition. Concert will raise awareness of Spread the Net, an initiative focused on the eradication of malaria.

Jewish Life @ the J. Yiddish for Beginners, Sept. 20-Nov. 11. *Vos Hert zich epes nayes?* (What's new with Yiddish?) Wednesdays, Sept. 23-Oct. 2. With **Kalman Weiser**.

Hebrew for Beginners Aleph, Mondays, Oct. 19-Nov. 30. Hebrew for Beginners Bet, Mondays, Oct. 19-Nov. 30. Intermediate Hebrew Thursdays, Oct. 1- Nov. 12.

Cooking with chef **Elise Burton**. Wednesday, Oct. 14, 6:30-9:30 p.m. Breakfast for Dinner.

"The Landscape of Jewish Music" with **Dr. Judith Cohen** – 7 lectures, Tuesdays, Sept. 29-Dec. 1. 7-8:30 p.m.

Info on Jewish Life courses. jewishlife@mnjcc.org, ext. 154. Register ext. 0.

KOFFLER CENTRE

Koffler Centre of the Arts, 4588 Bathurst St., 416-638-1881, ext. 4228.

Art studios in Gales Pavilion for ceramics, painting, music and dance. Register at ext. 4269, registration@kofflerarts.org.

Israeli folk dancing, beginners, Mondays 7:30-8:30 p.m.; intermediate 8:30-10 p.m. Tuesdays 8-11 p.m., Darchei Noam Synagogue, 864 Sheppard Ave. W. International folkdancing 7:30-10 p.m. Classes start Sept. 23, cost $7 for each class. Contact **Teme Kernerman**, ext. 364.

About People

The Canadian Jewish Political Affairs Committee (CJPAC) recently changed the composition of its national board. Taking over from Dennis Bennie as new national chair is Joel Reitman, CEO of Toronto-based, tech company Mijo Corporation. Mark Waldman assumes the role of deputy chair.

"One of our most important goals is to increase CJPAC's presence throughout Canada and to get Jewish communities across the country more actively involved in the political process. We have much work ahead of us! I encourage community members to join and contribute to CJPAC, get involved and help make an impact beyond our numbers," Reitman said in a statement last month.

The committee is currently conducting a search for a new executive director, after Josh Cooper left to become JNF Toronto's executive director in August.

CJPAC's national board members are: Jack Siegel (Toronto), David Goldstein (Toronto), Cecil Brauer (Toronto), Lionel Schipper (Toronto), Robert Vineberg (Montreal), Elliot Lifson (Montreal), Henry Wolfond (Toronto), Mark Waldman (Toronto), Janice Langer (Toronto), Dennis Bennie (Toronto), Mark Spiro (Toronto), Joel Reitman (Toronto), Jonathan Freedman (Ottawa), Gordon Berger (Toronto), Michael Bobroff (Edmonton); Martin Chernin (Sydney); Hon. William G. Davis (Toronto); Betty Elkaim (Montreal); Bill Kaplan (Vancouver); Elliot Lifson (Montreal); Laurie Mozeson (Edmonton); Joseph Paperman (Montreal); Bob Silver (Winnipeg); Elaine Viner (Kingston).

CORRECTION

The caption for the photo "Major donation aids ICRF scientist" (Sept. 10) incorrectly spelled the name of donors Carole and Bernard Zucker. We regret the error.

What's New is now online, for subscribers only. You can find it at cjnews.com

CJPAC BOARD: Seen are some of the national board members of the Canadian Jewish Political Affairs Committee (CJPAC). From left, are: Jack Siegel (Toronto), David Goldstein (Toronto), Cecil Brauer (Toronto), Lionel Schipper (Toronto), Robert Vineberg (Montreal), Elliot Lifson (Montreal), Henry Wolfond (Toronto), Mark Waldman (Toronto), Janice Langer (Toronto), Dennis Bennie (Toronto), Mark Spiro (Toronto), Joel Reitman (Toronto), Jonathan Freedman (Ottawa), Gordon Berger (Toronto). *[Photo courtesy CJPAC]*

Obituary

Sephardi matriarch 'was way ahead of her time'

By SHERI SHEFA
Staff Reporter

Anita Bengio, a matriarch of Toronto's Moroccan Jewish community who passed away late last month, will be remembered as a *tzadikah* and a "true *eshet chayil*," a woman of valour.

Alex Bengio, the younger of her two sons, spoke to *The CJN* in the days following the passing of his mother, who died at the age of 88 – he thinks.

"That's the thing about her – she never really divulged her real age. Officially, I think she was 88," he said.

"Her personality was such that you would ask her how old she is and she would say, 'What do you think?' And whatever you would say, she'd say, 'You got it,' because they usually guessed lower."

He spoke about his mother, who moved to Toronto in 1961 after the first Moroccan Jews began to move to Toronto in the late 1950s, as a woman who could do it all with ease and grace.

"She was quite a woman, way ahead of her time. She not only looked after our family in terms of doing a more traditional wife's role in terms of cooking and baking and all that, but she had a full time job working for the Zionist Organization of Canada," he said, adding that she worked as the secretary to the executive director of the organization for 20 years, until 1981.

"At the same time, she would do stuff for the shul."

As the first president of the sisterhood of the Petah Tikva Anshe Castilla Congregation – a position she held from 1962 to 1966 – she helped raise funds for the Sephardi shul.

In 1969, she started another sisterhood at Tiferet Israel Congregation, another Sephardi shul, where her husband, the late Rabbi Jack Bengio, served as its spiritual leader.

"Being president of the sisterhood, there were a lot of meetings for that. And to top it off, she would bake late at night. She would do all this, and you would see her the next day and she would look like she had gotten a full night's sleep and was just like everybody else," her son recalled.

His mother, who was famous for her baking, said that it wasn't until her boss' wife encouraged her to open her own bakery that she decided to pursue the idea.

He said it was hard for her to imagine taking a risk like starting a new business, because she was so responsible and wanted the security of having a steady paycheque to provide for her family, but she eventually took the risk and thrived as the owner of the Anita Bengio Patisserie in Toronto for more than 25 years.

"She was very responsible and into details and whenever she did something, she did it so well… When she ran her own business, she basically did it herself," her son said.

"She must have made a lot of cakes for a lot of people, because right now, I'm getting cards at home from people I've never heard of."

At the Aug. 30 funeral at Steeles Memorial Chapel, Ruben Bengio, Anita's oldest son, told the mourners that his mother was a "a true *eshet chayil*, an exemplary daughter, a devoted wife, an outstanding mother, a warm and caring sister, aunt and great-aunt, and an unbelievable grandmother."

But, he said, what was equally important was her devotion to the community.

"Her ambition was to take a sapling, nurture it and watch it grow so that the community, her children and grandchildren could one day bear the fruits of her labour. Her activities, as founding president of the Petah Tikva sisterhood, raised enough money then to be able to supply the synagogue with much-needed holy and mundane supplies so that it could grow."

Anita Bengio

During his eulogy, he also read from letters his own children wrote about their late grandmother.

Jack Bengio, the eldest, who wasn't able to attend the memorial because he was in Israel, said that his grandmother – known by all her grandchildren as "Mamana" because of his inability to pronounce Mama Anita as a child – was known for her warmth and selflessness.

"A heart, ravaged by years of heart failure, which had undergone various procedures, is the very heart that was so caring, so giving and so loving to all who knew her. For years, even though I grew up far away in Dallas, I would cherish my grandmother's visits to our house, as well as my time to visit her in Toronto. She was always smiling, always laughing, always gentle, and especially, always giving of herself," her grandson wrote.

"She would never say one thing and mean another. She was always very honest, and her reputation always preceded her."

Caryn Bengio, a granddaughter who wrote a note from New York, where she is studying, also spoke about what she'll miss most about her grandmother.

"I'll miss your signature Mamana smell and holding your soft hands, hearing your necklaces and bracelets jingle, hearing your laugh, seeing your smile. I'll miss writing you e-mails and chatting with you on Facebook so much. I'll miss your sense of humour and our inside jokes."

Alex Bengio, her younger son, said that as a matriarch of Toronto's Moroccan Jewish community, which is very tight-knit and emphasizes the importance of family, community and tradition, his mother led by example.

"She was my role model… You watched her and you would just pick up all her traits," he said.

"Two things she would say is that you always guard your name, make sure you make a good name for yourself and do good deeds, because that is basically all you have left when you leave this world."

He said that last week when he went into his mother's bedroom, he came across a note that was sitting on her night table.

"It said, 'I only pass through this earth once and any good that I can do to any human being, let me not defer it and do it now'… That's what she lived by. It wasn't just something that she said."

He said he hopes people remember his mother for her integrity, her strength, and her positive outlook on life.

"If I had a problem, or someone had a problem, you tend to complain about things… But she was always smiling. She was always lifting you up. She always had a way of making you feel better and bringing you up from wherever you were," he said.

"To a lot of people she was a baker, and she was this and that, but to me, she was my mom and a very good one at that."

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Basser, Jennie	Aug. 22/09	31 Redmount Rd
Gottlieb, Frances Sarah	Aug. 25/09	3560 Bathurst St
Schnoll, Ben-Zion	Aug. 26/09	5388 Esther Lane
Kagan, Hy	Aug. 25/09	267 Brighton Ave
Donskoy, Nuta Joseph	Aug. 25/09	205 Cummer
Basser, Jennie	Aug. 22/09	31 Redmount Rd
Gottlieb, Frances Sarah	Aug. 25/09	3560 Bathurst St
Schnoll, Ben-Zion	Aug. 26/09	5388 Esther Lane
Kagan, Hy	Aug. 25/09	267 Brighton Ave
Donskoy, Nuta Joseph	Aug. 25/09	205 Cummer Ave
Torgov, Alexander Penn	Aug. 25/09	7 Lauder Lane
Wellesz, Ilona	Aug. 26/09	
Shechter, Albert	Aug. 28/09	65 Skymark Dr
Bengio, Anita	Aug. 29/09	31 Bowring Walk
Izsak, Bela	Aug. 30/09	62 Robingrove

The unveiling of a monument to the memory of the late
SOPHIE MILGRAM ז"ל
will take place
Thursday, Sept. 17th at 3:00 p.m.
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Rabbi Orenstein takes helm at historic shul

By JANICE ARNOLD
Staff Reporter

Rabbi Schachar Orenstein

MONTREAL — The spiritual leadership of Canada's oldest Jewish congregation has passed into the hands of a guitar-playing, bicycle-riding 30-something rabbi.

Rabbi Schachar Orenstein, 36, is the new rabbi of the Spanish and Portuguese Synagogue, succeeding Rabbi Howard Joseph, who has retired after nearly 40 years.

Rabbi Orenstein had been associate rabbi for almost 2-1/2 years, gradually taking over duties from Rabbi Joseph, who continues to play a role as rabbi emeritus. Since returning to Montreal from Vancouver, Rabbi Orenstein has already helped revitalize the synagogue through young adult programming, some of it unconventional, like whitewater rafting and parties where he may pick up his guitar and sing.

He is a committed environmentalist, usually cycles to the synagogue and is a vegetarian. Since his arrival, he has guided the synagogue into greater recycling, energy conservation and waste reduction, and is encouraging his fellow pulpit rabbis to do the same.

"I try to practise what I preach," he says.

He is the founder of Teva Quebec, a Jewish group concerned with ecology, and for the second year in a row, is leading a cleanup of the Lachine shoreline this month as part of a Canada-wide volunteer project sponsored by TD Bank.

Rabbi Orenstein brings to the Spanish and Portuguese, officially established in 1768, some of the innovative thinking of the small Vancouver synagogue he led for two years, Shaarey Tefilah Synagogue.

Born in Ramat Gan to Israeli parents, Rabbi Orenstein grew up in Winnipeg and attended Joseph Wolinsky Collegiate, the Jewish day school now called Gray Academy.

He thought he would go into medicine and came to Montreal to study at McGill University. Throughout his undergraduate and graduate years, he combined his science major with Jewish studies. He also started attending two local yeshivot, Mercaz Hatalmud and Noam Hatorah.

He was eventually ordained by his two mentors, Rabbi Leib Baron, now living in Jerusalem, and the late Rabbi Joshua Shmidman, as well as two rabbis from Memphis, Tenn.

"I was conflicted for some time over whether to continue in medicine, and I came close to becoming a doctor, but my love of Jewish studies won out," he said. An offer to become assistant rabbi at Congregation Shaar Hashomayim, Montreal's largest and most prestigious congregation, helped make up his mind.

He worked from 2001 to 2004 with Rabbi Barry Gelman before being "lured," as he puts it, to the West Coast shul, which had about 200 members and a more intimate and informal atmosphere than the Shaar. This younger community was environmentally aware, and Rabbi Orenstein joined the Jewish environmental group Adam va-Adamah (Hebrew for man and earth).

"I did everything there: I was Torah reader, cantor, even the cook, making the cholent. The congregation sang a lot and I played the guitar [although not on Shabbat]. It was wonderful training and furthered my development," he said.

Then came a call from Rabbi Joseph, who was winding down his career, inviting him to apply to become associate rabbi during a transition period before he retired. A native New Yorker, Rabbi Joseph arrived at the Spanish and Portuguese in January 1970, and is credited with building up its membership from a low of under 300 families.

It was another offer Rabbi Orenstein could not refuse.

The Spanish and Portuguese, which has been at its present Snowdon site since 1947, has a culturally diverse membership of about 800, of whom up to 80 per cent are Sephardi.

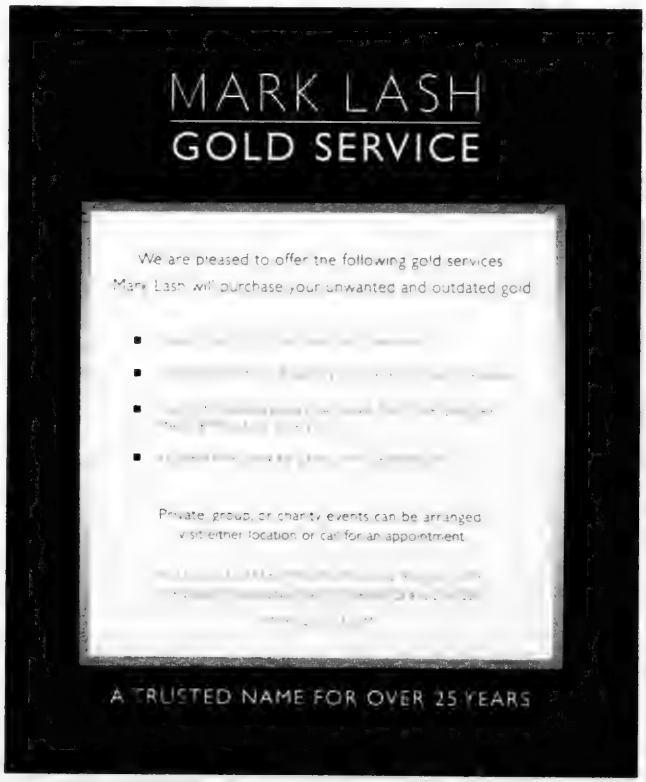
"It's a real mosaic," he said. "There are five services at the High Holidays: Iraqi, Moroccan, Lebanese, Spanish/Portuguese and Ashkenazi, all with different melodies and flavours." The Ashkenazi presence was boosted a couple of years ago when nearby Congregation Chevra Shaas closed its doors and joined the Spanish and Portuguese, bringing its rabbi, Emanuel White, with it. Although Rabbi Orenstein is Ashkenazi, he has Sephardi ancestors who were expelled from Spain in 1492 and fled to Amsterdam, he notes.

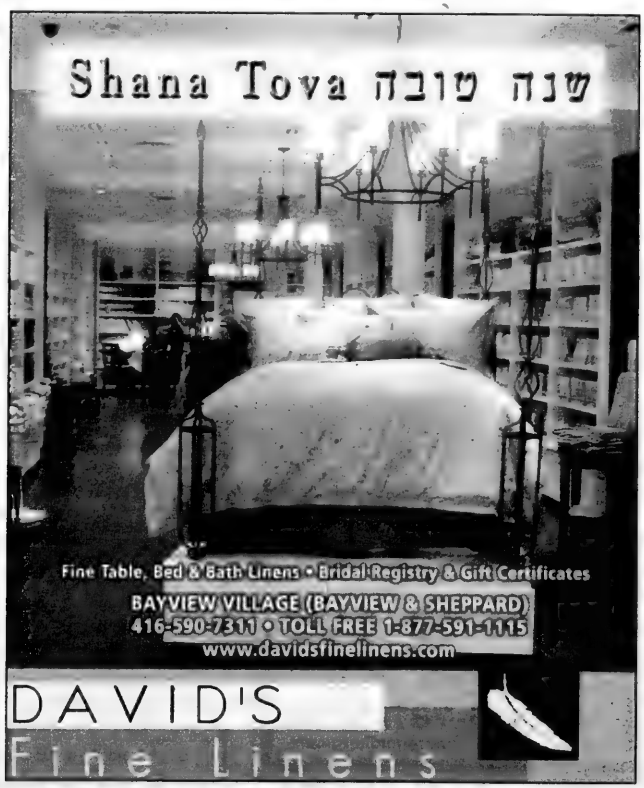
Since arriving, Rabbi Orenstein has focused on attracting young adults to the synagogue. "We've had a huge success. We've really tapped into the young adult scene, it's surprising. Facebook has been a helpful tool in reaching out," he said. The synagogue is now looking to hire a youth director.

Events have attracted up to 150 people and some are becoming congregational members, he added.

Although independent of the synagogue, Teva Quebec has also been a good conduit to young people who like learning that Judaism has much to say about protecting the environment. Its popularity has grown rapidly and now has a staff thanks to a Gen J grant from Federation CJA, relieving Rabbi Orenstein from some of the work. One of its new projects is providing informal education at four Jewish high schools.

Rabbi Orenstein is now trying to make the synagogue a friendly place for young families and their children. He and his wife Meira Alper, who is from Delaware, have a daughter, Chana, 4, and a son, Noam, 1.





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UJA FEDERATION OF GREATER TORONTO
NOTICE OF ANNUAL GENERAL MEETING

TAKE NOTICE that the Annual General Meeting of the Members of the UJA Federation of Greater Toronto will be held at **On the Park** (1095 Leslie Street, Toronto) **November 16, 2009** at **7:30 p.m.** for the following purposes:

To receive the reports of the Chair and President;
To receive the financial statements of the corporation;
To elect the UJA Federation Council;
To approve and transact other business as may come before the Meeting.

Upon its election the UJA Federation Council shall meet for the following purposes:

To appoint PricewaterhouseCoopers LLP as the auditors of the corporation;
To elect the Board of Directors, Chair and Senior Vice-Chair of the corporation;
To approve and transact other business as may come before the Council.

DATED at Toronto the 15th day of September, 2009
BY ORDER OF THE CHAIR OF THE BOARD

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'True peace not possible,' Israeli prof says

By DIANE KOVEN
Ottawa correspondent

OTTAWA — In order to understand the quest for peace between Israel and its Arab neighbours, one must understand what each side really means by "peace."

So says Prof. Eliezer Tauber, who was in Ottawa last week to speak at the Department of Foreign Affairs as part of a celebration of 60 years of friendly relations between Canada and Israel.

The event, titled "Canada-Israel Relations: a comparison and assessment of 60 Years" was co-hosted by Canada's Department of Foreign Affairs and the Israeli Embassy.

The government was represented by John Baird, minister of transport, infrastructure and communities, speaking on behalf of International Trade Minister Stockwell Day, who had to cancel his scheduled appearance. Baird gave a keynote address to attendees.

Federal minister John Baird gave keynote address

Tauber, dean of the faculty of Jewish Studies at Bar-Ilan University, is an expert on the history of the Middle East, as well as Islam and the Arab-Israeli conflict.

During a pre-conference interview with *The CJN*, Tauber said that "some of the information that I will give you is based on the fact that I, as a religious Jew, feel I can understand religious Muslims better than a secular person can... and most experts on the Mideast are secular people."

Tauber said the concept of a secular Muslim does not really exist because, according to Islam, a Muslim who becomes secular must be killed. Therefore, the vast majority of Muslims do, in fact, follow their religion.

The success or failure of today's peace negotiations hinges on the ancient Treaty of Hudaybiyya, which the prophet Muhammad signed in exchange for permission to enter the city of Mecca to perform the Hajj. Two years after signing the treaty, Muhammad was powerful enough to annul it, enter Mecca and "kill whomever he had to kill," Tauber said.

The explanation Muhammad gave to his followers was that although it's important to honour a peace treaty, it was more important to cleanse Mecca of infidels.

The premise, which is still an integral belief of Islam, Tauber said, is that "if you are not strong enough, you are allowed to sign a peace treaty with the enemy. However, the minute you are strong enough, you are obliged to conquer the enemy by force – and this is accepted by all Islamic sects."

"If you are strong, they will respect you, and you can live in some sort of coexistence – not real peace, but a coexistence, in which you can at least be alive."

Even the Arabic word "salaam" which sounds so similar to the word "shalom," doesn't have the same meaning as its Hebrew counterpart, Tauber said.

The word "salaam" is more like a truce or ceasefire. It has a more temporary connotation. "According to Islam, a true peace is not possible," he said.

So where does that leave Israel?

"I do believe in the future of the State of Israel," Tauber said. "We must be strong, try our best to prevent the Iranians from obtaining nuclear power... [former U.S. president] George Bush saw that. [U.S. President Barack] Obama does not yet understand the Middle East."

Tauber was one of several speakers from Israel's main universities who came to Ottawa for the event, which took place Sept. 9 and 10.

Amit Gil-Bayaz, deputy head of mission at the Israeli Embassy of Israel, said that a variety of sessions were held in the "academic portion" of the 60-year celebration, and each featured a Canadian and an Israeli speaker, as well as a moderator. At the conclusion, there was an ambassadorial roundtable about representing one's country abroad.

In his address, Baird said Canada is looking forward to expanding Canada-Israel partnerships.

"Israel is today a country regarded around the world as a centre of culture, a hub of trade, and a voice of freedom and democracy, human rights and the rule of law," he said.

Baird said that the "strong ties" between Canada and Israel are a result of the Jewish state's "determination to reach out to partners around the world" and the "deliberate choice" by Israelis and Canadians to ally themselves involving matters of trade, arts and culture, defence and technology.

Baird cited facts about the two countries' economic links, including the Canada-Israel Free Trade Agreement – signed in 1997 – which last year saw $1.8 billion in "two-way merchandise trade," he said, adding that the two countries have now become part of each others "value chains."

Baird also said that Canada and Israel are working on a new customs agreement "to continue boosting business between our countries."

With files from Andy Levy-Ajzenkopf

Tel Aviv mayor dismisses film fest protest

Despite opposition, all City to City tickets have been sold

By SHELDON KIRSHNER
Staff Reporter

Ron Huldai, the three-term mayor of Tel Aviv, the world's first Hebrew-speaking city, chuckled as he dismissed a recent open letter that accused the Toronto International Film Festival (TIFF) of being "complicit in the Israeli propaganda machine."

"Tel Aviv is a symbol of democracy, tolerance and openness, a city of arts and culture," he said in an interview last week. "If this is propaganda, I'll take the blame."

Huldai, in Toronto on behalf of the Tel Aviv Foundation, was reacting to the so-called Toronto Declaration, which was drafted by a group of local residents objecting to the festival's City to City program, which focuses on Tel Aviv as it marks its 100th birthday.

Decrying Israel's invasion of the Gaza Strip last winter, the protesters said that they objected "to the use of such an important international festival in staging a propaganda campaign" on behalf of what they claimed was "an apartheid regime."

Huldai said the City of City program was not affected by the protest and that all its tickets had been sold. "We're still on the right track," said Huldai, who attended a reception hosted here by Tel Aviv University's department of film and television.

He said that while the City to City program was initiated by the festival, the Israeli ministry of foreign affairs was involved as part of its Brand Israel media and advertising campaign, which was launched last year.

Saying that the program was the first by a major film festival to focus on Tel Aviv, Huldai said its purpose is to go beyond the Arab-Israeli conflict and show life as it really is in Israel today.

He added that neither he nor his staff met Cameron Bailey, its curator, during the visit to Israel to select the films for the program.

But Huldai bristled when he learned that Bailey, a co-director of the festival, had described Tel Aviv as "contested ground."

"I have a problem relating to that," said Huldai, a former combat pilot who has been mayor since 1998. "There is no dispute about the city of Tel Aviv. The founders of Tel Aviv bought the land. Only those who oppose Israel's existence can speak that way."

The 65-year-old mayor added, "Tel Aviv is a very vibrant, successful city which is celebrating its centennial with pride."

In a jab at the protesters, he said, "Toronto exists on the grounds of an Indian settlement."

Told that one of the organizers of the Toronto Declaration, writer and social activist Naomi Klein, is Jewish, Huldai said he was not surprised. "It was always in our history. I feel sorry for them." Nonetheless, he noted that he respects freedom of speech.

Similarly, he respects the decision of Canadian filmmaker John Greyson to withdraw his documentary, *Covered*, from the festival on the grounds that Israel's invasion of Gaza was "brutal."

"He had a right to pull his film, but I don't think it was the right thing to do. It's his problem."

• • •

Ron Huldai

In a related development, less than a dozen people turned out for a demonstration urging Leonard Cohen to cancel his Sept. 24 concert in Tel Aviv, held in the Plateau Mont-Royal where the singer-songwriter maintains a home.

The event, held Sept. 12, was organized by the pro-Palestinian group Tadamon, which supports an international call for a boycott of Israel.

Similar calls for Cohen to respect a boycott and not play in Israel have been held when Cohen performed earlier this year in Belfast, Liverpool and New York.

The Montreal-born Cohen, who turns 75 Sept. 21, is scheduled to give a concert at the Ramat Gan Stadium, his first performance in Israel since 1975. All 47,000 tickets sold out in less than a day last month at prices ranging from $90 to $315 (U.S.).

The concert will benefit Palestinian and Israeli peace groups, a decision Cohen made because of the boycott controversy.

Cohen, who is on his first world tour in 15 years, originally tried to find a compromise by playing in Ramallah in the Palestinian territories, as well Tel Aviv. But Palestinians threatened to boycott the concert if he also played in Israel.

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Coast to Coast

Media decry attempt to bully film fest

The "Toronto Declaration" group's attempt to hijack the Toronto International Film Festival (TIFF) to serve its political agenda against Israel fell flat. Mainstream media uniformly and resoundingly rejected the ploy.

In "Protest off base" (*Toronto Sun*, Sept. 4), film critic Bruce Kirkland argued that art should be free from the intrusion of any group's political agenda.

According to Reports

By PAUL MICHAELS

"Art should encourage debate including on the complex Israeli-Palestinian question that so vexes the protesters – and not repress it through bully tactics and censorship," he wrote, adding: "I am not calling the protesters fascists, Nazis or even anti-Semites. I am calling them ignorant and ill-informed. They are playing politics with cinema. They are attacking a festival that, on screen, embodies the very essence of free speech and open debate."

In the Sept. 4 editorial "Artists for censorship," the *Globe and Mail* commended TIFF and its co-director Cameron Bailey for adamantly refusing to back down in the face of intimidation from the protest group, led by Canadian filmmaker John Greyson and author Naomi Klein.

The *Globe* noted that in "trying to treat Israel as a pariah among nations, the group would scorn anyone who does not accept its one-sided worldview. Capitulation to these self-appointed censors should not be an option."

The paper quoted Bailey's message on TIFF's website "'As the programmer of City To City, I was attracted to Tel Aviv… because the films made there explore and critique the city from many different perspectives… We will continue to screen the best films we can find from around the world.'"

The *Globe* concluded: "By refusing to be cowed, TIFF has stood up for artists everywhere."

The *Toronto Star* also had a strong editorial. In "Tel Aviv tiff at TIFF," (Sept. 8), it placed the protesters in the broader context of recent anti-Israel extremism.

"It is tempting to ignore this latest, tedious tiff over TIFF, spawned by a few dozen protesters who signed the petition. The anti-Israel diatribes are becoming a bore: Complaints against the Royal Ontario Museum for showing Israel's biblical Dead Sea Scrolls; 'Israel Apartheid Week' for high-minded student activists; CUPE locals calling for a boycott of Israeli academics; and the latest Pride parade featuring a float that attacked gay-friendly Israel for apartheid policies (ignoring other Middle Eastern regimes that persecute gays)

"Now TIFF is the target for those who would treat Israel as a pariah, demonize every aspect of its existence, and smear its supporters in Canada."

In "There's justice, then there's propaganda" (*Globe and Mail* Sept. 10) Canadian filmmaker Robert Lantos exposed Klein's distortions of the historical record about Tel Aviv, distortions that appear to be serving a broader purpose – the delegitimization of Israel itself. Lantos' way of putting this was blunt: Klein and her gang, he wrote, "are clamouring for nothing short of the annihilation of the Jewish state."

None of the commentaries – and there were others – was swayed by the protesters' denial that they were trying to censor or boycott the Tel Aviv films, only the focus on the city. After all, it's hypocritical for Klein to deny engineering a boycott when she's at the forefront of an international campaign to impose a boycott, divestment and sanctions (BDS) action against Israel.

In "Israel: Boycott, Divest, Sanction" (*The Nation*, Jan. 7) Klein argued that the "reason the BDS strategy should be tried against Israel [instead of any other country such as the United States or Britain for their actions in Iraq and Afghanistan] is practical: in a country so small and trade-dependent, it could actually work." Thus Klein, the purported champion of social justice, admitted to being a bully.

Inflicting this bullying on Toronto's internationally esteemed film festival roused widespread disgust in Toronto media circles. Call this what it is: a victory for decency and common sense.

Paul Michaels is communications director for the Canada-Israel Committee.

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Coast to Coast

Hamilton shul gets new cantor

By HOLLY GINSLER
Special to The CJN

HAMILTON — Rebecca Moses is the new cantor-educator for Hamilton's Temple Anshe Sholom.

Invested as a cantor this past May, she has also taught children in various capacities for much of her adult life, so she is well prepared to take on her two new roles.

Moses grew up in San Antonio, Texas, and prides herself on being a seventh-generation Jewish Texan. There aren't many of them.

Her home congregation in San Antonio, which is about 150 years old, had never had a cantor in its entire history up until last year when Moses got the position.

She is the daughter of two hippies, she said. Her father was a research scientist and her mother was an English teacher. When at age 15 she made the decision to become a cantor, her parents weren't sure what to make of it. It was her form of rebellion.

Cantor Rebecca Moses

The catalyst came when her synagogue brought in a guest cantor for the Shabbat of Songs, when she was 15. She had never heard a cantor sing, and it awakened a longing in her. "This woman got to do everything that I was learning how to love… sing at the synagogue, teach, study, meet new people, and get to do it all in a Jewish context," she said.

To enter cantorial school, Moses needed an undergraduate degree, which she started at the University of North Texas. However, she ended up returning to San Antonio and her job at Magik Children's Theatre, a professional theatre company that puts on 10 to 20 children's plays a year.

During the next three years, Moses continued her studies at the University of Missouri, Kansas City Conservatory of Music, completing a bachelor of music in vocal performance.

In 2004, she and her fiancé, Aaron, moved to Jerusalem, where she began her five-year voyage to become a cantor. She spent the first year in cantorial, rabbinic and education programs at the Hebrew Union College in Jerusalem. Then the couple moved back to New York, where she continued her studies for the next four years. She was invested as a cantor in 2009. "I got to study with unbelievable professors, my classmates and I are really close, and I had a fabulous time learning all the things that I'd always wanted to learn," she said.

She held three part-time student internship positions as a cantor: at Union Temple in Brooklyn, N.Y., for two years; in Stanford, Conn., for one year; and Pittsfield, Mass., for two years.

Moses vividly remembers her first experience as a cantorial soloist when she was 17. She was performing at an adult bat mitzvah and was nervous for the first 10 minutes. But when she looked out at the congregation, she realized that "they wanted me to be there, they wanted to listen, they wanted to sing along, they wanted that music," she said.

As she learned more about the liturgy and understood more about what she was saying, Moses reached a point when she stopped just singing and started leading prayers. It was a magical turning point for her. She said she appreciated how different this experience was from performing as a character on a stage. Being a cantor let her have the best parts of her "former life" as an actress in musical theatre without having the negative aspects of being in the professional theatre world, she said. She feels lucky to have found her niche in life. Even if she's had a bad week when everything has gone wrong, singing on Shabbat with the community makes everything right again, she said.

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ווהין?

פֿון עלי קוניגיס מוריעל

מע פֿליט, מע פֿאָרט, מע גייט—ווהין
צי קבר אָבות, צי קבר אמהות,
אָבער קבֿרים זיינען ניטאָ, בלויז גראָז און אפֿטער געפֿינט זיך אַ ביים. אָבער מאָנומענטן—נאָר אַ סך. דורך דורות נאָכן חורבן זיינען אריפֿגעזיאָסן מאָנומענטן, דעקמאָלן און מחיינן.

אין שטעטל און אין דערפֿער, אין הייזלעך און אין ווינקלעך קענען מיר געפֿינען אונדזערע באָבעס־מעשׂיות. אריף ווענט פֿון מאָרמער קענען מיר געפֿינען זייערע נעמען און די נעמען פֿון די ערשטע פֿון זייער אימהוב.

טויזענטער, טויזענטער, טויזענטער נעמען פֿון באָבע־זיידע, פֿון עלטערן, פֿון שוויסטער, ברידער און עופּעלעך. אויסגעקריצט אריף אייביק אין די בענימ איבער דער מאָרער וועלט. זיי ווילטן אירף ווי ביימער אין ווילד. אָבער די ביימער זיינען נעמאָכט פֿון שטאָל, פֿון אייזן, פֿון האָלץ און צעמענט. פֿון בראָנז און פֿון קופּער. פֿון אָט די ביימער וועלן קיין בלעטער ניט בליהן און קיין בלעטער ניט פֿאַלן.

ויו געפֿינען זיך די מאָנומענטן, מוזיקן און דעקאָל? אין די דערפֿער, שטעטלעך אין שטעט ווו עס האָבן געלעבט אין גאָרבעט,געלערנט און געהאָדעוועט קידער אונדזערע אבֿית אין אמהות פֿון מזרח אייראָפּע.

זייערע איניקלעך און אוריניקלעך—נאָך מאָנומענטן און דענקמאָלן ווייזען אינט אין ישׂראל, צפֿון אמעריקע, דרום אמעריקע, מעקסיקע, אייסראָליע, אפֿריקע. ווו עס געפֿינען זיך ייִדן, געפֿינען ביי אייך די גרויס, שוואַרצע, טונקעלע מאָנומענטן. די ווערלט איז פֿאַרפֿליצט מיט דאָזיקע אויפֿעבויטע קברים חוץ דעם איז קיין זכר נישט געבליבן פֿון די דערמאָרדטע.

בלויז אין אונדזערע זכרונות לעבן זיי אויף. בלויז אין אונדזער ניט פֿאַרגעסן, בלויז אין אונדזער אייביק געדענקען.

א פֿראָגמענט פֿון א געטאָ ליד:

מע האָט זיי אין דערד,
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מע וועט זיי אויבערלעבן,
מע וועט זיי נאָך דערלעבן...

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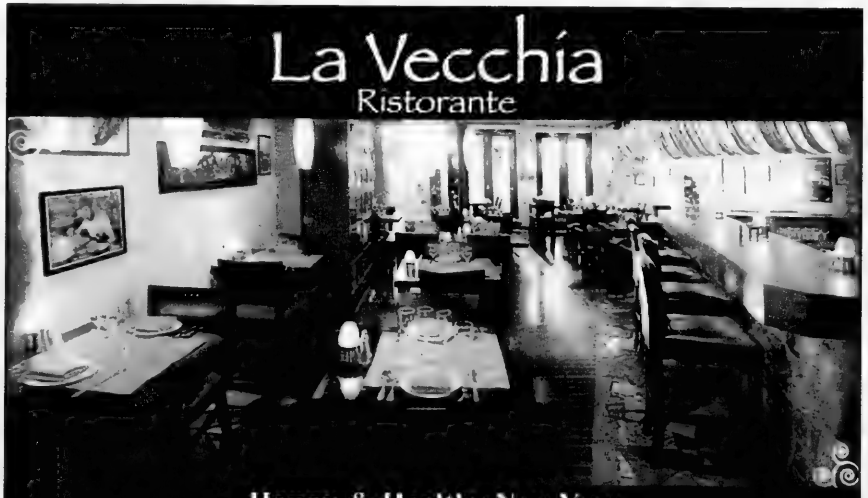
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Coast to Coast

Former Jewish farm and resort now historic site

By JANICE ARNOLD
Staff Reporter

MONTREAL — Once upon a time there was a Jewish farmer who lived in a French-Canadian village in an old stone house by the river.

Every summer for decades, Jewish families from Montreal came to share in his idyllic existence, staying in little cabins the farmer built on his acreage.

That farmer was Harry Schwartzman, an immigrant from Bessarabia, who, with his wife Dora Bernstein, bought the house in St. Charles-Borromée, near Joliette, in 1924. The house, dating back to 1844, would stay in the family until 1965.

The town, which now has a population of about 12,000, is recognizing the role the Schwartzman family, and the small Jewish community that used to lived in the Joliette area, played in its history.

The house was declared a heritage site 40 years ago and was bought by the town in 1989 for use as a cultural centre. It is known as Maison Antoine-Lacombe, after its first owner, and is now surrounded by spectacular gardens.

As part of the 20th anniversary celebrations of the town's acquisition of the property, local volunteer Gisèle Tétrault undertook to research the house's Schwartzman era, which until now had been a major gap in the house's friends' recollection of its past.

She interviewed some of the Schwartzmans' descendants, and the result is a 35-page bilingual booklet that was launched at the Maison last month. The event reunited some of the area's former year-round and seasonal Jewish residents, or their relatives.

The Maison also hosted an exhibition of archival photos of the resort and paintings by Harry's grandson, David Schwartzman of Montreal, inspired by his memories of the house and life on the farm, which fronted on l'Assomption River.

The Maison is installing a permanent plaque on the property, attesting to this important chapter in the house's history.

Quebec Jewish Congress, especially its immediate past president Victor Goldbloom, who chaired the event, was instrumental in reconnecting St. Charles-Borromée and the Schwartzman clan.

Resort is a fanciful name for a place that for most of its history had no running water or electricity and expected its guests to pitch in with the farm work. But it was popular mainly with working people, most refugees like Schwartzman, who would escape the heat and overcrowding of the city.

Up to 50 families came each summer; mothers and children often spent the whole season, while the fathers came up on weekends.

The Jewish presence in the Joliette area, heart of the region known today as Lanaudière, is less known than that in the Laurentians further north and was never as strong.

Joliette as a holiday destination may have been attractive because it was closer, about 50 kms northeast of Montreal, but also because there was never the anti-Semitism that was prevalent in Ste. Agathe, David Schwartzman said. "We never heard anything negative," he said.

That may be partly explained by the everyday relations the Jews who lived there permanently and spoke French had with their neighbours.

Tétrault noted that when architectural historian Jocelyne Martineau undertook a study for Les Amis de la Maison Antoine-Lacombe in 1994, she was not able to track down the Schwartzman descendants. Tétrault met David and his sister Margie Black two years ago and recorded their memories of their summers at the resort, adding the reminiscences of other relatives. The translation into French was done by David's wife Penina.

David and Margie's father Bennie, one of the four children of Dora and Harry, was born and raised on the farm and attended the local French school. A small permanent Jewish population lived in the Joliette area during this period, although little has been written about them, David said.

"In the centre of Joliette there is a large war memorial on which several Jewish names appear, reflecting the presence of a meaningful Jewish population in the area.

"I would like to see these Jewish soldiers remembered this fall, both as a testament to their sacrifice and to help illustrate how Jews were well integrated within many small towns in Quebec."

As Tétrault's history says, a number of Jewish families, mostly from eastern Europe and Russia, settled in the area in the early 20th century. Harry Schwartzman first lived in Montreal, where he married Lithuanian-born Dora. They bought a plot of land in St. Charles-Borromée in 1917, following in the footsteps of several other Jewish immigrants who bought land there before World War I.

Harry came from an agricultural background, but had not been permitted, as a Jew, to own land in the old country, David said.

After buying the house and farm in 1924, Harry began growing tobacco and later potatoes and raising livestock, eventually cultivating about 200 acres.

He soon began building about 40 cabins, called "Schwartzman Cottages," to rent out. Sometimes families doubled or tripled up in them to save money. A one-room chalet was $100 for the season; two rooms cost $150.

At the beginning of the season, trucks were hired to bring up all household necessities such as bedding and utensils, with two or three families sharing the cost of each transport. Sometimes, the families would ride up in the truck bed themselves, sitting on their boxes.

The resort was a self-contained village with its own general store with a back room used as a synagogue, remembers David, 61, who spent every summer there. There was even a dance hall.

His grandfather brought in the drinking water and picked up the garbage in his horse-drawn cart.

The men who came up on Friday evenings for the weekend came by bus. Few had cars, at least in the '30s and '40s and they would bring with them kosher food.

Harry, who always drove a Chevrolet, his son William recalls, made a weekly trip to Montreal to pick up supplies.

His goal now is to have the exhibition that closed at Maison Antoine-Lacombe on Aug. 20 mounted in Montreal, so others can have a sense of those glorious days so long ago.

David Schwartzman and Gisèle Tétrault stand outside Maison Antoine-Lacombe in St. Charles-Borromée, near Joliette. It used to be his grandfather's farm house and its environs a popular Jewish resort in the 1930s, '40s and '50s.

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Winnipeg Holocaust education centre rededicated

BY MYRON LOVE
Prairies Correspondent

WINNIPEG — It was a double celebration for the Freeman Family Foundation Holocaust Education Centre of the Jewish Heritage Centre of Western Canada last month.

The 10-year-old Holocaust education centre celebrated the rededication of its newly renovated museum at the Asper Jewish Community Campus on Aug. 30, as well as the unveiling of the new Rabbi Peretz Weizman Holocaust Education Display Case at the entrance of the museum.

"We want to thank the Asper Foundation, the Jewish Foundation of Manitoba, the Jewish Federation of Winnipeg and our many donors and supporters who have helped create this model for Holocaust education," said Charles Sitwell, the Jewish Heritage Centre's president.

Barbara Goszer, a Holocaust survivor who came to Winnipeg as a war orphan, expressed her pride and pleasure at the rededication of the Holocaust education centre. She spoke about the early days of Holocaust education in Winnipeg and Manitoba.

"I joined the [Jewish Federation of Winnipeg's] Holocaust awareness committee in 1992," Goszer recalled.

At that time, the committee's responsibilities were principally Shoah-week programming and some programs in the synagogues, she said. "We did very little outreach in terms of Holocaust education," she said.

That changed when the late Hersh Zentner, a teacher, proposed a Holocaust education program – with a speakers' bureau in Manitoba schools. "Hersh was the ideal person to lead this program," Goszer said. "He was a teacher with an interest in the Holocaust."

Zentner would do an initial presentation to the classes, after which a Holocaust survivor spoke about his or her experiences.

In June 1995, the construction of the Asper Campus began, and Holocaust awareness committee co-chair Edith Kimelman asked if a Holocaust education centre was included in the plans.

"We were told about the plans for a Jewish museum at the campus and asked if there would be some space for a Holocaust education centre as well," Goszer said.

She pressed home the request at the Negev Gala that June, which honoured Holocaust survivors 50 years after the war ended. "I announced at the gala that we were getting the space," Goszner said.

"We turned to our fellow Holocaust orphans to raise the funds for the centre. We reached out to them all over. Zoltan and Yetta Freeman became the major patrons. Zoltan was one of us.

"He moved from here to Montreal and later to Hamilton. He lives in Toronto now. We kept in touch over the years," she added.

The Holocaust education centre's chair Belle Millo said that thousands of young people's worldviews have been changed by the centre's programming.

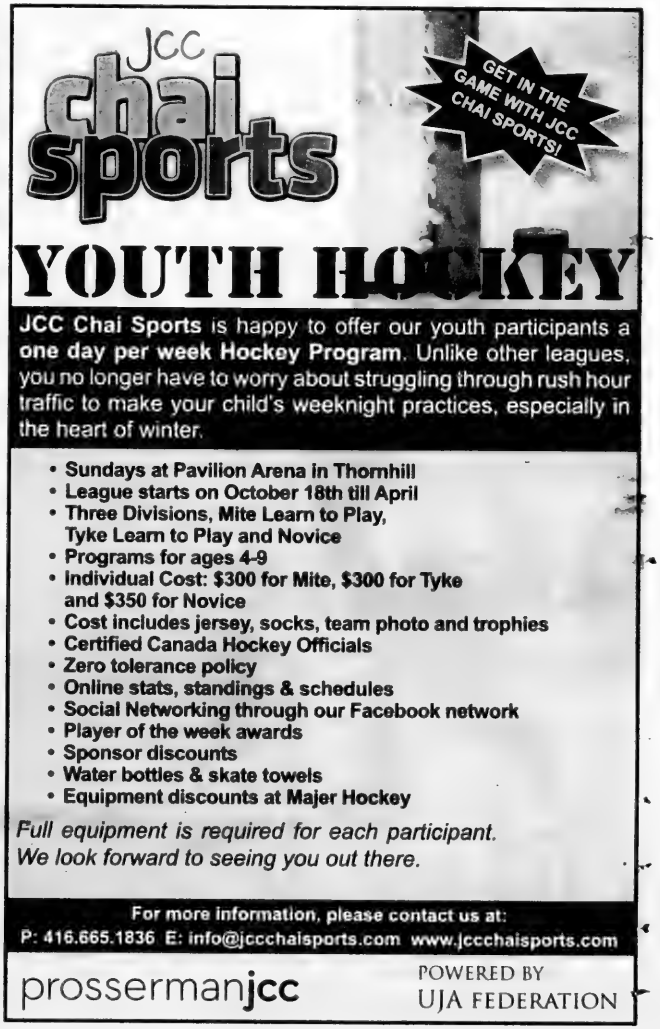
She said that the Holocaust education centre has two main functions: to honour the Holocaust victims and survivors and to further Zentner's work in bringing Holocaust education to Manitoba teens.

She said the centre's annual symposium at the University of Winnipeg's Duckworth Centre attracts more than 1,000 Manitoba high school students every year.

Millo announced that the centre is launching a Holocaust resource book for schools, with photos, documents and eyewitness accounts by Winnipeg Holocaust survivors.

Continued on page 42

Rabbi Peretz Weizman, left, and his son, Sam Weizman, stand in front of the new Rabbi Peretz Weizman Display Case at the Freeman Family Holocaust Education. Centre.
[Myron Love photo]



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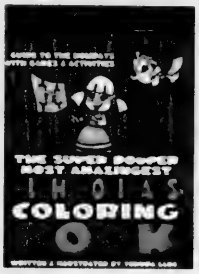
Coast to Coast

Toronto artist creates 'Super Dooper' coloring book

Compiled by CJN Staff

Yehuda Lang always liked to colour.

Born and raised in Toronto, he's been drawing ever since he could hold a crayon. His interest in art led him to the Ontario College of Art and Design, and in 2007, he launched 8thAvenueCreative.com with a focus on illustration, graphic design and web design.



His love for art and his passion for Judaism also inspired him to create *The Super Dooper Most Amazingest Coloring Books*, giving children an outlet to express their creativity through Jewish art.

"With colouring books, kids can feel like it's their picture, not someone else's," Lang says.

Following a successful run with both Purim and Pesach colouring books, Lang has released The Super Dooper Most Amazingest High Holidays Coloring Book.

"The colouring books are a great way for children, no matter what level of religious observance, to get involved in the holidays in a fun and educational way," he says.

With 32 whimsical illustrations, a playful storyline with a humorous touch, and friendly characters that walk kids through the High Holidays from Rosh Hashanah to Sukkot, they're also storybooks that your child will want to read over and over again.

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The Freeman Family Foundation Holocaust Education Centre's chair Belle Millo, left, and centre education coordinator Carla Divinsky were among the guests at the centre's recent rededication. *[Myron Love photo]*

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Rabbi Weizman 'pillar of community'

Continued from page 41

She also spoke about Rabbi Weizman's contribution to the Winnipeg community.

"Throughout my lifetime, rabbis have come and gone, but Rabbi Weizman has remained a constant," she said. "He has been a pillar of the community and, as a Holocaust survivor himself, holds a special place in the hearts of the survivors here. He has been a natural leader who never hesitated to speak out about the horrors of the Holocaust."

Also addressing the audience were Rabbi Weizman; Anita Neville, MP for Winnipeg South Centre; Christine Melnick, Manitoba's minister of water stewardship and a strong supporter of the State of Israel; and Winnipeg Mayor Sam Katz, who is the son of Holocaust survivors.

Survivor wins N.S. honour for Shoah education work

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — Holocaust survivor and Shoah educator Philip Riteman says he's "deeply honoured" to have been named to the Order of Nova Scotia, his province's highest honour.

"You never expect this, but it's nice to be recognized," Riteman said. "This is a great province in which to live."

The 84-year-old resident of Bedford, N.S., near Halifax, has devoted the last 20 years of his life to speaking with audiences, mostly youth, about his wartime experiences.

Riteman was among five people chosen for the honour this year from 79 nominations across the province. He will be recognized at Province House in Halifax at an Oct. 7 ceremony.

Riteman survived four years in the Buchenwald and Auschwitz concentration camps from 1942 to 1945, coming to Canada after World War II to develop a successful business in Newfoundland. He moved to Halifax in the 1960s.

Twenty years ago, he started speaking about the Holocaust and has since spread his message of "love thy neighbour, don't hate him or her" to thousands and thousands of children and adults.

"I don't hate anyone," he tells people when asked about his feelings today. "I just want you to know you should never hate anyone the way the Jews were hated in my youth. Make sure what happened to me doesn't happen to anyone else."

Riteman, who spent his high school years in the camps, has received several diplomas when speaking at high school graduations. He has also received honorary degrees from Memorial University of Newfoundland and St. Thomas University in Fredericton, N.B.

Two months ago, Riteman was one of four survivors to speak to a group of teachers' at St. Thomas who were learning about the Holocaust so they could teach their students.

"There was Israel Unger [of Fredericton], Lilly Falk and Helena Jockel [both of Halifax]," said Riteman's wife, Dorothy. "It was a very emotional and worthwhile session."

She said of her husband, "Whoever calls him, he goes if he can. He doesn't refuse. He's done a lot over the years."

After the High Holidays, Riteman will speak to eight schools in Newfoundland and at a community function that he thinks might draw more than 5,000 to a hockey arena near St. John's.

The Order of Nova Scotia was established in June 2001 to honour people who "have made significant contributions and given outstanding service to their communities and the province."

Philip Riteman of Bedford, N.S., was recently named to the Order of Nova Scotia. Last spring, after speaking to a high school, he was presented with a plaque describing his life. *[Creative Memories® Memory Manager photo]*

Correction

The Sept. 10 story "St. Paul's candidates speak to *The CJN*" mistakenly reported that Conservative candidate Sue-Ann Levy was the *Toronto Sun*'s Queen's Park columnist. She was, in fact, the paper's City Hall columnist. *The CJN* regrets the error.

* * *

The story "First Israeli hockey stamp created by a Canadian" (Sept. 3) should have said it was the under-17 silver medal that was awarded to Canada's Team Red at the World Jewish Hockey Championship, not the gold medal. *The CJN* regrets the error.

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Murray Goldkind
Broker of Record

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Coast to Coast

Israeli veterans enjoy 24th visit to Montreal

By DAVID LAZARUS
Staff Reporter

MONTREAL — For the 24th straight year and with little fanfare, a group of 10 disabled Israeli soldiers recently spent a couple of weeks in Montreal and its environs under bright sunshine, rejuvenating both their spirits and their souls.

"The moment we landed, the sun came out 14 days in a row!" laughed Brig.-Gen. Eitan Matmon in a telephone interview on the eve of the group's return to Israel late last week.

The annual visit was sponsored by the 25-year-old Beit Halochem Canada (Aid to Disabled Veterans of Israel), which raises funds for Israel's Beit Halochem, a network of centres that provide therapy and support to more than 51,000 disabled vets and victims of terror.

Matmon, now 45, recounted how he has been wounded several times, most recently in 2004 in Gaza, and as far back as 1982 in a bomb explosion in Lebanon.

"We are 10 people here, but the youngest is 22 and the oldest 60. Girls too, who were in a terrorist attack."

As usual, the visit was kept under wraps for security reasons until just before the group left to return home. But Matmon said that for a couple of the participants, the trip was the first time since their injuries that he was able to witness a revival of their human spirit.

"In Israel, they never talked, never laughed. I saw that here for the first time."

The official highlight of the trip was reserved for the final evening, Sept. 9, when the group got to see young Montreal jazz singing sensation Nikki Yanofksy perform at a Beit Halochem Canada fundraiser at Oscar Peterson Hall on the Concordia University Loyola campus.

But there were other occasions whose highlights, while less official, still seemed to resonate with the visitors. Most disabled veterans, Matmon noted, can't work because of their injuries, yet, according to an individual who helped the group during the visit, they still managed to scrabble together funds to give to the fragile Bagg Street synagogue and to a High Holiday basket fund.

"They spontaneously did it," the individual said.

For the first time, a Sephardi synagogue Petah Tikvah in St. Laurent – served as host congregation.

Besides touring city landmarks such as the Olympic Stadium, Mount Royal, the "underground city," and the like, the group, who were billeted with local families, also met with Jewish community leaders and visited community sites.

Matmon said they particularly enjoyed chatting with students at Jewish schools, including both UTT-Herzliah campuses, Bialik High School, Hebrew Academy and l'École Maïmonide.

Another highlight was meeting with the legendary Royal 22nd Regiment – the "Van Doos" – who have seen a number of their brethren fall in Afghanistan.

The vets also got a chance to go to Quebec City and Ottawa, where they were hosted by longtime friends of Beit Halochem Canada, Dorothy Nodolny and Ruth Aaron.

For Matmon, the trip was an essential part of the veterans' overall rehabilitation.

"They are thought of as 'disabled,' but they will carry on the flag to the next generation," he said.

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North Bay shul declared a heritage building

By SHERI SHEFA
Staff Reporter

The 84-year-old Sons of Jacob Synagogue in North Bay, Ont. – the oldest synagogue north of Toronto still being used as a place of worship – was recognized earlier this summer by the North Bay Municipal Heritage Committee as a heritage building.

Located in downtown North Bay, the synagogue has been holding regular services and operating as a Hebrew school since 1925, the year North Bay was incorporated as a city.

The building was constructed in 1913, and until 1925, it was used as a grocery store, a wallpaper and picture frame outlet and as a retail store for furniture and hard goods.

On July 14, members of the Jewish and wider communities gathered at the shul, which has a membership of 20 families (who account for most of the city's Jews), to witness the unveiling of a commemorative plaque that was hung on an outside wall.

Herb Brown, the shul's president, was born and raised in North Bay and started going to the shul regularly when the synagogue was founded in 1925, mostly by eastern European immigrants.

"My parents were early settlers in North Bay. My father was a tailor and he settled in North Bay – I don't know the exact year – but it was around 1915," Brown said.

"He came from Russia. He was probably in his late teens when he arrived in Canada… They believed when they came to shul that you really davened and you did your duty and it was quite a different atmosphere than what you find in shuls today."

Brown added that he used to regularly attend the shul's Talmud Torah, the Hebrew school, which was taught by a rabbi.

He said that although the Jewish community acquired the building to use as a synagogue in 1925, it wasn't until 1947 that it was renovated to look like a shul.

"We had proper pews and a very nice bimah."

The Jewish community has continued to maintain the synagogue ever since, but in 2007, the congregation suffered a devastating blow when a burst water pipe flooded the sanctuary and caused $150,000 worth of damage.

The bimah and the ark that held the synagogue's three Torah scrolls was destroyed and had to be rebuilt, but fortunately, the scrolls themselves suffered no damage.

Marty Brown, the shul's treasurer and Herb Brown's son, said that much of the cost for repairs was covered by insurance, but the settlement wasn't enough to repair the roof and siding.

The younger Brown, who said that the shul has been a part of his life since 1951, "when I had my bris," said he was overwhelmed with the support that North Bay's Jewish community received from the rest of the city's 54,000 residents.

Despite having their own financial burdens, nearby churches raised funds to help the Jewish community pay for repairs to the 96-year-old building's roof, which was replaced just last month.

"They were raising funds for us, because they want to make sure that there is a synagogue here, as hard as that is to believe," he said.

"I mean, where else would that happen? We're very lucky."

The elder Brown also acknowledged the fact that North Bay Jews have a "very good rapport" with the non-Jewish community.

"After the damage to the shul, the non-Jewish churches came to our assistance without any requests or anything, and a lot of individuals that brought in sizable amounts. We had an elderly non-Jewish woman who gave us $5,000," he said.

"My wife happened to be in the [shul] office one morning when two ladies came in, and we had received a very nice donation from the [St. Andrews] United Church, but these ladies brought in another donation from the United Church. A bunch of the girls had a bake sale, and they brought us in $650 from the bake sale for repairs to the shul," Brown recalled.

"She took the cheque and heard their story, and when she came to me she had tears in her eyes."

As if the donations weren't enough to illustrate the community's backing, the Browns were thrilled when they learned the shul was being recognized as a heritage site.

"The people of North Bay recognized how important it was to have a synagogue in the community," the younger Brown said.

"It's amazing how many phone calls we got of support, knowing that we had the flood a couple years ago. Obviously being recognized as a heritage site shows that the community values it and so many people just wanted us to know that they would continue to support us."

While Jewish communities in other small Northern Ontario towns have declined because of the lure of the big city, the Browns are proud to be part of a Jewish community that's still active.

"We are fortunate that we have a few professional people that are interested in Judaism and they take an interest in our Talmud Torah," the elder Brown said, adding that two Jewish North Bay doctors each have four children, all of whom attend the shul's Hebrew school.

"They are spending their own dollars bringing in a teacher each weekend, and a few weeks ago, the children put on a Friday night service, and it was very well done. Any synagogue would have been proud of them," he said.

"In a small city like North Bay with so few Jewish people, it was wonderful to see that we still give our children a first-class Jewish education."

Members of both the Jewish and non-Jewish community gathered at the Sons of Jacob Synagogue in North Bay in July for the unveiling of a plaque that recognizes the shul as a heritage building. *[Howard Kizell photo]*

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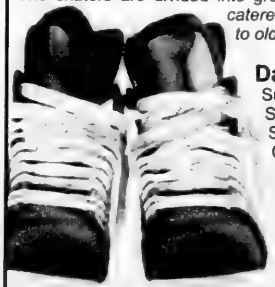

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Feature

Raspberries developed by Israeli Canadian grown worldwide

By KARIN KLOOSTERMAN
ISRAEL21C

A desert climate may not be conducive to growing raspberries, but one of the world's top raspberry and strawberry breeders hails from scorching Israel.

Research scientist Chaim Kempler of the Pacific Agri-Food Research Centre, works in Agassiz, B.C., for Agriculture Canada. Many of the world's most popular berry varieties pass through the hands of Kempler, a plant breeder whose training started in Israel decades ago.

Born in 1946 to a Polish Jewish family, Kempler first studied horticulture and agriculture at the Hebrew University of Jerusalem, and then became a lab technician at the Volcani Center of Agricultural Research in Rehovot, a government-run agriculture institute known the world over for its plant-breeding programs. There, he worked on peppers.

By the age of 30, Kempler had the itch to advance his career and moved to Canada with his wife and two sons to attend the University of Guelph. He almost immediately started working for Agriculture Canada to improve small berry varieties for sustainable production in the Pacific Northwest regions of Oregon and Washington state, and Canada.

Since then, the Israeli Canadian has been successfully hunting for and breeding new raspberry, strawberry and blueberry varieties for about 31 years. Kempler speaks Hebrew and English, but gives the berries Native American names.

How about a special red raspberry called the Ukee, named for the First Nations people from Ucluelet, a small town on the west coast of Vancouver Island? There are others called Chilliwack, Skeena and Chilcotin, and strawberries known as Totem.

Kempler doesn't think that First Nation names are strange at all. It's a tradition, he told ISRAEL21c – one that he's continued from his Canadian predecessor at the research centre, and it's something that plant breeders do in Israel, too.

"All our varieties are named using First Nation words," he said. "This is to make them unique and recognizable that they come from those regions."

In Israel, he added, "Different varieties of strawberries are named using women's names. There is Dorit, a kind of strawberry, for example."

Kempler said he likes the Hebrew word for berries. "It's *parote ya'ar*, which translates to 'fruit of the forest.' Isn't it lovely?"

So far, about 12 new berry varieties have been cultivated by Kempler, among them the most popular raspberries in the world.

He does not modify the berries genetically, but rather finds certain traits in nature and mixes these "wild" genes into the gene pool of cultivated varieties. Part of his job requires field work in nature to find naturally occurring varieties that can be bred with the cultivated ones.

Kempler aims to not only create hearty and tasty varieties of berries but also berries that are environmentally friendly. "We develop varieties that are resistant to disease and insects and which are reducing the impact on the environment. Because [with our varieties] the farmer will use less chemicals, the environment will benefit, the consumer will benefit and the farmer will benefit," he said.

It can take 10 to 15 years to perfect a new variety of berry plant. Some are bred to be tolerant to fungus, to taste like wild berries or to produce bigger fruit.

One major concern for berry growers in the Pacific region of the United States is the bushy dwarf virus, which is transmitted through pollen. Until new berry varieties are exposed to real-life conditions, there is no way to know which ones will be better able to resist the fungus. This is one of the reasons it can take so long to develop a new variety.

Kempler's history with berries started a long time ago. At least that's what his mother, a Holocaust survivor who fled to Israel, told him. She recalled that he ate raspberries in Europe as a boy.

"When I lived in Israel, I never had raspberries or at least not that I remember," said Kempler, who is currently working with an Israeli breeder, Shmuel Zilkah, at the Volcani Institute to develop a breed of berries suitable for the Israeli climate.

Russian immigrants to Israel are familiar with the sweet and tangy taste of raspberries and look for them in supermarkets. But they are hard to find and tend to be expensive.

"It's a desirable crop to grow," Kempler said. "If you can grow them, you can get very good prices, and now several growers are trying to grow [our varieties] in the Galilee and Ramat HaGolan regions in Israel."

Kempler's hard work is paying off for Canada and parts of the world where raspberries are loved. "Some of the varieties we've grown are the most popular in the world, and have become very successful internationally," he said.

"[Our berries] are grown all over Europe mainly for the high-quality fruit and flavour."

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Feature

AJWS: 'Building a better world'

By AMY KLEIN
JTA

Shortly after a failed mayoral bid in New York City ended her political career in 1997, Ruth Messinger became president of the American Jewish World Service (AJWS), an international human rights organization that works to alleviate poverty, hunger and disease in the developing world.

Since then, the organization has seen its annual budget jump from $2 million to $29 million. It distributes about $13 million in grants each year to more than 400 grassroots projects around the world and has sent 3,000 Jewish volunteers overseas.

Messinger, who was recently appointed to the White House Task Force on Global Poverty, talked with JTA about the challenges of globalization, the reasons why young people are inspired to take part in her organization's trips and why she thinks Jews should be involved in fixing the world – not just their own communities.

The following is an edited and condensed transcript of the interview.

JTA: *Some have criticized western countries for dumping money on places like Africa and creating a culture of dependence there. How does AJWS work to avoid that?*

Messinger: There are one billion people in the world who have nothing and make less than a dollar a day. If someone doesn't help them, they'll remain dirt poor and ravaged by disease. So it's our imperative to help them.

AJWS president Ruth Messenger holds a Darfuri infant. *[AJWS photo]*

The worst thing in the world is to just give food or used clothing – that could not be more culturally inappropriate. The instinct all too often is for people to clean their closets, without understanding needs. A month after the tsunami, the highest point in Sri Lanka was a mountain of American blankets!

We're offering funds for a specific purpose where we've been asked by the community. This way they can, for example, practise drip irrigation – which, by the way, most people in the world learn from Israel – so they can take other steps [to gain nutritional independence], which is encouraging to both the people on the ground and to us. We work with our community of activists – 70,000 advocates – to urge better U.S. policy. The U.S. government funds American farmers to grow surplus food and dump the surplus in the developing countries – that's undercutting local farmers, that's encouraging dependence, not independence. That's bad American policy.

JTA: *How does the Jewish community react to an organization that spends a great deal of resources helping non-Jews?*

Messinger: We wouldn't have built a list of 70,000 activists or 3,000 alumni and face a demand for more service programs if people weren't attracted to our mission. Part of being Jewish is to put Jewish values into practice where the poorest people are. This is not some new piece of Judaism. The rabbis and Jewish leaders have discussed the balance between helping Jews and non-Jews, the balance of working with different communities, the balance of showing who we are and building a better world not only ourselves but for others. It doesn't say, "Build justice for Jews."

JTA: *Why do you think AJWS missions appeal to younger Jews?*

Messinger: I don't think it's surprising that many young people – but not just young people – are interested in finding out the makeup of the entire world. The global changes of the last decade have helped people understand that we are all dependent on each other. What happens in one place has repercussions around the world. Congregations ask me to come and speak: what's our position in the broader world, what's the Jewish lens in understanding that? What does it mean in 2009 to help heal the world and how shall we use our history and our position as educated, influential players to try and make a difference?

JTA: *AJWS is kind of like a Jewish peace corps, assisting developing countries. Is the volunteer work important for the countries themselves or more for the volunteers?*

Messinger: The projects that engage with us want 15 volunteers. They understand that more hands will get more work done faster. The projects with the community might have been put aside, their lives taken up with their own farming, with their own efforts to earn $1 or $2 a day. They are so appreciative of having someone volunteer because a library needs a roof. They recognize the value of having young Americans in Uganda or Thailand or India or El Salvador, having their communities see that there are people from the West, from America, from the Jewish community, that care about them and care about being helpful. I want the volunteers to understand the Jewish mandate for social justice, I want them to have direct personal experience in the developing world where they live and make friends, where they understand other people in other countries so they will come back to America and write about it and talk about it in the Jewish community, in their Jewish community.

JTA: *With so many challenges facing the Jewish community right now – education funding, assimilation, intermarriage – how can helping developing countries be a priority?*

Messinger: The American community has serious problems now, and the Jewish community has some particular problems of our own. On the other hand, this is a community that has the experience of being an outsider, and we know what happens when no one responds, when you call for help and no one's there. Comparatively, we are a prosperous, affluent and influential community, and we want to be sure that Jews think about helping those that haven't gotten to that level, as well as working in the Jewish community, too. There's time and space and energy for all of that.

JTA: *You have said it's important for Jews to be seen doing this kind of work. Why?*

Messinger: It helps people in the rest of the world who have never met a Jew, or have never heard of the Jewish religion. It's important for them to see Jews in precisely the way we ought to be seen – as people committed to social justice, coming into their communities and working with their local people to help get work done.

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Still likely stuck with payments

Family Matters

by
John Syrtash
B.A. (Hon.), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator for 28 years

Question: I signed a separation agreement for child support in 1998. It said I had to pay $600 monthly for child support. My income has gone up since then. There's nothing in the agreement that says I have to show my ex-wife any proof of my income changes each year.

Now she says that I owe her in arrears an increase under the Child Support Guideline tables. I'm willing to pay more starting now but I don't have $53,000 for the time she never asked about until now. It just isn't there. Who's right?

Answer: If you lived in Alberta, she would definitely be right. In Ontario, she's still probably right even though our own Court of Appeal in one recent decision (Walsh) ruled that pending trial, you wouldn't have to pay the increase because there was nothing in your agreement that obligated you to disclose your income from year to year. At trial, you would still likely be stuck with retroactive payments.

However, for many payers Walsh was a "lifesaver" because trials in family law are expensive and don't happen as often anymore. They settle or die well before trial. Some Ontario courts have ruled that it would be unfair to burden a payer with a retroactive increase in a large lump sum if the mother waited for several years or even for a period of time prior to commencing her court action before asking a judge to "pounce" on the payer with a large retroactive sum.

(One judge ordered less retroactively because the mother's letter requesting exposure may not have reached the payer and she never "followed up" until starting her lawsuit).

However, if the agreement does contain a clause that obligates the payer to disclose tax returns and other evidence of income from year to year, then the retroactive payments would be ordered, even before trial. Most importantly, legal scholars and senior family law lawyers today agree that recent Alberta Court of Appeal decision recently released is so thorough and persuasive that it will likely be adopted by our own courts in Ontario, even though the decision does not technically bind them.

The decision is revolutionary. It sweeps aside all technical objections. If your income increased, then you should have contacted your ex and started paying that much more under Child Support Guideline tables, even if the original separation agreement is silent on the issue of timely disclosure. So payers, start paying or you will pay interest. And recipients, start calculating what you are owed.

On behalf of my family, and all of us at Garfin Zeidenberg, I wish you and your family a happy and healthy New Year.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6. John Syrtash can be reached at (416) 642-5410, Cell (416) 886-0359. Visit www.freemychild.com; www.spousalsupport.com; www.garfinzeidenberg.com.

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The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

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Feature

'They' are taught to hate

By STEPHEN SCHEINBERG

Guest Voice

Recently a good friend posed a challenge to me. I suppose that my regular insistence that the government of Israel was thwarting any movement toward peace irritated him. His strategy was to cut to the basics, and he asked: "How can there be any real peace if the Palestinians continue to teach their children to hate Israel and its citizens?"

In other words, let us suppose that Israel, with the best of good will, signed a peace treaty; could this overcome the hatred that "their" children are imbued with? It is not a question to be answered lightly, and it demands an informed response.

Stephen Scheinberg

First, hatred is a serious problem, among both Israelis and Palestinians.

A 2007 survey conducted by University of Haifa researchers revealed the extent of this malaise. Eight hundred Israeli, Jewish high school students from 11 schools showed a deep contempt for Arabs. Seventy-five per cent said that Arabs were "uneducated" and the same number said they were "uncivilized." Shockingly, 74 per cent responded that they were "unclean." That constitutes clear, unadulterated racism. I had reacted negatively to a widely distributed video from journalist Max Blumenthal that showed the nasty racism of Israeli youth through select interviews in which they attacked not only Arabs but the skin colour of U.S. President Barack Obama. I believe you can find such louts in front of the clubs in any city of the world.

However, the poll results indicate that Blumenthal's sample may not have been unrepresentative. That same poll showed that Israeli Arab students were also racist but not at quite as high a level as their Jewish counterparts.

I have not been able to locate a similar study of Palestinian youth in the West Bank and Gaza. Israeli propagandists have focused not on their opinions but on the textbooks they are exposed to. The Center for Monitoring the Impact of Peace (CMIP), a group that seems more interested in undermining rather than furthering peace efforts, has fuelled the debate.

Akiva Eldar of *Ha'aretz* has described CMIP's founder Itamar Marcus: "In recent years, Marcus has been making a living translating and disseminating defamatory communications against Israel, extracted by his staff from Palestinian publications... Marcus' centre routinely feeds the media with excerpts from 'Palestinian' textbooks that call for Israel's annihilation."

Marcus' methods have come under serious fire from Prof. Nathan Brown of George Washington University who contends that most of the words cited by Marcus were taken from the old Egyptian and Jordanian texts and not the newer Palestinian ones. Brown's own conclusion was more optimistic, that the newer "books certainly contained material unfriendly to Israel, but they did not attack its existence or veer into anti-Semitism."

In their joint project, Prof. Ruth Finer of Hebrew University of Jerusalem and Prof. Sami Adwan of Bethlehem University examined 13 Israeli and nine Palestinian texts in history and civics. Not surprisingly, the texts were almost mirror images of one another. Each celebrates only its own victims, and ignores the human suffering of the other. This is corroborated by the findings of Prof. David Bar-Tal of Hebrew University, who found that in 124 Israeli textbooks, Arabs are presented as "primitive," "cruel" and "riffraff."

So, perhaps that is enough of mutual charges of racism and cultivating hatred. Neither side has a monopoly on hatred, and both could do more to eliminate it. Yet, while I believe that education has an important role to play, and that parents and peers also play influential roles, the most important teacher of hatred is the conflict itself. Suicide bombers and those who fire Qassem rockets on the one hand and, on the other, those who steal Palestinian lands and destroy olive trees and, above all, those who support the humiliation of occupation are the true professors of hatred. By all means, change the textbooks, teach anti-racism, and bring Palestinian and Jewish youngsters together to recognize their common humanity, but I fear the changes will be negligible until there are real strides towards peace.

Rodgers and Hammerstein probably had it right in their *South Pacific*. "You've got to be taught before it's too late, before you are six or seven or eight, to hate all the people your relatives hate, you've got to be carefully taught." Conflict is the great teacher of hate; peace is the best teacher of understanding.

Stephen Scheinberg is a professor emeritus of history at Concordia University. He is co-chair of Canadian Friends of Peace Now.

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Feature

My bat mitzvah trip to Israel

By AMANDA BELZOWSKI

Guest Voice

After going to Jewish day school for nine years, you'd think I would have known a thing or two about Israel.

Well, I was about to learn that you really can't feel Israel through the pages of a textbook. When I found out that I would be going to Israel to celebrate my bat mitzvah this summer, I was overwhelmed and overjoyed, because after all those years of learning about the Jewish homeland, I was now going to experience it all.

I love to help in my community, and I've helped many great causes, including the UJA campaign, as well as the Heart and Stroke Foundation with my annual lemonade stand, so I knew I didn't just want to go to Israel and absorb its richness and beauty for myself. I wanted to give back to it in some way, because so many people gave up so much to create it and so many work so hard to keep this small land safe.

I thought hard about how I was going to help, since I couldn't just run a lemonade stand when I got there. I had heard about twinning projects and decided that I wanted to give someone who lives in Israel the experience of a bat mitzvah with me, since many Israelis don't have the same opportunities as we in Canada do.

After a recent trip to Africa, I felt a special bond and connection with its people, so I decided to contact someone from the Ethiopian Jewish community to find out if I could twin with a girl becoming bat mitzvah. They suggested a girl named Rivka, and I wrote her a letter in Hebrew. I was thrilled when she replied. I had a pen pal in Israel.

The experience made me think about all the kids who died in the Holocaust and never got the chance to be pen pals and, more importantly, the chance to have a bar or bat mitzvah. How could I give someone the experience of a bat mitzvah without them being there? I decided to contact Yad Vashem, the Israeli Holocaust Memorial Museum, for help. I wanted to find someone who lived in Israel that was related to someone who died in the Holocaust. Yad Vashem gave me some names of organizations that might be able to help, and after many months, I found a young university student named Reut who had family who died in the Holocaust.

We arranged to meet at Yad Vashem. She told me about her family, and I asked her if I could honour the memory of her cousin, Luba, who died before her bat mitzvah. Reut was so touched that you could hear the tears in the words of her e-mail, so I knew our meeting at Yad Vashem would be special.

I felt confident that by giving others a smile and something special that I was going to have the best, most meaningful bat mitzvah ever!

I stepped off the plane and immediately knew I was home. Rivka and her family had invited my family to visit them at their home in Lod. I knew that this would be a great opportunity to meet my Ethiopian twin and her family and see what her home life is like. I couldn't believe that their whole apartment was the size of a typical Canadian kitchen, and she lived there with four siblings and her parents. Rivka's father welcomed us with great warmth and hospitality, and her mother cooked us some delicious Ethiopian traditional food.

Afterward, I told Rivka and her family what Canada was like. I did it in Hebrew. It was hard, but they understood – pictures helped. I can't even describe how I felt when Rivka and I found a card game that we both knew. I felt as if we had been friends for years. Rivka's family was so kind and not so different than mine, and I was happy to be giving her an opportunity of a lifetime in return. We had arranged for her and her older sister to come stay at our hotel at the Dead Sea and then to come to Masada with me to my bat mitzvah ceremony. She would get to go into the Dead Sea, experience Masada and visit Ein Gedi together with me, both of us for the first time.

We later met with Reut at Yad Vashem. She had taken a 2-1/2 hour bus ride to see us. Yad Vashem was a life-changing experience. Inside, it's very meaningful, but kind of scary, because you see many artifacts actually from the Holocaust, and you see horrible pictures of how the Jews had to survive under the terrible conditions of the ghettos and concentration camps. Reut gave us a personalized tour, which was special because I got to hear it from someone who has carried around that pain in her heart every day of her life. After visiting the Children's Memorial Museum at Yad Vashem, our tour guide let me introduce Reut to the group. Reut talked about Luba and her family, and about how she was so touched that I was going to honour Luba at my bat mitzvah. She gave me a twinning certificate linking me forever to Luba and Reut's entire family.

I knew then that I was ready to be a bat mitzvah and to sing my portion proudly on top of Masada. The ruins there were actually part of a fortress built by King Herod, but some Jews, after being forced to leave Judea by the Romans, fled to the uninhabited mountain retreat. For four years, they held off the Romans who tried to reconquer and destroy the fortress, until finally the Romans decided to use Jewish slaves to build a ramp. Not wanting to be taken by their enemy and not wanting to harm another Jew, they decided to commit suicide. Knowing how important it is for Jews to stick together and support each other wherever we are in the world, I was honoured to be able to enter adulthood at such a meaningful place in Jewish history.

Amanda Belzowski, left, with her bat mitzvah 'twin,' Rivka.

We woke up at 3:30 a.m. and got ready for the special day. I was going to have my bat mitzvah ceremony with the other four kids on my tour bus. We started before sunrise with a Shacharit service, and then did the Torah readings. I was very nervous, but I knew that with Rivka watching me and Luba, the girl who perished in the Holocaust, watching over me, I would do great. Rivka wasn't comfortable standing beside me, because in her family, girls never approach the Torah, so she sat close to the front, smiling as I sang my portion loud and clear.

The sun began to rise over Masada as I finished my portion, and a very warm feeling came over me. I felt that something had changed, like I was more responsible, and I was right, because when a Jewish boy or girl becomes a bar or bat mitzvah, they become responsible for their actions. It was an incredible feeling.

Rivka then toured Masada and Ein Gedi with us before she had to leave. We promised to stay in touch after sharing such a special time together.

Touring Israel was an experience of a lifetime. It's the place where Judaism has lived and thrived for thousands of years, and the place where you can learn more about Jewish history and culture than anywhere else in the world. I got to try new things and see sights I never knew existed, including amazing 2,000-year-old walls, buildings and even cities! I got to stand next to the Stone of Foundation, at a spot along the Kotel, and touching it with both my hands was so wonderful that I burst into tears of joy as soon as I felt it. I don't even know why. I just knew that I was in my homeland.

My trip to Israel made me realize that tikkun olam (repairing the world) is more important now than ever. My parents have always taught my brother and I to be there for our family, and I have always given back to my community through volunteering and charity work. I now know that family extends far beyond the city you live in and that we in the Jewish community are all connected and are all family. We need to be there for each other and help and give back whenever we can.

With my twinning projects, I not only gave something to a special family in Israel and honoured the memory of someone who never made it to Israel, but I grew so much in the process as a young Jewish woman. I hope everyone gets the opportunity to visit Israel like I did and will plan to make it more meaningful by giving back to our people. It feels great, and I promise that it will be a trip that you will never forget. But even if you can't get there, you can always help in some way, because every little bit counts to make our world a better place.

Amanda Belzowski lives in Toronto.

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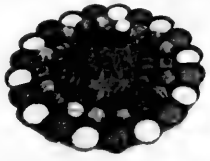
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Blintzes ideal to break the fast

Sweet or savoury, depending on your taste

By EILEEN GOLTZ
Special to The CJN

When it comes time to prepare a meal to break the fast, nothing works better than a blintz casserole. Some blintzes are savoury, suitable for accompanying a main course, such as potatoes with onions. Yet, in my opinion, the best blintzes are sweet, particularly those with fruit or cheese fillings.

The following recipe have all graced my break the fast table at one time or another. Some are faster than others to make, but all are delicious.

CLASSIC BLINTZ BATTER

Submitted by Margie Feldmen-Miller Oakbrook, Ill.

3 eggs
1 cup flour
1/4 sugar
3/4 cup milk
1/4 water

In a bowl, combine the eggs, add flour and sugar and beat to combine. Mix in the milk and water a little bit at a time until you get a batter. Heat up a frying pan on medium-high heat, spray with non-stick spray, pour in just enough batter to coat the pan, wait until it starts to bubble and the bottom is slightly brown, flip, let it sit for another 30 seconds or so on the other side, slide onto a plate. Makes 4 to 6. This recipe can be doubled or tripled

CHEESE OR POTATO BLINTZES

2 eggs, well beaten
1 cup flour
1/2 tsp. salt
1 cup milk or non dairy substitute
1 tbsp. sugar (omit for potato blintzes)

Cheese Filling
3/4 pound pot or farmer's cheese
1 large egg lightly beaten
salt and pepper to taste OR for a sweet blintz, use 2 tsp. sugar
1/2 tsp. cinnamon (optional)

Potato Filling
4 potatoes peeled and cooked
2 onions chopped and sautéed
1 large egg lightly beaten
salt and pepper to taste

Make batter by adding salt, sugar and milk to eggs stirring well to blend; gradually add flour (Tip: replace 1/3 of the flour with potato starch for a very smooth batter), stirring until smooth. Heat a 6-in. to 7-in. skillet, over moderately high heat, greased lightly. Pour in sufficient batter to thinly coat the bottom of the pan (1 to 2 tablespoons), quickly rotate the pan to distribute batter evenly, pour excess batter back into bowl. Cook until the batter sets and the edge of the pancake starts to leave the sides of the pan. Turn out onto a clean cloth and repeat until all batter is used, greasing pan when needed. Regulate the heat and frying time so that each pancake will cook to a uniform pale gold colour.

Fill the blintzes: place a tablespoon of filling in the centre of the cooked side of the pancake and fold over to make a square pocket, or place filling at one end of the blintz leaf and roll up encasing the filling. Fry the blintzes on all sides until golden. Serve with sour cream and or fruit sauces.

Cheese filling: in the work bowl of a food processor, combine all ingredients and process until smooth.

Potato filling: in the work bowl of a food processor, combine all ingredients until smooth, adjust seasonings.

Makes 8 to 10. This recipe can be doubled or tripled.

Photo courtesy of *The Hadassah Jewish Holiday cookbook* (Hugh Lauter Levin Associates, Inc.)

PUFF PASTRY BLINTZ LOAF

3 8-oz. packages cream cheese or any combination of cheese to 24 oz.
2 large packages crescent rolls or 2 sheets of puff pastry cut to fit the pan
1 cup plus 2 tbsp. sugar
2 egg yolks or 1 egg
1-1/2 tsp. vanilla

Preheat oven to 350. Butter a 9 x 13-in. pan and press out 1 layer of rolls. In a bowl, combine the sugar, cream cheese, yolks and vanilla. Spread the mixture over the first layer of rolls. Cover the cheese mixture with the 2nd layer of rolls. Bake for about 30 minutes. Refrigerate leftovers. Serves 8 to 10.

BLINTZ SOUFFLE

This version of blintzes uses more eggs than the classic one, giving this dish its firmness.

Batter
1/2 tsp. salt
1-1/2 cups flour
1 tbsp. baking powder
1 cup water
1 cup orange juice
6 eggs

Filling
2 lb. cottage cheese
2 egg yolks
2 tbsp. sugar
pinch of salt
1 tbsp. vanilla
1 tbsp. flour, optional

For the pan
butter
powdered Sugar (optional)
ground cinnamon (optional)

Preheat the oven to 375. Add the ingredients for the batter to a food processor or blender. Process until the batter is smooth and thin.

Thoroughly mix the ingredients for the filling. Add the flour if the mixture seems too soft.

Generously butter a 9 x 13-in. pan. Pour in half the batter. Layer the cottage cheese mixture on top and smooth. Cover with the remaining batter. Bake 50 to 60 minutes, until the top is puffed and uniformly golden but not brown. Sprinkle with powdered sugar and/or cinnamon, if desired. Serve with sour cream and cut-up fresh fruit such as strawberries or bananas. Serves 12-14.

Elaine Radis is said to have created this variation of the recipe.

EASY CHEESE BLINTZ SOUFFLE

Batter
2 sticks melted butter
1/2 cup sugar
2 eggs, beaten
1 cup flour
3 tsp. baking powder
1/2 cup milk
pinch of salt
1 tsp. vanilla

Filling
1 lb. cream cheese
1 lb. cottage cheese
2 beaten eggs
1/2 to 1 cup sugar
pinch of salt
juice of 1 lemon

Preheat oven to 300. Mix batter in 1 bowl. Mix filling in another bowl. Pour 1/2 batter in a 9 x 13-in. casserole dish. Pour filling over batter. Pour remaining batter over filling. Bake 45 minutes in preheated oven. Serves 8

From www.cooks.com.

PINEAPPLE BLINTZ SOUFFLE

1 stick butter
1 dozen frozen blintzes, 6 cheese and 6 fruit, or all cheese
1 1/2 cups sour cream
1/4 cup crushed pineapple, well drained
pinch of salt
1 tsp. vanilla
1/4 cup orange juice
4 eggs
1/2 cup sugar
ground cinnamon

Defrost blintzes. Preheat oven to 350. Place stick of butter in a 9 x 13 x 2-in. pan. Place pan in oven while it is preheating, and remove as soon as butter is melted.

Swish butter in pan, so it covers bottom and sides. Lay out blintzes in pan, alternating cheese and fruit so that in any direction, a cheese blintz will be adjacent to a fruit blintz. (This will insure that guests will be served a combination of the flavours.)

In a large bowl, mix together sour cream, pineapple, salt, vanilla and orange juice.

In another bowl, beat eggs. Add sugar to eggs, and continue to beat until they are well combined. Mix egg mixture into sour cream mixture and beat until they are mixed well. Pour mixture over blintzes in pan, making sure all blintzes are covered. Sprinkle cinnamon over all. Bake for approximately 45 minutes, until souffle is puffy, and lightly browned. Serve warm. This freezes well. Serves 6 to 8.

A hearty soup or stew is ideal in the sukkah

By RIVKA TAL
Special to The CJN

Sukkot, the Festival of Booths, starts this year on Oct. 2. It's "late" this year, and the weather may turn predictably fall-like (if not quite wintery) in many parts of Canada.

Serving meals in the sukkah is often a challenge. By the time the family cook has cooked all the way from Rosh Hashanah through the first couple of days of Sukkot, the task of providing the rest of the week's menus may be daunting. Some hearty, hot, main-course soups or stews are certainly in order.

Try goulash soup: my Viennese mother-in-law of blessed memory made the best goulash around. Alas, we never recorded her recipe before she passed away, but my husband claims that the one below is a close clone. It's a big recipe, serving 8-10 hearty eaters who will enjoy it over noodles or with dumplings or spaetzle and then mop up the sauce with good bread. My mother-in-law always stressed that one should have the same volume of meat and onions, so adjust your onions accordingly.

VIENNESE BEEF GOULASH

4 tbsp. oil
8-10 onions, peeled, coarsely chopped
5 lb. beef flanken, cut into 1-inch cubes
2 bay leaves
2 tbsp. dried marjoram
8 tbsp. sweet paprika
1 tbsp. finely ground caraway seeds
8 garlic cloves, finely chopped
salt and pepper
1-1/2 quarts or more water

Heat oil in a large, heavy saucepan. Add onions and sauté over medium-high heat, stirring occasionally until golden. Add meat, bay leaves, marjoram, paprika, caraway seeds, garlic, salt and pepper. Sauté for about five minutes.

Add water to cover and simmer, covered, for about 3 hours or until meat is tender. Add water as needed; partially uncover pot as needed. Remove bay leaves before serving.

INDIAN MULLIGATAWNY SOUP

Thick and hearty, this unusual soup is tasty any time, but perhaps even more so when the family has had enough "regular" chicken soup.

3 tbsp. oil
1 large onion, chopped
2 tbsp. all-purpose flour, sifted
2 quarts chicken stock
3 tbsp. uncooked long-grain rice, checked
8 oz. cooked chicken, diced
2 medium, ripe tomatoes, peeled, roughly chopped
2 stalks celery, thinly sliced
1 medium tart apple, peeled, diced
3 carrots, trimmed, diced
1 medium green or red bell pepper, diced
1-1/4 tsp. mild curry powder
1/8 tsp. black pepper
salt to taste
diced Anaheim pepper (optional)

Heat oil in large stockpot over medium heat. Cook onion, stirring, about 2 minutes. Stir in flour, then gradually stir in stock. Heat to boiling. Stir in rice. Reduce heat to low. Cover and cook for 20 minutes, stirring occasionally.

Add remaining ingredients. Cover and continue to cook for about 20 minutes or until carrots are done. Correct seasoning.

Ladle into soup bowls, evenly distributing solids and liquids. Garnish with finely diced Anaheim pepper, if desired. Makes 8-10 servings.

YELLOW LENTIL STEW

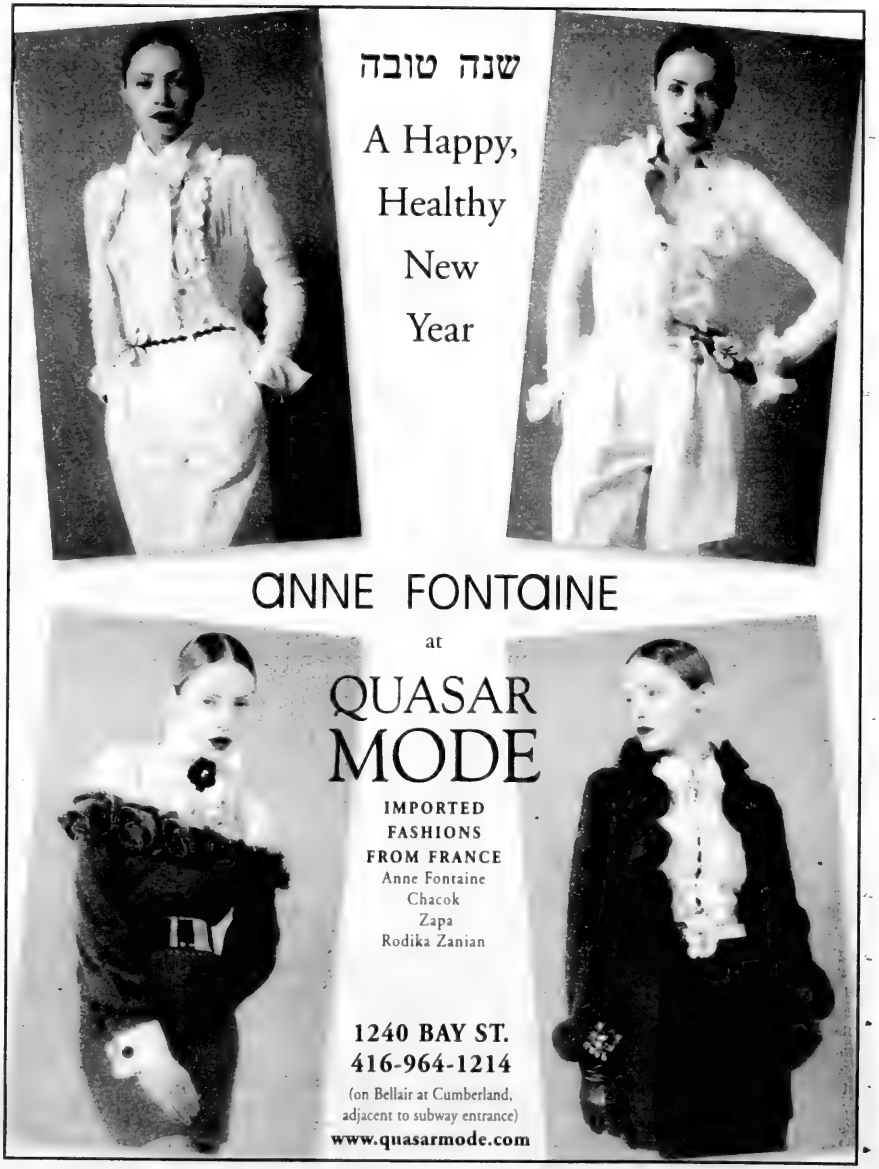
This is vegetarian. If you would like a meat alternative, add tiny beef or chicken meatballs toward the end of the cooking time. Serve over rice or couscous.

1 tbsp. vegetable oil
1 large onion, chopped
2 cloves garlic, chopped
1 red bell pepper, seeded, coarsely chopped
1 green bell pepper, seeded, coarsely chopped
2 medium carrots, peeled and chopped
1 medium eggplant, peeled and chopped
1 medium zucchini, peeled and chopped
1 tsp. cayenne powder
1 tbsp. ground cumin
1 tbsp. dried oregano
2 cups dried yellow lentils, sorted, rinsed in a strainer
1 2 cup semi-dry red wine (optional)
1 20-oz. can crushed tomatoes
5 medium ripe tomatoes, peeled and chopped
1 20-oz. can garbanzo beans, drained
salt and pepper

Heat oil in a large pot over medium-high heat. Stir in onions and garlic and cook until soft (watch garlic carefully). Add peppers and carrots and continue to cook for another 2 minutes. Add eggplant, zucchini, seasonings and lentils, stirring to coat. Add wine and tomatoes.

Bring to a boil and then reduce heat to simmer. Cover and cook for 1-2 hours or until lentils are soft. Check occasionally to see if more liquid is needed. – if so, add 1-2 cups of water.

Stir in chick peas when lentils are soft. Continue to cook for about 15 minutes. Add salt and pepper to taste. Makes 10-12 servings and some to freeze.



Montreal seniors home fetes its 13 centenarians

One gentleman in the group which ranges in age from 100 to 106

By JANICE ARNOLD
Staff Reporter

MONTREAL — If you added up all the years lived by the birthday celebrants at this party, and went back in history that far, western Europe would just be entering the Dark Ages.

Thirteen residents of the Jewish Eldercare Centre, aged from 100 to 106 – more than 1,300 years among them – were feted recently at a joint celebration. It's the largest number of centenarians living at the 320-bed long-term care institution at any one time that anyone can remember, said executive director Barbra Gold.

Centenarian residents of the Jewish Eldercare Centre were the stars at a recent joint birthday party. In the front row from left are Erzsebet Elfer, Ann Elias, Rifka Herscovici, Margit Brody and Winnefred Candlish, and, back row, Rasela Veinberg, Bryna Goffman, Ann Nutik, Lillian Dingott, Halina Aichenbaum and Joseph Gruber.

The 13, 12 of them women, are: Bella Huss, 106; Halina Aichenbaum, 103; Erzsebet Elfer and Rasela Veinberg, 102; Gertrude Brunoff, 101; and Margit Brody, Winnefred Candlish, Lillian Dingott, Ann Elias, Rifka Herscovici, Bryna Goffman, Ann Nutik and, the sole man, Joseph Gruber, all 100.

Their backgrounds are varied. At least three were born in Montreal, and the rest in Europe. Most of them raised families, and some worked outside the home.

Goffman is a bit of a local celebrity, having managed the family business, Mrs. Whyte's Pickles, for many years. Nutik, one of the Montreal natives, was a social worker, accomplished pianist, and wife of a pediatrician, while Elias was a legal secretary, who travelled extensively and married later in life.

Huss, the doyenne of the group, was born in Austria, had two sons, and owned a store with her husband. Staff say she is still meticulous about her appearance.

World War II upset the lives of others. Aichenbaum was born into a wealthy, prominent family, the Rosenboims, in Poland. She was a lawyer before the war.

She and her late husband, Simon, were sent to forced labour camps in Siberia, and at war's end, she led more than 200 orphans to safety in Afghanistan.

The couple, who had no children of their own, lost many relatives in the Holocaust, all their material worth, and started all over after immigrating to Montreal in 1948.

Aichenbaum is a lifelong Zionist, visited Israel – she will tell you – 26 times, and continues to follow the news about the country. She has nephews and nieces living in Israel, and eagerly awaits their phone calls.

Widowed in 1997, she was living on her own at the King David Residence until a fall three years ago. Almost up to that time, she was raising money for Canadian Hadassah-WIZO, selling raffle tickets, said her friend Renna Bassel.

Asked how she feels, the cheerful Aichenbaum replied, "It depends on the day – if it's good weather and good news from Israel, it's a good day," she said.

She will be buried in Israel next to her husband, and happily recites the co-ordinates of her cemetery plot.

The most youthful of the group, most agree, is Herscovici, who was born in Romania in 1908, immigrated to Israel in 1958, and then to Canada in 1970. She speaks Romanian, Yiddish and a little French.

Her only child, architect Erica Mates, said her mother lived independently until four years ago and still goes to Florida in the winter. Her longevity and continuing health can be attributed to "a good daughter and son-in-law," Mates said.

The party was organized by occupational therapist Hélène Sauvageau and Audrey Donzelot, a student from France completing a six-month internship at the centre.

They prepared short profiles of each of the 13 and showed slides of them. Many still enjoy life. Brody, a smoker who will be 101 in December, likes games, television and the radio, and is said to have a sense of humour.

The sole gentleman, Gruber, was born in Czechoslovakia, came to Canada in 1952. He and his wife of 61 years, Hannah, had one daughter and both worked in a curtain factory.

The couple shares the same room, and Sauvageau said, "Mr. Gruber cannot bear to be separated from his wife. The bond is so strong that he never makes a decision without consulting her."

Each of the 13 were given a gift-packaged set of personalized letters of congratulation from Queen Elizabeth II, Gov. Gen. Michaëlle Jean, Prime Minister Stephen Harper and Mount Royal MP Irwin Cotler, whose riding encompasses the centre.

Donzelot and Sauvageau also presented each person with framed versions of the brief bios they prepared, along with a current photo and one taken when they were younger.

"People ask me why I want to take care of the elderly," Donzelot said. "The answer is the three "Ls" – love, live and learn. I give love to them, and they give so much back. I have learned much about life and living from them."

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Feature

GETTING READY FOR THE HOLIDAY

A man wearing headphones and holding what appears to be a sound amplifier practised his shofar blowing technique at the Western Wall last week.

[Photo by Shay Levy/ Flash 90]

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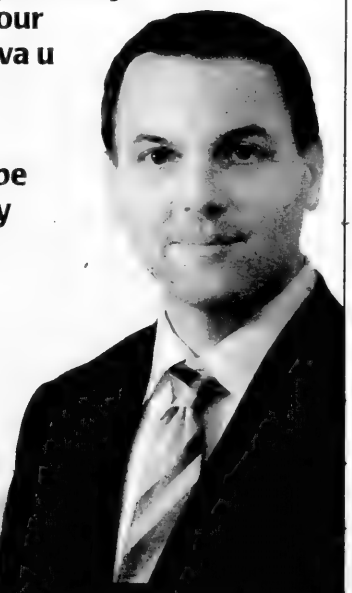
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Son of Israel's first astronaut buried next to his father

JERUSALEM — Israel Air Force pilot Capt. Assaf Ramon was laid to rest next to his father, Ilan Ramon, on Monday, a day after he was killed in a training accident while flying an IAF jet.

The funeral at Kibbutz Nahalal was closed to the media, as requested by Ramon's mother, Rona.

Prime Minister Benjamin Netanyahu, President Shimon Peres, Defence Minister Ehud Barak, Israel Defence Forces (IDF) Chief Gabi Ashkenazi and other dignitaries were in attendance.

Netanyahu postponed a meeting with U.S. President Barack Obama's Mideast envoy, George Mitchell, in order to attend the funeral.

Ramon, 21, died when the F-16A Falcon jet he was flying crashed during a routine training flight near the southern Hebron Hills. His father, Israel's first astronaut, perished with the other six astronauts on board the space shuttle Columbia in 2003. Like his son, Ilan Ramon was an F-16 pilot.

Netanyahu said Monday that the fatal crash that took Assaf Ramon's life was a "double loss," almost on the level of "a biblical tragedy."

"A father and son followed their hearts and soared to the heavens in chariots of steel, crashing to the Earth in chariots of fire," Netanyahu said.

Shimon Peres congratulates Assaf Ramon when the young man received his pilot's wings. *[Israel Sun photo]*

On hearing the news of the death of the young pilot Sunday, Netanyahu said in a statement: "Few are the moments when personal pain pierces the national heart with such force. Today, the whole nation is enveloped in endless sorrow for the death of Assaf, who fell from the heavens like his father, Ilan.

"This is a terrible tragedy for Rona and all the Ramon family, and it is a terrible tragedy for the people of Israel.

"I was excited when Ilan, the youngest pilot who blew up the reactor of death in Iraq, took with himself to space a memento from the death camps in the Holocaust," Netanyahu added.

He was referring to the small pencil drawing titled *Moon Landscape*, by Peter Ginz, a 14-year-old Jewish boy who was killed at Auschwitz, that Ilan Ramon carried with him into space.

Earlier Sunday, Barak described the pilot's death as heartbreaking.

"This is a painful and sad day," Barak said. "The heart is breaking, we are all with Rona and the siblings. Nonetheless, we will continue to strengthen ourselves, while also extending our hand and continuing in every way to make peace."

Peres spoke of Assaf Ramon's death in similar terms.

"What has befallen us today is more than a tragedy, it is a fracture," Peres said in a statement.

"I knew both of them: Assaf was a fighter [and] the son of a fighter, a dreamer among dreamers. They are a symbol of everything that is good in the Jewish state. They were the most exceptional of the exceptional."

The IAF commander, Maj.-Gen. Ido Nehushtan, informed the family of their loss. They were later visited by former IAF commanders and senior Israel Defence Forces officers, including the chief of staff, Lt.-Gen. Gabi Ashkenazi.

The chief of staff later issued a statement expressing his sorrow. "I received the bitter announcement of Capt. Assaf Ramon's passing with teary eyes, as did the commanders and soldiers of the IDF and the whole of Israel," he said.

"Only three months ago, I stood with excitement, holding Rona on the ceremony grounds, while Assaf received his pilot's wings from Israel's president, Mr. Shimon Peres, as he excelled in the course."

Ashkenazi was referring to the IAF's gruelling training course for pilots. In June, Assaf Ramon received a presidential honour and was given his pilot's wings by Peres.

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Israel & the Jewish World

Netanyahu calls for tougher nuclear sanctions on Iran

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JERUSALEM — Prime Minister Benjamin Netanyahu said on Monday the time had come for tougher sanctions against Iran over its nuclear program.

"I believe that now is the time to start harsh sanctions against Iran – if not now then when? These harsh sanctions can be effective," Netanyahu was quoted by a parliamentary official as telling a legislative committee.

"I believe that the international community can act effectively," he said, according to the official, who briefed reporters on Netanyahu's remarks to parliament's foreign affairs and defence committee.

"The Iranian regime is weak, the Iranian people would not rally around the regime if they felt for the first time that there was a danger to their regime – and this would be a new situation," Netanyahu said.

His comments appeared to signal – amid wide speculation that Israel could opt to attack Iranian nuclear facilities – that it had not given up on international diplomacy to curb Tehran's atomic ambitions.

Netanyahu also said on Monday that there will not be a complete freeze on settlement building and that building in Jerusalem will proceed as usual.

"The Palestinians expect a complete halt to building – it is now clear that this will not happen," Netanyahu said, "Jerusalem is not a settlement, and the building [there] will continue as normal."

While speaking to the foreign affairs and defence committee, Netanyahu spoke about progress made in regard to the peace process, as well as the U.S. demand to freeze building beyond Israel's Green Line (Israel's pre-1967 borders).

Netanyahu told the committee that George Mitchell, U.S. special envoy to the Middle East, had requested a complete halt to settlement building.

"We clarified to the U.S. that we would continue building around 2,500 units whose construction had already begun. Two days ago, we authorized 450 additional units. I stated that we would consider reducing the extent of our building," said Netanyahu.

He spoke about balancing the desire to participate in the peace process and negotiations with the need to allow Jewish residents in the West Bank to live normal lives.

"The reduction in building will be for a limited time, and there is not yet an agreement with the U.S. on the period of time," he said.

In his June speech at Bar-Ilan University, he spoke about two central principles, "the recognition of Israel as a Jewish nation and effective demilitarization of a future Palestinian state."

Since Bar-Ilan, these principles have been seeping into international conversations, Netanyahu said, "For example, Benny Morris wrote in the *Guardian* that settlements are not the big problem. The bigger problem is the demand being placed on the Palestinians to recognize Israel as a Jewish state. This is a basic condition without which it's impossible to solve this conflict. One of the central things I did was put this topic on the table."

Netanyahu complained "at the same time that we are taking steps to get things started, the other side is making their position more extreme."

Meanwhile, Iran and world powers attempting to resolve a dispute over Tehran's nuclear program will start talks in early October, Iran's state-run Press TV reported on Monday.

U.S. Energy Secretary Steven Chu confirmed Monday in Vienna that his country would take part in the talks as well.

"This is an important first step in the discussion and one hopes for the best," Chu told reporters on the sidelines of the International Atomic Energy Agency General Conference.

Iran's ISNA news agency said European Union foreign policy chief Javier Solana and Iranian chief nuclear negotiator Saeed Jalili had agreed to meet on Oct. 1, but that the venue had yet to be decided.

"Javier Solana and Saeed Jalili agreed in a telephone conversation… to meet each other on Oct. 1," ISNA said.

"Both sides have agreed on holding a meeting between representatives of [the six major powers] and representatives of Iran to discuss [Tehran's] proposed package," it said, without making clear if this would be a separate meeting.

Iran last week handed over a package of proposals to the world powers, including the United States, in which Tehran said it was willing to discuss global nuclear disarmament, as well as other international issues in wide-ranging talks.

But the document did not mention Iran's own nuclear program, which the West suspects is aimed at making bombs, and officials have made clear it will not be part of any such discussions.

The Islamic Republic has repeatedly said its nuclear program is for civil energy uses, not weapons.

Prime Minister Benjamin Netanyahu and Egyptian President Hosni Mubarak on Sunday agreed that Israel, the Palestinians, the Arab world and the international community must all do their part to help advance the Middle East peace process, the Prime Minister's Bureau said in a statement. The two leaders met in Cairo to discuss progress in the region, amid speculation that a deal to free abducted Israel Defence Forces soldier Gilad Schalit would top their agenda. *[Israel Sun photo]*

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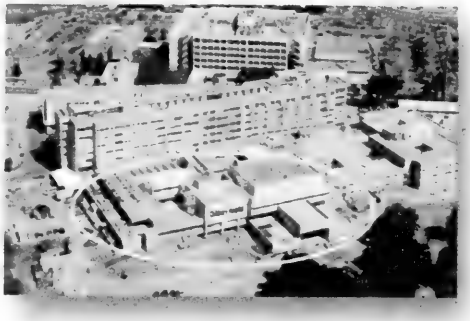

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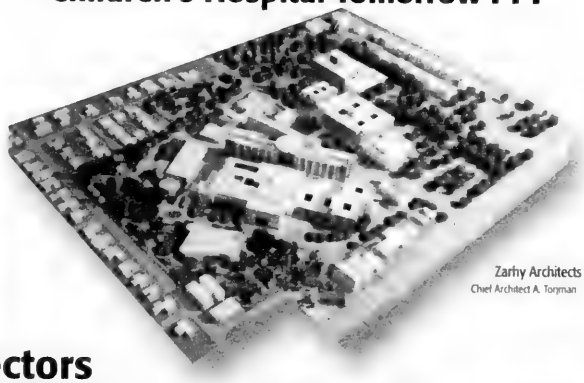

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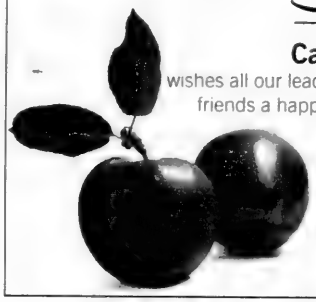

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Israel & the Jewish World

For top stars, Israel gig becoming more common

By DINA KRAFT
JTA

TEL AVIV — Madonna managed to sprinkle some of her fairy diva dust on Israel during her recent tour, calling the Jewish state the world's "energy centre," wrapping herself in the flag on stage and even lighting Shabbat candles with Sara Netanyahu.

Audiences, local promoters and officials are hoping her magic will linger and boost an already emerging trend in which Israel is becoming a draw for big-name artists in relatively large numbers.

"Anytime you have a successful concert or artist of that calibre here, people will take notice," said Jeremy Hulsh, a concert promoter who also founded Oleh Records, a company that promotes Israeli artists abroad.

"This year was particularly strong, and next year looks to be strong, too. There are lots of newcomer promoters willing to take risks because they are seeing great potential," he said, noting that Israelis are willing to pay top dollar for tickets and thus help the bottom line. "Israelis are both excited and grateful to see any big names coming to Israel."

September alone is seeing the likes of Madonna, Leonard Cohen, Julio Iglesias, Dinosaur Jr. and Faith No More performing here. Earlier this summer, the Pet Shop Boys played, as did the new pop sensation Lady Gaga.

Julio Iglesias chats with Israeli President Shimon Peres in Jerusalem *[Israel Sun photo]*

Madonna played two concerts last week to a total of some 100,000 fans, while Cohen's performance for 47,000 sold out in 17 hours – faster than his shows anywhere else in the world.

As promoters and agents talk among themselves, word seems to be spreading that Israel can be a lucrative and successful new stop for performers. Logistics and facilities are top rate, fans pay as much as $400 for good seats for a big name and, despite an uncertain security situation, artists realize when they arrive that the country belies its image as a war zone.

In an age where Israelis feel particularly besieged by international criticism amid calls for cultural and other boycotts, the celebrity acts and the glamorous star power they emit feel especially welcome.

"Madonna is the best ambassador for the Jewish people," gushed Liav Mizrahi, a 31-year-old art teacher from Tel Aviv who saw her first of two concerts here and was still breathless the next day.

Andy David, a spokesperson for the Foreign Ministry, said he hoped the message that Israel is a "normal" country was a happy by-product of high-profile acts such as Madonna coming to the country.

"We are a normal country where people enjoy music, and performers understand there is a market here for their music, he said, adding later that "it's good business and a good place to come."

"We are not some crazy corner of the world where everything is upside down," David said.

Madonna, in particular, has forged a unique connection with Israel following her involvement with the Kabbalah Center in Los Angeles. Although her last performance here was 16 years ago, she has been to Israel several times in recent years on private visits that included the Western Wall in Jerusalem and the graves of mystics in Safed.

Although the average Israeli seems a bit befuddled by her interest in Jewish mysticism, especially the Kabbalah Center's version – serious Jewish scholars have dismissed it as a flashy and inauthentic New Age perversion – they have embraced her all the same.

Officials also have embraced the celebrity fawning with enthusiasm. Madonna dined with Tzipi Livni, a prime ministerial hopeful and leader of the opposition, at a trendy Tel Aviv restaurant. Last Friday evening the singer met with Prime Minister Benjamin Netanyahu and his wife, Sara. Madonna, who reportedly knows some Hebrew, recited the blessing over the Sabbath candles with the first lady.

One major paper featured Madonna's arrival on its front page, overshadowing news that former Prime Minister Ehud Olmert had been indicted on corruption charges the day before.

The occasional big-name music act certainly isn't new to Israel. Paul McCartney performed last year, and Roger Waters, the late Michael Jackson and Elton John also made their way here over the years.

What is new, industry insiders say, is the volume of such performances, due in part to Israel's sound track record as a place where fans will pay relatively high prices for tickets.

Performing in Israel involves not only security considerations and the extra insurance necessary to cover them, but the expense of flying in equipment, crew and backup musicians from Europe, as most performers include Israel as part of their larger European tours.

"It's easier now because promoters are not afraid of Israel and the insurance companies are covering the risks of such shows," said Perla Mitrani, a project manager for Israstage.com, a site that features Israeli concert dates. "Israel is now becoming a market like anywhere else, a normal stop on people's tours. The question is how much people are ready to pay for this or that performer."

According to Avisar Savir, a promoter who is arranging an upcoming concert here of the chassidic reggae musician Matisyahu, the world economic crisis also has provided an opportunity for Israel.

"People need to open new markets," he said, "and Israel is seen as a legitimate place to come in a way it wasn't before."

Chavez accuses Israel of genocide against Palestinians

© Ha'aretz Daily Newspaper Ltd

JERUSALEM — Venezuelan President Hugo Chavez accused Israel of genocide against the Palestinian people, telling a French newspaper that the bombing of Gaza late last year was an unprovoked attack.

"The question is not whether the Israelis want to exterminate the Palestinians. They're doing it openly," Chavez said in an interview with *Le Figaro* published on Sept. 9.

The Venezuelan president, who last week completed a tour of Middle Eastern and Arab countries, brushed aside Israeli assertions that its attack on Gaza was a response to rocket fire from Islamist group Hamas which rules the coastal enclave.

"What was it if not genocide? ... The Israelis were looking for an excuse to exterminate the Palestinians," Chavez said, adding that sanctions should have been slapped on Israel.

Israel launched an offensive against the Gaza Strip on Dec. 27, 2008 with the declared aim of curbing rocket fire from the region into southern Israel.

The land, sea and air assault lasted 22 days, and left some 1,300 Palestinians dead, according to medical sources.

Chavez said he recognized Israel's right to exist, as with all countries, but added that the Jewish state must respect the Palestinian people's right to self-determination.

The Venezuelan president said he wanted more clarity from the United States on its foreign policy, adding that he was disappointed by recent U.S. dealings in South America, including the installation of military bases in Colombia.

"Sadly, the arrival of Obama brought with it a lot of hope, but little change," he said.

In related news, a new investigation has uncovered information showing that Iran is using Venezuelan banks as a means of evading obligatory international sanctions and obtaining materials needed for their nuclear program.

The information was revealed in a speech last week at the Brooking Institute by Robert Morganthau, of the Manhattan District Attorney's office. He claims that investigations by his office show that ties between Venezuela and Iran are strengthening as both countries share nuclear aspirations.

Morganthau pointed out that the president of Venezuela, Hugo Chavez, is interested in building a "nuclear village" with Iran's help and that this development will undercut the stability of Latin America.

There is concern that the United States is not following the strengthening of ties between the two countries closely enough. The United States has placed no economic sanctions on Venezuela and therefore does not closely follow their banking system.

"I have little faith that this is being effectively done, and the Iranians, aware of this vulnerability, appear to be taking advantage of it," Morganthau said in regards to the United States ensuring the legitimacy of Venezuelan bank transactions.

The U.S. State Department said in response that it is worried about the spreading of nuclear weapons; however they will respect the right of all countries to decide their own diplomatic relationships with other countries.

According to investigations earlier in the year by United Nations sources in New York it appears that Venezuela and Iran have stepped up mutual co-operation in efforts to establish terror bases and infrastructure across Latin America.

The sources base their assessment on senior Israeli and American officials and say that Iran has substantially boosted its presence in several Latin American states, and increased the number of Iranian representatives in those states' embassies and consulates in a bid to give a diplomatic cover to spy and underground activity.

The Iranian effort, which has been joined by Venezuela in a joint effort to establish a strong terror base in the region, is especially palpable in countries ruled by anti-American left wing regimes such as Cuba, Nicaragua, Ecuador and Bolivia.

Iran has also increased its presence in Mexico and Colombia, which are considered more U.S. friendly. The rate of the increase of Iranian personnel in Mexican and Colombian embassies were described by the New York sources as "astronomical" and as "not proportional with the embassies' local requirements." Some believe that this increase is in fact in preparation for subversive activity.

Israel Briefs

Katyushas strike the north

Israel returned artillery fire last week into Lebanon after three Katyusha rockets hit northwestern Israel. The Katyushas caused no injuries nor property damage. Israeli army artillery returned fire in the direction of the launching of the rockets. Foreign media said the rockets were launched from the area of Tyre. Israel Radio quoted anonymous officials as saying that the Lebanese government would be held responsible for the rocket fire. Tensions have increased in recent weeks between Israel and Lebanon, related in part to Hezbollah's massive rearming after its 2006 war with Israel.

Bar Kochba-era coins found

The largest ever cache of coins from the period of the Bar Kochba revolt was found in a cave in the Judean Hills. The 120 gold, silver and bronze coins, as well as some pottery and weapons, were discovered during a cave research and mapping project by Hebrew University and Bar-Ilan University researchers. The coins were found in a cave with a hidden wing that likely served as a hiding place for the Jewish fighters of the Bar Kochba revolt against the Romans. Most of the coins are in excellent condition and were struck over as rebels' coins on top of Roman coins. The new imprints show Jewish images and words, such as the facade of the Temple in Jerusalem and the slogan "for the freedom of Jerusalem."

West Africa increases ties

Israel signed its first agreement with a federation of 15 West African countries. Foreign Minister Avigdor Lieberman signed an agreement between Israel and the Economic Community of West African States during an official visit to Nigeria, part of a weeklong African tour. Three of the economic community's member states – Guinea, Mali and Niger – do not have diplomatic relations with Israel. The cooperation agreement is in the fields of education, agriculture, culture and economic relations. The two sides can agree to co-operate in other fields as well. Lieberman and Commission Vice-President Jean de Dieu Somda also signed a pact between the West African organization and the Israel Center for International Co-operation to work together to initiate projects with emphasis on reducing poverty and preserving and protecting the environment.

Netanyahu's secret mission?

Prime Minister Benjamin Netanyahu was reported to have flown on a secret mission to Russia for discussions with President Vladimir Putin. One of the main issues that was apparently on Netanyahu's agenda was the S-300 air defence missile deal with Iran. Initial reports on Moscow's intention to deliver the advanced missiles to Iran were published seven years ago. Israel would like to see the deal stopped or at least delayed because the delivery of this system would substantially improve Iran's ability to defend its nuclear installations against an air strike. Reports of the alleged visit have caused a stir in Israel and in Russia.

Tamiflu-resistant H1N1

Israel's Health Ministry identified a strain of swine flu that is resistant to the Tamiflu drug. The strain was identified in a sample taken from a high-risk Israeli swine flu patient who recovered from the virus. Tamiflu-resistant H1N1 virus strains have been found in other areas of the world. Another drug, Relenza, also is used to treat the swine flu.

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Hearing-impaired twin sisters join IDF

By JENNY HAZAN
CJN Israel Bureau

JERUSALEM — When Jerusalem-born identical twins Dana and Tamar Tal-El, 19, were diagnosed with profound hearing impairment at the age of two, doctors said they would never be able to speak normally.

Doctors also said they would never be able to learn normally and that they would most certainly never serve in the Israel Defence Forces (IDF).

But Dana and Tamar learned to speak almost flawlessly, and the pair went to regular kindergarten, elementary and high schools. The dynamic duo this week again proved the doctors' wrong as they commenced their service with the IDF.

Last Thursday, the girls attended their first day of service, completing the necessary administrative tasks and picking up their uniforms. Dana begins her military service as a photographer for the air force, and Tamar begins her service as a soldier-teacher for children with difficult home lives in one of Israel's development towns. "I'm really excited – I can't wait to start," says Dana.

"Me, too," chimes in Tamar. "It's really exciting!"

When the girls were called by the IDF for their initial assessment in 11th grade, they were both given a "*ptor*," or "release," due to their hearing impairment. But, like most other challenges with which they have been presented, the girls, both with double cochlear implants, refused to take no for an answer.

"A lot of people in my class said they were envious and that they wanted a *ptor* to get out of going to the army, too," says Dana, who graduated with a photography speciality from the Jerusalem High School for the Arts. "But for me, it was very hard to be rejected this way. I don't consider myself disabled, and I certainly don't feel that I should be prevented from serving in the army. Everyone goes to the army, and now it's my turn."

Tamar adds: "I have lived in this country, under the protection of its army, for the last 19 years. I want to give something back to Israel from me. I want to feel like I have done something for Israel, something significant. This is very important to me."

And so, after a struggle that lasted several months and entailed many phone calls and visits to IDF offices and doctors, the girls settled on the only option available to them – volunteering. "They [the IDF] didn't make it easy," says the girls' mother, Elaine Matlow Tal-El, who is originally from Toronto.

For her, the girls' dealings with the IDF are reminiscent of her own contact with the state's social institutions charged with caring for the hearing impaired, she said. When the girls were diagnosed as babies, there was an organization that fit them with hearing aids and another to help admit them into special education facilities.

"That is how they prepared us to raise children with hearing loss – they told us that they would be special needs, and need special education, and they would never be like everybody else," says Matlow Tal-El. "I thought, no. We can do better."

Dana (left) and Tamar Tal-El

She and her Israel-born husband, Eli, along with another couple who made aliyah from Toronto, Jozie and Nathan Eisner (who also have two hearing-impaired children), put their heads together and, in 1995, non-profit organization A.V. Israel was born.

With offices in Ra'anana and Jerusalem, A.V. Israel is dedicated to helping deaf children and their parents by providing audiological testing and diagnostic assessments; state-of-the-art technology, including cochlear implants, digital hearing aids and assistive FM devices; auditory-verbal (A.V.) education and speech therapy, as well as counselling and professional training, with the ultimate goal of teaching deaf children to "listen" and speak, so that they could integrate into mainstream schools and the culture of the hearing world.

While the current standard for teaching language and speech to the hearing impaired relies on vision – lip reading and sign language – A.V. therapy advocates teaching these skills the natural way, auditorily.

In most cases of hearing impairment, the auditory nerve is still intact, and although it doesn't function on its own, it is possible to stimulate this nerve with electronic impulses, such as those produced by a cochlear implant or other advanced hearing device. Although the sound that is produced by this stimulation is not identical to that produced in a normally functioning auditory system, it is a sound that the brain can translate into meaningful speech and language.

The benefits of this approach are manifold: first, the normal physiological stimulation of the brain enables subjects to learn speech and language naturally, through listening, the way hearing people do; secondly, it is not necessary for individuals with a cochlear implant to see other people when they speak; and thirdly, the sound of the speech of the hearing impaired is much more proximate to normal speech. So much so that Dana says sometimes when she speaks, people sometimes ask her if she has a foreign accent, rather than a hearing impairment.

"Sometimes, I tell them it's because my mom is from Canada," she says with a smile.

"This technology and therapeutic approach is the miracle of the 20th century. It essentially eradicates deafness," says Matlow Tal-El. "There is no reason why a child with hearing loss today can't function in normal society."

Today, A.V. Israel serves more than 200 families across Israel, providing therapy to some 50 children. The centre is also involved in a cochlear implant mapping (fine-tuning) project at Hadassah Medical Center in Jerusalem and in opening a cochlear implant department at Jerusalem's Shaare Zedek Medical Center. "When we decided to bring this approach to Israel, it was like reinventing the wheel. There were no professionals here, and no infrastructure," says Matlow Tal-El.

The progress of the field in Israel can be mapped by her own daughters, the centre's first "graduates." Dana and Tamar had to go to New York for their first cochlear implants at age three, and by the time they were ready for their second implants, at age 14, they were able to have the surgery in Israel.

"This is a major achievement," says Matlow Tal-El. "We are very happy to be able to offer the opportunity to hear, to other children in Israel."

As for her girls, she says, "I couldn't be prouder of them and the progress they have made. Especially this week, with them going off to serve in the army… I am just beside myself."

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UJA FEDERATION

Noa's followers drown out Barcelona protesters

JTA

BARCELONA — A small cluster of protesters failed to disrupt an Israeli singer at a concert in Barcelona.

Noa, also known as Achinoam Nini, performed a Catalan hymn on Friday at Catalan Day celebrations, backed by the Arab Orchestra of Barcelona.

The reception for the singer was enthusiastic, overwhelming a small group of about 50 anti-Israel activists who stood up and began blowing whistles, waving Palestinian scarves and flags, as well as signs saying "Boycott Israel."

A number of small left-wing parties and groups had called for her removal from the program unless she retracted her statement during last winter's Gaza war against Hamas. In an open letter to the Palestinian people last January, Noa said: "I can only wish for you that Israel will do the job we all know needs to be done, and finally rid you of this cancer, this virus, this monster called fanaticism, today, called Hamas."

Catalan politicians had defended Noa, who has a large following in Europe and particularly in Spain. Josep-Lluis Carod-Rovera, the vice-president of the Catalan parliament, likened those calling for the boycott to Iranian anti-Semites.

Noa promotes Jewish-Arab dialogue; she represented Israel together with an Israeli Arab singer in this year's Eurovision song contest.

And now for something completely different: HEEBONICS

Evan Malach belts out tunes for the revolution

By ANDY LEVY-AJZENKOPF
Staff Reporter

The way Evan Malach sees it, there's probably no better way to motivate folks to do good than by putting on a concert and letting the musical vibes emitted by its socially conscious performers inspire and infect the crowd.

That's why this Sunday, he's put together a post-Rosh Hashanah gig called Lox, Rock, & Two Smoking Bagels at Toronto's El Mocambo venue (454 Spadina Ave. Doors open 7 p.m.) to help raise funds for Darfur and other causes dear to him; and also as a nod to ushering in the Jewish new year with an act of tikkun olam.

The show will feature performances by singer-songwriters Stacey Kaniuk and Dave Borins; Malach's self-described "chillrock" band, Ev O'Lution; pop-rock outfit The Little Black Dress and LOGIQ, a DJ who will start spinning at midnight to keep the party going long after the bands have put their instruments back in their cases.

Audience members will also be treated to free bagels courtesy of Bagel World and be able to participate in an auction for prizes including Toronto Blue Jays' baseball tickets and furniture from Umbra.

The El Mocambo has waived its rental charges for the venue for the charity event.

Malach, 24 – a Toronto musician, playwright, actor, entrepreneur and social activist – figures the El Mocambo holds approximately 400 guests, and hopes to get the maximum attendance so that the $10 cover charge translates into $4,000 for the charities.

Simply by attending the concert you'll be "making a huge difference in the lives of those at need," Malach said.

Last year he recorded an EP titled *Revolution Rising*, composed of original material, proceeds of which went to help people in Darfur, Tibet and Burma.

The CD release was part of his *Revolution Rising* Campaign, designed to draw attention to the atrocities being committed in those regions.

He said Sunday's concert is an extension of that campaign and will be a "live exploration" of the disc.

On the first day of the Beijing 2008 Summer Olympics, Malach launched his grassroots campaign using what he called the "powerful vehicle of the protest song."

At the time, he constructed sites on Facebook and MySpace to promote the campaign and hoped to have around 500,000 fans and supporters by now.

Though the Internet support didn't materialize as much as he'd hoped, word-of-mouth and awareness of his campaign spread south of the border, where San Francisco-based, online charity Kiva.org – an organization that helps facilitate "micro-lending" from donors to "unique entrepreneurs around the globe" – picked up on his cause and has become one of Revolution Rising's two main recipients.

Malach's other charity of choice is SaveDarfur.org.

"Kiva.org were really supportive with providing [information] material," he said, explaining that concert-goers will get to learn a lot about the organization and its outreach.

"As an artist, it's easy to partner up with these established organizations. It's a side project for me... but at the heart of it all, I'm a writer and a musician," he said, adding that it's best to let the charities "do what they do best."

Evan Malach
[Kristen Hoebermann photos]

Over the past year, he's spent time studying acting at the Neighborhood Playhouse School of Theater in New York, appearing in plays and writing new songs, which he hopes to parlay into a new album before year's end. But his social causes have never been far from his heart.

Now back in Toronto, Malach has taken a song-writing course at Ryerson University and "been adjusting [and] playing shows" while he gets ready for Act II of his Revolution Rising Campaign, which takes place this weekend.

"As a grandchild of [Holocaust] survivors and a CHAT graduate, [tikkun olam] is one of my main focuses," he told *Heebonics* last week.

That, and taming some of his lyrics to sound less holier-than-thou.

Malach said that while much of the feedback he received from *Revolution Rising* was positive, some of his instructors cautioned him to tone down his tendency to preach.

For instance, on the title track to the album Malach sings: "So what will you do for the poor/ Being raped and ravaged in Darfur?/ Will you take action or sit secure... There's a revolution rising."

That's the 2008 version. He's since decided to change the lyrics when performing the song live, switching the onus from the listener to himself by substituting the word "you" for "I."

"No one wants to be accused. But if you make it personal, everyone wants to peek in and see what other people are experiencing. There are still ways to celebrate life without forgetting those who are suffering," Malach said. "You want to have your message delivered in the most effective way possible."

Which is what he believes will happen at the weekend concert.

The Revolution Rising concert "is about educating people about what Kiva.org and SaveDarfur.org can do," he said.

"If I can even get 10 people to log into the Kiva.org website, or even have more awareness [about injustice in Darfur]... especially at this time of year, Rosh Hashanah, so we don't forget about those who don't have the means to celebrate, I think that's really fitting."

For more information about Revolution Rising, e-mail evanmalach@hotmail.com

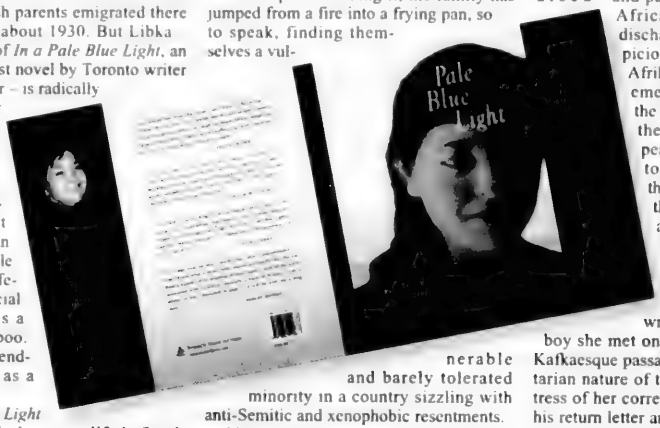
South African apartheid society from a Jewish vantage point

By BILL GLADSTONE
Special to The CJN

Libka Hoffman was born in Cape Town, South Africa, soon after her Jewish parents emigrated there from Lithuania about 1930. But Libka the protagonist of *In a Pale Blue Light*, an extraordinary first novel by Toronto writer Lily Poritz Miller – is radically at odds with her homeland.

As she enters her teenage years in the 1940s, Libka realizes she cannot live in a country in which black people are treated as inferiors and interracial fraternization is a strong social taboo. Her innocent friendships mark her as a social outcast.

In a Pale Blue Light opens a rare window onto life in South Africa's apartheid society from a Jewish vantage point. Although the country offers the Hoffmans a safe haven from the Nazis and a chance to thrive in business, it is still a poisonous and dangerous place.



As the Hoffmans anxiously await letters from their relatives who didn't get out of Europe in time, some Afrikaaners threaten them and break their windows with stones. Without quite realizing it, the family has jumped from a fire into a frying pan, so to speak, finding themselves a vulnerable and barely tolerated minority in a country sizzling with anti-Semitic and xenophobic resentments.

Plunged into mourning by the death of her father, Libka is ridiculed by her schoolmates for performing tasks like scrubbing floors, considered menial for whites, and for her attachment to the family's beloved black servant, Maputo. Daily cloistering herself into a lavatory cubicle over the school lunch hour only adds to her reputation as a weird loner whose values bear close scrutiny.

A series of dark twists reveals the prejudiced and paranoid flavour of South African society. The family discharges Maputo under suspicion of theft and takes in an Afrikaan boarder who, it soon emerges, hates Jews. When the boarder becomes violent, the wronged Maputo reappears like a guardian angel to protect the family. But the boarder easily convinces the police to arrest Maputo and he is imprisoned, possibly for life.

Unwilling to accept the racial status quo, the defiant Libka later writes a letter to a Malayan boy she met on a beach. In a chillingly Kafkaesque passage that reveals the totalitarian nature of the regime, the headmistress of her correctional school intercepts his return letter and summons Libka to the office "on a most unsavoury matter." An inquisition ensues in which the young girl is accused of attempting to subvert the country's basic values.

Sara Hoffman, Libka's mother, is a struggling immigrant with poor language skills and an equally poor understanding of what is happening around her; she is easily led and a willing victim for events about to occur. Blinkered in a different way, Libka's brother, Beryl, wants only to fit in with his country-club friends and impress his girlfriend. He blames Libka for bringing shame to the family.

Although a haunting and ominous feeling dominates the prose, there are also occasional glimmers of light and sweetness. At moments *In a Pale Blue Light* seems reminiscent of *To Kill a Mockingbird*, whose wronged and martyred Tom Robinson character shares qualities with Maputo. The themes of prejudice, cruelty and injustice also bring to mind novels such as *Disgrace* and *Cry the Beloved Country*. Stephen King fans may also discern a slight affinity with *Carrie*, another female coming-of-age tale that features an overwhelming sense of ridicule and ostracism.

In a Pale Blue Light joins a long and respectable list of Canadian novels set in distant lands with little or no reference to Canada. Poritz Miller was born in Cape Town to Lithuanian parents, and came to the United States with her family when she was 15. She subsequently worked as an editor in the top echelons of the literary publishing business in New York and then Toronto.

In a Pale Blue Light illuminates the Jewish experience in South Africa from the inside. Its language is original and its voice authentic and devoid of gimmickry. It is a mature and significant work that is bound to garner much attention and possibly literary awards as well. The book is forthcoming from the Sumach Press (sumachpress.com) in October.

• • •

In *Valentine's Fall* by Cary Fagan, Huddie Rosen leaves North York after high school, acquires a wife and kids and an alternate existence as a bluegrass musician in Prague, then revisits his former haunts in Toronto as his marriage and alternate world seem on the verge of collapse.

But there's much more to *Valentine's Fall*, the latest novel by Toronto author Cary Fagan, a fine literary craftsman whose works have included *Felix Roth*, *The Animals' Waltz*, *Sleeping Weather*, *The Doctor's House* and a growing list of children's books.

At its centre is an old high-school comrade, Valentine Schwartz, literally a knight in shining armour who cannot accept that his high-school sweetheart has spurned him for another, and does himself in.

A symbol of pure romantic love, Valentine's tragedy occurs during their high-school years but, coincidentally, he is being memorialized years later while Huddie happens to be back in town. Staying with his mother, Huddie reconnects with a stream of characters from his past as he considers whether to start fresh in Toronto.

Besides the surprising resurrection of a character thought dead, *Valentine's Fall* features the emergence of a sort of authorial alter ego, a writer named Felix Roth whose novel features an X-rated plot involving a human and giant rodent. Roth's presence adds an intriguing level of satire to the novel, as well as a dimensionality that reminds me of opposing mirrors in a barbershop, reflecting back on each other to infinity.

Set in sterile North York, *Valentine's Fall* is seemingly an allegory with a set of well-drawn contemporary characters. At its heart is the central question of how a person may go on living after his dreams have been shattered. The publisher is Cormorant Books of Toronto.

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Jaffa is a strong family drama about doomed romance

By SHELDON KIRSHNER
Staff Reporter

Part of the Toronto International Film Festival's City to City program showcasing Tel Aviv on its 100th birthday, Keren Yedaya's *Jaffa* is a strong family drama infused with tragedy.

Scheduled to be screened on Sept. 17 at 12:15 p.m. at the Varsity Cinemas, this 105-minute movie grapples deftly with a socially sensitive topic: Arab-Jewish relations in Israel, as seen through the prism of a doomed romance.

Given the fact that 20 per cent of Israel's population consists of Muslim and Christian Arabs, as well as Druze, it's a subject that can't be swept under the rug.

The film, starring a stellar cast of known and unknown actors, is set in Jaffa, a mixed Arab-Jewish neighbourhood in southern Tel Aviv.

It unfolds, initially at least, in a garage owned by Reuven Wolf (Moni Moshonov), an even-tempered man whose lazy son and dutiful daughter, Meir (Roy Assaf) and Mali (Dana Ivgy), work for him as a mechanic and receptionist, respectively.

Reuven also employs two Israeli Arabs, a father and son named Hassan (Hussein Yassin Mahajne) and Tawfik (Mahmud Shalaby).

They all get along, but Meir, a surly good-for-nothing who manages to antagonize just about everyone, is the glaring exception to the rule.

Even his long-suffering mother, Osnat (Ronit Elkabetz), has grown weary and wary of Meir's outbursts and inappropriate behaviour. At one point, in exasperation, she orders him out of the house.

Meir saves the brunt of his aggression for Tawfik, a quietly efficient mechanic of similar age. Things come to a head when Tawfik defies Meir and leaves the garage for an hour to do an errand.

What Meir and his parents do not yet know is that Tawfik and Mali, childhood sweethearts, are in love and planning to elope.

Yedaya establishes the edgy mood of the film in these early scenes and describes their secret relationship in a few revealing broad brushstrokes.

When the lovers meet at night, with the lights of Tel Aviv twinkling in the background, they embrace. But Mali, realizing that she has ventured into uncharted waters, wonders out loud whether they are making a mistake. In response, Tawfik kisses Mali tenderly, sweeping away her doubts.

Life, however, is not so simple, as Yedaya suggests.

Meir's anger explodes in fisticuffs in a brawl with Tawfik, and the violence begets unintended and painful consequences for both families.

Mali, meanwhile, learns that she is pregnant with Tawfik's child, a development that adds another layer of complexity to an already murky story.

Ronit Elkabetz and Moni Moshonov star in the Israeli movie *Jaffa* playing at the TIFF.

Jaffa succeeds in delineating the underlying tensions and social distance between Jews and Arabs in Israel.

Israeli Arabs, though they speak Hebrew perfectly enough, are portrayed as a distinct, self-contained and culturally different minority.

Within this framework, Tawfik and Mali tread carefully, while common prejudices and fears among Jews about Arabs bubble to the surface.

Drawing a clear-eyed picture of reality in modern-day Israel, Yedaya doesn't hold anything back.

What lifts *Jaffa* above the threshold of a run-of-the-mill film is its superior script and its better-than-average performances.

The storytelling is generally crisp, though there are lapses midway through, and the actors, particularly Ivgy, Assaf and Moshonov, rise to the occasion.

In short, *Jaffa* is a movie of which Israel's film industry can be proud.

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Uri Zohar portrays a womanizer in *Big Eyes*

By SHELDON KIRSHNER
Staff Reporter

Uri Zohar was one of the biggest figures in Israeli cinema in the 1960s and 1970s. A comedian as well as a filmmaker, he was a star in Israel's galaxy.

Having subsequently turned to religion, he retreated from the entertainment industry, rarely to be seen again by a mass audience.

Big Eyes - which was screened at the Toronto International Film Festival's City to City program focusing on Tel Aviv – was released in 1974, at the height of Zohar's fame.

Shot in black and white and set in Tel Aviv, *Big Eyes* is a portrait of a womanizer gone wild and on the brink of self-destruction.

Zohar, who directed the film, plays Benny Furman, a basketball coach who juggles a wife and two mistresses.

The opening scene, in which Furman drives to a rendezvous with one of his lovers, sets the mood.

Uri Zohar at the height of his fame.

Furman has a roving eye, casting sidelong glances at women. As the film's accompanying ballad suggests, he has everything: a good job, a fine wife and two healthy children.

Yet he jeopardizes it all with his philandering.

Furman's old friend, Yossi (the iconic singer Arik Einstein), advises him to stop before it's too late. But he can't control himself. "I'm hooked," he says with an air of resignation.

Furman is indeed addicted to extra-marital sex.

Even in the middle of a practice with his players, he sneaks away for a quickie with Sima (Sima Elyahu), one of his mistresses.

Furman is so brazen that he sometimes brings along his toddler in tow.

But as he persists with his antics, his girlfriends grow restive, complicating his life.

Elia (Elia Zohar), Furman's sweet wife, eventually finds out that he has strayed from the marriage.

He assures her that the liaison is over and meaningless. But having lost her trust in him, she distances herself from Furman, creating turmoil in their home.

Can Furman reform himself? That's the implicit question.

Big Eyes, a low-budget production, has a stripped-down, somewhat dated feel to it. However, the human emotions in it, and the lessons to be learned, are timeless.

Zohar, who appears in virtually every frame, dominates the film by the sheer force of his personality.

Sima Elyahu

As a lustful, frantic and even pathetic figure, he's quite convincing.

Given Zohar's conversion to Orthodox Judaism later in his career, the character he portrays in *Big Eyes* is totally and astonishingly at odds with the haredi person he became.

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Arts & Travel

Relax and pamper yourself in Lewiston, New York

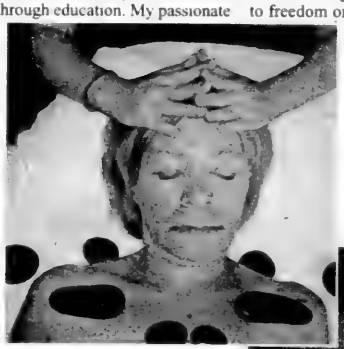
By KATHRYN KATES
Special to The CJN

The luxurious spa at Barton Hill, at the Barton Hill Hotel & Spa in Lewiston, N.Y., may seem like a world away, but it's just across the Niagara River from Canada.

The 1840s building with turn-of-the-century décor, reminiscent of Buffalo's Golden Age, has a colourful past. Originally, it was owned by the Trafford family, who made their money in textiles. It has served as a saloon, restaurant, designer show home and even a brothel.

The relaxing experience begins the moment you arrive.

"We believe as a spa that people are coming here to not only experience wellness and relaxation, but to gain knowledge on how they can bring wellness and relaxation into their own lives after they leave the spa," says Gregory LoBue, spa director of The Spa at Barton Hill, which opened its doors in 2007. "We provide that through education. My passionate therapists pass information on during each of their therapies."



A hot stone treatment.

The Spa's main floor includes guest reception, a relaxation area and retail space, a haircutting floor, shampoo and hair therapy area and a pedicure station. There are five treatment rooms on the second floor, which are used for both esthetics and massage, including the aromatherapy room. There are also rooms in the hotel for guests who want private services or for groups such as wedding parties.

Spa services include hair therapy, waxing, cosmetics, massage therapies and reflexology, facial and body treatments, manicures and tubeless, germ-free pedicures using a Roman-style pedicure bowl instead of jets.

"Our most popular treatments include the Spa Signature Hot Stone Pedicure, Spa Signature Massage that comes with a take-home scented soy candle, the Spa Signature Facial, which involves hot stones, chakra realignment and a finishing body spritz," LoBue says.

"The Spa has partnered with Fran LaRocca of Sentir Aromatherapy who has 28 years of experience as an aromatherapist," LoBue says.

"What makes our union with Sentir unique is she makes organic and natural products for our treatments here. You can go with one of her pre-blended scents or customize your own. Her aromaspa is core now to The Spa. People can take home a liquid memory of their day here at the spa."

In addition to the aromatherapist, spa staff includes two estheticians, four hairstylists, three nail technicians, five massage therapists, three receptionists and part-timers who are brought in when necessary.

The Spa offers several packages, including a variety of spa/hotel packages – some including meals at The Chantry, the hotel's lobby restaurant. With advance notice, kosher meals from Alt Fine Foods, under the supervision of Va'ad HaKashrut of Buffalo, headed by Rabbi Moshe Taub, can be ordered.

A favourite spa/hotel package is The Three R's of Romance, which includes one night in the hotel, dinner with a bottle of house wine, champagne in your room and a couples 60-minute massage or spa pedicures.

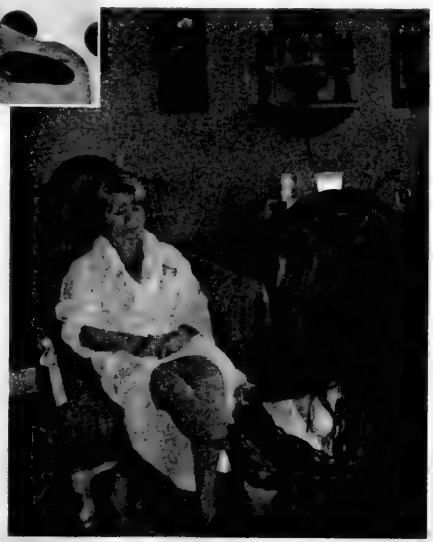
Product lines used in The Spa include the hair products L'Anza from Italy; Rusk; Sebastian; Goldwell, and John Masters Organics. For the skin, the spa carries Skeyndor from Spain and Murad. OPI is used for nails, and for makeup, it's Enjoue.

The Spa's clientele is 70 per cent female, except for massage, which is a 50-50 split. Its clientele is also split in the middle when it comes to tourists and locals. The Spa also caters to families, offering children's haircuts, pedicures and manicures.

After years of travelling, hometown girl Diane Finkbeiner came back to the Lewiston area with husband, Ed, to open Barton Hill Hotel & Spa – a deluxe boutique hotel resort featuring king- and queen-sized beds. Some of the modern, warm, chic rooms boast fireplaces, Whirlpool-style tubs or large showers, which general manager Jeff Deming affectionately calls "party showers." The Barton Hill has a Rolls-Royce with a chauffeur to boot! Lucky guests can feel like VIPs when they book a wine or shopping tour and travel the area in sophisticated style!

The Barton Hill Hotel & Spa is in the heart of Lewiston, the launching point for the War of 1812 and the last stop to freedom on the Underground Railroad. When not being pampered at The Spa, outlet mall shopping or taking the Niagara Wine Trail USA tour, activities can include a visit to see artisans at Art Park, catching free summer concerts at the park every Tuesday night or taking a Whirlpool Jet Boat Tour – a very wet and wild experience on the Niagara River.

For more information about the Barton Hill Hotel & Spa, 100 Center Street, Lewiston, N.Y., call 1-800-718-1812, or 716-754-9070, or visit www.bartonhillhotel.com.



A germ-free pedicure treatment. ***[K.Kates photos]***

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Eye on Arts

By BILL GLADSTONE

ISRAELI BIRD MIGRATION EXPERT IS SUBJECT OF NEW CHILDREN'S BOOK

Yossi Leshem, an Israeli pioneer in bird migration, has become a world expert in collisions between airplanes and birds of the sort that downed a US Airways flight several months ago in the Hudson River, miraculously without a single human casualty.

Leshem has helped save the lives of Israeli Air Force pilots as well as millions of dollars in destroyed aircraft by tracking bird migration patterns, keeping aircraft and birds safely apart. Using a silent glider, motorized only for takeoff and landing, Leshem has soared with eagles, storks, pelicans and other species for up to 11 hours at a time.

Toronto publisher Monarch Books is offering a lovely new children's book about this important Israeli ornithologist and his work. *The Man Who Flies With Birds*, by **Carole Garbuny Vogel** and **Yossi Leshem**, details the research in clear prose illustrated with colour photographs on every page. This inviting book is suitable for readers from grade five and up. For more information, call 416-663-8231.

* * *

For Sondheim Fans: Producers **Warren Kimmel** and **Peter Huck** present *Sondheim in September*, featuring selections from acclaimed theatre composer **Stephen Sondheim**'s entire repertoire over three evenings this month. "The very top musical theatre performers in Toronto and from across the nation have agreed to perform," said Kimmel, an actor in the current Toronto production of *The Sound of Music*. Besides Kimmel, cast members of

Sondheim in September include **Elicia Mackenzie**, **Jeff Madden**, **Allan Price**, **Judith Lander**, **Paula Wolfson**, **Jess Abramovitch** and **Michael Lazarovitch**.

Sondheim in September is being performed over the course of three consecutive Mondays on Sept. 21, Sept. 28 and Oct. 5, as a charity event to benefit the Actors Fund of Canada. $25 per concert or $60 for all three. Metropolitan Community Church, 115 Simpson Ave., in the Broadview-Gerrard area. 647-367-8477, www. sondheiminseptember.com

* * *

Arts in Brief

• Violinist **Jacques Israelievitch**, who served as concertmaster of the Toronto Symphony Orchestra for two decades, launches York University's Faculty Concert Series with his first performance on campus since joining York's department of music last year. He will play a program of French masterworks with his department colleague, pianist **Christina Petrowska Quilico**. Tribute Communities Recital Hall, Accolade East Building, York University, 4700 Keele St. Tuesday, Sept. 22, 7:30 p.m. Adults $15. 416-736-5888. yorku.ca/perform/boxoffice

• *Goodness*, a play by **Michael Redhill** that won the "Best of Edinburgh" award, is "a searing, multi-layered exploration of genocide, laced with choral music from Zimbabwe to the Ukraine." Presented by Volcano Theatre, directed by **Ross Manson**. $20, $25. The Theatre Centre, 1087 Queen St. W. Opens Wednesday Sept. 16, 7:30 p.m. 416-538-0988, www.volcano.ca

Jacques Israelievitch

* * *

At the Galleries

• "Sea of Triathalon," photographs by **Michal Peleg** that convey the experience of the scintillating triathlon scene in Israel. Miles Nadal Jewish Community Centre, Jacobs Lounge. Until Nov. 11.

• An exhibition of photographs by Montrealer **David Cowles** (D.R. Cowles) is on view at the 92nd Street Y in Manhattan until Oct. 21.

• "New Work On Paper" by Ottawa artist **Sharon Katz** is on view at Chez Lucien, 137 Murray St., Ottawa. Katz also makes animated short films, including the newly released *Profile*, which airs on Bravo on Sept. 20, 7:30 p.m., and again on A-Channel, Sept. 26, 6:30 p.m. (Air dates subject to change.) www.sharonkatz.net

• Paintings by **Myriam F. Levy** are on view at Fairview Mall Public Library (Sheppard Avenue East and Don Mills Road) through Sept. 30.

* * *

Passages: Jewish celebrity **DJ AM**, whose real name was **Adam Goldstein**, was buried recently at Hillside Memorial Park in Los Angeles. The 36-year-old Goldstein was found dead in his New York apartment on Aug. 28, the victim of a suspected drug overdose. A memorial service for him took place at Hollywood Palladium on Sept. 3.

* * *

Eye On Arts wishes all readers of *The CJN* and their families a sweet and healthy New Year, and one that brings us closer to peace. May the sound of the shofar blast renew our faith even as it causes the walls of our enemies to crumble.

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Author brings Jewish heroines of the past to life

By JENNY HAZAN
CJN Israel Bureau

Most secular Jews know the stories of Rebecca and Rachel and Eve. But how many know the story of Zelophehad's daughters Mahlah, Noa, Hoglah, Milcah and Tirzah, who petitioned Moses to be treated fairly in lieu of male offspring, and be permitted to inherit land in Israel? By winning that appeal, the women set the precedent in Jewish tradition for equality in laws of inheritance.

Their story and the stories of other lesser known female characters from Jewish history have been brought to life by Canadian author Alice Lehrer's first book, *If We Could Hear Them Now: Encounters with Jewish Heroines of the Past* (Urim, Jerusalem).

Alice Lehrer

"The idea behind the book was to breathe life into some of Judaism's greatest heroines in a way that would be interesting and easy for secular Jews in particular to connect to," says Lehrer, who visited Israel recently to meet with the book's publisher and to attend a lay leadership seminar for Jewish educators at the Hartman Institute in Jerusalem about the chassidic movement.

"Interestingly, this week I learned about the teachings of Rav Nachman, who anticipated what would happen when the secular world became too great, and who devised ways to bring secular Jews back to 'God consciousness,'" says Lehrer, an adult educator at the Bronfman Jewish Education Centre and David Weissman Institute in Montreal.

> *'We all have the potential to be heroes'*

"That was very much my objective in writing this book – to increase the quotient of Jewish literacy among less connected Jews, to open a link for the next generation to hook into the great chain of Jewish history, and to take these stories off the shelves of synagogues and study halls and put them into the hands of young, modern readers.

"Today, when everything is being renewed on a weekly basis, and the latest iPod comes out every week, people aren't looking back as much. They think of history as a bit shabby," continues Lehrer. "I wanted to shine a light on what has made us and what has brought us to where we are now. It's important to be reminded of where we come from."

The result is a 175-page book profiling 13 female characters from various eras of Jewish history: biblical, talmudic, Middle Ages, pre-modern and modern. The book is structured as a series of dialogues in chronological order with one central interviewer, and each chapter profiles a different heroine, who tells her story in historical context and addresses questions regarding her Jewish identity, sense of people-hood, and vision of the future, in modern voice.

Although Lehrer's aim was to make the characters and their stories relevant to the here and now, she says strict attention was given to historical accuracy. "I tried as much as possible to keep their words as true to what we know of them from text and commentary," she says, adding that the book has been endorsed by Gil Troy, a professor of history at McGill University, Chief Rabbi Sir Jonathan Sacks of the United Hebrew Congregations of the Commonwealth, and Elisheva Baumgarten, a lecturer in the departments of Jewish history and gender studies at Bar-Ilan University.

As for the characters she chose to profile, Lehrer says she picked those to whom she feels most connected. "I picked the figures that spoke to me the most," she says, listing, from the biblical era, Tamar, Serah bat Asher, Miriam, Tzipora, Hannah (mother of the prophet Samuel), Deborah, Ruth and Esther; from the talmudic period, Rachel, the wife of Rabbi Akiva; from the Middle Ages, Rashi's daughters; from the early modern period, Dona Gracia Nasi of Portugal; and, from the modern period, the American Henrietta Szold.

The book's profile subjects are just the tip of the iceberg, the structure of the work easily allowing for future editions portraying other figures of Jewish history.

"I don't want to be a one-book wonder," says Lehrer. "I intend to continue writing these interview-style profiles – the list of subjects is endless." Next up: male heroes of Jewish history. But, she says: "I am not sure who yet right now. I am taking the time to see who chooses me."

For Lehrer, *If We Could Hear Them Now* is more than just a first feat in publishing. It is a personal project. An occupational therapist by training, after owning a private healthcare company called Orthosport in Montreal and leading a fairly secular life for most of her life, Lehrer switched tracks some 22 years ago, at the age of 40, to pursue her passion for Jewish learning and teaching, full time.

"This book is my response to people very much like myself, who are thirsty for a greater connection to their heritage but whose lives are busy with the business of life and who don't have the time or the inclination to take a course in Jewish history and Bible, but who do have time for leisure reading," says Lehrer.

"The book conveys the message that we all have the potential to step out of our comfort zone and change the world, even if it's just our own world or community. We all have the potential to be heroes."

The disconnect from heritage of which Lehrer speaks is as much a problem among Jews living outside of Israel as it is in Israel, where the secular-religious cultural divide is even more pronounced, and where secular Jews tend to feel alienated by all things religious. For this reason, Lehrer says she hopes to eventually have the book translated into Hebrew.

"This book could be a sort of soft bridge to our history and traditions for secular Jews in Israel, without being too heavy or politicized," she says.

The book's English launch is scheduled to take place this month when *If We Could Hear Them Now: Encounters with Jewish Heroines of the Past* will be available in bookstores, including Chapters and Indigo in Canada and Bibliophile in Montreal, Barnes & Noble in the United States, Steimatzky in Israel and online at Amazon.com. The official launch party takes place at the Jewish Public Library in Montreal on Oct. 28.

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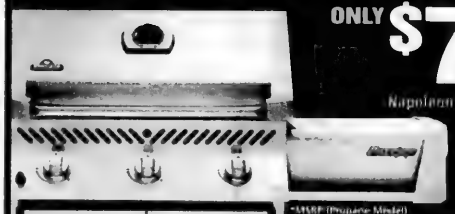

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Arts & Travel

Ryerson student creates Holocaust short

By DAVID LAZARUS
Staff Reporter

Don't pay attention to the title

So Soon Forgotten, a 15-minute short made by a Ryerson University film student that was screened at the recent Montreal World Film Festival, should not be

Written and directed by Toronto native Zack Bernbaum and produced by fellow Ryersonian Josh Clavir, *So Soon Forgotten* tells the fictional story of a Polish Jew who disguises himself as an SS officer and succeeds in having train number 0539 – full of Hungarian Jews bound for death at Auschwitz – diverted.

Over a three-month period in 1944, 400,000 Jews in Nazi-occupied Hungary were deported to the death camp.

Bernbaum said the story, while essentially a work of fiction, was inspired by a couple of sentences he read in an article about a Hungarian Jew (Bernbaum made him into a Polish Jew for the film) who, according to anecdotal accounts, disguised himself as an SS officer named Otto Teibeth and went out of his way to save Jewish lives.

While there's no definitive proof that Teibeth ever had an actual train diverted, this doesn't diminish *So Soon Forgotten* one bit.

That's because the film is so polished, tautly edited and high in production values, you'd think it was shot at a major film studio on a million-dollar budget

In reality, according to an article on Ryerson's website, *So Soon Forgotten* took only a week to shoot in the Halton Hills region with money raised privately (Ryerson didn't help fund the film, nor did any government agency).

According to the article, Bernbaum also has a personal connection to the story. Two of his grandparents are Holocaust survivors, and he made a documentary about his grandmother, Helen, surviving a slave labour camp and death march. As preparation for *So Soon Forgotten*, he travelled to Auschwitz in order to recreate as accurately as possible in Halton Hills what things actually looked like in Poland

It can safely be stated that, along with the film's riveting realism and pacing, Bernbaum succeeded beyond any expectation, even if the idea of a Jewish man supposedly posing as an SS officer and stopping a train stretches credulity to its limits.

Surely more important, as the film's publicity material states, *So Soon Forgotten* "is a story about human decency and the willingness to put oneself at risk for the sake of others… how against all odds, one man can make a difference and be a guiding light in the darkest of times."

So Soon Forgotten is due to be screened this fall at the Vancouver and Boston Jewish film festivals. There's no word yet on a Toronto screening.

ISRAELI FILM PREMIERE:

The Toronto Jewish Film Festival is presenting the Canadian premiere of the Israeli film *Bruriah*. Paralleling a battle of the sexes from the second century, this modern day Bruriah sets out on a personal crusade in which she confronts her desires and limitations. The film, a contemporary revisiting of a little-known biblical tale, will be introduced by Rabbi Tina Grimberg of Congregation Darchei Noam, Sept. 23 at the Varsity 3, Manulife Centre, 55 Bloor St. W., Toronto, at 7:30 p.m. Tickets, $18, can be purchased at the box office or www.tjff.com or 416-324-9121. This is the first of 18 events culminating on opening night of the TJFF's 18th festival next April.

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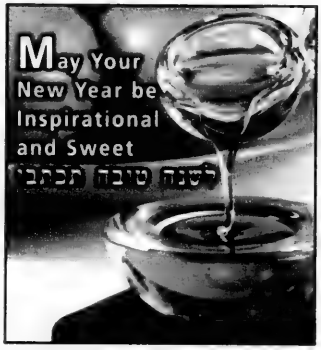

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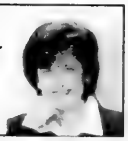

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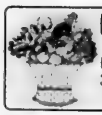

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Sports & Leisure

Jewish beach volleyball players at top of their sport

By PAUL LUNGEN
Staff Reporter

Maccabi Canada's men's indoor volleyball team did something at this summer's Maccabiah Games they never did before they won a medal – bronze to be precise.

The accomplishment is particularly noteworthy in that several key players who were shoo-ins to make the team were unavailable for the Games. Some were otherwise involved in playing for or training with Canada's national beach volleyball team.

Nevertheless, said Daniel Shermer, a member of the medal-winning squad along with his brothers, Elie and Joshua, the Canadians played well and with a full lineup could probably have challenged Israel for the gold.

As it happens, there is a wealth of Jewish volleyball talent in Canada these days – not just good club players, but athletes at the very top of the Canadian rankings in the beach version of the sport.

Shermer is not exactly sure why that's the case, but the list of players who didn't make it to Israel is almost long enough to fill a starting lineup: Josh Binstock, Aaron Nusbaum, Cole Grossinger and Sam Schachter.

He believes those athletes, though primarily beach players, would have acclimatized to the indoor sport quite readily.

The four attended different public schools and developed their skills separately. "So it's pure chance," that all of them became so good, Shermer said.

"It's the luck of the draw, and it so happens that we're raising a ruckus now. You don't hear about that in a lot of sports."

At the top of Shermer's list is Binstock. At six-foot-six, "he's a phenomenal all-round athlete… He has the wingspan of someone who's six-foot-nine. He's got a great body for beach volleyball. He's been working his ass off since he was 15. He's put in the time to get to the level he's at."

Binstock, 28, missed the Maccabiah Games to represent Canada on the FIVB World Tour. An Olympic hopeful, he's won back to back Canadian National Beach Volleyball Championships.

Nusbaum, 16, "has far beyond the average skill level of most 16-year-olds in this country." He's six-foot-one and can jump 35 inches in the sand, Shermer said. "He has a huge determination to win."

The winner of the 16-and-under Canadian beach championships, Nusbaum was competing in the national championship at Ashbridges Bay during the Maccabiah Games.

Grossinger is one of the smaller athletes in his sport, but his natural abilities allow him to compete against kids four or five inches taller. "He's just extremely skilled. He's not overpowering, but that's where the true essence of finesse comes out." Grossinger is excellent at ball control, and his mental toughness is remarkable, Shermer said.

Grossinger won the 14-and-under national beach volleyball championship, he added.

Schachter, along with Binstock, is a member of the national beach volleyball team. He regularly competes against older athletes, and with his six-foot-four frame and "great vertical jump," he's "a phenomenal indoor player," Shermer said.

Schachter recently finished ninth in the open men's beach volleyball championship. As a member of Team Canada, he participated in the 2008 FIVB World Youth 19 and under World Championships in The Hague, Netherlands.

Shermer, 26, admits to being a little past his best playing days. Instead he's focusing on growing the sport – something that should come naturally given his pedigree. His father, George, is one of the principals behind Beach Blast, an indoor facility that serves as the training centre for the Canadian beach team, and is a former coach for the Canadian Maccabiah team.

Daniel coaches young players and plans to offer Jewish schools volleyball development programs as extracurricular activities. That would include training coaches and developing players.

"I want to share my passion with as many kids and coaches as possible," he said.

Cole Grossinger, above left, Aaron Nusbaum, above right, and Josh Binstock are top beach volleyballers today.

The Canadian Jewish news

EARLY CLASSIFIED DEADLINE NOTICE

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Tues. Sept 22 at 2:00 p.m.

OCTOBER 15TH ISSUE:
Tues. Oct. 6 at 2:00 p.m.

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35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION SWAP EXCHANGE
67 HOUSE SITTERS
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
124 TIME SHARE FOR RENT
125 ARIZONA PROPERTIES
126 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM AVAIL
145 FLORIDA SHARED ACCOMM WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT OF TOWN PROPERTIES
185 OUT OF COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
196 VACATION PROPERTIES EXCH/SHARE
198 TIMSALE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
200 OFFICE SPACE AVAILABLE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
203 STORAGE SPACE AVAILABLE
205 LAND LOTS FOR SALE
210 LAND LOTS FOR LEASE
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 BUSINESS WANTED
237 CAREERS RECRUITMENT
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE AVAILABLE
248 DAY CARE WANTED
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
260 SENIORS
265 BUSINESS PERSONALS
265 PEOPLE SEARCH
270 PERSONALS
271 INTRODUCTION SERVICES
275 PERSONAL COMPANIONS WANTED
279 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
313 BOATS
315 CARS
320 CONTENTS SALE
325 GARAGE SALE

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL SALES/REPAIRS
357 AUTOMOTIVE
358 BRIDAL
365 CARPENTRY
368 CARPETS
370 CATERING
372 CHUPPAHS
375 CLEANING/CLEANING SUPPLIES
379 CLOCKS/WATCHES
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Pressel comeback falls short at CN Canadian Open

By MARVIN GLASSMAN
Special to The CJN

After the second round of the $2.75-million (all figures US) CN Canadian Open, American professional golfer Morgan Pressel wasn't optimistic about scoring a victory.

Her two round total of 142 had her in 49th place, nine strokes behind leader and eventual winner Suzann Pettersen. She was closer to not making the cut than winning the event.

Despite the high winds at the Priddis Golf Club in Calgary, Pressel adjusted to the conditions and in the final two rounds, she made an almost Tiger Woods-like comeback. She scored two consecutive rounds of five-under-par 66s, capping off her third-round score – the lowest on the day – with a 30-foot eagle on the 18th hole. That left her in 10th place, nine strokes behind Pettersen.

In a live television broadcast on CBC, Pressel continued to excel in the final round with a birdie on the fifth, three consecutive birdies from the seventh to ninth holes, and two more birdies on the 12th and 16th holes. Despite a bogey on the 13th, when Pressel placed her second shot in the water, she finished as runner-up with a 10-under-par 274, five strokes behind Pettersen and tied with four others, winning $157,477. It was her largest paycheque in 2009.

"I was so happy to put everything together this weekend, as I was so close to not making the cut. My goal today was to play as well as I can and to make as many birdies as possible," Pressel said after her finish.

"Morgan's persistence and belief in herself makes her excel, no matter how far behind she is from the leader. She will continue to be a top contender in the LPGA for many years to come," former LPGA golfer Judy Rankin said on CBC.

Morgan Pressel

Pressel's runner-up finish was the best performance by a Jewish golfer in an LPGA Canadian tournament since American Amy Alcott won the 1979 Du Maurier Classic in Montreal. The 21-year-old Pressel rebounded from her 32nd place finish at the 2008 Canadian Open in Ottawa, where she was the guest of honour at a reception hosted by Maccabi Canada.

"I was so excited to have met some wonderful people at the reception last year, and I'm always proud of being Jewish. Although I'm not Canadian, I was elated by being considered a crowd favourite in both Calgary and Ottawa. I definitely will be playing in the Canadian Open for many years to come," Pressel said.

Her second-place finish at the Canadian Open was only her second runner-up finish this season, along with the Jamie Farr Classic in July. Her ranking improved from 26th to 22nd, and she's now 17th on the money list this year with $507,581, and she's earned $2.6 million over her four-year career.

Pressel achieved fame by becoming the youngest major winner in LPGA history when at only 18 years, and 10 months old, she took the Kraft Nabisco Championships (Alcott also won that event). In 2001, when Pressel was 12, she became the youngest golfer ever to qualify for the U.S. Women's Open. Pressel's other LPGA victory was the Kapalua Classic in 2008.

The Boca Raton, Fla., native learned golf from her grandfather, Herb Krickstein, who was also a mentor to his son, American tennis star Aaron Krickstein, who was ranked sixth in the world in 1989.

Since the death of Pressel's mother, Kathy, to breast cancer at age 43, Morgan has raised more than $800,000 at her own annual fund-raising golf tournament.

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CNE honours sporting Stars of the Past

By PAUL LUNGEN
Staff Reporter

Two prominent sportsmen – one a fastball player, the other a softball umpire – were honoured recently by the Canadian National Exhibition as part of its Stars of the Past tribute.

Fastball first baseman Harry Eckler and softball umpire Maxie Scheff were recipients of the honour, Scheff posthumously.

Eckler was described by Paula Warder, who presented the athletes' biographies at the tribute, as "one of Canada's best first basemen ever."

In a career that began at Harbord Playground in the 1930s, Eckler went on to win numerous city and provincial championships. In 1942, he played on Tip Top Tailor's Canadian championship team, and in 1950, he was on People's Credit Jeweller's city, provincial and Canadian championship squad.

A member of the Canadian Softball Hall of Fame, Eckler also got the opportunity to play against boxer Joe Louis' famed Championship Team in an exhibition at the CNE.

Following his retirement from competitive fastball, Eckler spent 25 years in the nightclub business with partners Joe Krol of the Toronto Argonauts and boxer Sammy Luftspring. Together they operated the Mercury Club on Victoria Street. The after-hours club was a mecca for visiting entertainers and the city's sporting elite.

Scheff was described by Warder as "Canada's most dominant personality in softball as a player, umpire and executive member."

His career spanned 50 years, during which he served as Ontario's Umpire-in-Chief from 1935 to 1960. He umpired for men, women and children's games across the province and, Warder noted, organized umpire clinics across Canada.

He officiated at the Cleveland World Championships for two seasons and called the final game in the 1947 tournament.

Scheff started his career as a fastball player with the famed Lizzies playground team. He won a provincial championship in 1929.

He switched to softball and won two provincial titles and was 1931 batting champ for the Yolles-Hertzle team.

Scheff also played hardball for the Jewish Community League at Bellwoods Park, Warder noted.

After retiring from playing, he turned to umping and was umpire in chief for the CNE from 1936 to 1980.

Since 2002, the CNE has been honouring softball players or officials who played at the Ex.

Inside Back

What kind of couple are you?

NEW TO CANADA
By NINA SHENHAV

Everybody says we're a friendly couple

Actually, there's kind of an amazing dynamic between us. While I sit with you and talk till dawn, Meir will be nodding in the background and noticeably mute.

The truth is that, individually, neither of us is very friendly. We're moody, edgy and persnickety – but, hey, nobody has to know that as long as we come across nicely as a couple.

So let's talk about couples. They're very easy to categorize.

• The "just about to divorce" couple

We're talking about two killer beasts that barbaric fate has brought together and who may even have produced offspring.

When you invite them over, they'll never sit next to each other. He'll contradict every word that comes out of her mouth, and she'll give him icy gazes.

You'll say: "So, Sharon, I've heard you bought a new couch. What colour is it?"

Sharon: "Blue."

Dan: "That's the most obscene colour in the world."

Sharon: "You don't want to start talking about obscene things, do you?"

Dan: "You don't have any taste."

Sharon (while examining him): "You're so right."

• The "blue movie" couple

They're the kind of people who won't stop kissing and licking each other like puppies.

You'll say: "So, Sharon, I've heard you bought a new couch. What colour is it?"

Sharon: "Happy bluish – the kind of colour Danny likes?"

Dan: "My Sharon has the best taste ever!"

Sharon: "Danny looks great in everything!"

Dan: "It's you who inspire me!"

Sharon: "Isn't he amazing?" – they kiss – "Isn't he? – she gives him a small bite, then a lick, and it goes on and on…

• The "it's so expensive" couple

They'll never invite you over. They're always renovating, or their dog isn't well, or their cat is allergic to strangers, or they bought a new blue couch that you can't sit on yet.

You'd say: "So, Sharon, I've heard you bought a new couch. What colour is it?"

Sharon: "Why ask about the colour? Ask how much it cost us!"

Dan: "We have to stop eating for a month. Our life's savings has gone down the drain."

Sharon: "The cake you're serving is $4.49, right?

Dan: "That's a nice quiche. Sharon made one yesterday, but without eggs, mushrooms and cheese."

• The "it costs nothing" couple

Apparently, they're a desirable couple. They like to spend money, their house is extravagant, and they only wear "haute couture," etc.

Well, you already know the couch routine.

Sharon: "Blue. And it cost us nothing. Pennies, I tell you."

Dan: "Did you know that next to the furniture store, they've opened a new restaurant?"

Sharon: "Nouvelle cuisine – only $800 dollars for an entree."

Dan: "Let's all go tomorrow!"

• The "two old ladies" couple

He likes to gossip no less than she does. There's no need to ask about the couch, because there are so many interesting things to talk about! In the beginning, it feels like bliss. It's fun to agree that it looks like Jerry is getting fired, Susan is getting fatter, their eldest daughter is going out with a non-Jewish guy, and their youngest son is going out with a Jewish boy.

But when they leave, while you're washing the dishes, you feel drained and violated, because you never know what they could be saying about you.

• Finally, there's the "reticent monastery" couple

And we're back to the couch, and the question about its colour.

Sharon: "Blue."

Dan: "Yes."

And that's it.

So, hand on your heart, which couple are you?

SPINACH AND CHEESE STRATA

1 pkg thawed frozen spinach
2c. grated Gruyère cheese
3 tblsp. unsalted butter
1 tsp. salt
1/4 tsp. nutmeg
9 eggs
1 lg. chopped onion
1c. grated Parmesan cheese
8 c 1" cubed crusty bread
1/2 tsp. pepper
2 3/4 c. milk
2 tbls. Dijon mustard

Squeeze spinach to remove liquid. Finely chop. Cook onion in butter in large skillet over moderate heat, stirring 4-5 min. Add 1/2 tsp salt, 1/4 tsp. pepper, nutmeg; cook, stirring 1 min. Add spinach; remove from heat. Spread 1/3 bread cubes in buttered 3-quart baking dish, top evenly with 1/3 spinach mixture. Sprinkle with 1/3 of each cheese. Repeat layering twice (ending with cheeses). Whisk together milk, eggs, mustard, remaining salt and pepper in large bowl, pour evenly over strata. Chill, covered with plastic wrap, at least 8 hrs. Preheat oven to 350F. Let strata stand at room temperature 30 min. Bake uncovered until puffed, golden brown, 45-55 min. Let stand 5 minutes before serving.

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Life after knee surgery

FITNESS CORNER
By FELYCE ZOMPARELLI

My grandmother came to Toronto recently. I love seeing her. I can't tell you her real age, because she would probably kill me, but let's just say she is very much a senior citizen. She was a fitness instructor and is still incredibly fit.

Last year, she had to have surgery to replace one of her knees. She ran about 20 kilometres a day for 45 years, so eventually it took its toll on her joint. The year before the surgery was really bad – my overly active grandmother who ran, played tennis for two hours a day, swam an hour and then did ballroom dancing could hardly do anything. Finally, she had the surgery; most people think that ends the pain and relief begins. That is just not true.

My grandmother is far from lazy and definitely not scared of hard work, so she went to work to heal her knee. She and I talk health and wellness all the time; they are a shared passion, so when she shared with me how much pain she was in after her knee surgery, I was surprised.

She attended physiotherapy every day. After that, she went to the weight room and worked with a personal trainer, which she had never done before, then yoga and finally, a swim. She stretched and strengthened and stretched some more, four hours a day, until finally eight months after surgery she started to notice that her knee wasn't bothering her any more.

I remember a conversation we had about five months into her rehabilitation, and my grandmother said, "I don't care how much it hurts. I am determined to do what I have to, to get better."

Well, 13 months after surgery, my grandmother decided to walk from St George subway station in downtown Toronto to Wilson station to visit with me and my kids. Unbelievable, right? Wrong! My grandmother is just another success story, which tells you that no matter what your age, if you work hard and don't give up, you will succeed.

To learn more, e-mail me at felycesfitness@rogers.com.

A yom tov prayer

By AVRUM ROSENSWEIG

URBAN WRITER

Oh God, we ask that our world becomes a place in 5770 where the sick become well and goodness is rewarded. When we stand before you, in white and shoeless, we pray that the child who is neglected is embraced and we ask that the lonely woman discovers love.

On the High Holidays, when we ever so seriously look at the past year, naked with sincerity and honesty, and dressed finely in a cloak of humility, we will recall those things we did to others – man, women or child – of a positive nature, and celebrate them, and use them this year as a launching pad for more goodness.

We pledge to examine those feelings and thoughts within us that evolved into actions, measures and events that hurt others. That was not our objective. Please know it was not our goal to set out on a trek to bring pain to humankind. It is clear that such hurt damages our soul, punctures the heart of the recipient and deflates the world. That was not our intention. Regardless, we will overcome.

In 5770, we strive to know and remember the sacrifice of so many Jews and non-Jews who lived and died, fought and were wounded, to establish and build our holy space on this globe – the State of Israel. Within our prayers and deep thought, a stark image will appear in our mind's eye of the Israeli father and mother who sat by their phone while their child was at war, waiting to hear his or her voice.

And God bless our survivors. God bless the world's survivors.

In 5770, we will recognize how blessed we are to live in a time without conscription, so we Canadians will not see a uniformed soldier coming up our walkway on a gloomy sunny morning. How lucky we are God, how blessed we are that Canada is neither the Congo or Darfur. How easy it is to forget that our children go to university while others march with guns. Shalom, peace, should prevail.

This year, God, we will choose a deed pertaining to kindness, affixed to truth, and make it our own. It may be the truth of tzedakah or that of welcoming guests. We will ensconce ourselves in the plight to free the world's 12 million slaves, or feed the orphans, or we may decide to invite a homeless woman into our homes or deliver food to the famished. We pray that evil disappears.

In 5770, my inner work will require me to be honest with you, those I love, and mostly me. It is the year when I will finally see that the pursuit of money and riches sacrifices the wealth of knowledge I could have instead. Power, status and ego will not be the traits spoken of me after my final days. I need to know this in health, as I might learn it in illness. I need to know that in those moments when another contract was signed, I could have instead tucked in my child.

In 5770, I commit to consider that Torah and Judaism is more than just a club, but instead a porthole to truth. I will not take Israel for granted. I will teach my children the same. I will let them know that teachers who know little of our history and peoplehood should not be defining who we are and how we should grow.

In 5770, through my own pursuit, help from others and a belief in a better me and world, I will be a person who is one step above who I was last year. Thank you for these days.

L'Shanah Tovah.

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September 1939

70 years ago...

Responding to our government's request that organizations accept responsibility for assisting enlistment for active service, the undersigned organizations have deemed it their duty to issue to the Canadian Jewish able-bodied young man the following

Declaration

THE undersigned organizations of the Jewish Community, of the district of Montreal, sanction and whole-heartedly approve of the activity initiated by the War Efforts Committee of the Canadian Jewish Congress to stimulate recruiting of Jewish able-bodied young men. ¶We express our just pride and admiration for the thousands of Canadian Jews who have already joined the ranks. Our country is at war with a cruel and merciless enemy who has vowed to destroy the British Empire and our people. We fervently hope that every eligible young Canadian Jew will proudly answer the call and will enlist at once in the Canadian Army, Navy or Air Force.

LIST OF ORGANIZATIONS WHICH HAVE APPROVED OF DECLARATION

Adath Hashanah Hebrew Kadish
Ahawah Daoud Synagogue
Arbeiter Ring Circle
Amalgamated Clothing Workers
Beth David Congregation
Bnai Brith, Mount Royal Lodge No. 779
Bnai Brith, Women's Auxiliary
Canadian Hebrew Sick Benefit Society
Dominion Hebrew Sick Benefit Society
Cabala Lodge Hebrew
Hebrew Sick Benefit Society
International Ladies' Garment Workers' Union
Adath Israel Synagogue
A.R.A. Junior Bnai Brith
International Ladies' Garment Workers' Union, Local 305
International Ladies' Garment Workers' Union, Montreal Joint Council
Jewish National Workers' Alliance
Jewish National Workers' Alliance, Branch 185
King Edward Sick Benefit Society
King George Sick Benefit Society
Knights of Pythias
Menorah Lodge Hebrew
Millinery Workers' Union
Bnai Jacob Synagogue
Shaar Hashamayim Synagogue
Mount Royal Daniel Society
Neighbourhood House
North End Willemover Society
Perth Schools
Premier Women
Poale Zion
Richland Association
Spanish and Portugese Synagogue
Talmud Torah
Toronto Financial
Young Hebrew Mathieh Association
Young Men's Hebrew Association
Zionist Order Hebrew
Zionist Organization
Shaare Zion Synagogue

This year's Rosh Hashanah Greetings supplement commemorates 70 years since the start of World War II. Its theme is the Jewish world as it was on Sept. 1, 1939.

We asked a number of renowned writers and scholars to paint portraits of communities throughout the Jewish world. Some of the contributors appear in the pages of *The CJN* for the first time. For example, acclaimed author Mary Doria Russell has written about the *Italkim*, the Jews of Italy. Prof. Devora Hacohen of Bar Ilan University describes the conditions in the Yishuv. Rabbi Marc D. Angel has written about the Sephardi world. There are many more outstanding writers in the supplement, as well as a great deal of touching, heart-rending, important information to read.

Above is a photo of the gathering of the World Zionist Congress in Geneva that convened on the eve of war, in August 1939. The downcast, worried expressions on the faces of Chaim Weizmann, centre, and David Ben-Gurion, to his right, starkly convey the feelings of darkness and despair that were even then overtaking the Jewish and indeed, the entire civilized world.

The Declaration, left, provided us by the Canadian Jewish Congress Charities Committee National Archives, was the clarion, principled, courageous and elegant response of Canadian Jews who determined to join in tearing away the Nazi curtain that was then descending over Europe and over the lives of every Jew there.

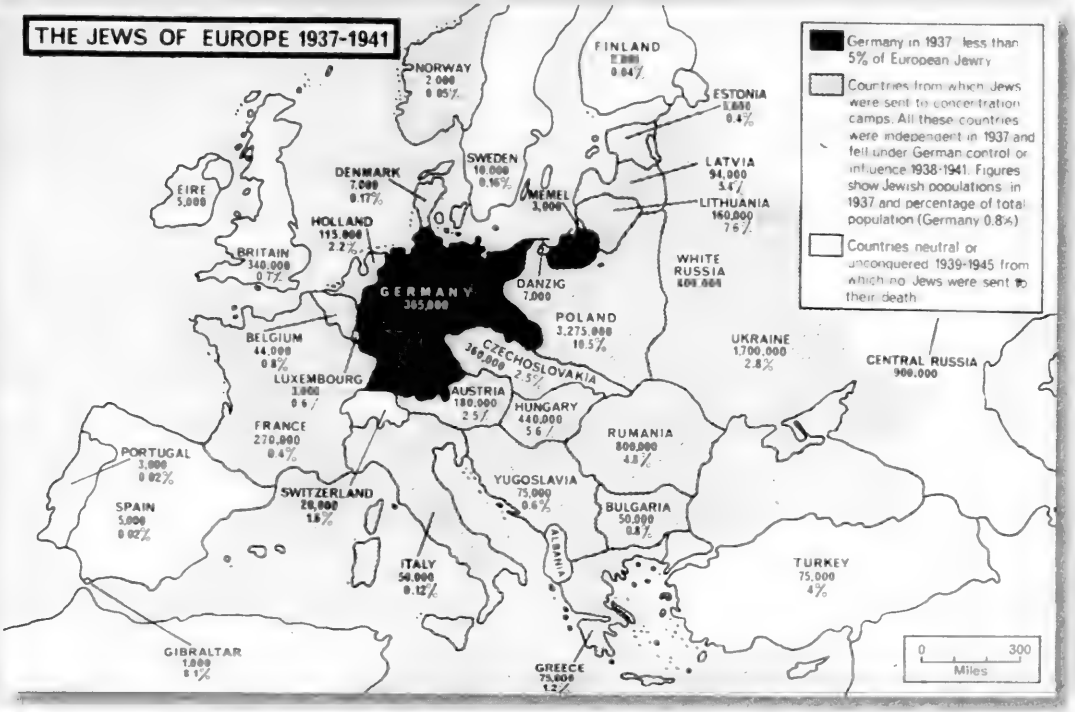
This supplement is not about the Shoah and the horrors that were soon to befall the world. Rather the material in the upcoming pages tries to fill in some of the elements of a large, moving, beautiful portrait of who we were on Sept. 1, 1939.

It is our hope that this supplement will provide readers with contemplative reading at the start of the new year 5770.

The Editor

Rosh Hashanah Greetings 5770

The Canadian Jewish news



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Shana tova umetukah

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FOOTWEAR BY NAOT

'Action rather than speech is required'

By NEVILLE CHAMBERLAIN

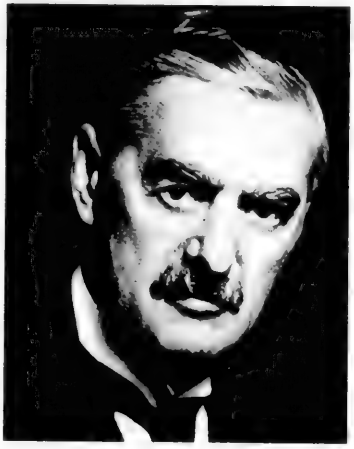
The following is an address made in the British House of Commons on Sept. 1, 1939, when Chamberlain was prime minister of the United Kingdom

I do not propose to say many words tonight. The time has come when action rather than speech is required. Eighteen months ago in this House, I prayed that the responsibility might not fall upon me to ask this country to accept the awful arbitrament of war. I fear that I may not be able to avoid that responsibility. But, at any rate, I cannot wish for conditions in which such a burden should fall upon me in which I should feel clearer than I do today as to where my duty lies

No man can say that the government could have done more to try to keep open the way for an honourable and equitable settlement of the dispute between Germany and Poland. Nor have we neglected any means of making it crystal clear to the German government that if they insisted on using force again in the manner in which they had used it in the past, we were resolved to oppose them by force. Now that all the relevant documents are being made public, we shall stand at the bar of history knowing that the responsibility for this terrible catastrophe lies on the shoulders of one man – the German chancellor, who has not hesitated to plunge the world into misery in order to serve his own senseless ambitions

I would like to thank the House for the forbearance which they have shown on two recent occasions for not demanding from me information which they recognized I could not give while these negotiations were still in progress. I have now had all the correspondence with the German government put into the form of a White Paper.

On account of mechanical difficulties, I am afraid there are still but a few copies available, but I understand that they will be coming in in relays while the House is sitting. I do not think it necessary for me to refer in detail now to these documents, which are already past history. They make it perfectly clear that our object has been to try and bring about discussions of the Polish-German dispute between the two countries themselves on terms of equality, the settlement to be one which safeguards the independence of Poland and of which the due observance would be secured by international guarantees.



Neville Chamberlain

There is just one passage from a recent communication, which is dated the 30th August, which I should like to quote, because it shows how easily the final clash might have been avoided had there been the least desire on the part of the German government to arrive at a peaceful settlement.

In this document, we said: "His Majesty's government fully recognize the need for speed in the initiation of discussions and they share the apprehensions of the chancellor arising from the proximity of two mobilized armies standing face to face. They would accordingly most strongly urge that both parties should undertake that during the negotiations, no aggressive military movements should take place. His Majesty's government feel confident that they could obtain such an undertaking from the Polish government if the German government would give similar assurances."

That telegram, which was repeated in Poland, brought an instantaneous reply from the Polish government, dated the 31st of August, in which they said: "The Polish government are also prepared on a reciprocal basis to give a formal guarantee, in the event of negotiations taking place, that Polish troops will not violate the frontiers of the German Reich provided a corresponding guarantee is given regarding the non-violation of the frontiers of Poland by troops of the German Reich."

Continued on page B4

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'Germany claims to treat Poland as in the wrong'

Continued from page B3

We never had a reply from the German government to that suggestion, one which, if it had been followed, might have saved the catastrophe which took place this morning. In the German broadcast last night, which recited the 16 points of the proposals which they have put forward, there occurred this sentence: "In these circumstances the Reich government considers its proposals rejected."

I must examine that statement. I must tell the House what the circumstances are. To begin with let me say that the text of these proposals has never been communicated by Germany to Poland at all. The history of the matter is this. On Tuesday, the 29th August, in replying to a note which we had sent to them, the German government said, among other things, that they would immediately draw up proposals for a solution acceptable to themselves and "will, if possible, place these at the disposal of the British government before the arrival of the Polish negotiator."

It will be seen by examination of the White Paper that the German government had stated that they counted upon the arrival of a plenipotentiary from Poland in Berlin on the 30th – that is to say, on the following day. In the meantime, of course, we were awaiting these proposals. The next evening, when our ambassador saw Herr von Ribbentrop, the German foreign secretary, he urged upon the latter that when these proposals were ready – for we had heard no more about them – he should invite the Polish ambassador to call and should hand him the proposals for transmission to his government. Thereupon, reports our ambassador, in the most violent terms, Herr von Ribbentrop said he would never ask the ambassador to visit him. He hinted that if the Polish ambassador asked him for an interview it might be different.

The House will see that this was on Wednesday night, which according to the German Statement of last night, is now claimed to be the final date after which no negotiation with Poland was acceptable. It is plain, therefore, that Germany claims to treat Poland as in the wrong because she had not by Wednesday night entered upon discussions with Germany about a set of proposals of which she had never heard.

Now what of ourselves?

On that Wednesday night, at the interview to which I have just referred, Herr von Ribbentrop produced a lengthy document which he read out in German aloud, at top speed. Naturally, after this reading our ambassador asked for a copy of the document, but the reply was that it was now too late, as the Polish representative had not arrived in Berlin by midnight. And so, Sir, we never got a copy of those proposals, and the first time we heard them – we heard them – was on the broadcast last night.

Continued on page B5

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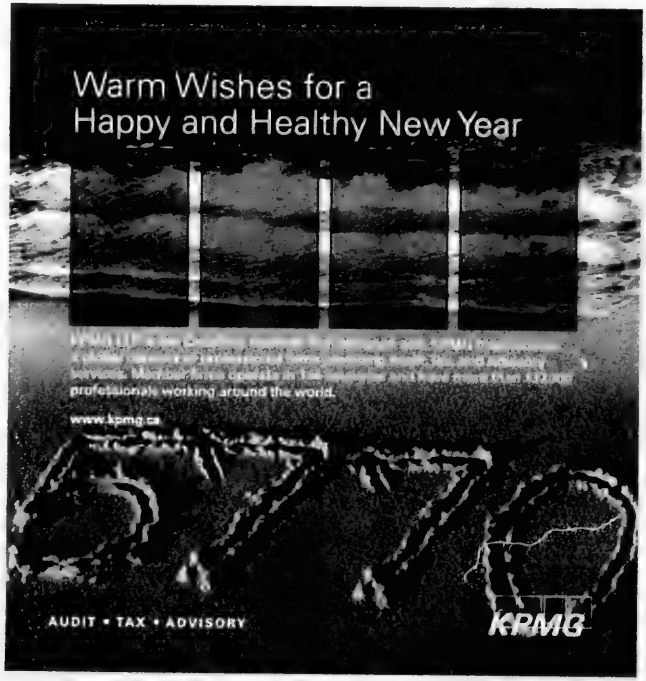

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Attacks on Polish towns are proceeding

Continued from page B4

Well, Sir, those are the circumstances in which the German government said that they would consider that their negotiations were rejected.

Is it not clear that their conception of a negotiation was that on almost instantaneous demand, a Polish plenipotentiary should go to Berlin – where others had been before him – and should there receive a statement of demands to be accepted in their entirety or refused? I am not pronouncing any opinion upon the terms themselves, for I do not feel called upon to do so.

The proper course, in our view – in the view of all of us – was that these proposals should have been put before the Poles, who should have been given time to consider them and to say whether, in their opinion, they did or did not infringe those vital interests of Poland which Germany had assured us on a previous occasion she intended to respect.

Only last night, the Polish ambassador did see the German foreign secretary, Herr von Ribbentrop. Once again, he expressed to him what, indeed, the Polish government had already said publicly, that they were willing to negotiate with Germany about their disputes on an equal basis. What was the reply of the German Government? The reply was that without another word, the German troops crossed the Polish frontier this morning at dawn and are since reported to be bombing open towns. In these circumstances, there is only one course open to us.

His Majesty's ambassador in Berlin and the French ambassador have been instructed to hand to the German government the following document: "Early this morning, the German chancellor issued a proclamation to the German army which indicated that he was about to attack Poland. Information which has reached His Majesty's government in the United Kingdom and the French government indicates that attacks upon Polish towns are proceeding. In these circumstances it appears to the governments of the United Kingdom and France that by their action, the German government has created conditions, namely, an aggressive act of force against Poland threatening the independence of Poland, which call for the implementation by the governments of the United Kingdom and France of the undertaking to Poland to come to her assistance. I am accordingly to inform Your Excellency that unless the German government are prepared to give His Majesty's government satisfactory assurances that the German government have suspended all aggressive action against Poland and are prepared promptly to withdraw their forces from Polish territory, His Majesty's government in the United Kingdom will without hesitation fulfil their obligations to Poland."

> ***'This morning we ordered complete mobilization of the whole of the Royal Navy, Army and Royal Air Force'***

If a reply to this last warning is unfavourable, and I do not suggest that it is likely to be otherwise, His Majesty's ambassador is instructed to ask for his passports. In that case, we are ready. Yesterday, we took further steps towards the completion of our defensive preparation. This morning we ordered complete mobilization of the whole of the Royal Navy, Army and Royal Air Force. We have also taken a number of other measures, both at home and abroad, which the House will not perhaps expect me to specify in detail. Briefly, they represent the final steps in accordance with pre-arranged plans. These last can be put into force rapidly, and are of such a nature that they can be deferred until war seems inevitable. Steps have also been taken under the powers conferred by the House last week to safeguard the position in regard to stocks of commodities of various kinds.

The thoughts of many of us must at this moment inevitably be turning back to 1914 and to a comparison of our position now with that which existed then. How do we stand this time?

The answer is that all three Services are ready, and that the situation in all directions is far more favourable and reassuring than in 1914, while behind the fighting Services we have built up a vast organization of civil defence under our scheme of Air Raid Precautions.

Continued on page B6

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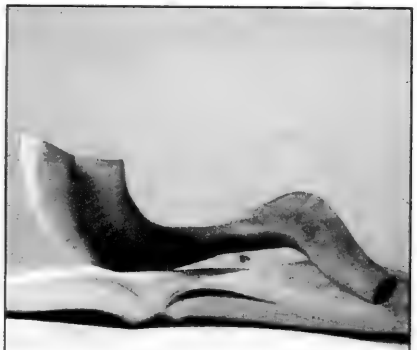

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RSM Richter

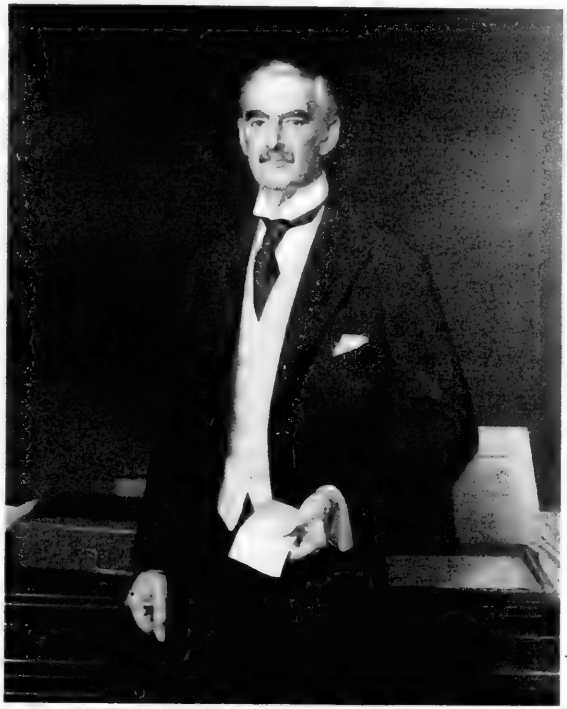
'It remains to see the struggle to the end'

Continued from page B5

As regards the immediate manpower requirements, the Royal Navy, the Army and the Air Force are in the fortunate position of having almost as many men as they can conveniently handle at this moment. There are, however, certain categories of service in which men are immediately required, both for military and civil defence. These will be announced in detail through the press and the BBC. The main and most satisfactory point to observe is that there is today no need to make an appeal in a general way for recruits such as was issued by Lord Kitchener 25 years ago. That appeal has been anticipated by many months, and the men are already available.

So much for the immediate present. Now we must look to the future. It is essential in the face of the tremendous task which confronts us, more especially in view of our past experiences in this matter, to organize our manpower this time upon as methodical, equitable and economical a basis as possible. We therefore propose immediately to introduce legislation directed to that end. A bill will be laid before you which, for all practical purposes, will amount to an expansion of the Military Training Act.

Under its operation, all fit men between the ages of 18 and 41 will be rendered liable to military service if and when called upon. It is not intended at the outset that any considerable number of men other than those already liable shall be called up, and steps will be taken to ensure that the manpower essentially required by industry shall not be taken away.



There is one other allusion which I should like to make before I end my speech, and that is to record my satisfaction of His Majesty's government, that throughout these last days of crisis, Signor Mussolini also has been doing his best to reach a solution.

It now only remains for us to set our teeth and to enter upon this struggle, which we ourselves earnestly endeavoured to avoid, with determination to see it through to the end. We shall enter it with a clear conscience, with the support of the Dominions and the British Empire, and the moral approval of the greater part of the world.

We have no quarrel with the German people, except that they allow themselves to be governed by a Nazi government. As long as that government exists and pursues the methods it has so persistently followed during the last two years, there will be no peace in Europe. We shall merely pass from one crisis to another, and see one country after another attacked by methods which have now become familiar to us in their sickening technique.

We are resolved that these methods must come to an end. If out of the struggle we again re-establish in the world the rules of good faith and the renunciation of force, why then, even the sacrifices that will be entailed upon us will find their fullest justification.

Shanah Tovah
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'We are fighting to save the whole world'

By WINSTON CHURCHILL

These short remarks were given in the British House of Commons on Sept 3, 1939, the day Britain declared war on Germany and the day Churchill was appointed First Lord of the Admiralty and a member of Prime Minister Neville Chamberlain's war cabinet

Winston Churchill, May 1940

In this solemn hour, it is a consolation to recall and to dwell upon our repeated efforts for peace. All have been ill-starred, but all have been faithful and sincere.

This is of the highest moral value – and not only moral value, but practical value – at the present time, because the wholehearted concurrence of scores of millions of men and women, whose co-operation is indispensable and whose comradeship and brotherhood are indispensable, is the only foundation upon which the trial and tribulation of modern war can be endured and surmounted. This moral conviction alone affords that ever-fresh resilience which renews the strength and energy of people in long, doubtful and dark days.

Outside, the storms of war may blow and the lands may be lashed with the fury of its gales, but in our own hearts this Sunday morning there is peace. Our hands may be active, but our consciences are at rest.

We must not underrate the gravity of the task which lies before us or the temerity of the ordeal, to which we shall not be found unequal. We must expect many disappointments, and many unpleasant surprises, but we may be sure that the task which we have freely accepted is one not beyond the compass and the strength of the British Empire and the French Republic

The prime minister said it was a sad day, and that is indeed true, but at the present time, there is another note which may be present, and that is a feeling of thankfulness that, if these great trials were to come upon our island, there is a generation of Britons here now ready to prove itself not unworthy of the days of yore and not unworthy of those great men, the fathers of our land, who laid the foundations of our laws and shaped the greatness of our country.

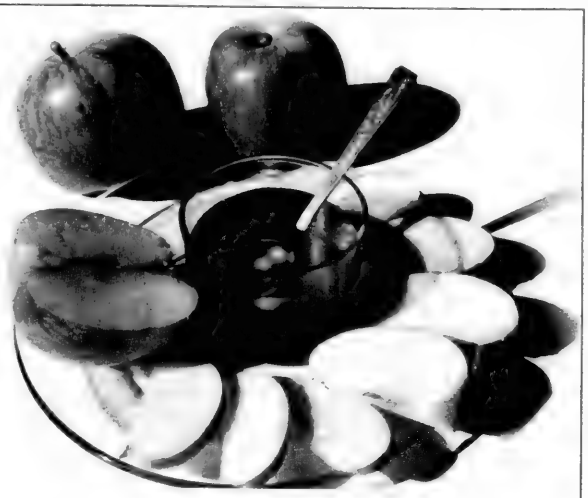
This is not a question of fighting for Danzig or fighting for Poland. We are fighting to save the whole world from the pestilence of Nazi tyranny and in defence of all that is most sacred to man.

This is no war of domination or imperial aggrandizement or material gain; no war to shut any country out of its sunlight and means of progress.

It is a war, viewed in its inherent quality, to establish, on impregnable rocks, the rights of the individual, and it is a war to establish and revive the stature of man. Perhaps it might seem a paradox that a war undertaken in the name of liberty and right should require, as a necessary part of its processes, the surrender for the time being of so many of the dearly valued liberties and rights.

In these last few days, the House of Commons has been voting dozens of bills which hand over to the executive our most dearly valued traditional liberties. We are sure that these liberties will be in hands which will not abuse them, which will use them for no class or party interests, which will cherish and guard them, and we look forward to the day, surely and confidently we look forward to the day, when our liberties and rights will be restored to us, and when we shall be able to share them with the peoples to whom such blessings are unknown.

Eight months later, on May 10, 1940, Churchill became prime minister.



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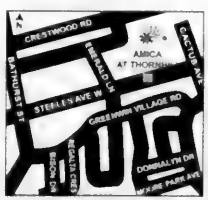

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'We must be determined to live' – Germany on the brink of war –

By ERWIN SCHILD

Both time and place were depressing. The Schild family had shared a frugal supper with their boarders and were now looking for a space within the narrow confines of their apartment where the four of them could sit and talk.

It was the worst of times.

Each day was worse than the day before. Each day brought hardships and harassment for the Jews remaining in Cologne on this last day of August 1939.

Even more depressing was the frightening probability of imminent war. Germany was poised to invade Poland to satisfy the Nazi quest for *Lebensraum*, more living space for the racially superior Germans in the Polish east. France and Britain had made pledges to the Polish government: they would come to Poland's aid and prevent the Nazi takeover. There seemed to be no alternative except abject surrender to the insatiable German demands.

What would war mean for the remaining Jews in Germany? Perhaps half of German Jewry that had numbered about 550,000 when the Nazis took over six years earlier were still in Germany.

"We've got to talk," Margot had urged her parents and brother. "I can't stand it anymore. At least let us share our fears and hopes, if we have any."

Equally depressing as the times was the place: a shabby multiple dwelling that served as a "Judenhaus." Jews could no longer live among the general population and were forcibly transferred to segregated housing.

The Schild family had been comparatively lucky. Other families who had lost their homes after Kristallnacht on Nov. 9, 1938, such as the family of Dr. Viktor Speier-Holstein, were assigned to places unfit for human habitation. This faithful physician, a benefactor of the community for decades, had been evicted from his elegant old home and was living now with many other unfortunates in an old fort – a dark, damp and tomb-like space. The Schilds had also lost the comfortable house that had been their home and place of business ever since Hermann Schild had married Hetti in 1911. But at least their new house in the Maria-Hilfstrasse was livable.

In fact, the house provided Hermann and Hetti Schild, their son Kurt, age 26, and their 17-year-old daughter Margot not only a place to sleep but also a way to eke out a minimal living. Hundreds of Jewish families who had lived for generations in the towns and villages of the surrounding countryside had come to Cologne. Life in the small towns, where everyone knew everyone and had daily contact with their neighbours, had become unbearable because of the pressure of anti-Semitism, physical attacks and the determination of the local Nazis to rid their area of Jews. It was a little easier to escape into the anonymity of large cities.

The Schild family, from left, Kurt, Erwin, Hermann, Hetti and Margot.

Continued on page B9

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All over Germany, Jews fled to larger centres

Continued from page B8

The flight of Jews from small towns was not limited to Cologne. All over Germany, Jews fled to the larger population centres. The Schild family had lost their shoe stores in a forced sale. After Kristallnacht, Jewish owners were legally forced to "aryanize" their business by selling out to an "Arier," a racially qualified Aryan German. Having lost their only source of income, the Schild family tried to operate a "pension," a kind of boarding house, for homeless newcomers to the city.

My brother Kurt and sister Margot, probably in 1938.

There was one piece of pleasant news to discuss when the family finally found a corner to sit and talk.

"Oh, we had a visitor today while you were out, Margot," Kurt informed his sister.

"A visitor? Like who? A relative? A new person without a home?"

"No, no, Margot! It was not a Jewish person. Catherine came to see us."

"Catherine? She wasn't afraid to visit a Jewish family? If a German befriends a Jew, it is considered almost like treason. You betray your own people if you fraternize with a Jew. Someone will denounce her to the local Nazi big shot, and she will be in trouble."

"We mentioned that to her, but she said she was not afraid. Nothing can change her feelings about our family.

She lived most of her life in our house, together with her brother and her parents who rented the flat from our parents. Mom and Dad became like parents to her. She was 16 when she started to work in our first shoe store. Father taught and encouraged her and eventually she became his right-hand person – managing a great part of our business.Nobody has the right to tell her, so she said, whom she can associate with. If anybody will bother her, he'll get a good piece of her mind."

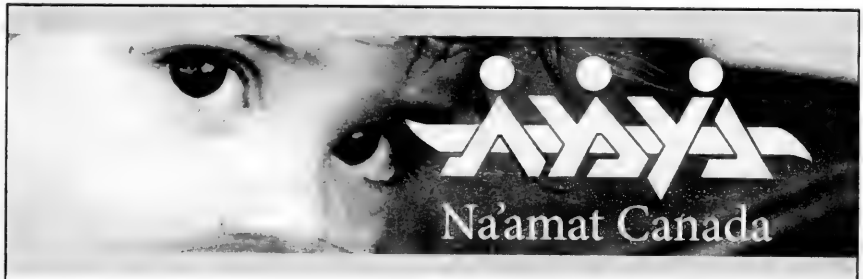
"And she could do it, too," Hetti added. "She is bold, unafraid, and has a sharp and loud tongue. She also told us her brother was called up to the army. She is very conflicted about it."

"Catherine did an amazing thing, though," said Hermann. "Some customers in our former neighbourhood owe us quite a bit of money for merchandise they bought on credit and never paid. She went and collected. Can you believe that? She was playing with fire. But she knew we needed money in the worst way, and she decided to try to collect what was outstanding. She was quite successful, too. She said there would be no trouble, neither for her nor for us."

Soon, however, the mood of the conversation changed to bleak despair, as parents and children turned to discussing their present situation. The outlook was grim. One ray of hope was that Erwin, the middle child at 19, was safe in London and wrote encouraging letters and postcards to family and friends.

"If war breaks out, we won't get mail from Erwin any more," Hetti remarked. Wife and mother, Hetti was a strong-willed lady, practical and competent in an emergency. It was she who got the Gestapo, the dreaded state police, to release her husband from Dachau where he had been imprisoned after being arrested during Kristallnacht. Without him, she claimed, it was impossible to transfer the family business to the new owner, and in Nazi Germany even expropriation had to be legally correct

Continued on page B10



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68,000 Jews emigrated in 1939

Continued from page B9

My great grandparents Baruch Loeb and Hindel Schild, about 1870.

In similar fashion it was her letter of appeal to the secret police that resulted in Erwin's release from Dachau.

"There is no postal service between countries at war," she explained to Margot.

"Well," said Margot, "as long as Holland remains neutral, Erwin can write to Uncle Willie in Amsterdam, and he will forward his letters on to us."

For a moment it was quiet and you could hear an almost whispered sigh from Mother. Kurt broke the silence. "I am supposed to get my visa for the United States in a few months, as soon as my waiting number comes up in Stuttgart. How will I get to America if there is a war?"

Stuttgart was the great portal of hope. The American consulate in that major city in southern Germany was the place where prospective immigrants who had complied with all the necessary requirements, such as an affidavit of sponsorship and financial responsibility for the immigrant by an American citizen, would finally have their passport stamped with the seal of life: the American visa.

In 1939, every Jew left in Germany was desperate to emigrate. The Nazi regime did not put obstacles in the way of Jews who were able to leave, although regulations as to what they were allowed to take with them became progressively more brutal. On the contrary, in January 1939, the Nazi regime had established a central agency for Jewish emigration administered under the authority of the dreaded Reinhard Heydrich.

Statistics showed that 68,000 Jews managed to emigrate in 1939, more than the 49,000 who left Germany the year before, despite the increasingly difficult regulations that prevented migration from Germany to other European countries, to Palestine and to most countries on the American continent. As for Canada, none was too many when it came to Jewish refugees.

The United States, the preferred place of refuge, had refused to budge from its outmoded quota system. The U.S. had assigned to each country of origin a quota for admissible immigrants. Under this system, about 50,000 German-born individuals were eligible to enter each year. Even if it doomed thousands of qualified persons to death, that immigration quota was unchangeable, not subject even to temporary amendments such as borrowing from future years' quotas to rescue Jews from impending disaster. Jews remaining in Germany who had any hope that they might persuade or beg a friend or relative in the U.S. to sponsor them, registered their names with the Stuttgart consulate and were placed on a waiting list. The hope was that by the time their number would be called, a benefactor might have been found to sponsor their entry to America

My uncle Julius Schild in fatigues. He was killed in World War I.

Jewish people were comparing their numbers, envious of those whose number was lower, and trying to estimate when their turn would come in this macabre lottery of death. Desperate Jews knocked in vain at the gates of other countries. For a few days after Kristallnacht, countries that shared borders with Germany had admitted some Jews fleeing the violence, but soon the doors were shut tight again.

Now it was soon to be Kurt's turn. A distant relative had agreed to sponsor him, and all he needed now was time to wait for the call from Stuttgart. Now that war seemed inevitable, however, his hopes might collapse.

Hermann Schild was despondent. As the father, he blamed himself for not having started years before to prepare a refuge abroad for his family. He had not been able to imagine that Jews, German citizens, born and raised in the *Vaterland*, could be persecuted by their own government. His imprisonment in Dachau after Kristallnacht had taught him the depravity of which the Nazi regime, supported by the majority of German citizens, was capable.

"Perhaps if war breaks out, the Nazis may need us to work in factories," Margot ventured. She still had a place to work in the office of a Jewish clothing manufacturer who had managed to keep operating. Jews were still allowed to work for fellow Jews and to do business within their own community, but were excluded from commerce with Aryan Germans.

My uncle Felix Schild in dress uniform, from World War I.

Continued on page B11

There was no mistaking the Nazi plan for Jews

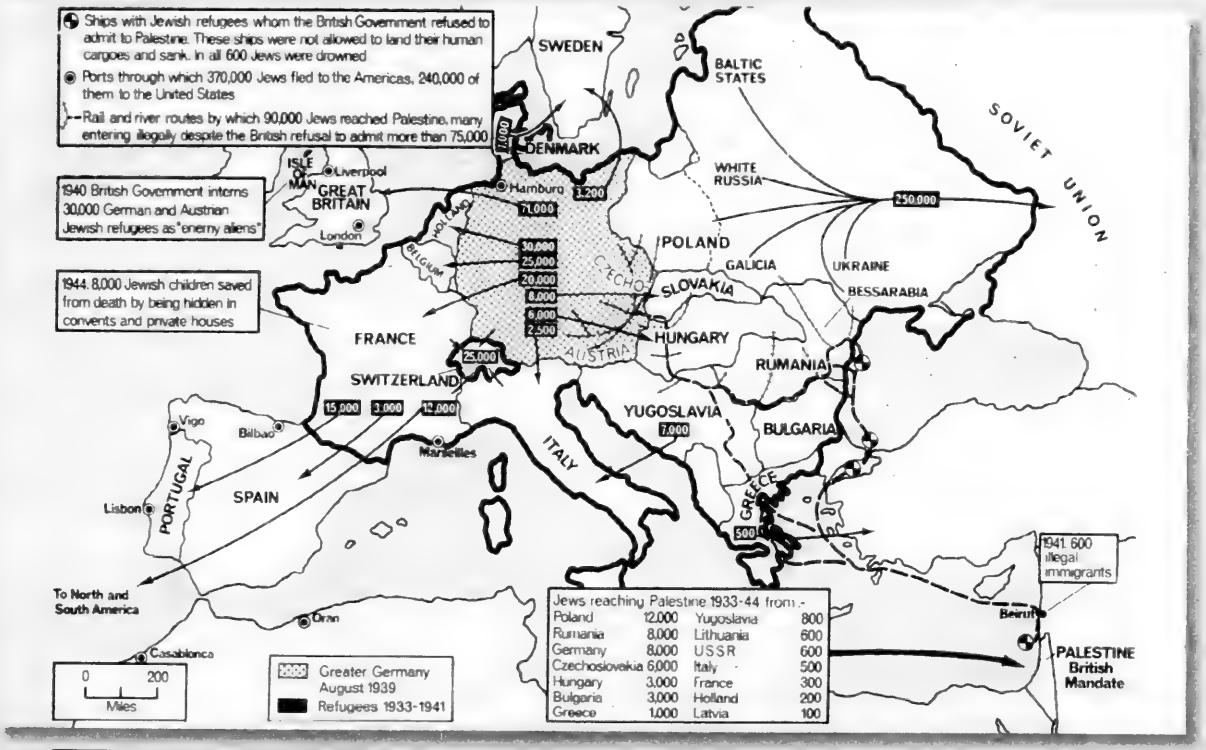
Continued from page B10

"On the contrary," said Kurt. "If war comes, the Nazis will have no restraints at all. They never respected world opinion before, but if there is war, they can do anything they want."

Kurt, like other Jews, had not forgotten Hitler's address on Jan. 30, 1939, the sixth anniversary of the "*Machtergreifung*," the seizure of power by the Nazi party and Hitler becoming the chancellor of the German Reich.

This is what Hitler had said: "And one thing I would like to express on this memorable day, memorable perhaps not only for us Germans. During my life, I have very often been a prophet and was laughed at most of the time. During the time of my struggle for power, it was primarily the Jewish people who reacted only with laughter to my prophesies that one day I would take over the leadership of the State and thus of all the people in Germany and then would also provide a solution to the Jewish problem... I believe that the resounding laughter of the past has probably stuck in their throats by now.

Continued on page B12



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'Who knows what else is in store for us?'

Continued from page B11

"Today, I want to be a prophet again: if international financial Jewry, both inside and outside of Europe, should succeed in plunging the nations into a world war once again, then the result will not be the Bolshivization of the world and thus the victory of the Jews, but the extermination of the Jewish race in Europe."

The extermination of the Jewish race in Europe. There was no mistaking the Nazi plan for Jews.

"You know what I think?" said Hermann Schild with quiet emphasis. He had lived through the war of 1914-1918. He had served in the German army like his two brothers, one of whom had fallen, and he had experienced the defeat of Germany and its allies. "France and Britain are too strong for Germany. The Nazis have been misled by their own propaganda. They believe in their superiority. They were encouraged by their easy success last year when they took over Austria and made it part of the German Reich. They were allowed to swallow Czechoslovakia after Hitler had assured Chamberlain at their meeting in Munich a few months ago that Germany only demanded the German-speaking borderlands.

"Despite his assurance that Germany has no further territorial aspirations, they thumb their nose at the Allies and are set to occupy Poland. They have forgotten the lessons of the war. A war with France and England will be the end of the Nazi government. We may have to endure some horrible times, but better an end with terror than a terror without end.

"Let the end come. Right now our existence is a terror without end. After the horror of Kristallnacht, the government imposed a heavy fine on us, the victims, the Jews of Germany – one billion marks! It is a burden too heavy for our communities to bear. It had to be squeezed out of Jewish citizens whose means of livelihood had been taken away.

"New regulations have eliminated Jews from the German economy; we have all become beggars. Mother and I had to sign over our shoe stores to an Aryan buyer for practically nothing. We had to pay for the repairs of damages to our property, like all the owners of shops and offices that were vandalized during the pogrom night. Oh, we were covered by insurance, but the insurance companies were compelled to pay their clients' claims to the government treasury, not to the poor souls who had suffered the damage. So we lost our two stores, had to pay for the repairs to the property that was no longer ours, and the government pocketed our insurance money. That was our punishment for surviving the pogrom night.

"Erwin and I were lucky to get out of Dachau, but what have we got now? We live in misery. Our synagogues are in ashes. The community organization that was to represent us vis-à-vis the authorities, the '*Reichsvertretung*,' the 'Representatives of the Jews in Germany,' has been dissolved. Instead, we had to set up what they call the *Reichsvereinigung*, the federal association of the Jews of Germany, which is controlled by the interior ministry and cannot act independently. The government holds the leaders responsible for the enforcement of every anti-Jewish decree and regulation. It mainly helped the Nazis to get rid of as many Jews as possible through emigration. I know a family that got permits to emigrate to Paraguay in South America. Like many others who have lost their livelihood, they have no money to buy their tickets. Now the Nazis demand that our new *Vereinigung* has to come up with the money, or else.

"Jewish children have been expelled from all German schools. Our impoverished community has to arrange for their education with money they don't have. Our Erwin was probably among the last Jewish students to graduate from a German high school.

"With the exception of the Jewish Kulturbund and the Palestine office of the Zionist organization, all Jewish clubs and organizations have been dissolved. All Jewish newspapers and magazines have been shut down. Is that not terror without end? I've heard rumours about new decrees that will be enforced when war breaks out: a curfew prohibiting Jews to leave their home after dark. Jews prohibited from public transportation. Our food rations will be cut, and there will be only a few hours during which Jews can shop for groceries, probably when the store shelves will be empty. Who knows what else is in store for us?"

Mother had started to cry softly. "Let's hope you will get out, Kurt," she sobbed. "And try to look after our Erwin. He is still only a boy. God only knows what will happen to him if war breaks out. If you get out of here, you two will be the only hope for our family."

"If I get to America," Kurt stood up as if he was taking an oath, "I will tell the world what is happening here."

"Quiet, Kurt. The walls have ears," father said. "And even if you get to America, don't forget that we are still here, hostages to the Nazis. Your words, written or spoken, may be dangerous for us."

The house was dark and quiet. Most residents had tried to find the solace of sleep. Margot had the last word. She had been deeply influenced by a rabbi who had remained in Cologne, Dr. Sigmund Stein. He was an educator and had a considerable following among the religious youth in the community.

"'The night is darkest just before dawn breaks,' our sages observed. Perhaps this is our darkest hour. We must be determined to live, no matter what. And if we dedicate our poor lives to HaShem, He will protect us, I am sure. Let's say our night prayers and close with: 'To Your hands I entrust my soul, whether I sleep or am awake; and with my soul my body, too; the Lord is with me, I have no fear.'"

* * *

Kurt Schild was able to leave Germany and arrived in the United States in April 1940. He served in the American army.

Hermann and Hetti Schild perished in the ghetto of Riga.

Margot survived the Holocaust in Europe. She joined her brother Kurt after the war and was reunited with her brother Erwin on her first visit to Toronto.

Erwin Schild is rabbi emeritus of Adath Israel Congregation in Toronto. His autobiography, The Very Narrow Bridge, *was published by Malcolm Lester and Adath Israel Congregation. His new book* And Miles to Go Before I Sleep *was to be launched on Sept. 15.*

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Wartime memories in Cheltenham Spa

By DONALD CARR

The town of Cheltenham Spa is nestled at the western edge of the Cotswold Hills, some 100 miles west of London. Known as "The Garden Town of England," it was well known for its medicinal waters, beautiful gardens and retired colonels. The latter could be seen, wheeled in their bath chairs down the Promenade from the Queens Hotel, past the beautiful Regency buildings, to "take the waters."

In 1939, out of a population of 25,000, there were five Jewish families. My family – my father, mother, two sisters and I — was one of them.

There was a synagogue which was consecrated in 1839. Apparently there had been a flourishing Jewish community for some 60 years. However, as the community shrank and disappeared, the synagogue closed in 1903. It remained closed until 1941. Most of its contents, including the seating and the reproduction of the traditional prayer for the Royal Family on a large gilt plaque that hung on the wall, dated to 1727 during the reign of King George II, were gifts from the New Synagogue in London, after it closed in the early 1800s.

Kosher meat, packed in dry ice, came by train from Birmingham every week. As with most people, we had neither a refrigerator nor an ice box. We had a "larder" off the kitchen, with a stone slab shelf to keep foods cool. While my mother cooked most of the meat shortly after we received it, the larder stood us in good stead until the subsequent delivery of meat. It was hardly the most efficient preserver of food, however. After every thunderstorm, I would see the inevitable cheesecloth bag filled with curdled milk, hanging from the taps in the sink as my mother made cottage cheese.

My father, born in England but brought up in Toronto, joined the Canadian Army in 1916. He was posted to England. There he met my mother and became a "reverse war bride."

They first lived in Leeds, Yorkshire. It was a major centre of the clothing industry with the largest percentage of Jews relative to the general population of any city in Great Britain and was dubbed "the Holy City" by many non-Jews.

My father had been a tailor in Toronto (between bouts of being a commercial traveller, selling "Melichrino" cigars, he told me). He became manager of a plant belonging to Britain's largest clothing chain, Burton's, itself owned by a Jewish family.

When, in 1937, he was offered a position as general manager of a well known West of England clothing factory in the little town of Stroud in Gloucestershire, the family moved to Cheltenham, some 15 miles away.

I first attended a "one-room schoolhouse." It was called, grandly, Corinth College. It was a private Jewish school for boys, founded by Daniel L. Lipson, the former mayor of Cheltenham and then its independent member of Parliament. He was housemaster of the Jewish house, Corinth House, at the famous "public" school, Cheltenham College.

When Cheltenham College closed Corinth House, Lipson took the students and created Corinth College in a large house nearby where he and his family lived. There might have been a dozen students, all told. I was by far the youngest. Most of the students were from mainland Europe. We wore grey shorts, a school blazer and a mortarboard (with a purple tassel). It closed in about a year or two, and then I went to an elementary public school.

Corinth House is now a government daycare centre for some 60 children.

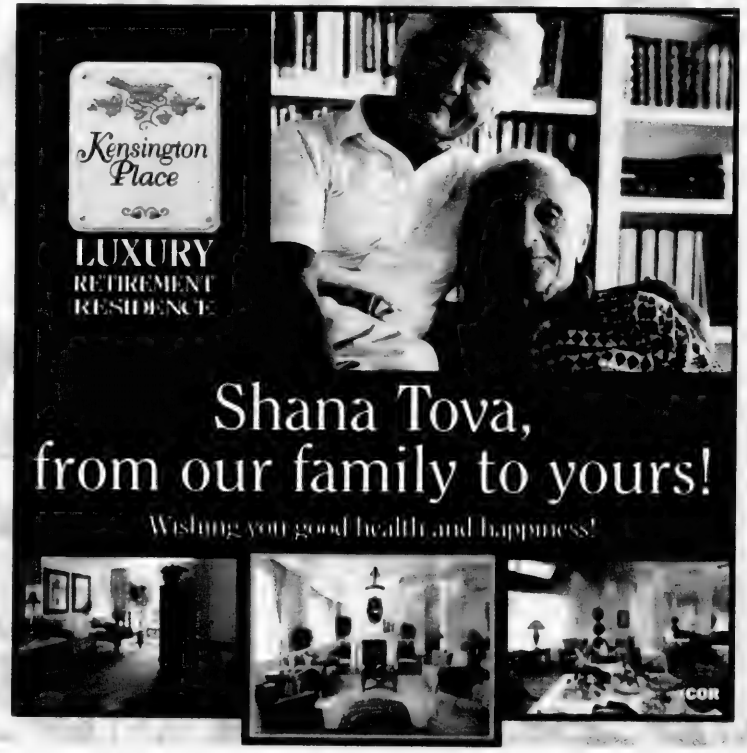
It was my father who taught me the "aleph-bais" so that I could read a siddur and a Chumash. However, as bar mitzvah was not far away, he sought out a melamed (Hebrew teacher) who lived in a nearby village.

Every Sunday morning, a friend about the same age and I were driven to the melamed's home. My father and the father of my fellow student took turns each week driving us to the melamed, waiting while we took our lesson and then driving us home.

I recall, vividly, Sunday morning, Sept. 3, 1939.

We were in my father's car on the way to our teacher. The radio was on, and the program was interrupted by the sonorous tone of Alvar Liddell, BBC's regular news reader, as he introduced the prime minister, Neville Chamberlain.

Continued on page B14



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Continued from page B13

In his high-pitched, grating voice, Chamberlain announced that Great Britain was at war with Germany, which had invaded Poland two days earlier. Gone was the declaration he had made of "peace in our time," as he stepped off the plane from Germany just one year earlier.

Chamberlain had waved a piece of paper that he identified as an agreement solemnly signed by him and "Herr Hitler," who, by the way, had "no further territorial claims in Europe," he assured the world.

Gone were the days of innocence.

In a period of several months of quiet, called the "Phoney War," we were all issued gas masks. They were horrible, rubber-smelling contraptions which we had to don in school in weekly emergency drills. Mother had to put up blackout drapes on every window and the family engaged in "decorating" every pane of glass with criss-crossed sticky tape to prevent shards of glass from injuring anyone in the house if there was an air raid. Rationing of food began. Fresh fruit, vegetables and all imports were almost impossible to find.

Carr inspects the rifle of a Company Sergeant in a platoon of army cadets.

At that time, Cheltenham was generally regarded as a "protected area." It was thought the Luftwaffe would not pay any attention to a town which ostensibly had no war industry. Bristol, some 50 miles to the south and Birmingham and Nottingham, some 50 to 70 miles to the north, had large manufacturing plants and produced munitions. They were sure targets for the Germans.

Because of that general attitude, I suppose, Cheltenham became a host to a multitude of evacuees from London. Among them were many Jews. So, too, the RCAF established its records office on the outskirts of town. Later the U.S. Army Services of Supply for Europe made its headquarters in Cheltenham. Those units had several Jewish servicemen and women.

This influx warranted the opening of the synagogue and the hiring of a "minister." At that time in Britain there was a dearth of ordained rabbis. Jews College in London, the main British seminary, graduated rabbis. The late Rabbi Harold Lerner of Pride of Israel Congregation in Toronto was one of them.

Continued on page B15

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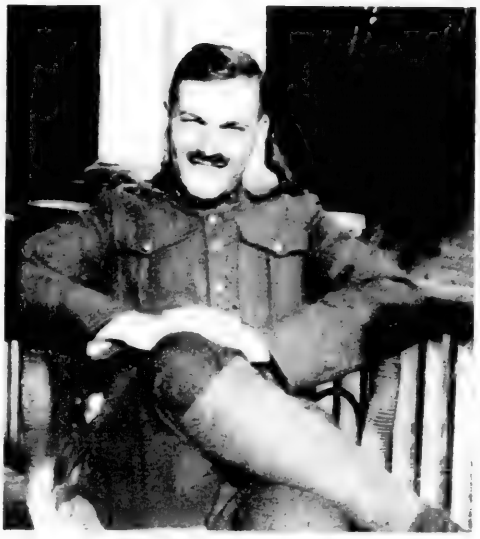
'Almost every night, the sirens wailed'



The author's father, Harry Carr

Continued from page B14

However, it also graduated "ministers." Trained as chazzanim and shochtim, they were retained by smaller congregations to substitute for a rabbi. Imitating Protestant ministers, they wore the traditional "dog collar" and were addressed as "Reverend."

One of those ministers, Cyril Braslavsky, came to Cheltenham to conduct services. There was now a minyan for Shabbat and the yamim tovim. Indeed, for the High Holidays, there was even an overflow minyan in a rented hall. My father, by then the secretary of Cheltenham Hebrew Congregation, oversaw the "overflow minyan" and acted as the head usher in the crowded hall.

He and I were the only kohanim in the congregation. Consequently, after my bar mitzvah, it was either he or I who had the kohen aliyah and because we also did not have a Levi we always had the second aliyah!

Almost every night after the months of the Phoney War, the "alert" sirens wailed and we heard the distinctive engines of the German bombers as they passed overhead on their way to Birmingham or Coventry. The sky was lit up by dozens of roving searchlights reflecting against the clouds as they sought out an enemy target – and rarely found one. The thunder of anti-aircraft artillery and showers of pieces of spent shrapnel followed. In the morning, we schoolchildren played the game of seeing who could collect the most pieces of shrapnel that littered the roads, the sidewalks and the gardens.

Some men over the age of conscription joined the Home Guard, a motley khaki-uniformed crew. They were issued pikes or World War I vintage Lee-Enfield rifles and learned how to march and salute. Others became air raid wardens, ready to usher the populace into bomb shelters and to help those unable to make it to a shelter by themselves.

Continued on page B16

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'After my 18th birthday, I was called up into the army'

Continued from page B15

My father became an auxiliary policeman. He was issued a blue "tin helmet," a black and white armband and a truncheon. As soon as we heard the wail of the siren, every time the bombers were overhead, he had to leave the house and go on patrol. His responsibility in our area was to ensure that no lights could be seen from the houses and that no inappropriate acts were undertaken by the populace. It was my delight – when he was not home – to put on his armband and helmet, carry his truncheon and strut around the back garden, playing with my friends.

Within what seemed like days after we heard that the war had started, we all began to listen to English radio broadcasts from Germany. Although this was illegal, it seemed that everyone wanted to listen to the "news" read by "Lord Haw Haw" – the nickname for a British traitor, William Joyce.

Formerly a member of Sir Oswald Mosley's fascist "Blackshirts," Joyce had escaped arrest and fled to Germany immediately after war was declared. Virulently anti-Semitic, constantly blaming the war on the Jews, he announced his nightly broadcast in his nasal voice, with what sounded like "Jarmany calling! Jarmany calling!"

Interspersed among his ravings regarding the cause of the war – the Jews, of course – it was uncanny how he had pieces of actual news of what was happening in Britain. His audience in Britain was reckoned to be at least as large as that of the BBC. However, he never succeeded in his intended aim of breaking the spirit of the British. He was treated as a comedian. After the war, he was captured, tried for treason and hanged.

Despite the hope that Cheltenham would be spared from bombing, it later sustained daylight and nighttime air raids. Incendiary bombs fell in our garden, but there was no damage to our house.

I recall one afternoon, fairly early in the war, standing at a second floor front window in our house. The sirens sounded and I looked up at the sky. I was almost transfixed as I saw a Dornier 17 aircraft drop from the grey clouds, perhaps a mile away. As if in slow motion, it crossed my view, from left to right, and I saw distinctly its bomb doors open and three bombs fall onto some part of the town, beyond my view. Three explosions followed. I never did find where the bombs had fallen.

In 1944, I joined the Army Cadet Force, the First Battalion of the infantry Gloucestershire Regiment, and rose to the position of its regimental sergeant major. I taught aircraft recognition to several U.S. army units stationed in Cheltenham. I remember V-Day, when I was in a camp in nearby Cranham Woods and we celebrated almost all night.

I joined the Federation of Zionist Youth (FZY), the umbrella organization of all the British Zionist youth groups, from Hashomer Hatza'ir on the left to Bachad (Brit Chalutz Dati'im) on the right. My former teacher, Daniel Lipson, an avowed anti-Zionist, went so far as to prevent a planned Sunday evening FZY dance with members from Bristol and Birmingham because it breached some Day of Rest bylaw!

A few days after my 18th birthday after the war, I was called up into the army. Although destined for Burma, I was diverted to the Foreign Office (German Section) Military Branch in London.

My army service of some 2-1/2 years was "without tears." While serving, a friend and I published a monthly magazine, *Young Israel*, the organ of the FZY. Our first article, specially written for the publication, was by one Aubrey Stone – later Abba Eban – then the representative of the Jewish Agency in London.

On demobilization in 1948, instead of making aliyah, I immigrated to Canada, where my father's brothers, sisters, nephews and nieces had remained.

The Jewish population of Britain in 1939 was 340,000. London, Leeds, Manchester and Glasgow had the largest numbers. Many towns across the country had active congregations.

These numbers swelled to some 400,000 after the war, with the arrival of refugees from mainland Europe. Today, some 280,000 Jews live in Britain.

Jews are dispersed across the country. Leeds, once the proud centre, no longer has even one kosher restaurant. Manchester and London still flourish. Those communities see more and more haredi members. Cheltenham, where I was raised, has about 70 Jews out of a general population of 11,000. But the synagogue still remains open.

Perhaps ironically, although it is in keeping with almost the whole of Europe, the Muslim community has increased by leaps and bounds. Overt anti-Semitism has reached heights – or I should say, depths – never before imagined.

Donald Carr, Q.C., a lawyer in Toronto and a longtime activist on behalf of the Jewish community, is president of The Canadian Jewish News.

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French child survivor remembers life before Vichy gov't

By ANDY LEVY-AJZENKOPF
Staff Reporter

"We used to wonder where war lived, what it was that made it so vile. And now we realize that we know where it lives... inside ourselves." — Albert Camus

For the nearly 150,000 Jews of Paris, prior to the outbreak of the World War II and the occupation of France by Nazi Germany, life went on much as it had for decades.

Generally speaking, secular and Orthodox Jews, and everyone in between, went about their business and personal affairs as most other Parisians; experiencing both the lows and highs of life, the *ennui* and the *joie de vivre*.

For Albert Stal, a young Jewish boy growing up on the second floor of 33 Rue Vandrezanne in the 13th *arondissement* (administrative district) of Paris – located on the left bank of the Seine River – life in pre-war France was for the most part normal and happy.

Speaking with a gentle French lilt, Stal recalled how he was born into a secular Jewish family. His father, Yisroel Mendel Stal, was a self-employed furniture maker, and his mother, Liba Nachal, was a homemaker. He was the oldest of three children – his brother Salomon (Simon) was two years his junior and baby sister Marguerite (Margot) – and remembered doing all the normal things children did at the time.

"I used to play soccer in the street with friends and we'd play in the park and run to a fountain nearby," he said, a wry smile playing across his lips.

For many Jews, France represented a place of rebirth and renewal after years of enduring anti-Semitic and harsh conditions in Eastern Europe and elsewhere.

According to the Jewish Virtual Library the period between World War I and II witnessed Jewish immigration from North Africa, Turkey and Greece increase. "Immigration from Eastern Europe also skyrocketed, many came after the pogroms in the Ukraine and Poland. The trend continued especially after the United States prohibited free immigration in 1924.

"The Federation des Societes Juif de France (FSJF) was established in 1923 to take care of the needs of the French Jewish community."

French Jewish artists such as Modigliani, Soutine, Kisling, Pisarro and Chagall were also renowned for their artwork and contributions to French culture.

Stal remembers enjoying visits to the library, where he could indulge in his love of reading. Something he said he retains to this day.

"I used to read Victor Hugo, Alexandre Dumas, and [Jean] Racine. My father used to [subscribe] to a newspaper and every week it would have a new chapter of John Steinbeck's *Les Raisins de la colère* (The Grapes of Wrath)," he said. "That's where I first read it."

He attended kindergarten, primary school and had started "commercial" schooling to learn bookkeeping as a trade before his education – and life as he knew it – was cut short due to the Nazi occupation of France in June 1940, and the subsequent deportation of Jews to the concentration camps aided by the complicity of Marshal Phillipe Pétain's Vichy régime.

Prior to that turning point, Stal's early childhood memories are of what most children remember: their parents and home, he said.

Albert Stal, age 11, circa 1938.

Continued on page B18

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World should not forget the French children

Continued from page B17

"A man's hands betray his secrets and my father's were rough and strong," Stal said, describing his father, adding that he remembers how he would often accompany his father to work on the *métro* (subway) and remarking that the workshop was "sparsely furnished... he did not like cluttering with unnecessary objects."

Stal admitted that at the age of 7 or 8 he didn't like having to go with his dad to work – Mendel would often require him to handle metal, which was tough on his little hands, he said – but that this usually only happened on Thursdays, when his school would be closed.

"My father's operation was a small business, but by sheer determination he always managed to scrape monies to carry on and provide subsistence to his family."

Of his mother, Stal said she "was a sensitive woman with a quick mind and easy smile, a devoted wife and homemaker. She was indefatigable, cooking, washing and mending while raising three children... and prided herself on her generosity to others."

Stal said he shared a room with Simon while his sister Margot, a baby at the time, slept in his parents' bedroom.

Speaking about his pre-Shoah family life brought tears to Stal's eyes, as he recalled how his family was broken apart, his parents and brother taken away, leaving him at the age of 15 to be his sister's sole guardian.

But those are details are for another story, he said, attempting to stay with the theme of his life in pre-war France.

As war inched ever closer to the country, Stal said he remembers various Jewish worker and civil servant protests, with strikers "trapped in conflicting loyalties and emotions."

Through the prism of his father's daily ruminations on the state of French society, Stal said as a child he remembered thinking "that the country was in financial crisis. It was getting harder every day. Poverty and social issues were prevalent. Every direction led to new troubles."

A letter dated Oct. 7, 1935 written by his father in broken English to an uncle in Canada, expresses the elder Stal's concerns about what fate might befall the Jews of Paris in the coming years.

"The business is going very badly. No one is working. While all this means that we must run away as the war is at the doorstep."

Mendel continues: "... everyone is wandering around as if asleep. You cannot imagine how bad it has become in Paris. We do not know which world we are in, dear brother."

While his father took stock of the shifting political landscape, Stal remained relatively sheltered from the global upheaval that surrounded his youth

"I would be playing that old game, with the stick and hoop. I would go see movies, which cost five *centimes*, at the local theatre," he said, smiling. "I would see Tarzan and westerns... and sneak in on Saturday afternoons."

Stal said he remembers that his building on Rue Vandrezanne housed many Jewish families that all came from the same

Yisroel Mendel Stal's business card.

shtetl his parents came from, in Szydlowiec, Poland. His parents arrived in France around 1926.

As far as dealings with non-Jews, Stal said his family got along relatively well with their neighbours before the war, but remembers that his parents could not obtain French citizenship, whereas even though he was born in Paris, he was not considered French until his parents applied for naturalization for their children.

For his part, he remembers occasionally being called "sale juif" (dirty Jew) and being told to "go back to Palestine" by gentile children his age. But this was the exception, not the rule for most of his pre-teen years.

"Most of my friends were Jewish and I was [happy] going to kindergarten and elementary school, which was on the same street where we lived," he said.

While reminiscing about his childhood and the era before his life descended into the nightmare realm of premature orphanhood, Stal wished it known that the world should not forget those French children who laughed, played and got into mischief with him before succumbing to their dark destinies at the hands of the Nazis.

Approximately 76,000 French Jews were sent to concentration camps, including some 11,000 children.

"All those children could have been the spine and the backbone of unlimited richness to France," Stal wrote to *The CJN* in a letter after his interview. "A generation of scientists, engineers and technologists that will never tell stories. They all will remain silent. We will never forget and we shall make them known to the sons and daughters of future generations."

After the Holocaust, Albert and Margot Stal came to Canada to stay with three uncles. Albert became a chartered accountant. He is semi-retired and lives in Toronto with his wife, Eva.

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Nazi influence extended beyond Europe

By RABBI MARC D. ANGEL

The Nazi menace that decimated European Jewry reached even to North Africa and the Middle East. Jews of all backgrounds were victimized, and many stories about murdered family members remain as the heritage of Jews throughout the world. In our family – whose roots were in the Sephardi community of the Greek Island of Rhodes – we also have a story.

My grandfather, Bohor Yehuda Angel, left the Island of Rhodes in 1908 to settle in Seattle, Wash. He and his older two sons, Moshe and Ralph, worked tirelessly to save enough money to bring the rest of the family to Seattle – my grandmother, Bulissa Esther Angel and the children: Victoria, Luna, Abner, Joseph and Rahamim.

During the early 20th century, the Jewish community of Rhodes numbered about 5,000. They formed a classic Judeo-Spanish Sephardi enclave, with an impressive cadre of rabbinic scholars, businesspeople and intellectuals. The masses of Sephardim, though, were poor, and many began to consider leaving Rhodes to improve their lots. The favoured destination was the United States, with others leaving for Rhodesia and the Congo, Europe and Israel.

It took three years for my grandfather and uncles to save enough money to bring the rest of the family to Seattle. In 1911, my grandmother set sail with her five children, eager to be reunited with her husband and older sons. When their ship arrived in New York Harbour, they were confronted by United States immigration officials. It turned out that Joseph, about eight years old, had a scalp infection known as tinias. The immigration officials told my grandmother they would not admit Joseph into the U.S. My grandmother pleaded with them, but to no avail.

What was she to do? It had taken three years of hard work for my grandfather to earn enough to bring the family to Seattle. If she returned to Rhodes now, how many more years would be needed to arrange for new tickets? But how could she bear sending little Joseph back to Rhodes by himself? As it happened, another Jew from Rhodes was not admitted into the United States. He volunteered to bring Joseph back to Rhodes to live with relatives until such a time as he could be brought to Seattle to join the rest of his family. My grandmother had no real choice: she agreed to send Joseph back to Rhodes. She looked forward to the day when he would come to Seattle.

Joseph never did make it back. He grew up in Rhodes, and was married in the late 1920s to Sinyoru Angel (not related). They had four children – a son and daughter were named Yehuda Leon and Bulissa, after Joseph's parents; the other son and daughter were named Jacob and Sara, after Sinyoru's parents.

My father, Victor Angel, who was born in Seattle, never met his brother Joseph or Joseph's family.

The Jews of Rhodes lived under the rule of the Ottoman Empire from 1522 until 1912, when Italian forces occupied the island. Italy officially took control of Rhodes in 1923 with the Treaty of Lausanne. When Italy aligned with Germany in June 1936, the Jewish community of Rhodes began to feel the bitter stings of government-sponsored anti-Semitism. The highly regarded Rabbinical College of Rhodes was forced to close. Jews were required to keep their stores open on Saturdays and Jewish holidays. In September 1938, anti-Jewish laws were announced: ritual slaughter of animals was prohibited; Jews could not buy property, employ non-Jewish servants or send their children to government schools. Non-Jews were not allowed to patronize Jewish doctors or pharmacists. Jews who had settled in Rhodes after 1919 were ordered to leave.

By September 1939, the Jewish community of Rhodes had shrunk to fewer than 2,000 people. Those who remained faced ongoing discriminatory laws. Uncle Joseph and his family must have suffered and worried very much about their future.

Continued on page B20

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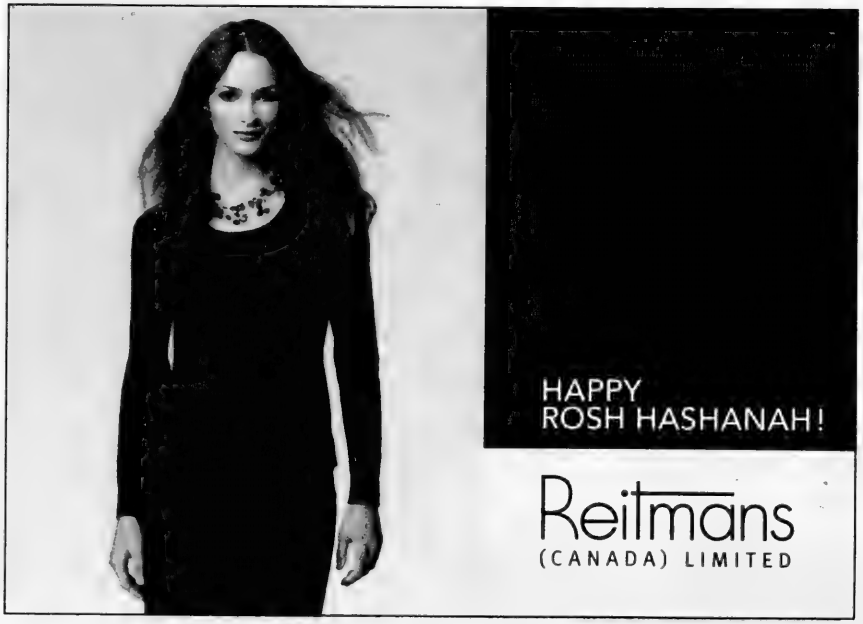

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Jews of Rhodes were oppressed

In May 1939 the boat seen in this photo stopped in Rhodes en route to Palestine from Prague carrying about 600 Jews. Several young Jews from Rhodes joined the refugees. But before the vessel had traveled far from Rhodes a fire broke out on board. The passengers safely reached the Island of Samos and returned to Rhodes where the Jewish community managed to find another ship enabling all the refugees to sail for Palestine.

[Photo courtesy of Rhodes Jewish Museum]

Continued from page B19

The anguish only grew with each passing year. In early 1944, Uncle Joseph died – we don't know the cause, although we can surmise that fear and anxiety played their roles in his early death. In August 1944, German troops took control of Rhodes. In short order, the historic Jewish community of Rhodes came to a tragic end. Almost all the Jews were deported to Auschwitz, and only about 150 survived. Among the victims were my Aunt Sinyoru and my cousins Yehudah Leon, Jacob, Bulissa and Sara – people I would never meet, but whose memory would never leave me.

Little Joseph had been turned away from the United States by an immigration official. That official did not realize that his action ultimately was a death sentence for Joseph's family. Had he been allowed to go to Seattle, he, like the rest of his siblings, would have lived. Perhaps a kinder official would have taken pity on my grandmother and her children, and perhaps this story would have had a happier ending.

In 1939, the Jews of Rhodes were oppressed by anti-Semitic rulers, but few imagined that the Nazi deportations and concentration camps would include them. This situation prevailed in other Sephardi communities as well.

Mr. Isaac Gerson, now aged 96, was a merchant in Salonika in 1939. Salonika was one of the crown jewels of the Sephardi world, a bastion of Judeo-Spanish civilization. Gerson recalls that in 1939 the Jews were confused; they heard rumours about Nazi Germany, but could not believe that the "civilized" Germans could become vile murderers. Few Jews fled Salonika. Jewish leaders did not foresee the coming disaster, and did not encourage flight or active resistance on the part of the Jews. The approximately 50,000 Jews of Salonika began to recognize the gravity of their situation in April 1941, when the Germans occupied Greece. In March 1943, the Nazis deported the Jews to concentration camps. Few survived.

In 1939, Thea Gomes de Mesquita was a young girl growing up in the Sephardi community of Amsterdam. She had no premonition of danger. The family attended synagogue as usual; she attended the talmud torah as usual. Yet the adults of the community must have sensed trouble. German Jews, fleeing the Nazis, sought safety in Amsterdam. They told their stories of woe to the local Dutch Jews. In 1939, though, the stories did not seem immediately threatening to the Jews of Amsterdam. With the German invasion in 1940, everything changed for the worse.

Continued on page B21

Europe's Sephardi Communities lived in shadow of death

Continued from page B20

Anti-Jewish restrictions went into effect. In 1941, Jews were deported to concentration camps. Gomes de Mesquita's family went into hiding and ultimately survived the war. Yet the vast majority of Amsterdam's Sephardim – along with the rest of Dutch Jewry – were murdered by the Nazis and their accomplices.

When Mussolini came to power in 1922, Silvano Arieti was a fourth-grade pupil in a non-Jewish school in Pisa, Italy. The little Jewish boy – along with his teacher and classmates – were swept up with enthusiasm for their new leader who would bring Italy to glory. Arieti even wrote a poem in honour of Mussolini. As he grew older, he came to learn that Mussolini was the personification of fascism – a tyrant and a war-monger. A fascist slogan was The Duce is always right.

In 1938, Mussolini, to strengthen Italy's alliance with Germany, declared that Italy would adopt anti-Jewish laws. Arieti, seeing the writing on the wall, fled Italy for the United States and went on to become a world-renowned psychiatrist and author. Of the approximately 50,000 Jews in Italy, 8,000 lost their lives in the Holocaust. That most Italian Jews survived the war is attributed to the generally good relations that existed between the Jews and Christians in Italy, even during the war years.

In 1939, Jewish communities in French North Africa – Algeria, Morocco and Tunisia – began to feel the claws of Nazism. The Jews in Italian Libya likewise came under anti-Jewish legislation. Thousands of North African Jews were among the innocent victims that were murdered during the Holocaust.

The Jews of Turkey and Bulgaria, though living in a state of anxiety and fear, were essentially spared deportation and murder. To the extent possible, they maintained their historic communities according to the traditions of the Judeo-Spanish Sephardim.

In 1939, Sephardi communities in Europe were living in the shadow of death, although few realized it at the time. Sephardi communities in the Middle East and North Africa – though less endangered than their European co-religionists – did not escape the brutalities of Nazism.

In 1939, Rabbi Benzion Uziel became the Sephardi Chief Rabbi of Israel. He struggled mightily to save as many Jews as possible by arranging for them to come to Palestine. The Grand Mufti of Palestine was a vicious anti-Semite, and strove to stir up anti-Jewish sentiment among the Arabs. The British sharply limited the number of Jews who could enter Israel legally.

Rabbi Benzion Uziel

In 1939 Jews throughout the world began to understand that their lives meant very little to the nations of the world, and that they could depend on few people to help them. The blind hatred aimed toward them would lead to the deaths of millions of individuals and the destruction of countless communities.

After the war, Rabbi Uziel was asked how Jews should memorialize those who died in the Holocaust. His answer was powerful: we must defy the Nazis and their collaborators who attempted to destroy Jews and Jewish civilization. We can best memorialize the Jewish victims by building synagogues and Torah academies named after the Jewish communities that were wiped out. We will create new, vital Jewish life. We will raise new generations of pious, learned and dedicated Jews. We will grow and flourish, and will never forget those Jews who lost their lives in the Holocaust. The Jewish people will live, and the souls of the departed will live on through the new Jewish generations.

Uncle Joseph and family would be pleased to know that they are remembered, that they have relatives who cherish their memory and who live according to the teachings and ideals of Judaism. *Am Yisrael Chai. Od Avinu Chai*: the people of Israel lives, our God lives.

Rabbi Angel is founder and director of the Institute for Jewish Ideas and Ideals (jewishideas.org), and rabbi emeritus of Congregation Shearith Israel, the historic Spanish and Portuguese Synagogue of New York City. He is the author and editor of 27 books, many of them dealing with Sephardi history and culture.

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Poland: largest community in Europe

By ANTONY POLONSKY

On the eve of World War II, Poland contained the largest Jewish community in Europe. With its population of nearly 3 1/2 million, Polish Jewry still retained its position as one of the main centres of the Jewish world.

It was a Jewry with a long and distinguished history. By the middle of the 18th century, on the lands that had made

up the Polish-Lithuanian Commonwealth, a Jewish community had established itself. Its population had reached more than 750,000 people and contained at least one third of the Jews in the world. This community had prospered as a result of a marriage of convenience with the Polish nobility, which dominated pre-partition Poland and which enabled the Jews – in spite of outbreaks of anti-Jewish violence, such as those that accompanied the crisis of the Polish state in the middle of the 17th century – to flourish both economically and spiritually.

Jews were allowed to participate in a wide range of trades, crafts and skills and very frequently managed the estates of the nobility. They were the indispensable craftsmen of the rural economy in the villages and small towns (shtetlach) – the carpenters, cobblers, blacksmiths, tailors, tarmakers, wheelwrights – a position which was unique in Europe.

Jewish religious and intellectual life also developed richly. The yeshivot of Poland became the models for talmudic study for the rest of Europe while Polish masters of Halachah became the dominant influence in the religious life of the Jewish world. Kabbalistic study was transformed in Poland from the domain of a small aristocratic elite into a mass movement and it was on the Polish lands that Chassidism, the last mass Jewish religious movement to establish itself in the Jewish world, emerged and flourished.

The situation of the Jews had begun to deteriorate already in the middle of the 17th century, as the Polish-Lithuanian Commonwealth itself began to decline. Yet the community managed to maintain itself and even expand in the 18th century, in spite of growing obscurantism. From the middle of that century, the Jews had come under increasing pressure, first from the Polish reformers whose influence was greatly strengthened by the first partition of Poland in 1772, and then from the governments that partitioned Poland at the end of the century to transform themselves from a community linked by a common religious tradition and way of life and transcending national boundaries, into citizens of the country in which they lived.

This was a process to which Jews were subjected in all the areas of Europe, and it proved relatively successful in the western and central parts of the continent, where, in the course of the 19th century, the Jews were transformed into Englishman, Frenchman and even Germans "of the Hebrew faith." Because of the size of the Jewish population on the Polish lands, its resistance to the sort of transformation proposed and the growth of anti-Jewish sentiment, by the late 19th century, the "assimilationists," whether Polish or Jewish, who sought to make the Jews into "Poles of the Mosaic faith" largely failed in their efforts.

A minority of Polish Jews, both in Galicia (Austrian Poland) and in the Kingdom of Poland (whose autonomy was established at the Congress of Vienna), accepted the assimilationist dream, linked as it was with political liberalism, and were fairly well integrated into Polish society. But in the parts of Poland that had been directly absorbed into the Tsarist Empire (the Pale of Settlement) and where the majority of Jews from the former Polish Republic lived, the Maskilic elite favoured Russification rather than Polonization. In all these areas, and particularly in the Pale of Settlement, the late 19th century saw the emergence and increasing dominance of autonomist concepts of Jewish self-identification, in particular Zionism and Jewish autonomist socialism (Bundism).

Continued on page B23

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A wave of anti-Jewish violence between 1935-1937

Continued from page B22

Modernized versions of traditional Orthodoxy also developed a significant following, both Mitnagdic and Chassidic. A significant minority within the Jewish community was attracted to revolutionary socialism with its vision of a new world, in which the old divisions of Jew and gentile would be subsumed by the creation of a new socialist humanity. Along with the development of these new ideologies, there occurred the emergence of Yiddish as a literary language and the development of modern Hebrew. These developments greatly complicated the issue of how to ensure equal rights for the Jews in Poland, since what was being demanded was not only individual equality before the law, but recognition of group separateness, in a society committed to pluralism.

As a consequence, Polish-Jewish relations, which were already tense in the period before World War I, became increasingly envenomed in the inter-war period and particularly in the late 1930s. Perhaps under happier political and social conditions a way could have been found to reconcile Polish national interests with those of the large, impoverished, diverse and nationally conscious Jewish community. The conditions of the 1930s were not however conducive either to political pluralism or inter-ethnic toleration. After Jozef Pilsudski's death in May 1935, which was greatly mourned by the bulk of Poland's Jewish population, the negative features of the regime he had established became even more evident.

Anti-Semitic propaganda about the Jews of Poland distributed by the Nazis. The title says: "The Scourge of God"

These years saw an intensification of anti-Semitism, fuelled by the persistence of the Great Depression and the contagious effect of Nazi success in attacking the position of the one of the wealthiest and best integrated Jewish communities in Europe. The closer Polish ties with Germany that followed the Non-Aggression Declaration of 1934, along with the resulting greater flow of propaganda from the Reich which resulted, greatly encouraged anti-Jewish feeling in Poland. Anti-Semitism now began also to play an ever-increasing role in the political stance of the government, both as a means of winning over the younger nationalists and to divert attention from other social problems.

The period between 1935 and 1937 saw a wave of anti-Jewish violence such as attempts in smaller towns to boycott Jewish shopkeepers and market traders. There is some dispute about the number of those killed in these events and the most accurate estimate is that 14 people were killed. There were also as many as 2,000 injured. Linked with the economic boycott was the initiative in Parliament by members of the government party to pass a bill in April 1936, prohibiting Jewish ritual slaughter. It is true that arrangements were made to provide Jews with kosher meat, but this did not undo the bill's harmful effects. Given that the great majority of butchering in Poland had been done by Jews, a large number of Jewish butchers lost their jobs.

The situation of Jews at the universities also deteriorated. Their numbers diminished, and those admitted were subject to continual harassment. In October 1937, the education minister, following a request by the rectors of universities and other institutions of higher learning in October 1937, sanctioned the establishment of special "ghetto benches" for Jews in universities. A number of professors, particularly in Warsaw, Vilna, Poznaf and Lviv, opposed the decision to allow ghetto benches, but they soon became common practice at most Polish universities and polytechnics. Many Jewish students stood through lectures rather than submit to the indignity of accepting their "racial" place. Resistance to Jews in the professions also grew in this period. The government increasingly came to see the only solution to the Jewish problem in large-scale emigration. In February 1936, two conservative senators linked with the government, Karol Hubert Rostworowski and Janusz Radziwi, put forward a proposal for the mass emigration of Jews from Poland, which they justified on economic grounds. On the instructions of the Polish foreign minister Józef Beck, the Polish delegate to the Economic Commission of the League of Nations raised the question of Jewish emigration on October 5, 1936, claiming that the Jewish problem in Poland required "rapid measures of relief."

Continued on page B24

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Youth created counter-cultures

Continued from page B23

The government strongly supported Jewish aspirations in Palestine, and entered into close contact with international Zionist organizations, the World Zionist Organization of Chaim Weizmann, the Jewish Agency, and particularly the Revisionists, led by Vladimir Jabotinsky. Two years later, in December 1938, General Skwarczyfski and 110 of his parliamentary colleagues in the Camp of National Unity addressed a question to the prime minister on the Jewish problem, in which they stressed that they regarded as a necessity 'the radical reduction of the number of Jews in Poland by means of massive emigration'

These developments discredited the main political groups in Polish Jewish life. The Zionists, the Orthodox and the integrationists created a new set of opportunities for groups that had played only a marginal role until the mid-1930s, the General Jewish Workers' Alliance, or Bund, the Revisionist Zionists and among a smaller group, the Communists. One further development at this time was the emergence of dynamic youth movements linked with various Zionist groupings, whose members numbered between 70,000 and 100,000 on the eve of the World War II, and with the Bund. Young people were among those most adversely affected from both the economic crisis and the rise of anti-Semitism. The youth movements created a counter-culture, an alternative home whose activities included not only politics but all aspects of cultural life.

The failure of Jewish leaders, whether Zionist, Bundist or Orthodox, highlighted the inability of Polish Jewry to achieve a common front in the face to the onslaught to which they were being subjected – in contrast to the unity among Jewish groups in Romania — and has been sharply criticized. In fact, while the Aguda and the Zionists were still often tactically at odds, they co-operated well in the Sejm after 1935. At the same time, the implacable opposition of the Bund to attempts to set up a representative Congress of Polish Jews which would speak for the whole Jewish community is in some degree a confirmation of Simon Dubnov's claim in his open letter to the Bundist daily *Naye folkstsaytung* on July 29, 1938 that the party had withdrawn 'from Klal Yisrael [the community of all Jews]' and did 'not see itself as part of the Jewish people, but of the Jewish proletariat.

The effect of growing anti-Semitism, coupled with the continuing depression and the actions of the government, was the progressive economic ruin of the Jewish community. In some fields, as in the sponsoring of peasant co-operatives to bypass Jewish middle men, this was not the government's principal intention. In many areas, however, the government pursued policies which could only have the effect of destroying the economic basis of the Jews in Poland without any evident gain for society as a whole.

The Jews of Warsaw on the eve of World War II

The government's virtual exclusion of Jews from the country's timber trade, in which they had hitherto played a prominent part, and their replacement by state officials, led to a radical decline in efficiency, while the refusal to grant a moratorium on the debts of traders when one was granted to peasants in 1933 ruined a large number of Jewish shopkeepers.

The tax burden on the occupations in which Jews predominated was also extremely heavy. According to one estimate, the Jews, who made up 10 per cent of the population, paid between 35 and 40 per cent of all taxes. Moreover, though the government complained of the excessive number of Jews in commerce, it allowed restrictions on the entry of Jews both into trade schools, where new skills could be acquired, and to universities. It also began to refuse recognition of professional qualifications acquired abroad by those who had been refused entry to Polish universities. The government believed that this 'cold pogrom' would force the Jews to emigrate. But as we have seen, emigration on a large scale was impossible. What was achieved was the extensive pauperization of a large section of the state's inhabitants. By the outbreak of the war, perhaps one million of the three million Jews in Poland were almost entirely dependent on relief, largely from private Jewish organizations financed from the United States.

The economic boycott was not always successful, since it required the support of local authorities in any region and was also dependent on the ability of the nascent Christian merchant class to take over from the Jews.

Thus in the aftermath of the anti-Jewish violence in Mifsk Mazowiecki, the statistician Jacob Lestchinsky filed a report that the Jewish share of commerce in the town had fallen from 81 per cent to 63 per cent. Four months later, a reporter for the popular Yiddish newspaper, *Varshever Radio* wrote that Jewish merchants were successfully defending their positions and many peasants were ignoring the boycott despite strong pressure from Polish townspeople; gentile shopkeepers had been unable to retain peasant business and the new starosta had forbidden the picketing of Jewish shops.

In addition, credit unions, above all the JDC, sponsored *gmiles hesed kase* (loan funds), which helped many Jewish artisans and traders to surmount the economic crisis. Credit associations had long played a role in the economic life of Polish Jewry, particularly in smaller towns, but they had been run by private individuals, had charged high rates of interest and required borrowers to pledge personal belongings as security.

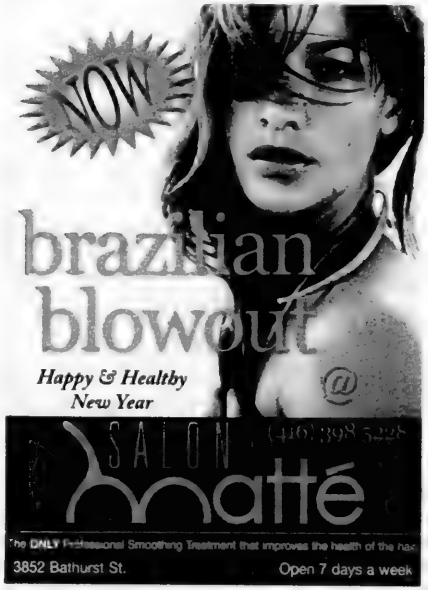
The Joint laid the basis for its network of loan funds in 1926; by 1937 the network covered 870 of the 1,013 urban centres which numbered more that 300 Jews. They provided small interest-free loans to Jewish artisans and traders, the average loan amounting to 95 zloties (just under £20). In order to avoid political favouritism, the Joint specified that 'all social and economic groups in a particular town be united in the work of the kase…and that there exist no kases for special groups.'

Seed money for the establishment of a kase was provided once the Joint was convinced that a town had the ability to set up such a fund. The town was obliged to supplement the capital provided by the JDC and eventually to pay it back. This strategy was successful and the kases became self-supporting. Between 1929 and 1936 the percentage of capital provided by the Joint declined from 58 per cent to 47 per cent. By this time, the total capital of the different funds amounted to 10 million zloties. These funds were particularly important in smaller towns.

According to a survey conducted in the late 1930s, Jewish small traders obtained half their capital from the funds, one fifth from private money lenders, 10 per cent from private banks and 5 per cent from commercial savings institutions. Half of the borrowers were small traders and one third were artisans. One of the key figures in setting up these organizations was the historian Emanuel Ringelblum, later to be the creator of the underground archive in the Warsaw ghetto, who edited the project's journal, *Folkshilf*.

Several other factors need to be taken into account in assessing the situation of the Jews in Poland on the eve of the war. Firstly, the rapid progress of polonization among the community, particularly in central Poland would clearly have had some impact on the way Polish-Jewish relations developed without the war. It is also a fact that apart from the restriction on shchitah, no actual anti-Jewish legislation was enacted in Poland before the outbreak of the war. There had been earlier periods of crisis in Polish-Jewish relations – the 'Jewish war' of 1859 – provoked by accusations in the run-up to the 1863 uprising that Jews were not sympathetic to Polish national aspirations, and the tense period after the Duma election in Warsaw in October 1912.

Continued on page B26



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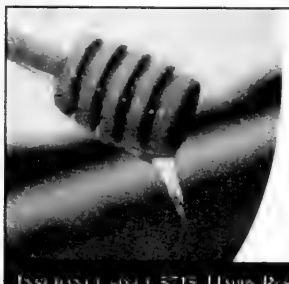

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Young people were affected worst

Continued from page B24

These crises had been surmounted and certainly in the run-up to the war, after Hitler's repudiation of the Polish-German non-aggression agreement, there was a period of Polish-Jewish solidarity in the face of the threat from Nazi Germany. Yet the conclusion has to be pessimistic. A cautious observer, Jerzy Tomaszewski, after pointing out that mass emigration, which was by now the preferred option of the government, was not feasible, came to the following conclusion:

A lasting solution to the social and economic problems of the Jews in Poland has thus to be sought in Poland, in close association with the whole range of problems faced by the country. It is difficult today to reach a conclusion on the chances of finding such a solution, because the outbreak of the war made a breach in the normal evolution of the country. If one takes into account the situation which prevailed at the end of the 1930s, the prospects for lasting solutions must seem doubtful.

Fearing a possible German invasion, Polish calvary train with lances that would be used to "joust" with tanks. ***[Photo courtesy of "The Holocaust Chronicle", Publication International, Ltd., 2000]***

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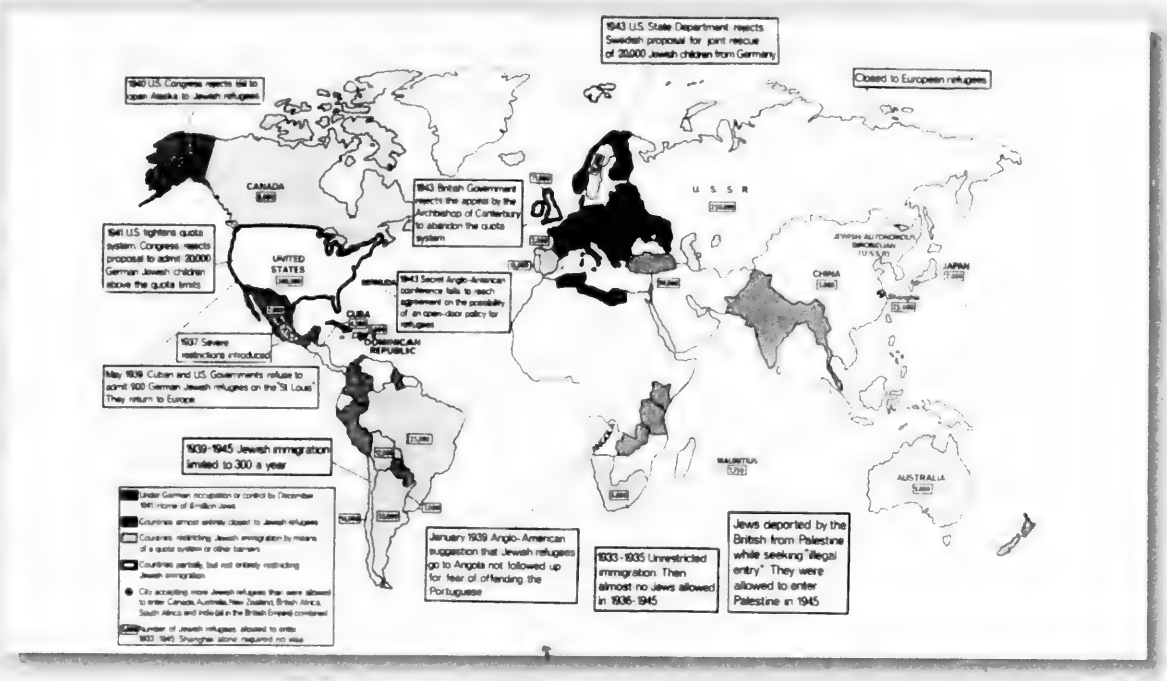
Those worst affected by the deteriorating situation of the Jews were the young people. Abraham Rotfarb was a young Jew who entered the competition organized by YIVO for the best autobiography of someone of his generation. This is how he described his situation:

I am a poor assimilated soul. I am a Jew and a Pole, or rather I was a Jew, but gradually, under the influence of my environment, under the influence of the place where I lived, and under the influence of the language, the culture, and the literature, I have also become a Pole. I love Poland; its language, its culture, and most of all the fact of its freedom and the heroism of its struggle for independence, all pluck at my heartstrings and fire my feelings and enthusiasm. But I do not love that Poland which hates me for no apparent reason, that Poland which tears at my heart and soul, which drives me into a state of apathy, melancholy, and dark depression. Poland has taken away my happiness; it has turned me into a dog who, not having any ambitions of his own, asks only not to be abandoned in the wasteland of culture but to be drawn onto the road of Polish cultural life. Poland has brought me up as a Pole, but brands me a Jew who has to be driven out. I want to be a Pole, you have not let me be one; I want to be a Jew, but I don't know how, I have become alienated from Jewishness. (I do not like myself as a Jew.)

I am already lost.

There was however another side to Polish-Jewish life on the eve of World War II. In the spring of 1939, Martin Buber – who had just left Germany for Palestine – paid a visit to Poland on behalf of the Friends of the Hebrew University. He was welcomed enthusiastically everywhere among the Jews as an outstanding compatriot and an admired activist, philosopher and scholar. It is striking that the leading figures in Polish Jewry, faced with what we know was a deadly threat to their own existence, should have been able to devote so much energy to the Jewish national revival and to its spiritual embodiment, the Hebrew University of Jerusalem, which Buber represented.

Antony Polonsky is Albert Abramson Professor of Holocaust Studies at Brandeis University and the United States Holocaust Memorial Museum. His most recent work is The Jews in Poland and Russia volume 1, 1350-1881; volume 2 1881-1914 (to appear in 2009).



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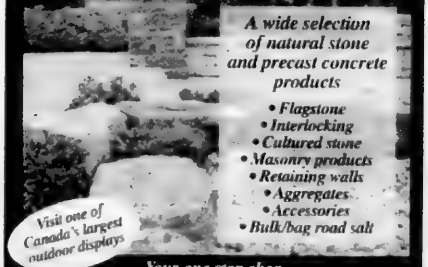
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Kazimierz synagogues are a last link...

By SHELDON KIRSHNER
Staff Reporter

Kazimierz, the oldest Jewish district in Krakow, has an unrivalled collection of synagogues, including the oldest shul in Poland.

In major Polish cities like Warsaw, Lodz and Lublin, the Nazis virtually destroyed all the synagogues as they persecuted and murdered their Jewish inhabitants.

But in Krakow, they left them standing, even after damaging or using them as storage facilities. As a result, these synagogues are one of the last remaining links to prewar Polish Jewry.

The Old Synagogue (24 Szeroka St.), originally built in 1407, is the oldest surviving shul in Poland, though it has been repeatedly renovated through the centuries. During the Nazi occupation, it was used as a warehouse and its furnishings were vandalized and looted.

After the war it lay in ruins, at which point the Polish government remodelled and converted it into the Museum of Jewish History. Its exhibits consist of, among other items, Torah scrolls, crowns and shields, shofars, seder plates, textiles, utensils and photographs.

Its bookshop is a treasure trove of information on Polish Jewry.

The Remuh Synagogue (40 Szeroka St.), the smallest

Continued on page B29

The Tempel Synagogue, a 19th-century Reform shul

The Izaak Synagogue has been converted into a cultural centre.

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Rosh Hashanah Greetings 5770

... to pre-war Polish Jewry

Continued from page B28

shul in Kazimierz, is also its only functioning one in a city with about 200 self-declared Jews.

Founded in the mid-15th century by the Isserles family of rabbinical renown, the synagogue has a vaulted ceiling, tile floors and yellow walls. It is lit by four chandeliers. Although it was wrecked by the Nazis, it has been restored to its former glory.

The adjoining walled cemetery, which is in reasonably good condition, contains more than 700 tombstones, some dating back to the 1550s. It is thus one of Poland's oldest Jewish cemeteries.

The Popper Synagogue (16 Szeroka St.) was built by a merchant in 1620 and rebuilt in the 19th and 20th centuries. After destroying its interior, the Nazis used it as a shed. It is a cultural centre today. During Krakow's Jewish Cultural Festival in June and July, the walls were covered with children's watercolours and a poster reading "Let's Design a Synagogue."

The late-Renaissance High Synagogue (38 Jozefa St.) was Kazimierz's third shul after the Old Synagogue and the Remuh Synagogue. Constructed in the mid-1500s, it is the only shul in the city whose prayer hall is situated on the second floor, hence its name.

Desecrated by the Nazis, the synagogue boasts having the most comprehensive Jewish bookshop in Poland. During the Jewish Cultural Festival, it was the venue for a photographic exhibition on Polish Jews.

The Tempel Synagogue (24 Miodowa St.), which dates back to 1862, is Krakow's only Reform shul. With its beige facade, golden Star of David beckoning from the roof and its richly finished interior of gold leaf, this synagogue is truly a sight to behold.

Ransacked by the Nazis, it was used as an ammunition storage depot.

Directly behind Krakow's Jewish community centre, it underwent renovation between 1995 and 2000, and was the site of several performances during the Jewish Cultural Festival.

The Kupa Synagogue (8 Warszawera) is a testament to 17th century architecture. A matzah factory after World War II, it is currently a cultural centre. Beyond some frescoes with Hebrew inscriptions, little remains of its original interior.

The Izaak Synagogue (Miodowa St.), established in 1638, is also a cultural centre. Its beige stucco facade is more impressive than its beige interior of fading frescoes and Hebrew lettering.

***

Synagogues enjoyed pride of place at one of the events of the recent Jewish Cultural Festival.

An exhibition by Polish photographer Wojcieh Wilczyk, There's No Such Thing As An Innocent Eye, was a showcase for synagogues in Poland that have been preserved, fallen into disrepair and abandoned, or stripped of their original function. Among the towns in which these synagogues are found are Nowy Korczyn, Dabrowa Tarnowska, Wielkie Oczy and Opoczno.

***

At the National Museum in Krakow, the Judaica collection, one of the largest in Poland, focused on artifacts from Galician synagogues. On display for the duration of the Jewish Cultural Festival were Torah crowns and curtains, kiddush cups, spice boxes, yarmulkes, dreidels and bridal headdresses.

This low-key exhibition was yet another window into the world of Polish Jews before the Holocaust.

The Old Synagogue, Poland's oldest shul.
[Sheldon Kirshner photos]

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Broken promises and redemptive yearnings: Jewish intellectuals and German universities before WW II

By PAUL FRANKS

Imagine a world where, regardless of religion or ethnicity, you could pursue your intellectual interests, whatever they may be. Imagine a world where you could pursue the course of education that best matches your interests, and in which you may, if you are the best candidate, find a job that allows you to investigate the questions that concern you most, with all necessary institutional support and security.

For many generations of Jewish intellectuals, this world was no more than a pipe dream.

The establishment of schools has long been a priority of Jewish communities, but formal education for girls is a recent development, the provision of general as well as Jewish studies has been the exception rather than the rule and jobs suited to intellectuals have been few and far between.

It is hard not to be astonished at the productivity of scholars such as Moses Maimonides (1135-1204), who needed to earn a living in areas different from their intellectual pursuits, often while contributing greatly to communal affairs.

A few were fortunate enough to be supported, along with their students, by personal or communal wealth, and rabbinic studies have frequently been pursued at high levels of sophistication and in communication with similarly minded specialists in other parts of the Jewish world.

However, with the exception of medical studies at the University of Padua in Italy and, later, a handful of other schools, Jews had no access to university: the institutional framework developed by European Christians dedicated to teaching and research, which has been the key to the West's intellectual and economic successes.

Baruch Spinoza

Jews could obtain knowledge of the latest developments in areas of study that are not tied specifically to Judaism, and interaction with a broader community of thinkers and scholars only with the help of the rarest of commodities: luck.

The exclusion of Jews from general intellectual life was, of course, part and parcel of their exclusion from the general political life of Europe. In the 17th century, however, Baruch Spinoza (1632-1677) – the Dutch Jewish philosopher of Portuguese descent who had been banned from the Jewish community of Amsterdam – envisaged a new kind of state, one which would grant citizenship to all regardless of their religious and philosophical opinions, and which would guarantee freedom of thought.

In the most liberal European country, he was tolerated despite his "dangerous" ideas. He survived several hostile campaigns, but it would take a century or more before Jews would be granted civil rights in accordance with his vision. When Spinoza was offered a professorship at the University of Heidelberg in 1673, he declined the offer. The friendly configuration of interests leading to the offer could hardly be expected to last long.

Without a guarantee of academic freedom, Spinoza preferred the life of someone who earned enough to support his intellectual pursuits and who was fortunate enough to make contact with other philosophers and natural scientists. Nonetheless, 1673 marks the beginning of the long romance between German universities and Jewish intellectuals, a romance that would end in bitter betrayal.

In the 18th century, leading Jewish intellectuals who wanted to pursue and contribute to general studies would have to follow Spinoza's model – though, fortunately, excommunication was not obligatory.

Continued on page B31

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French Revolution changed everything

Continued from page B30

Like him, they were self-taught and applied the analytical skills attained through their rabbinic educations to other areas, and they supported themselves however they could. They had no institutional framework. If they were fortunate and persistent, they might enjoy fruitful relations with Christian thinkers and scholars, and they could also become part of an informal network of like-minded Jews.

Raphael Levi Hannover

Thus, Raphael Levi Hannover (1685-1779), a private tutor, became the informal student and secretary of Gottfried Wilhelm Leibniz (1646-1716). Moses Mendelssohn (1729-1786), a bookkeeper, would not have published his work in philosophy and literary criticism without the support of his friend Gotthold Ephraim Lessing (1729-1781).

Whatever advantages these men had – flowing from their Talmudic educations – were unavailable to female Jewish intellectuals such as Henriette Herz (1764-1847), Rahel Levin (1771-1833) and Mendelssohn's daughters, Dorothea (1764-1839) and Henriette (1775-1831), who could only cultivate intellectual friendships by hosting salons.

Moses Mendelssohn

The French Revolution changed everything – though not all at once – by issuing a promise honoured more in its breach than in its fulfilment.

In France in 1791, Jews were granted civil rights, and the idea of emancipating Jews spread to other European countries by means of Napoleon's sword. However, implementation fell far short of the ideal, and there was considerable resistance to the emancipation of the Jews, not least in regions conquered by Napoleon, where, in addition to attracting the resentment of those who feared increasing competition for livelihoods and resources, it was now branded as a foreign imposition.

Leopold Zunz

It was during the Napoleonic occupation of Prussia that the aforementioned salon hostesses converted to Christianity, in part because Prussian resentment of French Revolutionary ideas, including the idea of equality for Jews, put them under pressure to demonstrate where their loyalties lay: with the French, as well as their fellow Jews, or with their German, Christian intellectual comrades.

Still, the promise of equal involvement in general political and intellectual life had now been made. Over the next century and a half, it would repeatedly be betrayed, undermined and repudiated. Occasionally it would be kept, but it could not be unmade.

Throughout the 19th century, Jewish intellectuals from Germany and Eastern Europe entered German universities in search of education and, with less success, careers. Between the French Revolution and World War I, Germany invented the modern research university. Jews who studied there, including Jewish women after 1908, contributed greatly to all disciplines while laying the foundations for much of what we now call Jewish Studies.

All too often, however, the price to be paid for a professorship was conversion to Christianity.

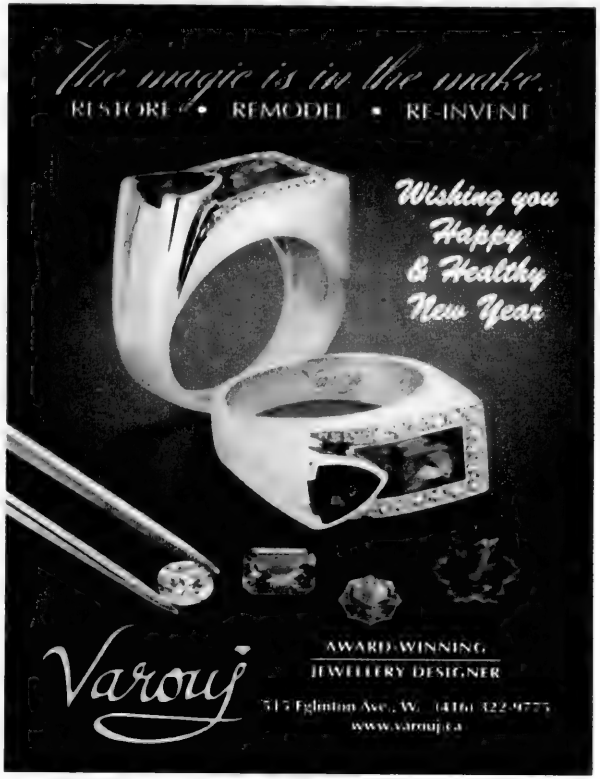
Consider the members of the *Verein für Kultur und Wissenschaft der Juden* (Association for the Culture and Science of the Jews), founded at the University of Berlin in 1819, not long after Napoleon's defeat. They sought to apply to the study of Judaism the new historical methods developed in German universities, partly out of the conviction that Judaism mattered and partly out of zeal for the new scholarship. As students, they were determined to remain Jews, and their hopes rested on the Prussian Emancipation Edict issued in 1812 under French occupation, which opened academic positions to all.

In 1822, however, when their erstwhile leader, Eduard Gans (1789-1837), philosopher of law and Hegel's assistant, applied for a position, the law was changed to bar Jews once again. Three years later, in order to take the job, Gans converted. He was followed reluctantly by fellow *Verein* member, critic and poet Heinrich Heine (1797-1856), who remarked, "The baptismal certificate is the ticket of admission to European culture."

Another member of the *Verein*, Leopold Zunz (1794-1886), whose meticulous studies of synagogue sermons and liturgies established a new paradigm for Jewish history, took a different path. He did not convert, and never attained a university position. Instead he helped to run one of the Jewish community's own educational institutions: a Jewish teachers' training seminary, founded in Berlin in 1840.

The seminary where Zunz taught was one of several institutions arising from an educational revolution in the Jewish community, necessitated by the fact that, in the 19th century, the old yeshivot, associated with the kehillot that had enjoyed relative autonomy in Europe before the rise of the nation state, and run by the chief rabbis of significant communities and/or scholarly reputations, died out in Germany and faded away in Eastern Europe.

Continued on page B32



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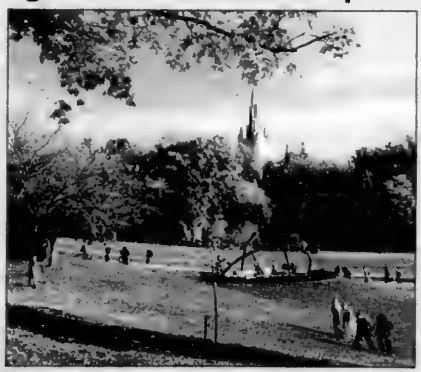

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In Germany, seminaries replaced yeshivot

Continued from page B31

In Lithuania they were eclipsed by new yeshivot, attracting both funding and students from throughout the country and beyond as a result of their rigorous teachers, elitist reputations and distinctive traditions. The paradigm, which was to some extent a return to the yeshivot of the geonim a thousand years earlier, was established in 1802 by Rabbi Hayyim of Volozhin (1749-1821), student of the renowned Vilna Gaon (1720-1797). Meanwhile, the chassidic movement gave rise to dynasties and courts which, in their own ways, replaced the old kehillot. By the end of the 19th century, some of these would also found yeshivot on the new model.

In Germany, the old, local yeshivot were replaced by seminaries for the training of rabbis and teachers. The *Jüdisches-Theologisches Seminar* (Jewish Theological Seminary) in Breslau, which combined the scholarly approach pioneered by the *Verein* with a conservative attitude towards observance, opened in 1854. The traditionalist Orthodox *Israelitische Lehrerbildungsanstalt* (Jewish Teacher Training Institute) began training teachers in Würzburg in 1863. The liberal *Hochschule für die Wissenschaft des Judentums* (Advanced School for the Science of Judaism) began operating in Berlin in 1872, followed a year later in the same city by the *Rabbiner Seminar für das Orthodoxe Judentum* (Rabbinical Seminary for Orthodox Judaism).

Hermann Cohen

Unlike the Lithuanian yeshivot, which dedicated themselves to studying Torah for its own sake, the German seminaries undertook to train religious and educational functionaries. They also provided institutional bases for the teaching and research of major scholars, whose contributions were foundational for Jewish Studies and, sometimes, for scholarship in general.

For example, Jakob Bernays (1824-1881) – son of the renowned Hakham Bernays (1792-1849) and uncle of Sigmund Freud's wife – taught at the Breslau seminary from its inception, and made a decisive contribution to the historical study of classical Greek texts.

Meanwhile, the Orthodox seminary in Berlin came to represent the coexistence of German historical scholarship and Lithuanian Talmud scholarship, embodied in its two final rectors, both products of the Lithuanian yeshiva of Slabodka: Rabbi Abraham Eliyahu Kaplan (1890-1934) and Rabbi Yehiel Yaakov Weinberg (1878-1966).

In Germany, university teachers were civil servants, so academic appointments required a change in the law. No affirmative action policy was ever implemented to change attitudes.

Moritz Abraham Stern

Until the unification that followed the Franco-Prussian War of 1870-71, the various regions proceeded at their own paces. The natural and exact sciences were also less hostile than other disciplines.

Prussia changed its law in 1847, whereupon Robert Remak (1815-65), a physiologist, became the first unbaptized, Jewish *privatdozent* (unpaid lecturer).

Moritz Abraham Stern (1807-94), a mathematician, became the first ordinary (full) professor at Göttingen in 1859, but this hardly opened the floodgates. Jews tended to spend longer in unpaid positions, and some distinguished scholars – such as Moritz Lazarus (1824-1903), one of the founders of the discipline of *Völkerpsychologie* (psychology of peoples) – received much recognition without any regular appointment.

By the end of the 1870s, although the civil service law had been altered throughout Germany, and although many Jews were already well-established within a variety of disciplines, there were only 20 unbaptized Jewish professors in the country.

Still, this was progress. Slowly, it seemed, the promise was being kept. Nobody better represented this fulfilment during the heyday of Jewish intellectual life in imperial Germany than Hermann Cohen (1842-1918), who, on his second attempt, was appointed to a chair in philosophy at the University of Marburg in 1876.

Chairs in philosophy played a special role in German national culture. They were secular pulpits whose occupants – at the University of Berlin, founded during the French occupation as an act of resistance and hope, figures such as Fichte, Hegel, and Schelling, who remain central to philosophy today – helped to create the self-understanding of a nation that still existed more as an idea than as an actuality.

Continued on page B33

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Students came to hear Cohen

Continued from page B32

Cohen was not only a masterful writer and teacher, he was the founder of a school – the Marburg school of Neo-Kantianism. Through his students and junior colleagues, as well as his own work, his profound impact on contemporaneous philosophy would endure until the 1920s.

Cohen was also a knowledgeable, proud and articulate Jew. Beginning in 1880, he heeded the call to respond to the anti-Semitic attacks that were, along with the increasing involvement of Jews, a growing feature of political and intellectual life. Without ever becoming parochial or forfeiting his status as a systematic philosopher of the first rank, Cohen became increasingly interested in Judaism and its philosophical importance, culminating in his late classic *Religion of Reason: Out of the Sources of Judaism* (1919).

Gershom Scholem

No wonder Jewish students, among others, came to hear Cohen lecture at Marburg. After retiring from Marburg, he began teaching at the Hochschule in Berlin, where his classes were attended by some of the stars of the next generation: Franz Rosenzweig (1887-1929), Gershom Scholem (1897-1982) and Leo Strauss (1899-1973).

Cohen had come full circle: he had begun his higher education within one communal institution, the Breslau seminary, and he now ended his career at another. Nevertheless, the university had provided the setting for the core of his career, enabling his ideas and relations to reach far beyond the Jewish community within which he had begun and ended.

Ernst Cassirer

In Cohen's case, the promise had been kept. But this hardly meant that the next generation had no obstacles to overcome.

Ernst Cassirer (1874-1945), Cohen's closest student, could not obtain a stipendiary appointment for many years, despite his undisputed accomplishments.

Leo Strauss

During World War I, nationalist fervour led to increasing anti-Semitism, notwithstanding Cohen's argument that Germanism and Judaism were so interlinked that Jews throughout the world should support the German cause, or at least prevent America from intervening to defeat it.

When, in a 1916 issue of the Kant Society's periodical, Bruno Bauch distinguished between the essentially German philosophy of Kant and the essentially Jewish views of Cohen, both Cohen and Cassirer resigned from the journal's editorial board.

The defeat of Germany and the establishment of the Weimar Republic brought the tensions inherent in German Jewish intellectual life to an almost unbearable tension. On the one hand, Jews were more central than ever to intellectual affairs, and they attained academic stature to an unprecedented degree.

Cassirer became not only professor of philosophy at the University of Hamburg in 1919, but also the country's first unbaptized Jewish rector in 1929-30. However, because Jews were widely blamed for Germany's defeat and were seen as the beneficiaries of a political regime that seemed a foreign imposition, anti-Semitism continued to hamper Jewish aspirations.

In any event, like many German intellectuals who had come of age in the war years, Jewish intellectuals were alienated from the classical German culture that had captivated their parents. Cohen's German-Jewish symbiosis was hollow. If the promise required one to "fit in" with desiccated ideas and a corrupt culture, then it was not worth pursuing.

When, in a debate at Davos in 1929, Cassirer championed the humanism of Kant, Schiller and Cohen against Martin Heidegger's retrieval of questions suppressed by western civilization since antiquity, the Jewish students present – including Emmanuel Levinas (1906-95) and Leo Strauss – took Heidegger's side. Franz Rosenzweig argued that Heidegger, not Cassirer, was in tune with the profound insights of Cohen's late work at the Hochschule.

Not one of them anticipated that Heidegger would soon join the Nazi party, volunteering in 1934 to help bring the University of Freiburg into line with the ideology of national purity and dictatorial governance.

The World War I generation were not, like their forebears, seeking to establish themselves within German culture. They had been born into the world of German ideas, and several knew more about being German than about being Jewish. Many of them would have been happy to attain university positions enabling them to think, teach and write. But they yearned, above all, for what no academic career could provide: redemption.

Some, like Hans Ehrenberg (1883-1958), converted to Christianity – not under pressure, like Gans and Heine, but out of a deep, religious conviction that was in revolt against bourgeois life, whether Jewish or not. Others, like his cousin, Rosenzweig, returned to the Jewish community in order to revitalize its cultural life.

Friedrich Meinecke, a prominent intellectual historian who had supervised Rosenzweig's doctoral dissertation, must have been astonished to receive a letter informing him that Rosenzweig would not be pursuing an academic career after all because of a "dark drive," which he named "my Judaism."

Continued on page B34

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Many gave up on Europe

Continued from page B33

Even before the disaster of 1918, Rosenzweig had lost faith in the ideal German state, which would live up to all its promises to its citizens, regardless of religion or ethnicity the state for which Cohen and Meinecke longed

Instead, Rosenzweig responded to a call from Nehemiah Nobel (1871-1922), a prominent Frankfurt rabbi who had distinguished himself as a Talmudist at the Orthodox seminary in Berlin, and who had then taken time off from his rabbinical duties to write a doctoral dissertation under Cohen at Marburg.

Franz Rosenzweig

Nobel invited Rosenzweig to head a recently established beit hamidrash of an innovative kind the *Freies Jüdisches Lehrhaus* (Independent Jewish Study House), where Jews of every religious persuasion and background would be welcome to study Jewish tradition.

During the war, Rosenzweig had written the single most important work of modern Jewish philosophy, *The Star of Redemption* (1920), and he now established new directions in popular Jewish education, attracting a circle of remarkable people who brought their university educations into mutually challenging relations with Jewish tradition. Some, like Rosenzweig himself, returned to Jewish observances that had long been abandoned by their parents, or even their grandparents. For him, redemption would be found, not in politics, but in the traditional, messianic hope of everyday Jewish life.

Rabbi Yosef Dov Soloveitchik

The 1920s saw a renaissance in German Jewish intellectual, religious and cultural life. German universities attracted some of the greatest products of both Lithuanian yeshivot and chassidic courts including Rabbi Yosef Dov Soloveitchik (1903-93) and Rabbi Menachem Mendel Schneerson (1902-94). But the storm clouds were gathering, and some sought redemption in radical alternatives to German-Jewish life.

Rabbi Menachem Mendel Schneerson

Philosopher and literary critic Georg Lukács (1885-1971), who had known Ehrenberg and Rosenzweig at Heidelberg, was attracted to Marxism, and the Russian Revolution ignited his imagination.

Lukács served as deputy to the commissar for education in the short-lived Hungarian Soviet Republic. His classic work, *History and Class Consciousness* (1923), articulated the ideas that became the basis for the western Marxist tradition, which was developed by the mostly Jewish members of the Frankfurt School based at the Institute for Social Research. It made explicit the critique of capitalist reification, which served as an analogue of the Jewish rejection of idolatry and the messianic role of the proletariat

Others gave up on Europe altogether. In 1923, Gershom Scholem left Germany for Palestine after earning his doctorate with a groundbreaking study of the early kabbalistic work, the *Sefer ha-Bahir*.

In 1924, the Institute for Jewish Studies was established at the Hebrew University, whose cornerstone had been laid in 1918. Scholem, who had been hired as librarian, found a lifelong home for his teaching and research, which would establish the groundwork for the field of kabbalistic studies.

If the French Revolution changed everything, so did the German presidential election of 1932, which quickly swept Hitler to power.

On April 7, 1933, the first step was taken to reverse the effects of emancipation in Germany. The Law for the Restoration of the Professional Civil Service dismissed all non-Aryan civil servants unless they were World War I veterans or had been in office since August 1914. Those with unreliable political opinions were dismissed as well.

In practice, exemptions were not always honoured, and most Jewish academics lost their positions. Nor did baptism help, since Judaism had become a racial, not a religious, designation.

While a handful of non-Jewish academics objected, for which they soon lost their jobs on political grounds, there was no mass protest by German faculty and students. It was, in the words of Julien Benda (1867-1956), "the betrayal of the intellectuals."

Expelled from the universities, German Jewish intellectual life could subsist only in exile or withdrawal. One could seek an academic job in another country or could withdraw to a Jewish community institution, either in another country or within Germany, where they continued to function – and, indeed, enjoyed a new breath of life – until Kristallnacht in 1938.

The members of the Frankfurt School were fortunate enough to move their institute to New York after a brief interlude in Geneva, although several of them felt uncomfortable with American culture.

Hannah Arendt (1906-1975), who had been seduced by Heidegger as a student and who completed her second dissertation in 1933, was unable to receive the teaching licence that she had earned.

Continued on page B35

Hitler did not silence the voices

Continued from page B34

When it became unsafe for her to continue gathering information on German anti-Semitism, she joined Youth Aliyah in France, arranging for the resettlement of German Jewish children in Palestine, and later worked for the Jewish Agency.

Confronted by the choice between different varieties of redemption, Walter Benjamin (1892-1940) dithered. He could not decide whether to cast his lot with his Zionist friend Scholem in Palestine or with his Marxist friends in the Soviet Union. Meanwhile, he wrote his last, great work – a portrait of the 19th century as crystallized in the Paris Arcades – employing an innovative method that continues to influence the humanities today.

For German Jews who had not escaped from Europe by 1939, the options had all but run out. When war broke out on Sept. 1, the walls seemed to finally close in. Benjamin was interned at a camp in Nevers and in May 1940, Arendt was interned at Gurs.

Benjamin would eventually die a mysterious death on the Spanish border, while Arendt would proceed to Lisbon and then to New York, carrying with her Benjamin's *Theses on the Philosophy of History*, which he had entrusted to her in Marseilles.

The ninth thesis in the book envisaged the *Angelus Novus*, painted by Paul Klee – a prized possession of Benjamin's – as the angel of history: "His face is turned towards the past. Where we perceive a chain of events, he sees one single catastrophe which keeps piling wreckage upon wreckage and hurls it in front of his feet. The angel would like to stay, awaken the dead and make whole what has been smashed. But a storm is blowing from Paradise; it has got caught in his wings with such violence that the angel can no longer close them. This storm irresistibly propels him into the future to which his back is turned, while the pile of debris before him grows skyward. This storm is what we call progress."

Walter Benjamin

Were the Jewish intellectuals who were both formed and betrayed by the German universities nothing more than pieces of wreckage? Or were they angels of history, looking with horror on a catastrophe that they would nevertheless survive?

To this day, their epoch-making works central, not only to Jewish studies, but to philosophy and the humanities in general – still bear the question's scar. Thus, Scholem's classic overview of the field of kabbalistic studies, *Major Trends in Jewish Mysticism*, delivered as lectures in 1938, were dedicated when published in 1941 to the memory of his friend, Walter Benjamin.

Inconceivable without the scholarly and philosophical achievements of the German universities, the learning of Scholem's rabbinic teachers and the conversation of his fellow German Jewish intellectuals, the book directs our gaze towards Benjamin's obscure grave, even as it still speaks to us from the midst of World War II, in a voice that Hitler could not silence.

Paul Franks is the Senator Jerahmiel S. and Carole S Grafstein Chair in Jewish Philosophy, Centre for Jewish Studies and department of philosophy at the University of Toronto.

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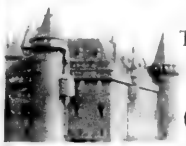
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Rosh Hashanah Greetings 5770

L'ora Desiciva: The decisive hour

By MARY DORIA RUSSELL

On Sept. 1, 1939, the banner headline of Milan's *Corriere della serra* (Evening Courier) read, *"Scocca l'ora decisiva!"* Beneath the announcement that "the hour of decision" had arrived, front page articles described the "end of Germany's patience" with "the bitter intransigence of Poland," and declared that England must bear "a tremendous responsibility" for the conflict.

The German army's know-how and modern equipment was praised; its swift victory over the "backward and obsolete" Polish military was confidently predicted. Three days later, *La Stampa's* evening edition would announce *"L'inizio delle operazioni terrestri, marittime e aeree."* The commencement of land, sea and air operations by Germany marked the beginning of "the struggle for a New Europe."

Most Jewish Italians would have read these headlines through the prism of national politics, not religion.

They were neither Sephardi nor Ashkenazi, but rather *Italkim*: fiercely nationalistic, ferociously Italian Jews who had, as a people and as individuals, deep roots in Italy. Some 10,000 Jews flourished in the city of Rome under Julius Caesar and Caesar Augustus and at the beginning of the Common Era, Flavius Josephus estimated that 10 per cent of the Roman Empire's overall population was Jewish.

Despite periodic military trouble on the eastern shore of the Mediterranean, conversions to Judaism were frequent enough to be noted by contemporary Roman historians. Rome itself remained a good place to be Jewish for about 500 years – until the Emperor Constantine jettisoned the traditional Roman religious tolerance and made Christianity the state religion.

After the fall of the Empire, the Italian peninsula broke into a dozen or so small warring states. In some places and during some of the next 1,600 years, Italy was the best place in Europe to be Jewish; in other places and other times, it was the most backward and intolerant: the Papal States, which stretched across the central third of the peninsula, had a record of vicious anti-Semitism. But there were always regions of Italy where Jews were a welcome part of the general community.

In the 1860s, Jews were prominent at the very beginning of the modern Italian state as Mazzini, Cavour and Garibaldi led the fight to unify the peninsula, beating back the armed forces supporting the Pope's political power. By the time the war for unification was won and the Papal States reduced to Vatican City, Jews had earned full citizenship and were passionately committed to the royal House of Savoia and to the Italian nation.

Until 1938, the *Italkim* lived in a nation that was not simply devoid of anti-Semitism, but actively Judeophilic. They were a tiny minority – only 50,000 souls in a nation of more than 40 million by the 1930s – but in the decades since unification, there had already been a Jewish prime minister, Jewish senators and mayors. Jews were distinguished jurists, civil servants, doctors, teachers and engineers.

When the French were railroading Dreyfus, and when it was illegal for a Jew to become an officer of the German or Russian armed forces, Italy had Jewish admirals and generals. Both the oldest and youngest decorated Italian heroes of World War I were Jews, and Jews were highly respected as officers and as enlisted men. Ordinary Italians felt honored to have a Jew visit their home, and the *Italkim* had long been considered part of Italy's intellectual, political and professional elite.

None of that changed when Mussolini's Fascist Party came to power in 1922. Jews became *fascisti* in exactly the same proportion as other Italians – about 10 per cent – and they continued to join Mussolini's party for the same reasons that made people around the world turn to charismatic political leaders who seemed to have solutions to intractable problems. They were concerned about the bloody communist takeover in Russia, only five years before Mussolini's rise to power. They craved order after years of strikes and chaos that followed the devastation of World War I and the 1918 flu pandemic. They wanted to see the unified Italy they loved join the other nations of Europe as a great power.

Continued on page B37

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Nation was dumbfounded by anti-Semitic race laws

Continued from page B36

Mussolini and Hitler stand together after their alliance is cemented.

There was nothing inherently anti-Semitic about Italian fascism. Mussolini openly admired Judaism and early in his regime, there were Jewish *fascisti* at the top of his government. Mussolini had Jewish friends, even a Jewish mistress. His daughter very nearly married a Jew when she was young, and she wasn't the only one. In 1939, half of all Italian Jews were married to Catholics.

Interfaith marriage distressed clergy of both religions, but most Italians saw it as evidence of a religious tolerance and cultural sophistication unmatched elsewhere in the world at that time.

With their long history of integration and intermarriage, even the most observant and religiously serious Jews of Italy looked, dressed, sounded and acted just like everyone else. Except in Rome itself, where a distinctive Jewish neighborhood still existed near the Vatican, *Italkim* lived in mixed neighborhoods. Jews and Catholics grew up together, went to school together. They were on the same soccer teams, they worked together, ate and argued together, they married one another. By the late 1930s, every native-born Italian Jew had Catholic relatives, Catholic friends, Catholic co-workers and neighbours. Catholic Italians either knew Jews personally or knew and admired them as public figures.

So the entire nation was dumbfounded when Mussolini crumbled under pressure from Berlin in 1938 and issued his own anti-Semitic race laws, sharply circumscribing the lives of the *Italkim*.

Around the country, the initial reaction to the conceit of racially pure "Italian Aryans" was utter disbelief, followed by shrieks of laughter. Rome, after all, had conquered the entire Mediterranean basin. The legionnaires remained garrisoned in these conquered regions for years. They often settled down, married local girls, had kids and brought their families back home when their deployment was over.

Italy itself had been invaded by just about everyone in Europe and North Africa at one time or another: Carthaginians, Goths, Visigoths, Gauls, Vandals, Spaniards, the French, the Scots, the English and the Austrians, with all the ensuing raping and pillaging that conquest generally entails.

Continued on page B38

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Germany's vicious occupation lasted 20 months

Continued from page B37

Furthermore, the Italian peninsula had the longest warm water seacoast in Europe. Its cities (and prostitutes) had been visited by sailors from around the world for thousands of years.

Before long, the race laws were widely understood to be an embarrassing fiction, cooked up to appease that strange little man Hitler, and not to be taken seriously. There were many exemptions and many legal ways for Italian Jews to become "Aryanized," in addition to subterfuge and minor bribery or the co-operation of a friend in a variety of circumventions.

Granted, the race laws were distressing, insulting and damaging, but the Italians took a vast amount of perverse pleasure in ignoring laws they didn't care for.

As the year went by, most *Italkim* had found ways to work around the race laws, while Catholic Italians continued to consult Jewish doctors and lawyers and looked for opportunities to employ or support Jewish friends and neighbours and relatives under the table. Rabbis remained legal authorities of the fascist state and the *Italkim* were well-organized as a community.

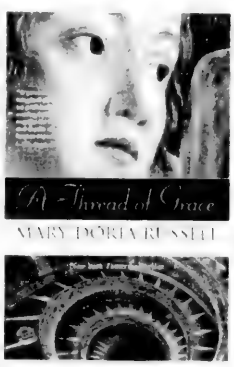
DELASEM (the Delegation for the Assistance to Hebrew Emigrants) was a state-sanctioned association already active in helping in Jewish refugees who had taken shelter in Italy from Germany's influence on other parts of Europe.

Reading the headlines on Sept. 1, 1939, the *Italkim* were beginning to realize that even a limited war would make things harder for Jews, but they still confidently thought of themselves as the givers of tzedakah, not as those in need of aid.

They were uneasy about the future, for Mussolini had frequently said that war was the natural state of a young and virile nation like Italy. Nevertheless they took comfort from the fact that Mussolini's son-in-law, Count Ciano, had worked tirelessly all summer to prevent a shooting war between Germany and Poland. Mussolini opposed Hitler's designs on Poland, and the Italian government had protested Germany's recent alliance with the Soviet Union – a move that had astonished the fervently anti-communist *fascisti*.

Most reassuring of all, was that within hours of the outbreak of hostilities between Germany and Poland, Mussolini issued an official communiqué – backed by King Vittorio Emmanuele III and by a large majority of the Italian public – declaring a strict neutrality in that conflict.

So when Italian Jews went to bed on Sept. 1, 1939, they might have been disgusted, nervous or excited, depending on their political leanings, but they did not yet feel directly threatened – as Jews or as Italians.



Mussolini would soon lead his nation into war and would place Italy at Nazi Germany's side for three catastrophic years. When *il Duce* was deposed in 1943, Italy immediately began secret negotiations for a separate peace. On the day U.S. commander-in-chief, General Dwight Eisenhower, announced the Italian forces' surrender, Italy's jilted ally began a vicious and vindictive occupation that lasted 20 months.

Throughout the war and the German occupation, the divisions in Italy remained political, not religious. As a Catholic peasant told the Jewish refugee Piera Sonnino in 1944, "Humanity is not divided between Jews and Christians, but between those who possess everything and those who possess nothing, between those who work... and those who take."

When Germany surrendered in 1945, 85 per cent of the Jews of Italy were still alive: the highest Jewish survivorship in occupied Europe. Their story is told in *A Thread Of Grace* (Ballantine, 2005) by Mary Doria Russell.

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The Yishuv at the outbreak of war

By DVORA HACOHEN

The day World War II broke out, Sept. 1, 1939, found the Yishuv, the Jewish community in pre-state Israel, at one of its lowest, most difficult points. Aliyah, which had been vital for the Yishuv, had been gravely stifled, at a time when the Jews of Europe were desperately searching for places to find sanctuary.

To comprehend the crushing reality of the conditions in Palestine in September 1939, we have to look back at the events that led to that point.

The 1930s were one of the stormiest periods in the history of the Yishuv.

Even as the British Mandate – which started in Palestine in 1920 after the famous Balfour Declaration of November 1917 – had aroused great hopes for a new era in the building of a Jewish homeland in Palestine, complex realities and stumbling blocks developed that were far more serious than expected.

The 1930s started in the shadow of the events of 1929: widespread Arab riots across the land in which Jewish settlements were attacked, fields and houses burned, and Jews driving in their cars were ambushed on the road. Some 150 Jews were killed and hundreds more were wounded in the violence of 1929. Many Jews were expelled from their homes in Hebron, Jerusalem and elsewhere. The disturbances were traumatic for the Yishuv and raised the conflict with the Arabs to centre stage.

In hindsight, we realize that these events haunted the Yishuv throughout the '30s and had a critical influence on the policies of the British mandatory regime. The ups and downs of the economic and political fortunes of the Yishuv were reflected in the changing state of aliyah.

In the first half of the 1930s, it appeared as though the Yishuv had begun to recover from the significant economic crisis it experienced at the end of the 1920s. Starting in 1933, with Adolf Hitler's rise to power, aliyah was reinvigorated and increased dramatically.

The Nazi regime in Germany signaled a new era of radicalization in the persecution of Jews in Europe. In Poland, too, where the largest Jewish communities lived, the situation was critical. After the death in 1935 of Joseph Pilsudski, who had virtually ruled Poland, the ground beneath the feet of Polish Jews trembled. Conditions worsened dramatically for them. Hundreds of thousands were stripped of citizenship and turned into refugees, but they had no place to which to immigrate.

In the years 1933 to 1936, the British had not yet placed harsh restrictions on aliyah. In those years, about 165,000 Jews landed in Palestine, the majority of whom came from Poland, though some were from Germany. The population of the Yishuv doubled from 175,000 to 340,000 Jews.

But in the second half of the decade, there was a marked negative change in British relations with the Yishuv. The result was a full blown crisis for the Yishuv.

Continued on page B40

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The British goal in 1936 was to stop aliyah

Continued from page B39

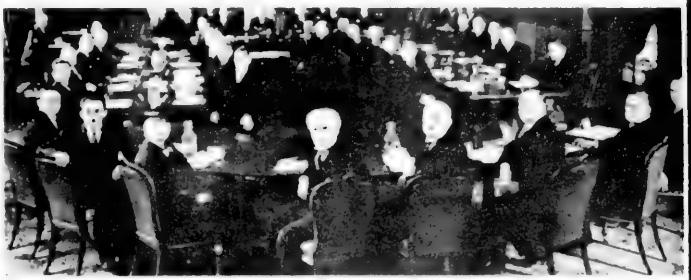
The Arab revolt that erupted in 1936 began with a general strike by the Arab community, and then evolved into riots against Jews and Jewish settlements. The Arabs hoped to break the morale and spirit of the Yishuv, but the Jewish leadership coped with the challenge and showed their mettle and wisdom: when the Jaffa port was targeted by the strikers, Jews opened a port in Tel Aviv.

In general, the Jewish community took measures to limit the damage to industry and agriculture caused by the general Arab strike. But the revolt, which lasted three years, nevertheless caused hardship and precipitated an economic crisis that ultimately influenced British mandatory policy.

In 1936, the British government established the Palestine Royal Commission, to address the underlying issues in the conflict between the Jews and the Arabs. The commission was known as the Peel Commission, after its chairman Lord William Robert Peel.

The commission arrived in Palestine, and after collecting various Arab and Jewish testimonies, resolved that the land should be divided between the two competing nations.

They drew a map of the division, where the Arabs received the lion's share of the land, and the Jews received a narrow strip hugging the coast. This plan was received with sharp opposition within the Yishuv. The Arabs refused to endorse it as well, claiming the entire land as their own.



The Jewish delegation at the London conference in 1939.
[Photos courtesy of Encyclopedia Judaica]

The British mandatory power withdrew the proposal and changed its policies in favour of Arab claims. The new goal of the British government became to stop aliyah, and in the process, to stunt if not strangle the Yishuv. Great Britain's imperial interests led to a sharp turnaround in policy toward Jewish immigration to the land.

Ironically, on the day of Kristallnacht (Nov. 10, 1938), one of the most dire hours for Germany's Jews, the British government published the decisions of the Woodhead Commission, which outlined new British policy.

In an attempt to pacify the Jewish population, Britain proposed a conference in London, with participation from Jews and Arabs, to find a compromise. Thus, the Saint James Commission opened on Feb. 15, 1939. In a beautiful palace with lush gardens surrounding it, the representatives of the British government, the delegation of the Jewish Agency and Arab representatives sat around a large conference table.

Continued on page B41

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In August 1939, the shadow of war could be felt by all

Continued from page B40

The pastoral surrounding was in sharp contrast to the tension felt by the Jewish representatives. The discussion centred around aliyah. The suggestions of the British government were rejected by both sides.

Sensing where the winds of British foreign policy were blowing, the Jewish delegation decided to leave the conference in protest on March 16, 1939.

They had no idea that the harshest blow was yet to come.

Two months later, on May 17, 1939, the British government published its famous White Paper aimed at completely stopping further development of the Yishuv in Palestine.

The White Paper decreed that a mere 75,000 Jews were to be allowed to immigrate to the Land of Israel over the next five years, and that sale of land to Jews in Palestine would be drastically limited. It also decreed that within 10 years, an independent state with an Arab majority would arise for the residents of Palestine.

Early pioneers of the Yishuv work the land.

The locking of the gates of aliyah threw the Jews of the Yishuv into a state of shock.

David Ben-Gurion, who later became the state's first prime minister, termed the White Paper the "Betrayal Paper." The Jews protested, but to no avail. The Zionist leaders were helpless to alter the bitter fate of European Jewry. Masses of persecuted Jews from Germany, Poland, Austria and other European lands were clamouring to enter the locked gates of Palestine. The closure of the Land of Israel at this most critical hour for European Jews sealed the fate of the Jewish refugees and would have far-reaching consequences for the Yishuv and the future development of the Land of Israel. It seemed that the great dream of creating a Jewish state had vanished.

After Kristallnacht, when Hitler's intentions were revealed to the entire world, panic took hold of the Jews of Germany. The leaders of the Yishuv and the heads of British Jewry applied great pressure on London to at least allow Jewish children in Germany to enter Palestine.

They asked that 10,000 Jewish children be allowed into Palestine. Because of the pressure of public opinion, the British government consented to bring 10,000 German Jewish children into Britain itself. The government was determined not to change its policy on Palestine.

Thus, from November 1938 until the outbreak of the war, close to 15,000 Jewish children (aged two to 17), from Germany, Austria and Czechoslovakia, were transported out of the Third Reich on the Kindertransports. In all, 10,000 children and youth were sent to Britain and 5,000 to Holland, Denmark, Sweden, Belgium and France. Children were also sent to Lithuania and Poland to await entry permits for immigration to Palestine. But when these countries were overrun, most of these children were caught up in the Nazis' net.

With the drastic changes in British policy, Jewish entry into mandatory Palestine in the form of illegal aliyah speedily increased.

After 1934, Jews arrived in Palestine without permits, many of them belonging to the Revisionist movement. And, with the publication of the White Paper in 1939, the Mossad for Aliyah B – clandestine immigration to Palestine – was founded by the Haganah, the pre-state paramilitary force, in conjunction with the Jewish Agency, to bring in illegal immigrants. The Mossad then began to secretly ferry Jews to Palestine by the thousands.

The British mandatory power made every effort to prevent Jews from landing on Palestine's shores, sending ships to patrol the length of the country. From 1934 to 1939, about 20,000 illegal immigrants on some 50 boats succeeded in finding haven in Palestine. After World War II broke out, illegal immigration continued, despite vigorous British efforts to stop it. Many thousands of Jews managed to land safely.

In the last days of August 1939, the shadow of war could be felt by everyone across Europe. Zionist youth groups in Europe in *hachsharah* camps (preparatory to joining kibbutzim) waited anxiously to receive their exit permits.

A number of Youth Aliyah groups were at the planning stage in their efforts to leave Germany and were also expecting imminent receipt of their travel permits. Eva Stern, the head of the Youth Aliyah office in London at the time, relates that on Aug. 29, two days before the Germans attacked Poland, terrible panic gripped the Youth Aliyah office.

They sensed the immediate risk to their plans and tried to get the children from Germany to Britain without delay. But the travel arrangements required guarantees from British organizations with regard to the housing of the children.

Stern urged the British Foreign Office to issue the permits immediately.

She received the following response: "Dear madam, do you not know that war is about to break out and that any border crossings will be stopped immediately?"

Precisely because of this, she pleaded, arrangements for the children had to be expedited. However, the British bureaucracy stubbornly stood in her way.

Continued on page B42

שנה טובה

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wishes the community a very Sweet New Year

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Toronto District School Board

On behalf of the Liberal Party of Canada and our parliamentary caucus, I am delighted to extend my warmest wishes to all those celebrating Rosh Hashanah.

Liberal

Shana Tova
Happy New Year

The Yishuv was helpless to influence events in Europe

Continued from page B41

She then turned for assistance to Norman Bentwich, who served on the British Council for German Jewry. His advice was for her to proceed immediately, without hesitation, even without valid permits in hand. He promised to personally take the consequences.

The Youth Aliyah office in London began working around the clock on behalf of the children stranded in Berlin.

The group leader in Berlin took the children by train to Holland, where a ship to Britain awaited them. The train, however, was scheduled to arrive in Holland too late to catch the ship's departure. Stern then contacted a non-Jewish friend in Holland, Gertrude Weismuller, who organized a convoy of buses to take the children from the train station to the embarkation point. Weismuller also managed to delay the boat's departure until the buses arrived. The children arrived safely in Britain.

The 21st World Zionist Congress convened in August that year in Geneva, Switzerland, under a bleak and distressing atmosphere. The sessions were conducted in the dark shadow of approaching war.

One of the participants at the congress, Emmanuel Neuman, wrote the following: "The main session was conducted in the opera house of Geneva, a beautiful and impressive building. But across the square, delegates were engaged in equally important discussions. In a small restaurant, we talked about and weighed all the rumours that were spreading across Europe. No one knew where the next axe would fall and when the war would finally begin. The delegates roamed the halls speculating if and when the borders of their respective countries would close and if they would be able to return home. The congress thus conducted its business with great haste, before the lights went out in Europe, before travelling across international borders became too difficult and dangerous."

Jewish refugees evade the British blockade.

At the conclusion of the proceedings, Chaim Weizmann, the president of the World Zionist Organization, summed up the mood of the time: "A great darkness surrounds us. With a heavy heart, we take our leaves from each other... Who knows – perhaps a new light will soon shine down through those dark clouds... If we stay alive, and I hope we do, we will continue with our work. My heart swells in the hope that we will meet again in peace."

Congress participants left quickly and returned to their homes before the trumpets of war were sounded.

Although everyone was prepared for war, the announcement of Hitler's invasion of Poland on Sept. 1, 1939, hit the leaders of the Yishuv hard. They did not know how to cope with this new reality.

On the one hand, they heartily opposed the British regime; yet, on the other hand, they were prepared to use all their strength to fight the Nazis. David Ben-Gurion famously announced: "We must support the [British] army as though there were no White Paper, and fight the White Paper as though there were no war."

The Yishuv leadership called on Jewish youth to sign up with the British army to fight the Nazis. Thousands of Yishuv youth answered the call. Weizmann, a noted scientist who had helped the British during World War I, also offered his services to the British government.

Weizmann tried desperately to save Jews from Poland at the start of the war. After the invasion of Poland by the German army, he decided to act quickly to try to save as many Jewish children as he could before the Nazis overran the country. The Germans were quickly advancing upon Warsaw from the west, north and south. He called his contacts within the British government and offered a plan to transport 25,000 children from Poland to Palestine.

Given the drastic change in circumstances and the enthusiastic joining of the British war effort by the Jews of the Yishuv, he hoped that the British government would change its restrictive aliyah policies.

Even though the White Paper limited immigration to Palestine to 15,000 per year, there was a provision that enabled British authorities to admit 25,000 refugees immediately to mandatory Palestine if the high commissioner determined that the means were available to support them. The provision expressly stated that "Special consideration will be made for refugee children."

The government had included this clause in the White Paper as a means of countering the harsh criticism levelled at it for ignoring the tragic condition of the Jews of Europe.

Relying on the precise language of the White Paper itself, Weizmann pleaded for the immediate admission of the 25,000 Jewish children. Polish government officials he had contacted had already agreed to help. British authorities, however, reacted cautiously, and time quickly ran out. Warsaw fell to the Germans and Poland ceased to exist.

Weizmann's plan of rescue was deliberately foiled by British officials.

Thus, on Sept. 1, 1939, the Yishuv was at a very low point. Embroiled in a harsh conflict with the Arabs and handcuffed by the British mandatory power, the Yishuv was helpless to influence or ease the disastrous effect of the tragic events that were to unfold in Europe.

Dvora Hacohen is a professor in the Martin Szusz department of Land of Israel studies at Bar Ilan University in Israel.

Translation from the Hebrew original by Haskell Nussbaum.

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Jews transformed into devoted Soviet citizens by 1939

By ANNA SHTERNSHIS

"This is how to cook kosher pork, it is really quite easy," says Sara, an 82-year-old resident of Brooklyn, N.Y.

Sara was born in Derzazhnya, a small Jewish shtetl in Ukraine. She explains that Jewish religious laws that prohibit the consumption of pork do not matter to her, because "only a Jewish soul can make food kosher." Sara has never been inside a synagogue and does not celebrate any Jewish holidays. She cannot recite a single Jewish prayer. Yet, every year she commemorates the anniversary of the Russian Revolution on Nov. 7, New Year's Eve, and May Day (Soviet Labour Day).

Sara speaks fluent Yiddish with an authentic Ukrainian dialect, loves to read short stories by the famous Yiddish writer Sholem Rabinowitch, who is known as Sholom Aleichem, and enjoys singing Yiddish folk songs, especially the sentimental *Papirosn* (*Cigarettes*) by Herman Yablokoff. She was especially happy when her son took her to see a new production by the only Yiddish-language theatre in New York. Sara evaluates all the events of world history from the point of view: Is it good for the Jews or bad for the Jews?

Sholom Aleichem

Sara's identity is full of apparent contradictions. On the one hand, she is almost militantly negative toward Jewish religious traditions, but on the other hand, she is extremely attached to Yiddish language, songs, and especially theatre.

Sara's upbringing combined old Yiddish family traditions and Soviet cultural policies, which struggled against these family traditions. Her worldview has a distinct Jewish identity, but its characteristics are significantly different from the Jewish identities of comparable generations in other countries.

This is no surprise, of course, because she and millions of other Jews, who grew up in the Soviet Union before 1941, were subjected to one of the most effective state cultural engineering policies of the 20th century. The primary features of this culture, formed as a result of these policies, have remained unchanged for decades and have been consequently passed on to new generations of Soviet and even post-Soviet Jews.

The transformation of the Jewish population that took place between 1917 and 1939 was one of the most successful Soviet projects. By 1939, the Soviet Jews had been transformed from a relatively isolated, predominantly haredi minority into the most devoted group of Soviet citizens, who readily abandoned their religious identity and replaced it with complete commitment to the Soviet regime.

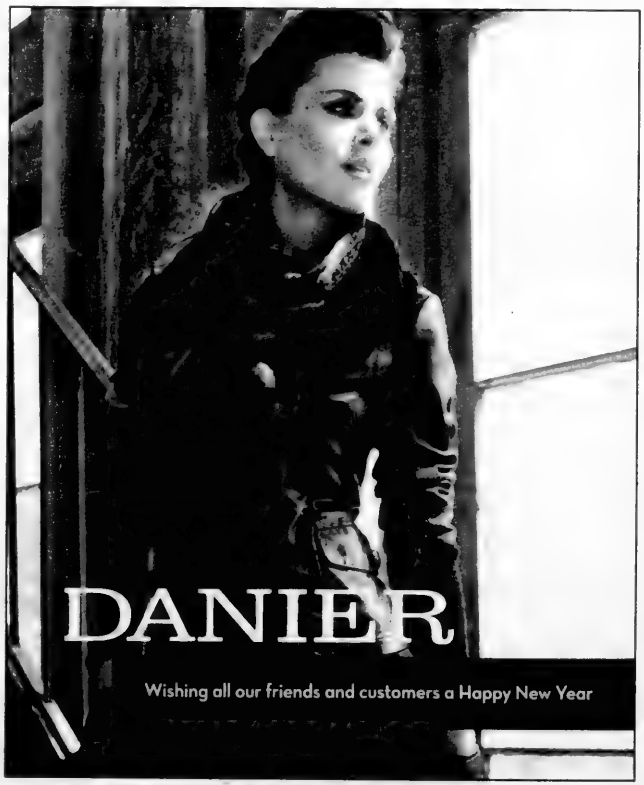
Rituals connected with the Jewish way of life, such as those of food consumption or wedding ceremonies, were subjected to massive physical attack. The shochtim were included by Soviet authorities in the category of *lishentsy* (persons deprived of civil rights). Thus, they were harassed, jailed, and deported. There was never an official prohibition of kosher slaughter itself in the Soviet Union, but its practice was made difficult.

The Soviet authorities also tried to close the mikvahs, Jewish ritual baths. Rather than explicitly objecting on religious grounds, they closed the bathhouses for ostensibly sanitary and hygienic reasons. Hundreds of rabbis and other clergymen were arrested or deported to remote provinces.

In the 1920s and 1930s, many Jewish believers protested against the closing of big synagogues. Viktor Kh., born in 1919 into an observant family in Pilyava, a little shtetl in Ukraine, shares the following story from his youth.

"I was 13, and my brother was 17 when we were enrolled to work in the collective farms. During Sabbath, however, my mother was praying. The Jewish chairman of the collective farm would come to our home and would wait until she finished her prayer. Then he would tell her: 'Madam Khamishon, please, I beg you, let your boys work.

Continued on page B44



A's . . .

Tom & Sharon Adler

wish our parents, children, grandchildren, relatives and friends a happy and healthy New Year

Debra Alexander & Steven Warsh
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Ben & Sam Warsh
700 Woburn Avenue
Wish their relatives, friends & neighbours a happy and healthy New Year

KEITH, SHEILA & DENISE ALEXANDER
SUE-ANN LEVY, DONNA, JASON
CHLOE, JACKLYN & JOSHUA BERNS
JAIME & COURTNEY VERK
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Stephen and Karen Applebaum
Jason & Madison
Wish their relatives, friends & neighbours a happy and healthy New Year.

Barry & Eleanor Appleby and Family
Wish their relatives and friends a peaceful, happy and healthy New Year.

Walter & Edie Arbib
& Dana Arbib
Stephen, Shelly & Adrian Arbib
Wish their relatives and friends a peaceful, happy and healthy New Year

David & Margaret Attis and Family

Moncton, New Brunswick

Wish their relatives, friends & neighbours a happy and healthy New Year

B's . . .

Molly & Bert Bainerman

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Anne & Allan Bank

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Leo & Sara Beliak
Marlin Bendayan and Family
Robert & Tamara Beliak and Family
Chaim & Chava Beliak and Family
Murray & Stacey Beliak and Family
Arnold & Ruth Kravetz and Family

Wish their relatives, friends and neighbors a happy and healthy New Year.

Samuel & Janet Berger

Best wishes to our children, grandchildren, great-grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Carmella & Joe Betel

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Arthur Birnbaum and Susan McCallum

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Fully ready to defend their country

Continued from page B43

There is so much work, we need them.' She would answer: 'Mr. Kogan, my boys do not work on Sabbath. They are not Komsomol [a Communist youth organization] members or Pioneers [Communist children's organization], and they are not going to work.'" She said they would never become Pioneers or Komsomol members.

Like Victor's mother, many Jewish parents did not want their children to be directly involved in anti-religious campaigns and even actively protested against it. Manya Landsman (born 1918) told me about the closure of a synagogue in her shtetl. Her father, the rabbi, who generally was not involved in his children's activities in school, was worried when 11-year-old Manya told him that on Saturday, her class in her Soviet Jewish school was given a task to go to a synagogue, find scrolls of Torah, and bring them to the school yard to be burned. Manya's father instructed her to find the Torah that belonged to their family, hide it under the clothes and bring it home. The girl did it, and the scroll is still one of the family's precious possessions.

Resistance, however, was not the only form of reaction to Soviet anti-religious policies. In fact, many Jews, especially younger ones, worried about having to observe religious rituals out of respect to their parents, and not about abandoning a tradition that they believed to be backward and irrelevant to contemporary times. Sonya G., born in 1927 in Ukraine, a daughter of a shochet, says that she dreaded Passover because she had to eat her matzah blintzes for lunch under the table in school, so that other kids could not see that she was eating kosher food. As soon as Sonya left home to study in a larger city, she never touched matzah or any other Jewish food again.

Joseph Stalin was responsible for the cultural engineering designed to suppress Jewish identity.

Many synagogues were closed by the regime. While some were used as storage places, factories or simply became abandoned, many others were transformed into Yiddish clubs and theatres in the 1930s. As a result, they still served as centres of leisure for Jews, at least in the places where Jews constituted the majority of the population.

The content of the former synagogues' activities changed dramatically, but the people who attended the events conducted there remained the same. In fact, reconstructed as clubs, the former synagogues attracted more people than ever – youngsters were involved in various workshops, adults would come to watch movies, amateur theatre performances and concerts by visiting artists.

Once the synagogue buildings were taken over, their appearance did not change dramatically. Lack of money prevented the alteration of synagogues to look more like clubs.

Thus, the Soviet club looked exactly like a synagogue with minor changes, which only tended to emphasize the Jewish character of an ostensibly Soviet club, recalls Efim G., a former resident of Parichi, Byelorussia (now Belarus).

"There was a Jewish club in Parichi since the beginning of the 1920s. This was a former synagogue building. Instead of the Holy Ark (Aron Kodesh), a "wonder" picture was hanging on the wall there. If one looked straight at the picture, one saw Karl Marx. If one looked at the picture from the left, one saw Lenin, and from the right side – Leon Trotsky."

Efim can sing a song about these portraits, using the tune of the famous Passover tune *Chad Gadya*. In fact, he did not know that this song was anything but a Soviet tune from his childhood, until he heard the performance of the original at a communal seder for Russian Jewish immigrants in Brooklyn in the 1990s.

Efim, Manya, Sonya, Sara and many other Ukrainian, Russian and Byelorussian Jews who were young adults in 1939 and are now scattered across the globe told me their stories in Yiddish. They know this language not only because their parents spoke it, but also because they were students in Soviet-sponsored Yiddish schools that existed between 1918 and 1939 in the Soviet Union. Designed as typical Soviet institutions, with a non-specifically Jewish curriculum, the schools conducted all instructions in Yiddish with the goal of delivering the messages of Soviet ideology to Jewish children in their mother tongue. More than 300,000 Jewish children, and some non-Jews went through these schools. While Yiddish schools lacked the prestige of the Russian-language and Ukrainian schools, they instilled a sort of Jewish pride and the knowledge of Yiddish language in their students.

Yiddish theatres, trade unions, cultural centres, publishing houses and research institutions, fully sponsored by the Soviet government, were established across the country in the 1920s. By 1937, it was decided that their mission had been completed, and most of them were shut down. Later, many members of the Soviet Jewish cultural elite were arrested and killed. Among them, perished Yiddish writers Moyshe Kulbak and Izya Harik. Only a handful of central Yiddish theatres, including the Moscow State Yiddish Theatre, survived the 1930s.

In 1939, of the three million Jews in the Soviet Union, 54 per cent declared Russian to be their mother tongue. By then, many Jews lived in larger cities, such as Moscow, Leningrad, Minsk and Kiev, and participated wholeheartedly in the creation of the new Soviet culture, free of religion. Eager and talented, Jewish youth who stormed Soviet universities in the 1920s quickly became the new Soviet elite, only too happy to abandon the Jewish culture with its religion, customs, and traditions. In their view, these traditions did not have a place in the Soviet society. In fact, these Jews became the most devoted group of Soviet citizens, fully ready to defend their country if necessary. They were first to volunteer in the Red Army once the Soviet Union became involved in World War II in 1941.

In the late 1930s, even observant Jews often believed that sacrificing religious observances was a worthwhile price to pay for the social mobility provided by the Soviet state. Such a view was confirmed by the fact that the Soviet authorities fiercely fought against popular anti-Semitism (the first government in Russian history to do so). By 1939, a public display of anti-Semitism could easily lead to imprisonment. (Then again, almost everything could during Stalin's Great Terror of 1937-39). It would seem that the Sovietization of Russian Jews was full and complete. But history showed otherwise.

In 1939, many things changed. The Soviet Union annexed eastern Poland and its Jews. The war and the Holocaust killed 1-1/2 million Soviet Jews. The after-war policies of the Soviet regime were harshest towards Jews. Restrictions were placed on the education that Jews could receive and on their career paths. Yiddish cultural institutions were finally closed, and no one could go to jail for being anti-Semitic.

But Soviet Jews managed to retain traces of their identity that were formed before the war. While their religious awareness was essentially non-existent, their cultural identity and love of Yiddish culture helped them to remain Jewish despite all historical odds and circumstances.

Anna Shternshis teaches at the University of Toronto. Her areas of research are Jewish culture in the Soviet Union, Jewish-Slavic cultural relations, Yiddish mass culture, theatre and music.

Rosh Hashanah Greetings 5770

Canadian Jews faced poverty, anti-Semitism

By GERALD TULCHINSKY

Canadian Jewry in September 1939 had experienced 171 years of enormous growth and significant change, increasing from a mere handful of men when the first congregation was formed in Montreal in 1768 to nearly 140,000 scattered across the country.

The Census of Canada showed that from strictly mercantile beginnings, the community, countrywide, now included thousands of workers who toiled mainly in the clothing trades concentrated in the major cities. And while immigration had slowed to a trickle, the community was overwhelmingly composed of immigrants who had arrived less than a generation earlier. Their Yiddish, and for many, Hebrew too, culture, expressed through religious, political, social and literary venues, featured prominently, even while their Canadian-born sons and daughters strove for recognition and advancement in the English-speaking world of business and the professions. It was then, broadly speaking, a complex community of many partially separate components, in transition in a country undergoing its own significant economic, political and social transformations.

A call to Jews to register for duty, 1939.
[Photos from Canadian Jewish Congress Charities Committee National Archives]

Canada in September 1939 had already undergone six years of the Great Depression, during which markets for its major exports had almost collapsed, while farming and manufacturing were in dire straits. Hundreds of thousands of people out of the population of 11 million were dependent on charity or public relief (now known as welfare), their livelihoods having disappeared, riding railway boxcars, begging for food or standing on the streets asking for handouts.

The great promise of economic bounty and population growth, forecast when then-prime minister Sir Wilfred Laurier had proclaimed that the 20th century would belong to Canada, now rang hollow as children went hungry, attended school in substandard clothing and lived in extremely poor conditions, often with such inadequate health care that many of them died young.

The Jewish economy suffered equally, especially the clothing trades where, as it was put, "business is so bad that even the customers who don't intend to pay aren't buying." Manufacturers in the previously burgeoning women's ready-to-wear sector were especially hit hard by unpredictable markets, style shifts, competition and ruthless buying practices of major national retailers.

Driven to the wall, many firms could not survive, and in the mortality rates, women's wear manufacturing was the highest of all Canadian industrial sectors. Meanwhile, small retailers were also feeling the pinch and many went under.

"When will you ship my order?" one retailer complained.

"When you pay my last invoice," came the reply.

"But I can't wait that long!"

Continued on page B46

Kalman & Cynthia Bielak
Yakov, Pamela, Daniel & Naiomi
Simcha, Barbara, Brandon, Brooke & Breanne
Shneur & Tracy, Gideon & Moran, Shlomo & Tania
wish their relatives & friends a happy and healthy New Year

Sam and Yetta Brown and Family

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Rivy, Harvey, Joel & Mitchell Blass
Elana & Jon Gorchow
Jennifer, Joseph, Jay, Zachary & Zoe
Wish their relatives and friends a happy and healthy New Year

Abe & Freda Blankenstein
Harvey & Fay Blankenstein & Family
Larry & Marla Blankenstein & Family
Randy & Annette Goodman & Family
Joel & Sharon Waisglass & Family
Wish all their relatives and friends a Happy and Healthy New Year.

Joe and Sarah Bogoroch

Best wishes to our children, grandchildren, great-grandchildren, relatives and friends for a happy, healthy & peaceful New Year

ALAN, SYLVIA, ERIN & ALYSSA BOBKIN

Wish their relatives and friends a happy and healthy New Year.

Richard, Melanie, Adam, Samantha & Matthew Bogoroch

Wish all their relatives and friends a happy and healthy New Year.

Larry & Helen Bossin and Family

Wish all our relatives and friends a peaceful, happy and healthy New Year

Susan, Fred, Ricki, Sarah & Leora Birnbaum

wish their relatives and friends a happy and healthy New Year.

Sharon, Syd & Michael Bojarski
Michelle & Jordan Waldman
wish their relatives and friends a happy, and healthy New Year.

C's . . .

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Ella & Marshall Cohen

Cantor Stephen & Adrienne Chaiet and Sons Daniel & Maxwell
Foundation for Fighting Blindness

Wish their relatives, friends and neighbours a very happy and healthy New Year

Wayne and Ann Caplan

wish our parents, children, grandchildren, relatives and friends a very happy and healthy New Year.

Elsa & Howard Chandler & Family

Wish their relatives, friends & neighbours a happy and healthy New Year.

Joe & Sidia Cowen

Best wishes to our children, grandchildren, relatives, friends and clients for a happy, healthy & peaceful New Year.

Fred Chapnick

Best wishes to my children, grandchildren, great-granddaughter relatives and friends for a happy, healthy & peaceful New Year

D's . . .

Gloria & Morris Dadoun

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Leslie & Anna Dan

Wish their relatives & friends a peaceful, happy and healthy New Year

Michael & Sally Robyn, Jamie, Adam and David Deverett

Wish their relatives & friends a healthy, happy & prosperous New Year.

E's . . .

Wishing all our family and friends a happy and healthy New Year

Isaac & Melody Ehrlich & Family (including Brody)

Lily Elsner & Bob Ritter

Michelle, Alan, Zachary & Taylor, David, Shawna & Mike, Brooke & Jordan, & Stacey

Wish their relatives, friends & neighbours a happy, healthy New Year.

CJC was renewed in 1933

Continued from page B45

Just as bad – if not worse because of the numbers affected – was the impact of the economy on the Jewish working class – the men, women and children who worked in an industry where long hours, low pay, filthy and often dangerous conditions and sexual harassment prevailed.

Unions tried to help, but no sooner were agreements with employees struck than they were broken. Layoffs, work stoppages and strikes sometimes occurred, with attendant picket line violence to stop "scab" labour that involved goon squads and strong arm tactics. Bitterness, uncertainty and tension plagued the Montreal, Toronto and Winnipeg fashion districts.

Outside of the large cities, Jewish life flourished in small cities and towns scattered across the broad Canadian landscape in places like Glace Bay, Sherbrooke, Brantford, Prince Albert and Victoria. Informed by the Congress and various Zionist organizations of Canada about the outside world, "small town Jews," as they called themselves, also kept abreast through the Yiddish papers, including those from New York and, where possible, the weekly radio programs like *The Jewish Hour* from Hamilton.

A shul, often started in a converted house, had begun, and a teacher/shochet/mohel/"rabbi" did his duties in the community of storekeepers, many of them formerly pedlars, now selling mens and womenswear, shoes, or hardware; some were junk men who canvassed the town for castoff metal, paper, rags, hides, glass and animal fat, which they collected in their "yards" and sold to brokers.

Iron and steel ended up in the blast furnaces of Sydney, Hamilton and Sault Ste. Marie, where it would be converted to armaments. A B'nai Brith lodge and a Hadassah-WIZO organization offered social and cultural outlets, while Young Judaea clubs flourished in these places where Jews lived close to non-Jewish neighbours and experienced a much quicker process of adjusting to the Canadian social context.

Meanwhile, the political scene was equally depressing. William Lyon Mackenzie King had returned to the Dominion prime ministership in 1935, defeating the Conservatives led by the authoritarian, pompous and seemingly unsympathetic Richard Bedford Bennett, whose main answer to the worsening Depression was work camps, the dole and borrowing from new U.S. president Franklin Delano Roosevelt. Hunger marches and protest demonstrations were put down with armed force, like the bloody Regina riot where the Mounties intervened to stop the "March on Ottawa," killing two and wounding dozens more.

But King had no better answers for the critics, though he tried to thwart some problems by appointing a royal commission, and, as the poet Frank Scott wrote, did "nothing by halves which can be done by quarters." In Alberta, a Social Credit government was elected, some of whose members expressed anti-Semitic ideas. In Quebec, the new Union Nationale government harboured some virulent anti-Semites while, more dangerously perhaps, Jew hatred had emerged in the budding nationalist movement – some of them proto-fascist – drawing in young student intellectuals like Pierre Elliott Trudeau.

Anti-Semitism, some of it imported from abroad, including German Nazism and much from the United States, was prevalent throughout the country by 1939, just as virulent and sometimes violent prejudices were directed at blacks, Asians, Ukrainians, Poles, Italians and other minorities. While Jews did not have a monopoly on suffering and while what they did have to endure in Canada those days was nothing in comparison to virulent outbreaks in Europe, it was painful enough. Restrictions, sometimes expressed in the most insulting terms, in employment, housing, recreation and educational opportunities made life difficult for many Jews of that era.

Notwithstanding discrimination and hard times, by 1939 Canadian Jewry had organized itself to respond. The Canadian Jewish Congress, defunct since first formed in 1919, was renewed in 1933 under new leadership. Finally, in 1939, through Montreal whisky tycoon Samuel Bronfman, a strong and committed president, who was well assisted by Saul Hayes, Congress made efforts to mitigate anti-Semitism (and soon racism generally) through education, outreach to liberals and "quiet diplomacy" during the 1930s. While certainly not overwhelmingly successful, it probably helped somewhat in alleviating a tense situation. Soon Congress would ally itself with B'nai Brith in forming the Joint Public Relations Committee to better combat prejudice, an effort which would register considerable success in the 1940s.

By Sept. 1, 1939, then, while Nazi Germany was about to attack Poland and send Europe into World War II, Canadian Jewry was part of a weak and troubled country that was unprepared for war, a nation of about 11 million, many of whom were still in deep mourning from the World War I loss of nearly 60,000 soldiers – sons, brothers, fathers – and over 138,000 wounded.

Canada was also a young country with fragmented politics, uncertain leadership, an exposed economy, ethnic and national tensions and many other problems. Looking ahead, the future looked dark, and after Canada and its Jews entered the war, which Parliament decided on Sept. 10, 1939, even darker days ensued, for which the past offered no guide or moral compass.

Gerald Tulchinsky is emeritus professor of history at Queen's University and the author of Canada's Jews: A People's Journey, *published by the University of Toronto Press in 2008.*

Les Juifs veulent boycotter le charbon allemand

Le Canadian Jewish Congress vient de prendre une nouvelle initiative: le boycottage du charbon allemand livré au Canada.

Il y a longtemps que les Juifs du Canada parlent de mettre à l'index tout ce qui vient d'Allemagne ou de pays dont l'économie évolue dans l'orbite de Berlin. Ces Juifs sont en train de mettre sur pied une organisation qui devrait fonctionner d'un jour à l'autre. Ils tiennent une assemblée demain soir à 681-685, rue des Communes pour s'entendre définitivement et lancer leur campagne.

Déjà les Juifs ont approché les importateurs et les distributeurs de charbon pour les mettre au fait de leur campagne. Ils allèguent que le charbon allemand cause un préjudice sérieux à celui qui vient des pays britanniques et que les bas prix du charbon allemand dénent considérablement la vente de tout autre charbon.

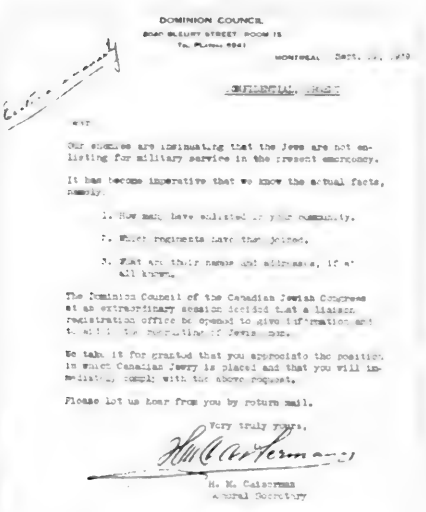
Au nombre des suggestions du *Canadian Jewish Congress* on note la recommandation d'indiquer, au port de Montréal, la provenance du charbon pour permettre à ceux qui sont en faveur du boycottage du charbon allemand de l'identifier et d'en acheter qui vient d'une autre provenance que de l'Allemagne.

"The Jews call for a boycott of German coal." (Reprinted from *Le Devoir*, Aug. 31, 1939)

Immigrant farmers from Czechoslovakia settled near Hamilton in 1938. ***[From Pathways to the Present, 1986]***

Rosh Hashanah Greetings 5770

Canadian Jews fought...



DOMINION COUNCIL
[illegible] STREET, ROOM 15
Tel. PLateau 4841

MONTREAL, Sept. [illegible], 1939

CONFIDENTIAL, DEAR

Our enemies are insinuating that the Jews are not enlisting for military service in the present emergency.

It has become imperative that we know the actual facts, namely:

1. How many have enlisted in your community.
2. Which regiments have they joined.
3. What are their names and addresses, if at all known.

The Dominion Council of the Canadian Jewish Congress at an extraordinary session decided that a liaison registration office be opened to give information and to assist the recruiting of Jewish men.

We take it for granted that you appreciate the position in which Canadian Jewry is placed and that you will immediately comply with the above request.

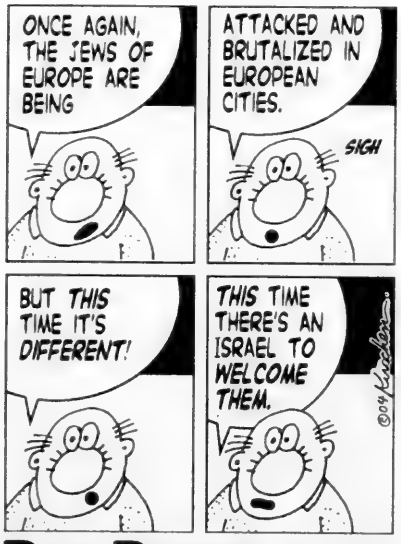
Please let us hear from you by return mail.

Very truly yours,

H. M. Caiserman
General Secretary

More than 17,000 Canadian Jews served in WWII. This was approximately 10 percent of the Jewish population in Canada. It was also the largest percentage of any ethnic group then in Canada. ***[Document from Canadian Congress Charities Comission National Archives]***

... and a poignant reminder



Dry Bones

F's . . .

Dave & Shirley Farberman

Best wishes to our children, grandchildren, great grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

We wish all our relatives & friends a peaceful, healthy and happy New Year

The Finkelsteins
Henry & Molly,
David, Rachel, Jonah, Abby & Zachary
Matthew & Lianne

Sylvia & Edward Fisch & Family

Wish their relatives, friends & neighbours a happy and healthy New Year

שנה טובה
Bernard & Connie Fox
and **Charise**
Felicia & Warren Spiegelman,
Samantha *and* Spencer
wish their relatives and friends a happy and healthy Shana Tova

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Betsy & Lou Fruitman
Pamela, Howie, Jeffrey & Jason Gould
Lisa, Dan, Amanda & Joshua Belzowski
Marla, Ronald, Jarod & Phoebe Struminger

Wishing all our family and friends a happy and healthy New Year
Paul & Rochelle Franklin and Family

Allan and Pat Friedland
Marla, Ilan, Samuel & Elisha Saksznajder
Wish their relatives and friends a happy and healthy New Year.

Miriam & Ignatz Fulop
Children & Grandchildren
Wish their relatives and friends a happy and healthy New Year

G's . . .

Al & Julia Gelfant & Family
Susan Fine & Family

wish their relatives and friends a happy and healthy New Year.

Aron & Ala Gerhard and Family

Wish their relatives, friends and neighbours a happy and healthy New Year

Sam & Gitta Ganz
Children & Grandchildren
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Jack Gladstone and Neil
Dr. & Mrs. Terry Davis and family
Wish their relatives, friends & neighbours a happy and healthy New Year

Cathy and Frank Gold
Ashley & Jessica
Wish their relatives and friends a peaceful, happy and healthy New Year.

Kristen, Len
Aaron and Jack Ganz
Wish their relatives, friends & neighbours
a happy and healthy New Year

Irving & Faye Gold
Best wishes to our children,
grandchildren, relatives and friends
for a happy, healthy & peacful New Year.

Regina and Charles
Goldfinger
and Family
Best wishes to our children
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Best wishes for a year of
peace and serenity, health and happiness
to relatives and friends and the people of Israel
Fay Goldlist
Marlene & Sam Hait
Barry & Randee Goldlist
Rochelle & Seymour Frydrych
Children, Grandchildren & Great-grandchildren

HaShem, may it be Your will to
eradicate the enemies of Judaism
and the Jewish people.
Lillian Granek

Gert Goldberg
children Jill, John & Granddaughter Sydney
64 Carscadden Drive
Wish their relatives, friends & neighbors
a happy and healthy New Year.

Best wishes for a year of
peace and serenity, health and happiness
to our relatives and friends
and the people of Israel.
Moishe Gruda

Irving & Paula Goldhar
Best wishes to our children,
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Best wishes to our children, grandchildren
and great-grandchildren
Jordan, Jenna Ashley & Frank
and our relatives for a happy, healthy New Year
Jack & Ruth Gutholc

Wishing all our family and friends
a happy and healthy New Year.
Beatrice, Hymie & Alyssa
Guttman

H's . . .

Sylvia and Barry Hennick
Eleanor, Jeff, Ryan and Joshua Stainsby
Karen, Eric, Jackson and Veronica Machtinger
Wish their relatives and friends
a peaceful, happy and healthy New Year.

Best wishes to our children,
grandchildren, family and friends
for a happy and healthy New Year.
Joel & Bluma Hoffman

ADAM & ZELDA HARRIS
and Family
Wish their relatives and friends
a happy, healthy and peaceful New Year.

I's . . .

Kelly, Daniel, Shane, Hanna,
Harry & Abraham Isakow
Wish all their relatives, friends & neighbours
a happy and healthy New Year.

Human rights leaders get their priorities in order

By MICHAEL POSNER

And it came to pass that the venerable leaders of the world's most important human rights organizations assembled for their annual conclave in Geneva.

As they sat down to their evening repast of Scottish smoked salmon and duck confit, their faces were drawn and troubled – and understandably so.

Their diligent teams of researchers and investigators had catalogued a long list of grievous human rights abuses, evidence of the persistent cruelty of man to man.

The United Nations General Assembly

This high-minded gathering, men and women of unquestioned probity and integrity, had received disturbing reports on the atrocities committed in recent years by Russian forces in Chechnya, and later in Georgia, murdering scores of innocent civilians.

They had read the shocking accounts of genocide in Darfur, perpetrated by Janjaweed militias, agents of the Sudanese government – hundreds of thousands slaughtered indiscriminately.

They had seen the disturbing film footage of Chinese army soldiers killing Muslim Uighur protesters in Xinjiang and in Tibet.

They were aware that the military junta in Myanmar had deployed troops to assault thousands of protesting monks and students.

They knew that tribal warfare was being conducted in Somalia, an anarchic wasteland of gratuitous mayhem, where the death toll, again, climbed into the hundreds of thousands.

They bemoaned the tales of child soldiers – kidnapped, trained and coerced into warfare in Sierra Leone, Sri Lanka and several other countries. By some accounts, there were as many as 300,000 child soldiers fighting in various parts of the world, most of them under the age of 15.

Yet that was not all. These sober humanitarians, veritably the ethical and moral voice of the human race, knew only too well the heart-breaking stories of Pakistan villagers forced to flee – 1.7 million, according to the United Nations – the violence in Swat province, innocents caught up in the country's deadly war against Al Qaeda militants.

They had closely monitored the continuing struggle in neighbouring Afghanistan between Taliban insurgents and a coalition of Western forces trying to stabilize the Afghan president's tenuous hold on power.

They had followed the accounts of Iranian bloggers and Twitterers, as Mahmoud Ahmadinejad's special forces launched a brutal crackdown on those who dared to protest his landslide win in the 2009 national elections, and the intolerable constraints of a rigid theocratic state.

And they were scrupulous in gathering statistics on the daily toll of dead from suicide bombings, roadside ordinances and other acts of insurgency in strife-torn Iraq. The swelling archive of dossiers filled these pillars of the international community with concern.

Continued on page B49

Rosh Hashanah Greetings 5770

The Jewish World

Brave men, women of conscience

Continued from page B48

But as they sipped their goblets of vintage French and German wines in Geneva, these brave men and women of conscience knew something else: that the aggregate suffering of all of these terrible wars, revolts, uprisings and protests paled in comparison to the single most pressing human rights issue of the day — indeed, of the century.

"Ladies and gentlemen," began the distinguished chairman of the proceedings, as he took the dais. "We cannot hope to deal with all the abuses that have been documented. Therefore, we must prioritize, must we not, and direct our energies to confronting the most egregious, the most flagrant encroachments: those carried out by the Jews – or rather by the Israelis, though it amounts to the same thing – against their peace-loving neighbours, the peace-loving Palestinians.

"All other infringements of fundamental human rights, pale beside that now being inflicted upon the peace-loving Palestinians.

"Please raise your hands if you agree that we humanitarians

Demonstrators in the Arab world protest the violation of human rights by the Israelis. /RNS/

would be derelict in our duties as sentinels of civil liberty if we failed to speak the disturbing truth about the heinous acts perpetrated against the peace-loving Palestinians."

And lo, like an obedient army saluting its commander, the delegates promptly raised their hands in unanimous agreement.

"Yes, we know that a handful of peasants have complained about Russian fighter jets raining down missiles on towns and villages in Chechnya and Georgia," the distinguished chairman continued.

"But can we turn a blind eye to the plight of peace-loving Palestinians, forced to undergo hours of humiliating inspection at Israeli army checkpoints, simply because one or two of them might want to visit a pizza parlour in Jerusalem or a discotheque in Tel Aviv with an unfashionable belt tied around their waist?

"I think we all know the answer.

"Yes, the Sudanese government has armed and trained gangs of mercenaries, which have raped, pillaged and murdered tens of thousands. I therefore urgently call for a formal commission of inquiry under the auspices of the United Nations to hold hearings that will probe these grievous charges. We must get to the bottom of it.

"I don't care if it takes years.

"But what are the killing fields of Darfur when measured against the injustice of the vast, impersonal separation wall that has been erected along the border between what was once Palestine and the West Bank, and with which peace-loving Palestinians must now sadly contend?

"I think we all know the answer.

"Yes, it is said that the Sri Lankan government used disproportionate force in ruthlessly suppressing the Tamil uprising in the north. This claim, too, should be thoroughly investigated, as soon as time and resources permit.

"But what is this compared to the hardships peace-loving Palestinians must endure, watching a few Israeli settlers on the West Bank turn the arid desert into productive farms and communities, while incessantly singing Hebrew songs in praise of God?

"I think we all know the answer.

Continued on page B50

J's . . .

Isaac & Basia Jesin & Family

wish all our friends & extended families a Happy, Healthy & Prosperous New Year.

Bruce & Cathy Jacobs Jeffrey & Jordan

wish their relatives, friends & neighbours a happy, and healthy New Year.

K's . . .

The Kalifer Family

Bernyce & Marv, Ron & Nancy Kalifer, Ellen & Gerry Fialkov, Debbie & Wayne Steinberg and all their families would like to send their best wishes for a Happy & Healthy New Year

BEST WISHES FOR A YEAR OF PEACE AND SERENITY, HEALTH AND HAPPINESS, TO MY CHILDREN, MACHATONIM, RELATIVES AND FRIENDS AND THE PEOPLE OF ISRAEL.

Jean Kichler

Morley Klayman Laura & Mitch Pasternac

Wish their relatives and friends a happy and healthy New Year

Eugene Katz Linda, Leon, Michael, Aaron & Daniel Katz

Wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year

Murray & Susie Klein David, Lisa & Abbi Robbie, Dana, Lev & Aliyah and Jamie, Joelle & Mia

Nancy & Howard Kleinberg children and grandchildren

wish their relatives and friends a happy and healthy New Year.

Israel Koplowitz

Best wishes to our children, grandchildren, relatives & friends for a happy, healthy and peaceful New Year

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Dorry & Alex Korn and Family

Marilyn Kostman Elayne & Roberto Slimak Sasha, Keren, Jonathan & Noah Arny, Jesse & Tyler Kostman

Best wishes for a year of Peace and Serenity, Health & Happiness to all our friends

L's . . .

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Morris & Fay Lewkowicz and Family

Regina & Robert, Jodi and Brian Lee Alisse & Brian Goldenberg

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Natalie & Manny Langer

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Vicki & Syd Lanys
Michael & Zachary Lanys
Sheryl, Sheldon, Lindsay and Sean Cheskes
wish their relatives and friends a happy and healthy New Year.

Fela Lichtblau
Children & Grandchildren

Wish all their relatives and friends a peaceful, happy and healthy New Year

Wishing all our family and friends a happy and healthy New Year.

Marilyn, Bruce, Erin, Michael & Brian Lubelsky

Shelly & Marilyn Little
Adam, Sari, Jeremy & Amy

Wish their relatives, friends & neighbours a happy and healthy New Year

Carl & Sylvia Mahler

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Edie & Jackie Marcus
Melanie, Jay, Preston & Oakley
Lauren, Adam, Dylan, Sutton & Jaxson

Wish their relatives, friends & neighbours a happy and healthy New Year

Sam and Lori Merson

Wish their children, grandchildren, family and friends a Happy, Healthy & Prosperous New Year.

JOE & HELEN MORGAN AND FAMILY

wish their relatives and friends a happy and healthy New Year.

David Mendlowicz
Itzik Ravuna, Lisa Mendlowicz, Jordan & Danielle
Simon Mendlowicz, Wendy Lebskin & Jenna

Wish their relatives and friends a happy and healthy New Year.

M's . . .

Seymour & Florene Moskovitz and Family

wish their relatives and friends a happy and healthy New Year

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Honey & Milton Mandel and Family

N's . . .

Bernard & Edie Nayman

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Irving & Eva Nightingale & Family

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year and to am Yisrael

The heart of the matter

Continued from page B49

"Surely the world recognizes the menace – no, let us have the courage to call it by its proper name – the evil that these handfuls of settlers and their wives and small children pose to peace-loving Palestinians.

"Does anyone doubt that, but for these vexatious settlers – who believe that some hoary deity in a book of transparent fiction, the Old Testament, promised them the land – does anyone doubt that but for their obstinacy and intransigence, peace-loving Palestinians would immediately renounce terrorism, and teach their children to love the Jews?

"I think we all know the answer.

"It is not our role as humanitarians to pass judgment on the merits of this political position or that. We must always remain neutral and weigh our words carefully, until all the facts are in.

"But can there be any doubt that if only Israel would dismantle the settlements, tear down the apartheid wall, remove the checkpoints, return to its original borders, and allow peace-loving Palestinians everywhere to reclaim their ancestral homes that this festering conflict would finally be resolved?

"I think we all know the answer.

"If Israel did not unreasonably insist that peace-loving Palestinians finally come to terms with its existence, and grant it formal recognition – clearly an unreasonable demand – can anyone doubt that the elected representatives of Hamas, Fatah, Islamic Jihad and other peace-loving organizations would no longer be forced to take the billions of dollars in aid given to them over the past decade by American and European governments to buy guns, set up bomb-making factories, and open Swiss bank accounts for their families?

"I think we all know the answer to that, as well.

"And so my friends, I urge you today not to let your focus be diverted as another Shiite suicide bomber blows up a Sunni vegetable market or police training academy in Baghdad.

"Don't be distracted when elite forces of the Iranian government charge through the streets of Tehran shooting young Iranians at random.

"Don't take your eye off the ball when guns and water cannons are used on protestors in the streets of China and Myanmar.

"Because what is that compared to having to be searched and verbally assaulted by an Israeli soldier at a checkpoint near Ramallah?

"Surely we all know the answer.

"Yes, there are women being genitally mutilated every day in Africa, women prevented from going to school, leaving the matrimonial home without a male escort, forbidden to drive cars, wear sleeveless dresses and vote in elections.

"Yes, there are newly dead corpses lying in the streets of Somalia and elsewhere.

"Indeed, as I speak, there are men, women and children dying in unthinkable numbers all over the world, testimony to the rapacious, murderous instinct that seems to reside in all mankind. It is too horrible to even contemplate.

"So let us maintain our reason and perspective. Let us be strong and vigilant. Let us be mindful of the greater tragedy, the greater sin, the one that occurs when – on a mere pretext, because a young Arab may have killed a few dozen Jews in a suicide attack – another Israeli settler takes another sharpened axe to another peace-loving Palestinian olive tree and cuts it down, depriving him of his peace-loving livelihood. Think of the consequences of that.

"Isn't that, fundamentally the heart of the matter – the settlers, the Israelis, the Jews, if you will? Isn't that, in fact, the core of all our problems?

"I think we all know the answer to that."

And with that, the distinguished chairman stepped back from the lectern, while the sea of delegates rose as one to give him a sustained standing ovation.

Michael Posner writes for the Globe and Mail

5769 in review: war in Gaza, Bibi returns, Iran threat looms

BY LESLIE SUSSER
JTA

For Israel, the Jewish year 5769 was dominated by two events with far-reaching regional repercussions: the return of Benjamin Netanyahu as prime minister and the 22-day military operation against Hamas in Gaza.

Although Netanyahu's Likud won one seat less than former Foreign Minister Tzipi Livni's Kadima in the Feb. 10 election, the right-wing bloc of parties that supported Netanyahu's candidacy captured 65 of the 120 Knesset seats in the vote. This enabled Netanyahu to form a 74-member coalition, with Yisrael

Benjamin Netanyahu walks to his first cabinet meeting as prime minister. *[Israel Sun photo]*

Beiteinu, Labor, Shas, United Torah Judaism and Jewish Home joining Likud.

Sworn in on March 31, the new government immediately signalled reservations about the two-state model for peace with the Palestinians. But under strong pressure from Washington, Netanyahu quickly shifted. In a major policy speech at Bar-Ilan University on June 14, he committed his government to the notion of an independent Palestinian state alongside Israel.

"In my vision of peace, there are two free peoples living side by side on this small land, with good neighbourly relations and mutual respect, each with its flag, anthem and government, with neither threatening its neighbour's security and existence," he declared.

Still, Netanyahu attached strong caveats: the Palestinian state would have to be demilitarized, the Palestinians would have to recognize Israel as a Jewish state, no Palestinian refugees would return to Israel proper and Jerusalem would not be divided.

It was a far cry from the sweeping offer articulated by outgoing Prime Minister Ehud Olmert in the waning days of his administration. According to Olmert, in September 2008 he proposed handing over approximately 93.6 per cent of the West Bank to the Palestinians, compensating for the remaining 6.4 per cent or so in a land swap and a land corridor connecting the West Bank and Gaza.

Under the plan, a "very small" number of refugees would be allowed to return to Israel proper (about 2,000 a year for 10 years), Arab neighbourhoods in Jerusalem would go to Palestine and Jewish neighbourhoods would stay in Israel, and a special regime would run Jerusalem's Old City until details of a solution were worked out.

Continued on page B52

O's . . .

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Sam Orlan

P's . . .

Rose & Sam Pacht
Children & Grandchildren

Wish all their relatives, friends a peaceful, happy and healthy New Year.

Isaac & Sylvia Peck
Ryan, Judith, Ella & Jesse
Jared, Sarah & Morris
Samantha, Thomas & Olivia
wish their relatives and friends a happy and healthy New Year.

Harry Perlstein

Wish their friends & neighbours a happy and healthy New Year.

Leib and Fanny Pillersdorf and Family

83 Collinson Boulevard
Toronto, Ontario

Wish their relatives, friends & neighbours a happy and healthy New Year.

R's . . .

Ralph & Karen Rabinowicz and Family

wish their relatives and friends a happy and healthy New Year.

Marty & Lena Rauchwerger
David, Jessie & Daniel
Joshua & Michelle
Wishing all our family and friends a happy and healthy New Year

David & Shanea Rakowski and Family

Wish their relatives & friends a peaceful, Happy and Healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Rene Rechtsman and Family

Lily & Mike Rosenberg,
Robert, Daniel & Sarah Jacobs,
Pauline, Jon & Ben Elias
Vanessa, Lee & Stella Krelstein
wish their relatives & friends a happy and healthy New Year.

THE ROSENS
Hannah, John and Eric

wish their relatives and friends a happy and healthy New Year.

Adele & Jan Rolin

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy and peaceful New Year.

Myer Rosenberg

Best wishes to my children, grandchildren, my great grandchildren, friends and relatives for a happy, healthy and peaceful New Year.

Mr. & Mrs. Michael Sacks
Brooke & Eric

Wish their relatives, friends & neighbours a happy and healthy New Year

Paul & Phyllis Rosengarten

Best wishes to our children grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Jordan Sacks
Ryan, Alexis & Emma

Wish their relatives, friends & neighbours A happy and healthy New Year

Willie & Bertha Rosengarten & Family

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Mitchell Salz
Nadine, Steven & Aaron

Wish their relatives, friends & neighbours a happy and healthy New Year

Mike & Sally Rosen and Family

31 Denmark Crescent

Wish all their relatives, friends and clients a peaceful, happy and healthy New Year.

Rachelle & Jessica Salamon
Lisa, Rob, Benji & Daniel Switzman
Mindy, Mike & Brayden Caplan

Wish their relatives and friends a happy and healthy New Year.

Mel & Sharon Rubinstein and family

Wish their relatives & friends a Happy, Healthy & Prosperous New Year.

Alice Schmid
Monique Irwin
Amanda Irwin Ratner
Jordana Irwin Joseph

Wish their relatives and friends Happy and Healthy New Year.

Pinchos & Luba Rywiec

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.

Lois, Jordan and Miriam Smiley
of Richmond, B.C.

S's . . .

Nachum & Lea Shore

7 North Park Rd., Ste. 2104
Thornhill

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Rosita & David Salomon

Wish their relatives, friends & neighbours a happy and healthy New Year.

Sandy, Ida & Maury Shessel
Elie, Lindsay & Maryam Kochman

Wish their relatives, friends & neighbours a happy and healthy New Year

Israel responded to escalated rocket fire

Continued from page B51

Olmert even gave Palestinian Authority President Mahmoud Abbas a map reflecting the territorial proposal on the understanding that Abbas would respond within a few days.

Israelis show their support of the IDF. ***[Israel Sun photo]***

Abbas never did.

The major change in the peacemaking equation this year was the inauguration of a new American president intent on renewing U.S. focus on bringing about Middle East peace.

President Barack Obama saw in a comprehensive U.S.-brokered Israeli-Arab peace agreement the key to regional stability, enhanced U.S. prestige and a reduction of Iranian influence in the Arab and Muslim worlds.

Special U.S. Middle East envoy George Mitchell made frequent trips to the region in an intense effort to set up productive peacemaking channels on both the Palestinian and Syrian tracks, and between Israel and the rest of the Arab world.

To create a positive atmosphere for peacemaking and to convince the Arab world of America's even-handedness, the White House put heavy pressure on Israel to freeze all construction in Jewish settlements, rankling many in Israel. The administration also urged moderate Arab states to take initial small steps toward normalizing relations with Israel. But as the Jewish year drew to a close, there was still no sign of reaching the freeze-for-normalization deal the Americans were seeking as a prelude to serious peacemaking.

Among several problems, Israel wanted some exceptions to the freeze to allow for limited natural growth in the settlements, the Saudis rejected U.S. requests for steps toward normalization and the Palestinians remained paralyzed by Hamas' continued rule over Gaza.

Indeed, earlier Israeli-Palestinian peacemaking efforts broke down when weeks of tension over the renewal of an informal ceasefire between Israel and Hamas escalated into a full-blown war in late December.

After months of escalated Hamas rocket fire into Israeli towns and cities, the Israel Air Force launched devastating bombing raids in Gaza beginning Dec. 27. The operation, called Cast Lead, would last more than three weeks and involve Israeli ground troops, ending on the eve of Obama's inauguration.

Continued on page B53

Rosh Hashanah Greetings 5770

The Jewish World

A rare setback for Iran

Continued from page B52

By war's end, Palestinian sources said 1,417 Palestinians had been killed, 962 of them non-combatants Israel put the Palestinian death toll at 1,166 and identified 709 as militiamen and another 162 as combat-aged males. Israel suffered 13 dead, including three civilians killed by rocket fire

The disproportionate death toll and the widespread destruction in Gaza led to claims that the Israel Defence Forces' response to Hamas rocket attacks had been disproportionate and indiscriminate.

The debate extended into the summer with the release of numerous reports about the brief war.

Israel argued that its soldiers operated strictly within the laws of war and that strenuous efforts had been made to warn civilians of impending attacks.

The UN Human Rights Council established a fact-finding commission under South African Judge Richard Goldstone that heard testimony mainly from Palestinians. Israel refused to co-operate, claiming the commission's mandate was inherently biased.

In late July, the Israeli Foreign Ministry issued a 164-page rejection of claims made against it by groups such as Human Rights Watch and Amnesty International. The report found that "Israel's resort to force in the Gaza operation was both a necessary and a proportionate response" to the more than 12,000 rockets and mortars fired by Gaza militants between 2000 and December 2008. It also said that Israel was conducting its own investigation of about 100 alleged violations by soldiers in the field and had opened 13 criminal probes.

From an Israeli point of view, the Gaza operation had two major implications. Although it hurt Israel's image overseas, the operation appeared to establish a strong deterrent balance, at least in the short term. Six months after the war, rocket fire from Gaza had nearly stopped, and Israel and Hamas were negotiating a deal behind the scenes for the release of captured IDF soldier Gilad Schalit that would include opening border crossing points into Gaza.

The Gaza operation also marked a rare setback for Iran and its proxies in Gaza, further unifying relative Arab moderates such as Egypt, Saudi Arabia, Jordan and some Gulf states against Iran's nuclear weapons' drive.

For Netanyahu, stopping Iran from going nuclear remained a historical imperative in 5769. Israeli officials both under Olmert and Netanyahu made frequent trips to Washington to press the issue, and in late July a parade of top U.S. officials went to Jerusalem to coordinate policy on the issue.

Netanyahu's other major preoccupation in 5769 was dealing with the impact on Israel of the global economic crisis. He passed a two-year budget with increased government spending to counteract growing unemployment, and the Bank of Israel lowered interest rates to encourage business activity.

By mid-summer the economy was showing some signs of a recovery, including strong gains on the Tel Aviv Stock Exchange, where the main indexes were up by 45 to 57 per cent over the lows of December 2008. One of the main worrying factors, however, was a rise in the national debt-to-GNP ratio, which was projected for the end of 2009 to be at 84 to 84.4 per cent, up from 78.3 per cent at the end of 2008.

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Netanyahu faces an "offer he can't refuse"

By ALUF BENN
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"Settlement freeze in exchange for Iran sanctions" – that was the theme of a recent article published in the British *Guardian* in advance of Prime Minister Benjamin Netanyahu's meeting with U.S. envoy George Mitchell in London later that day.

The two discussed the anticipated announcement next month by U.S. President Barack Obama of the imminent renewal of Israeli-Palestinian negotiations, as well as the topics of construction in West Bank settlements and gestures from Arab states toward

Individuals at the Durban II Conference in Geneva protest Iran policies. ***[Israel photo]***

normalization with Israel. The issue of Iran's nuclear program, however, hovered in the background of their meeting.

After the rhetorical flourishes have been stripped from Obama's gesture – the talk of peace and quotations from the Qur'an – his strategic purpose is laid bare: the formation of a regional coalition against Iran, led by the United States and with the participation of Israel, the Palestinian Authority (PA), Egypt, Jordan, Morocco, Saudi Arabia and the small Gulf states.

Every member will have to contribute something: the United States, the diplomatic cover and military umbrella; Israel, the removal of checkpoints and a freeze on building in West Bank settlements; the PA, the renewal of peace talks; Egypt and Saudi Arabia, intra-Arab legitimacy. The Gulf and Maghreb states are to agree to an Israeli diplomatic presence on their soil and overflights by El Al Airlines in their skies. The discussion is about the details – the scope of the construction freeze and the normalization – not the essence.

The link between the settlements and Iran's nuclear program cannot be taken for granted. Even if not a single new apartment is built in Ariel, Psagot or Ma'ale Levona, and even if all the settlements are dismantled, this will not stop the spinning of the centrifuges at the Natanz uranium enrichment facility.

Continued on page B55

Israel needs American backup regarding Iran

Continued from page B54

The opposite is also true: the elimination of Iran's nuclear program, or even the collapse of Iran's Islamic regime and its replacement with a pro-western, pro-Zionist government will not end the conflict over the Land of Israel.

The absence of a direct causal relationship, however, does not mean that there is no connection. There is a big connection due to the strategic interests of the parties. Iran exploits the Israeli-Arab conflict to bolster its aspirations for regional hegemony.

Israeli Prime Minister Benjamin Netanyahu makes a point at his meeting in the White House with U.S. President Barack Obama. *[Israel Sun photo]*

The United States needs to show that it is getting something from Israel for the Palestinians to win Arab agreement for its measures against the Iranians. Netanyahu will find it easier to make concessions in the West Bank if he can convince the Israeli public that such a move will delay the existential threat to the state that would be posed by an Iranian nuclear bomb.

Topping Netanyahu's concerns is the nuclear threat to Israel from Iran, perhaps followed by other states in the region that might try to emulate the Islamic Republic. The prime minister emphasized this in his meeting with Obama in May, which focused on the Iranian threat.

Netanyahu would rather have the U.S. deal with the threat to Israel than be forced into taking military action himself. Obama, hearing this message, was quick to exact a price in the form of a demand to freeze construction in the settlements. Netanyahu must restrict "the Jews' right to live in every place in Greater Israel" so that Obama will thwart "Iran's right to a nuclear program." Together, Netanyahu and Obama will rein in the dreams of the Israeli right and of the Iranian clerics.

The Obama administration views softening the Israeli-Palestinian conflict as a strategic interest of the United States, which after years of crisis is seeking to repair its position and regain its influence in the Middle East. Israeli dependence on the United States means that when Washington makes its interests clear, Jerusalem obeys. That is how it has always been, ever since Prime Minister David Ben-Gurion gave in to President Harry Truman's demand and stopped the Israel Defense Forces from invading Sinai at the end of the War of Independence.

Israel has disobeyed the United States and emerged unscathed only when the Americans were less determined than the Israelis were intransigent – for example, regarding the establishment of the nuclear reactor in Dimona and the 42 years of Jewish settlement in the territories.

In the confrontation with Iran, Israel needs American backing because of the power balance: Iran has 80 times the land mass and nine times the population of Israel. If Netanyahu decides to attack the country's nuclear installations, American force will be essential to balance the gap in resources.

The Israeli discussion of possible war with Iran focuses on the tactical question of the ability of the Israel Air Force to hit the sites and inflict enough damage to stop the nuclear program, or at least set it back by many years. It is assumed that Iran would respond with Shahab missiles on Tel Aviv and Dimona and Hezbollah-fired rockets from Lebanon. The question is whether this is a price worth paying to eliminate the atomic danger.

This is an incomplete, shortsighted view of the problem. Military plans focus on the immediate mission and tend to obfuscate the long-term implications.

In *The Guns of August*, historian Barbara Tuchman wrote that the military planners from all the belligerents in Europe on the eve of World War I assumed that the fighting would end within three or four months at most. Their plans ignored the possibility of a bloody war of attrition that would go on for years in the absence of a swift and decisive victory. They certainly never imagined a global war that ended up killing tens of millions and led to the redrawing of the map of Europe.

Something similar, albeit of far more modest dimensions, happened to the IDF when, in the summer of 2006, it prepared for a retaliatory action in Lebanon, not for a war with Hezbollah that dragged on for five weeks.

A danger of this sort awaits Israel if it embarks on a war against Iran. It is easy to be tempted by the prospect of victory in a spectacular aerial operation; the problems start after the planes "return safely to their bases."

Japan struck America at Pearl Harbor, but the balance of power was not in its favour. America recovered, armed itself and demolished the Japanese empire. As Edward Luttwak, one of the world's leading experts on strategy, wrote, it would have been better for the Japanese had their pilots gone astray on the way to Hawaii or missed the targets. In *Strategy: The Logic of War and Peace*, Luttwak wrote: "...the true strategic value of the tremendous tactical and operational success of the Pearl Harbor attack...was pure loss."

Israel destroyed the Egyptian air force in "three hours in June" in 1967, enabling the conquest of Sinai in four days. But Egypt is much larger than Israel, and it succeeded in recovering its territory with a limited military operation and a broad diplomatic one. Israel paid for its failed attempt to maintain its hold on the desert and to settle it with thousands of fatalities and tremendous economic damage.

Iran poses a difficult dilemma for Israel: if it does nothing, it will have to live in the shadow of a nuclear bomb in the hands of Iranian President Mahmoud Ahmadinejad, and perhaps other rulers in the region. But if Israel does go to war against Iran, it risks years of hostilities, and even if it wins on points the price will be unbearably high.

The Iranian army today is inferior to the IDF in terms of firepower and range of action, but a large country can recover, organize itself and find the enemy's weak point – just as Egyptian President Anwar Sadat did in the Yom Kippur War.

To redress its inferiority in the overall balance of power vis-a-vis Iran, Israel needs American backing in military support and weapons supply, in intelligence and deterrent umbrellas and also in diplomatic support in the UN Security Council and vis-a-vis the Arabs and the Europeans, as well as economic support.

The sanctions the Obama administration is planning against the Iranian economy might not stop the centrifuges immediately. Iran will be able to make a bit more effort and build a bomb or two, even if it has difficulty importing gas and heating oil and its banks' credit is frozen. But if the sanctions are enforced seriously, they will make it difficult for Iran to wage a lengthy war against Israel (or the United States, or both). Perhaps the sanctions will even deter the Iranians from the thought of a war of attrition, even though someone will always be found to provide them with weapons and goods secretly (as Israel did in the Iran-Iraq War).

Continued on page B56

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Netanyahu 'must pay' for U.S. support

Continued from page B55

And what will Israel give in return? Until now, the price of American support for Israel has been fixed: concessions to the Arabs in the peace process. Withdrawal from Sinai and from Quneitra in the Golan Heights in return for the American airlift in the Yom Kippur War. Attending the Madrid conference in 1991, contrary to Prime Minister Yitzhak Shamir's principles in return for the Patriot missiles that were deployed in Israel during the Gulf War. Accepting the road map and a Palestinian state in return for wiping out Iraqi leader Saddam Hussein and eliminating the "eastern front" in 2003.

The circumstantial evidence also suggests a link between the bombing of the Syrian reactor in 2007 and the renewal of the peace process with the Palestinians. The administration of President George W. Bush reported to Congress that Israel consulted with it before the attack and made it clear that the secret installation Syria had built near the Euphrates River was an "existential threat" that had to be destroyed.

Iranian president Mahmoud Ahmadinejad, at Columbia University *[File photo]*

American officials have admitted to giving tacit consent. According to an article in one U.S. professional journal, they also assisted with electronic warfare. Seven weeks after the reactor was destroyed, Bush convened the Annapolis summit. Prime Minister Ehud Olmert withdrew his previous objection to negotiations on a shelf agreement and came to the summit. Did the American position on the Syrian issue push Olmert to change his position on the Palestinian issue?

Now Netanyahu faces the same sort of offer he can't refuse: he wants American backing on Iran and knows he must pay for it through the settlements. The question is about the overall price, and about how much of it will be cash down – in a freeze on construction now – and how much in installments, in future concessions as part of a broader agreement.

The ancillary question is how Obama will help Netanyahu to explain the strategic equation of the settlements and Iran's nuclear installations to the Israeli public and to the right-wingers in his coalition.

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Book documents flight of wartime Jews

By JOSEPH SERGE
Arts Editor

Of the three million or so Jews who survived the Holocaust, the majority did so by fleeing the danger beforehand. With good fortune, fortitude and foresight, they managed to stay a step ahead of the annihilation that would have awaited them.

Flight From The Reich, Refugee Jews 1933-1946 (Norton) by Deborah Dwork and Robert Jan van Pelt, a professor at University of Waterloo, is a well-researched and documented chronological account of people who were lucky enough to have fled, either legally or clandestinely, from the Nazis.

The book is divided into four parts, each documenting a specific time period. Each part is further subdivided into sections that, in addition to the historical narrative, add colour by describing the people who escaped, the legal hurdles placed in their way, the places they escaped to and the problems they faced in their new adopted home.

Jews started emigrating from Germany on the heels of Adolf Hitler's rise to power in 1933. But at the time, there was no sense of urgency. Many Jews believed that the situation was only temporary and that the Nazis would cast aside their anti-Semitism and get on with the more pressing business of running the country. Certainly none of them foresaw the Holocaust.

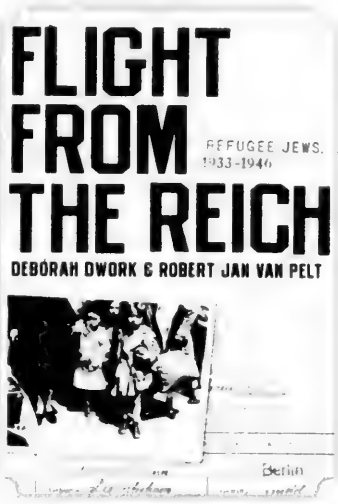
But that all changed by Kristallnacht, Nov. 9, 1938, and urgent emigration really started.

The Nazi government was eager to let Jews leave when they could, especially since they taxed the would-be emigrants heavily.

But visas were hard to get, and certain legal technicalities complicated issues. Because the Jews were technically German, refugee laws, created in part to deal with the stateless refugees following World War I, did not apply to them.

Getting people out of Germany and Austria was one thing. Finding where to put them was another. Ideas were tossed around, including Alaska, Angola, British Guinea, Birobidzhan, Madagascar and the Dominican Republic.

Many German Jews, desperate now, started to see Palestine as a refuge. Though the pioneering lifestyle may have appealed to German youths, the rich professionals who moved there found it incredibly hard to adjust.



Strict immigration quotas imposed by the British, and high absorption costs, made it tough for even those who wanted to immigrate there.

Even poor, desolate Shanghai became an option, which according to 19th-century agreements had no right to refuse European immigrants as long as they paid a set fee.

There is little if anything left out in this book. The writers, who in addition to their own books, previously collaborated on *Holocaust. A History and Auschwitz*, write about the tear-jerking scenes at the railway stations during the Kindertransports (by which more than 10,000 children were saved), the skills training programs set up in Germany to increase employability for youths going to Britain or Palestine, and the problems people faced obtaining visas.

Continued on page B58

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In these days of reflection, prayer and sorrow for our entire people, let's not forget the trying circumstances, the difficult times in Israel. Our support for the State of Israel will always be strong and everlasting.

May our prayers have meaning, passion and greatness. May our prayers for our families and for the State of Israel, and for the world be heard – and may we be granted health, prosperity and fulfilment along with blessing and peace.

My wife Maida and our family, join with the National Executive Committee of Maccabi Canada, our athletes, coaches, volunteers and the hundreds of people who support the development of young Jewish athletes throughout Canada, in extending sincere best wishes for a Happy and Healthy New Year.

Shana Tovah!

Allen Gerskup
President, Maccabi Canada

When the war came, opportunities to leave ended

Continued from page B57

America closed its doors to Jewish refugees unless a potential émigré could get an affidavit from an American relative. Britain went so far as to slap a visa obligation on anyone with a German or Austrian passport, in order to limit the "incoming hordes."

Middle-class young Jewish women learned household duties so as to qualify for one of the 14,000 spots allowed for Jews to enter Britain as domestics.

The Jewish Agency persuaded the British to allow a number of Jewish youths to enter Palestine under the Youth Aliyah program. In fact, getting youths out of Germany was a priority. The authors say that 83 per cent of Jews under the age of 24 left Germany by 1939.

In 1938, after the Anschluss – the political union of Germany and Austria after Hitler annexed the latter – the Inter-Governmental Committee was formed to co-operate with the Germans and facilitate, with the help of financial aid from the worldwide Jewish community, the emigration of German Jews. While somewhat effective, the program was criticized as caving into blackmail and extortion. (The Nazi government was paid for each Jew it released).

A Jewish woman in Berlin in 1936 learns housework. ***[Abraham Pisarek photo]***

When war came, opportunities to leave were ended, and even those who obtained visas could no longer leave.

This book could easily be bogged down by numbers, statistics and legal discourse. While it provides all this necessary background information, its strength lies in focusing on individual stories.

I was particularly intrigued by the case of Elizabeth Luz. Luz, a middle-aged woman in Switzerland, undertook an extensive postal service from 1939 to 1945 to connect German-Jewish refugees with their families.

Parents in Germany would send her letters addressed to "Tante Elizabeth," as if she were the recipient. Luz painstakingly copied these letters in her own handwriting and sent them to the real addressees, as if they were her own nephews and nieces.

Thus, anxious parents in Germany were able to communicate with their children in Britain or elsewhere.

One cannot underestimate the importance of letters, especially in this pre-Internet age. No one who received letters necessarily cared what was said, as long as they received word, which meant that their loved one was still alive.

Luz was writing on average at least two letters a day. She also became a therapist and counsellor to parents unable to contact their children and vice versa when they wrote to her with their worries.

It is stories like this that make *Flight From the Reich* a moving as well as an informative book to read.

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New generation seeks to reclaim Sephardi cultural roots

By AMY KLEIN
JTA

HOBOKEN, N.J. – Daniel Saks' crazy black curls bounce on stage with him to the wiry, deafening sound of guitars, horns and drums as the front man for DeLeon – an indie rock band with 15th century Spanish influences infused with cadences of the ancient Sephardic tradition – belts out plaintive tunes in English, Hebrew, Spanish and Ladino.

For the most part, the 150 twenty-something hipsters dancing to DeLeon's music at Maxwell's Lounge, 20 minutes from Manhattan, have no idea what the songs mean. It doesn't seem to matter.

"It wasn't a Ladino-fluent crowd," Saks jokes after the show, referring to the Judeo-Spanish language from the Middle Ages. "I think people can get past the language barrier. In a place like New York City, we're acclimated to hearing music in foreign languages."

Saks grew up near Washington listening to Sephardi music played by his mother, whose family lived in Italy for centuries after the expulsion from Spain before coming to the United States.

Years later he would name his band after his great-grandfather Giorgio DeLeon and philosopher Moses DeLeon. With its haunting melodies and the Spanish timeless themes of love, God and murder, he thought the music "held up well, better than most songs." He knew there were plenty of people recording traditional music, but "I thought I could bring it to my peers and bring new light to them."

DeLeon is part of a new crop of modern Jewish artists drawing on their Sephardi roots – from Spain and Portugal to Morocco, Iran and Syria to India and Greece. Many of those Jewish communities, although not all, were created by Jews who left Spain following the Inquisition, when they were ordered to convert or leave the country by July 31, 1492 (Tisha B'Av of that year).

Now, more than five centuries later, dozens of musicians, writers, poets, playwrights, filmmakers, historians, educators and chefs are reclaiming that culture to create a veritable Sephardi renaissance.

Many artists mime Sephardi culture because they want to popularize a lesser-known Jewish heritage.

"People who came from Poland stick together, and they are not so interested in the people who come from Morocco or Spain," says Nathalie Soussana, arranger of *Songs From The Garden Of Eden: Jewish Lullabies And Nursery Rhymes*, a book and CD of songs in Hebrew, Arabic and Spanish, including *Y'aommi Yamali*, an Algerian lullaby in Arabic whose words mean "King of the Home/May God touch you and lift up your soul."

Soussana wanted something that reflected her own mottled family – originally from Morocco, living in France, with an uncle and his wife from Turkey, an aunt married to an Ashkenazi and family members in Israel.

"I think that it's like that for a lot of Jewish families," she says.

One might not know that from seeing the history of Jewish culture in America.

Continued on page B60

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Sephardi resurgence in Israel has fueled a wider movement

Continued from page B59

"Jewishness has tacitly been assumed to be synonymous with Germanic or Eastern European descent," Aviva Ben-Ur writes in the new book *Sephardic Jews in America: A Diasporic History* (New York University Press, 2009). "What began at the turn of the 20th century as denial of shared ethnicity and religion (whereby Ashkenazim failed to recognize Sephardim as fellow Jews) continues today in textbooks, articles, documentaries, films and popular awareness. More often than not, Sephardi Jews are simply absent from any sort of portrayal of the American Jewish community."

Ben-Ur prefers the term non-Ashkenazic Jews, dividing those called Sephardim into three groups: Sephardi Jews (Spanish and Portuguese-speaking Jews of Western Europe and Ladino-speaking Jews of the Ottoman empire); Mizrahi Jews (Arabic-speaking Jews native to the Middle East and Western Asia) and Romaniotes (Greek-speaking Jews native to the Byzantine Empire).

"In America there was *Fiddler on the Roof* and gefilte fish and Orthodox and Conservative and Reform Judaism," says Rabbi Daniel Bouskila of Sephardic Temple Tifereth Israel in Los Angeles. The various non-Ashkenazic groups "had every desire to be American when it came to living their lives, but in terms of their Judaism, they didn't have much interest in assimilating into the American Jewish community."

That's why Sephardim formed their own synagogues like Tifereth Israel (founded by a small group of Sephardi, Ladino-speaking immigrants in 1920) or more recently the Sephardic Cultural Center in Scottsdale, Ariz., both with congregants from communities such as Iraq, Iran, Morocco, Algeria, Tunisia, Libya, Egypt, Syria, Lebanon, Iran, Yemen, Brazil and Israel.

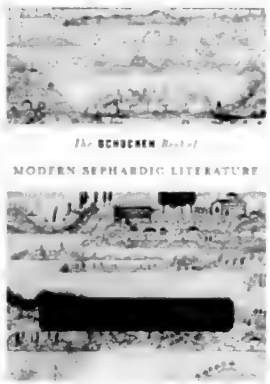
Bouskila believes that a Sephardi resurgence in Israel has fueled a wider movement in America and around the world.

"Once upon a time there was one definition of being Israeli – the prototypical Sabra being from Europe had blond hair and listened to a particular kind of music – I think that's changed in Israel," he says, citing the pop stars Sarit Hadad, Eyal Golan and Israel's first *Idol* winner, Maya Bouskila (no relation). "There's a unique sense of cultural identity through music and even names" – people don't "Hebraicize" their Sephardi names as much.

It has "spilled over" to America, Bouskila adds.

"I think people feel more secure in their identity today than they did a long time ago," he says.

For some artists, exploring Sephardi culture is a way to explore their own Jewish identity. Sephardim account for 3 to 4 per cent of the Jewish population in the United States.



"The communities that people live in before were so much more closed, and you were only defined by one thing," says Vanessa Paloma, a singer and scholar who specializes in Sephardi women's songs like *Mose de Salio de Misrayim*, a Ladino song about the burning bush and Moses' journey from Egypt, which women would sing at Passover.

For Paloma, being American means having many different identities – actor, writer, yogi, etc.

"It's like we're hungry for some kind of deeper meaning and these roots and where we came from," she says.

Now Paloma is living in Morocco where she can investigate her past.

"What did my grandmother sing? What kind of smells did she smell?" she wonders. "If I know more about that, I know more about my ancestors and know more about myself."

Others want to preserve a culture they fear might be lost.

Continued on page B61

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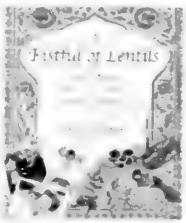
Rosh Hashanah Greetings 5770

The Jewish World

The need to understand important part of Jewish history

Continued from page B60

"I just thought about writing my family story – it's a very eccentric, eclectic family," novelist Gina Nahai says of the beginning of her journey writing fiction based on the Persian Jewish community in Iran and Los Angeles. When she began her seven years of research for her first novel, *Cry of the Peacock*, she saw that there was barely anything written about the community or its history.



Iranian Jews make up "the oldest Jewish community in the Diaspora, and no one had recorded their stories," she says. "And it didn't look like people were going to survive."

Many artists may be teaching their culture to their own people.

Jennifer Abadi, author of the cookbook-memoir *A Fistful of Lentils: Syrian-Jewish Recipes from Grandma Fritzie's Kitchen* (Harvard Common Press 2007), was surprised to find that many students in her classes were Syrian women who grew up eating food prepared by their mothers and housekeepers but had not learned to cook it.

"All of a sudden they get married to Syrian men, and it's expected [for them to cook Syrian food] and they have to go to their mothers and aunts," Abadi says, adding later, "so the book does provide a service." She says her audience also is Ashkenazi women "who like what they consider "better" Jewish food."

That's why many artists are mining Sephardi culture – because they like it. *Majadrah* (rice with lentils) might be better than kugel, and DeLeon "might be cooler than klezmer," jokes Jacob Harris, the chief operating officer of JDub Records, which produces both DeLeon and *Songs From The Garden Of Eden*.

JDub wasn't seeking out Sephardi artists per se, Harris says, but wanted "to promote authentic Jewish culture within the mainstream." And the mainstream likes world music.

"I don't think it's an accident that it's become so popular now – we are becoming more global, seeing Jewish history in a broader way," says Ilan Stavans, editor of *The Schocken Book of Modern Sephardic Literature* (Schocken, 2005), an anthology that includes fiction, memoirs, essays and poetry from 28 writers over 150 years, including a short story by Cuban-Jewish writer Ruth Behar titled *Never Marry a Man Who Doesn't Beat You*." The Jewish community is increasingly heterogeneous, not only politically but ethnically. People come from different parts of the world through immigration and mixed marriages, and they are pushing the collective identity in different ways," Stavans says, including contributions from Asian and Hispanic cultures. "The need to understand the Sephardim is to understand a very important part of Jewish history."

Continued on page B62

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'You admire their ability to keep identity across time and space'

Continued from page 61

No longer does Jewish identity have to be "the standard flagpoles of Israel, the Holocaust and the shtetl," he says.

Yet even the term "Sephardi Renaissance" can be seen as Ashkenazi-centric; after all, these cultures have been flourishing for centuries, even if invisible to Ashkenazim.

"We live our religion – there is no resurgence," says Sheila Schweky, the program chair for the Sephardic Community Center in Brooklyn, N.Y., a JCC-like institution that serves 50,000 to 70,000 Jews – mostly Syrian, but also Egyptian, Iraqi, Moroccan and others.

Schweky cites the strong family ties and tight-knit community for preserving the Syrian Jewish heritage.

"As far as our traditions and customs, they're basically the same as when our fathers came here," she says, so the idea of a "renaissance" doesn't apply. "We don't turn around and say we have to teach our children our heritage – they live it."

Many tight-knit Sephardi communities that have thrived but remained nearly invisible to the rest of the world are learning that art can sometimes show less than positive portrayals. The Syrian Jewish community, for example, was not happy with David Adjmi's *Stunning*, a recent Off-Off-Broadway play that the *New York Times* called "a stinging portrait of an insular Syrian Jewish community in contemporary Brooklyn."

"Smaller communities think that everyone is going to judge everyone by that one play," the novelist Nahai says. "People overreact – it's not like every time you meet a Greek person you think of *My Big Fat Greek Wedding*."

On the one hand, people like seeing their community portrayed.

"So many young people write to me and tell me finally I can understand why my family is the way they are," Nahai says.

Others, however, become upset at some of the issues she raises, such as the treatment of women in the Persian Jewish community or how the rabbis were not always just.

"All novelists need to tell the truth. It doesn't mean it's the only reality, it doesn't mean I'm trying to capture the entire population," Nahai says. "Telling the truth is the only thing I have a responsibility to do. The rest a publicist needs to do."

Perhaps the Sephardi communities will become accustomed to the spotlight – and the good and bad lights shone on them.

"It's interesting that this is happening now," Stavans says. "It's because the Ashkenazi community is really solid, and it can look into other aspects of Jewish life without feeling threatened."

What they are seeing from Sephardi culture, in all its multiplicity and history, is that Sephardim "are more ethnic and more attractive in close-knit families that traveled across time and kept their identity," he says.

"At a time when it's very easy to lose one's identity, you admire their ability to keep their identity across time and space," Stavans says. "You feel an allure to Sephardi culture."

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Snapshots of Sephardi culture

By AMY KLEIN
JTA

LOS ANGELES — There are dozens of ways to enjoy modern Sephardi culture, art that draws upon traditions from regions such as Spain, Portugal, the Middle East, North Africa, the Far East, Italy, Rome and Greece. The culture includes music, literature, history, cooking, art and theatre. Here are just some samples.

LISTEN

DeLeon

Indie rock band with 15th century Spanish influences infused with cadences of the ancient Sephardi tradition.

Pharoah's Daughter

Jewish folk group infuses an eclectic instrumental blend of traditional Judaic tunes with Arabic rhythm and African beats in *Haran*, an infectiously beautiful album full of haunting joy.

Vanessa Paloma

Singer, performer, scholar and writer specializing in Sephardi women's songs and their connection to women's spiritual expression.

READ

Cry of The Peacock, by Gina Nahai (Crown, 1991)

The Iranian Jewish author's first novel (she's now writing her fifth) charts seven generations of a Jewish family beginning in 18th-century Persia to modern-day Iran.

The Rabbi's Cat and *The Rabbi's Cat 2*, by Joann Sfar (Pantheon Books, 2005, 2008)

A funny and wiry graphic novel about an Algerian rabbi in the 1930s whose cat sometimes speaks but always narrates these tales that investigate Jewish, Arab and French culture.

Dropped From Heaven, by Sophie Judah (Schocken, 2007)

A collection of moving stories about the everyday life of a fictional community of Indian Jews (Bene Israel) as its ancient culture confronts the modern world.

The Man in the White Sharkskin Suit: A Jewish Family's Exodus from Old Cairo to the New World, by Lucette Lagnado (Harper Perennial: Reprint edition, 2008)

Lagnado's memoir of her father and her family's life in cosmopolitan Cairo and their painful relocation to poverty in America.

The Schocken Book of Modern Sephardic Literature, edited by Ilan Stavans (Shocken, 2005)

This anthology of fiction, memoirs, essays and poetry from 28 writers spans more than 150 years and offers a collective portrait of the "other Jews," Sephardim who long for their lost ancestral home even as they create a vibrant, multifaceted literary tradition in exile.

Sephardic Jews in Amercia: A Diasporic History, by Aviva Ben - Ur (New York University Press, 2009)

COOK

A Fistful of Lentils: Syrian-Jewish Recipes from Grandma Fritzie's Kitchen, by Jennifer Felicia Abadi (Harvard Common Press, 2007)

Part memoir, part cookbook, Abadi tells stories and recipes from her Syrian grandmother's kitchen.

Aromas of Aleppo: The Legendary Cuisine of Syrian Jews, by Poopa Dweck, Michael J. Cohen and Quentin Bacon, (Ecco, 2007)

Now considered the Syrian cooks' bible, *Aromas of Aleppo* presents more than 180 Syrian Jewish recipes.

Arabesque: A Taste of Morocco, Turkey, and Lebanon, by Claudia Roden (Knopf, 2006)

The authority on Middle Eastern and North African food offers 150 recipes from three countries.

Mama Nazima's Jewish Iraqi Cuisine, by Rivka Goldman (Hippocrene Books, 2006)

A cookbook-memoir with 100 family recipes with Mongolian, Turkish and Indian influences.

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This Week

National

CIC 'buycott' program urges mass purchasing of Israeli products. *Page 6*

Beth Torah is no longer the 'little shul.' *Page 14*

Heebonics

Zebrina is a klezmer supergroup. *Page 41*

Arts & Travel

TIFF's Tel Aviv program a resounding success. *Page 43*

Multicultural sound reflects the influences of Beyond the Pale. *Page 45*

Index

National 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 18
Just Between Us 24
According to Reports 25
Health & Lifestyles 29
Family Moments 31
What's New 32
Obituaries and Notices 34
On Campus 36
Israel & the Jewish World 37
Arts & Travel 42
Classified 47

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THE CRUMBS AND SINS WE CAST AWAY

A woman in Israel reads a prayer from the Tashlich ceremony last Sunday on the shores of the Mediterranean. The ceremony entails casting crumbs into a body of running water as a symbol and hope for the casting away of one's sins. *[Omer Messinger/Flash90 photo]*

Israelis intern at Vancouver law firms

By LAUREN KRAMER
Pacific Correspondent

VANCOUVER — Two Ethiopian Israeli law students were in Vancouver this past month gaining experience at law firms in the city and telling their stories to Jewish schools, synagogues and groups.

Jerus Truneh, 26, and Erez Naga, 29, are entering their second year at Ono Academic College near Tel Aviv. She is interning at the law firm Blake, Cassels and Graydon LLP, while Naga is at Lawson, Lundell, Lawon and McIntosh.

The two students are enrolled in law school courtesy of funds raised by the Canadian Ben-Gurion Society (BGS), a young leadership program launched by Jewish federations across Canada.

Continued on page 21

Erez Naga

Goldstone denies bias in report critical of Israel

© Ha'aretz Daily Newspaper

JERUSALEM — The head of a United Nations commission that charged Israel with committing war crimes in the Gaza Strip during its offensive last winter wrote last week that soldiers and commanders must be held accountable for serious violations of international law during the fighting.

In a *New York Times* opinion piece, South African Judge Richard Goldstone wrote that "Israel must investigate, and Hamas is obliged to do the same. They must examine what happened and appropriately punish any soldier or commander found to have violated the law."

Goldstone accused both Israel and Hamas of conducting biased and ineffectual investigations, if at all, saying that "unfortunately, both Israel and Hamas have dismal records of investigating their own forces."

Goldstone also rejected allegations that his investigative team had set out on a biased mission.

"I deny that completely," Goldstone said in remarks broadcast following Israeli accusations. "I was completely independent, nobody dictated any outcome, and the outcome was a result of the independent inquiries that our mission made."

Goldstone, a respected war crimes judge from South Africa who is Jewish and has ties to Israel, told interviewers he stood behind his commission's findings and regretted only Israel's refusal to co-operate with the investigation.

"If there is any difference that I would have preferred, [it] would have been that we could have got co-operation from Israel, and in particular, I would have liked the Israeli government to assist us and decide what we should investigate, because that's what I asked them to

1 page 38

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Italy to investigate resurgent anti-Semitism – see page 39

The News in Brief

CANADA

New Fellowship

TORONTO — Ashley Ansel of Thornhill, Ont., is one of 10 women to receive a new undergraduate scholarship for women in science from Yeshiva University's Stern College. The 10 recipients of the Jewish Foundation for Education of Women Science Fellowship will get $10,000 a year for three years, as well as summer research internships worth $2,500. They'll also receive mentoring and the chance to present their research at conferences. Ansel graduated from Ulpanat Orot in Toronto in 2008.

Mentors Sought

TORONTO — The Jewish-Somali Mentorship Project is seeking Jewish professionals to mentor Canadian Somali university students. The initiative, a program of the Canadian International Peace Project, is backed by Canadian Jewish Congress (CJC), UJA Federation of Greater Toronto and the Canadian Somali Congress. The mentorships are one year and require a commitment of four hours a month. Contact Rahma Hussein at 416-384-0123 or rahma.h@canadianipp.org for details.

Liberals Win Vote

TORONTO — The provincial Liberals held the midtown Toronto riding of St. Paul's in a byelection last week. Eric Hoskins, 48, will head to Queen's Park, replacing former cabinet minister Michael Bryant, who had held the riding since 1999 and left politics last April. St. Paul's has a significant number of Jewish residents, and three of the four major party candidates were Jewish.

WORLD

Columnist Dies

LOS ANGELES — Armand "Army" Archerd, the veteran show business columnist often called "the most trusted voice of Hollywood," died Sept. 8 in Los Angeles at age 87 of a rare form of lung cancer. For more than 53 years, he wrote a daily column for *Daily Variety*, the entertainment industry's trade paper. His more than 10,000 columns were read religiously by show business luminaries from Los Angeles to New York and around the world.

Las Vegas Paper Folds

LAS VEGAS — The Rosh Hashanah edition will be the last for the *Las Vegas Jewish Reporter*. Apparently a casualty of the recession, the 33-year-old, federation-owned paper is shuttering in the wake of low donations, the *Las Vegas Sun* reported.

Pope to Visit Shul

ROME — Pope Benedict XVI said he'll visit Rome's main synagogue after the High Holidays. In Rosh Hashanah greetings to Rome's Jews released Sept. 17 by the office of Rome's chief rabbi, the Pope said he looked forward "with joy" to the visit. Benedict has visited shuls in Germany and the United States as pope, but his Rome shul visit would be the first papal visit there since the historic one by Pope John Paul II in 1986, the first time a reigning pontiff had entered a synagogue.

Unions OK Boycott

LONDON— British trade unions approved a boycott against importing goods produced in some Israeli settlements. The boycott was approved Sept. 17 by the Trade Union Congress at its annual conference. It also called for an end to arms trading with Israel and for disinvestment from some Israeli companies. The unions had considered a comprehensive boycott of consumer goods produced in Israel but reconsidered following "frantic behind-the-scenes negotiations," the London *Times* reported. The boycott reportedly was in response to Israel's military offensive in Gaza last winter.

Chant Ruling Upheld

AMSTERDAM — The Dutch Supreme Court upheld a ruling that a soccer chant is offensive to Jews. A fan of The Hague soccer team ADO appealed a lower court verdict that the chant "Hamas, Hamas, gas all the Jews," for which he was charged in 2006 with using language offensive to a particular group, wasn't intended to offend Jews. Last week, the high court upheld the ruling because it insults Jews. The fan had received 800 hours of community service and two years probation. The opposing team, Ajax of Amsterdam, and their fans are often referred to as Jews because prior to World War II, the city had a large Jewish population and the team had many Jewish fans.

Prayer Trip Allowed

DES MOINES — A former Agriprocessors official awaiting trial was allowed pray at the grave of the Lubavitcher rebbe before Rosh Hashanah. A judge ruled last week that Sholom Rubashkin could be be driven from Postville, Iowa, to New York City to pray at the grave of Rabbi Menachem Mendel Schneerson, even though he's been on supervised release from jail since February. Agriprocessors, once the largest kosher slaughterhouse in the United States, closed following a major immigration raid by federal officials in May 2008. Rubashkin is scheduled to go on trial in October. He was held in jail for three months after prosecutors argued he was a flight risk to Israel.

Official Suspended For Nazi Memorabilia

NEW YORK — Human Rights Watch suspended a senior official over his collection of Nazi memorabilia.

A pro-Israel blog had revealed that the human rights group's senior military analyst, Marc Garlasco, is a major collector of Nazi memorabilia. While the group gave Garlasco its full support when the news broke earlier this month, last week its associate director announced it was suspending him with full pay "pending an investigation."

The revelation comes as pro-Israel groups have worked to discredit the organization, which released several reports critical of Israel after its January offensive in Gaza.

Garlasco has said his hobby is a result of his family history – his grandfather was conscripted by the Nazis.

He posted an essay Sept. 11 on the Huffington Post website that said, in part, "I've never hidden my hobby… Precisely because it's so obvious that the Nazis were evil, I never realized that other people, including friends and colleagues, might wonder why I care about these things."

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UJA Federation unveils new Gales Pavilion

By FRANCES KRAFT
Staff Reporter

As the Bathurst Jewish Community Centre closes its doors for the last time Sept. 27 before it is torn down and replaced, a new, adjacent building is filling many of the roles the 48-year-old BJCC has played in recent years, along with a couple of new ones

The Donald Gales Family Pavilion, a four-floor, approximately 40,000-square-foot, $10-million building, hosted an opening celebration last week, with formalities that included speeches by Toronto mayor David Miller and Vaughan MPP Greg Sorbara.

The completion of the pavilion, which has been in partial use since June, marks the end of the first phase of redevelopment of what's now known as the Sherman Campus. The 27.5-acre spread on Bathurst Street, north of Sheppard Avenue, houses the Lipa Green Building and the Leah Posluns Theatre, which will also be rebuilt.

Phase 1 also included renovation of the Lipa Green Building, which houses community offices, the Ontario Jewish Archives and the Holocaust Centre of Toronto. The building is connected to the new pavilion by an elevated, glassed-in bridge.

The Gales Pavilion houses administrative offices and programs of the Prosserman JCC (the entity that includes the building replacing the BJCC), as well as the Koffler Centre of the Arts and the David & Esther Freiman Early Childhood Education Centre, a nine-classroom facility that has been in use since Sept. 1.

As well, an 8,000-square-foot aerobics studio, with aerobic and weight machines, can accommodate about 45 people at a time, plus an additional 20 in its spinning classes. It will open Oct. 5. Also, fitness classes will be held in multi-purpose rooms in the building.

Of the BJCC's 1,200-plus fitness members, more than 700 had signed up for the Prosserman JCC as of last week, according to Bryan Keshen, its executive director. The Gales Pavilion can handle between 800 and 1,000 fitness members a day, he said.

The proposed culinary arts studio in the Gales Pavilion.

However, members who are regular swimmers and want to continue swimming will have to go elsewhere until the new facility is built. Also, the Gales Pavilion does not include a gymnasium for basketball players, and members who play racquet sports such as handball or squash will not have those options at all on the Sherman campus.

"In terms of what we think will serve the community best, we're not able to provide enough support or space for a proper racquet club experience," Keshen told *The CJN*. "You have to build it for success, and not just put in a couple of courts. We're going to focus on what we're great at – things that support social networking and large group activities. We just don't have the space or the skills to build a centre of excellence for racquet sports."

Continued on page 13

JNF

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Things to know about the 'report'

The UN Human Rights Council's (UNHRC) report on the conduct of Israel's war in Gaza last December-January (see page 1) has far-reaching potential to harm the Jewish state in a number of ways

• Israel has been accused of having committed war crimes. It will soon likely also be accused of having committed crimes against humanity.

• There is now a heightened possibility that Israeli leaders will be charged with such crimes in the International Court of Justice in The Hague.

• The seamy iteration of polemics that the commission has passed off as fact-finding will now be adopted around the world by anti-Israel advocates as further "evidence" of the Jewish state's diabolical ways.

• This opens a new, legal front by anti-Israel advocates in their campaign to bring about the dismantling of the Jewish state.

• The non-uniformed soldiers of the terrorist armies of Hamas, Hezbollah, their like-minded companions and their accomplices have been given new weapons in their "holy" cause against Israel.

• The non-uniformed soldiers of all terrorist armies, their like-minded companions and their accomplices have been given new weapons in their "holy" causes against all democracies.

• Conversely, Israel and those democracies still determined to fight the terrorist organizations of the world may find their ability to do so diminished.

• In the name of upholding and advancing the struggle for human rights, the report actually does irreparable harm to the cause.

Indeed the report by Judge Richard Goldstone oozes harm and the potential for greater harm.

Writing in the *Jerusalem Post*, columnist Michael Freund said: "The Goldstone report is nothing less than a political pogrom... It has nothing to do with justice and everything to do with a political agenda which seeks to isolate the Jewish state, besmirch its good name and pressure it into making concessions to its enemies.

From the editor's desk...

"More than 60 years may have passed since the State of Israel was founded, but clearly much of the world still seems incapable of forgiving us for having the gall to defend ourselves."

The report is a radically abusive anti-Israel document. We should therefore become familiar with its content and especially with the facts and arguments must be marshalled against it.

The following is a small recommended reading list.

• Even before the report was released ***Irwin Cotler***, the international human rights scholar and activist and MP wrote extensively in the *Jerusalem Post* about the commission's tainted mandate. "This flawed mission is not only established under the authority of the obsessively discriminatory UN Human Rights council, it is irredeemably tainted by the prejudicial resolution establishing the mission itself," Cotler wrote on Sept. 16.

• After seeing the initially released summary of the report, American legal scholar ***Alan Dershowitz*** wrote on his blog: "The so-called report commissioned by the notorious United Nations Human Rights Council issued under [Goldstone's] name is so filled with lies, distortions and blood libels that it could have been drafted by Hamas extremists."

• The ***Israel Ministry of Foreign Affairs*** makes available a number of position papers that analyze the implications of the UNHRC report and provide information in answer to the report's statements of findings. The ministry's website contains a number of links to other Israeli government and army sources. These links provide additional factual and legal responses to the report's allegations

• ***Honest Reporting*** has published a background summary of the report and an overview regarding a selection of the report's failings. It, too, contains a reference guide to further informational resources.

• Israeli ***President Shimon Peres*** responded to the publication of Goldstone's report with fiery indignation and wrote very harsh and unequivocal words of condemnation and rejection of the report.

"The Goldstone report is a mockery of history," Peres began in his remarks.

"The report legitimizes terrorist activity, the pursuit of murder and death. The report disregards the duty and right of self-defence held by every sovereign state as enshrined in the UN Charter.

"The State of Israel was forced to defend itself. It acted out of obligation to its citizens like any sister state in the family of nations would.

"Israel has been criticized for its actions against Hezbollah attacks from Lebanon and Hamas attacks from the Gaza Strip as well as for building the security barrier in the West Bank to prevent suicide bombers from entering the country.

"Those in pursuit of peace have justice on their side. Those who monger war will forever be criminals."

The report effectively curtails Israel's right of self-defence. But, like all countries, peoples and societies, Israel wishes to live and will not allow anyone to impinge on its right to do so. *–MBD*

ONTARIO HONOURS CJC

Ontario Premier Dalton McGuinty, right, presented Canadian Jewish Congress CEO Bernie Farber, right, and Congress president Mark Freiman with a plaque last week honouring the 90th anniversary of the organization. It was part of a reception McGuinty hosted at Queen's Park last week in CJC's honour, in which all three provincial party leaders addressed Congress board members, volunteers and staff. Eglinton-Lawrence MPP Mike Colle also praised CJC in a statement in the legislature.

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CIC uses 'buycott' to fight boycott

Will take direct action against those that 'demonize' Israel

By ANDY LEVY-AJZENKOPF
Staff Reporter

The pro-Israel community in Canada is fed up with the seemingly endless boycott and divestment threats against the Jewish state, and its members aren't going to take it anymore.

That's essentially the message of the Canada-Israel Committee's (CIC) new Buycott Israel initiative, an online tool the CIC has constructed to alert members on its e-mail registry about boycott attempts on Israeli products in Canada, and in response urge mass purchasing in support of the products.

The project has been launched in partnership with the Jewish Federation of Greater Vancouver and UJA Federation of Toronto.

In an interview from her Montreal office last week, CIC executive vice-president Sara Saber-Freedman said her organization noted the success of prior community responses to boycott attempts and decided this was the best way to mount grassroots countermeasures to anti-Zionist initiatives.

She referred specifically to two successful efforts to defeat boycotts over the past year, one by members of Mountain Equipment Co-op in Vancouver who tried to have the company adopt a resolution to drop all products it sourced from Israel, and the other in Toronto at a local LCBO store, where supporters of Israel bought up Israeli wines in solidarity with the Jewish state when anti-Zionists tried to boycott the products.

"There are far more people who support Israel than those against it," Saber-Freedman said.

"And we wanted to launch the campaign now... because it's a timely moment with everything going on at the [Toronto International Film Festival]," she added, referring to protests against the film fest's decision to showcase Tel Aviv films.

The CIC is keeping a close watch on the Vancouver community, she said, because it's believed the same people who put forward the Mountain Equipment Co-op boycott motion against Israeli-made products will try again at next year's annual meeting.

But Saber-Freedman was careful to note that the Buycott Israel project is "not a commercial undertaking" and won't promote individual products unless they're targeted.

Buycott Israel is "a tool for specific action... for when an Israeli product or event is under assault by people who want to delegitimize Israel," she said.

Sara Saber-Freedman

She added: "This is the most direct way we can say to anti-Israel activists... that not only will they not succeed in boycotting Israeli products, in fact, the [effect] will be just the opposite and will result in more sales of a particular product."

The Buycott Israel website went online on Sept. 11, and the committee is promoting it via its internal distribution lists and through its "network of friends" in synagogues and the Christian community, she said, noting that the CIC's board of directors includes a number of non-Jews who "are very well connected" in their own communities.

"People in the pro-Israel community – not just the Jewish community, but Israel's many friends in Canada – have asked for ways to take direct action against this nonsense, the dishonest attempts to demonize Israel... This is an opportunity for them to do that in a very simple, direct way."

For more information or to register, visit www.buycottisrael.ca.

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Justice perverted, justice despised

"Israel, while required like any other state to accept international scrutiny of its conduct with regard to compliance with international law, *is entitled to insist that such conduct be judged fairly and without bias*" [our emphasis]

Those were the words of Judge Richard Goldstone, who led the UN Human Rights Council Mission that investigated the conduct of Israel's war against Hamas last January. He spoke them to the *Jerusalem Post* in July. His four-person commission delivered its report last week. To describe the document in mild terms: it is nasty. Its form may be legalistic, but its substance is sheer polemics.

The fairness and freedom from bias that Goldstone promised is Israel's right to expect was – as is almost always the case in matters of international due process regarding the Jewish state – a chimera.

The report is a full-length mirror reflection of the sordid, malevolent body, the United Nations Human Rights Council, that commissioned it. The report accuses Israel of having committed war crimes and possibly crimes against humanity in the Gaza war. It also accuses Hamas of having committed war crimes. But the overwhelming thrust and obsessive focus of the report – consistent with the single-minded, obsessive focus of the commission's mandate – was Israel. Indeed, it was because of that mandate that Canada and other countries, from the very outset, refused to support the work of the commission.

Among the outrageous findings of the commission was the statement that the Israel Defence Forces' military operations "were carefully planned in all their phases as a deliberately disproportionate attack designed to punish, humiliate and terrorize a civilian population." Israel's assault, the report concludes, "was directed at the people of Gaza as a whole."

The commissioners directed Israel to investigate the report's findings. But in a grotesque, underhanded, kick to the groin, the commission gratuitously derided the ability of Israel's judicial system to do so. Failure to adequately investigate the findings "in conformity with international standards," the commissioners warned, could lead to prosecution of Israeli leaders and soldiers by the International Criminal Court in The Hague.

And so on. The report is a wicked weave of anti-Israel rebuke.

Prime Minister Benjamin Netanyahu correctly referred to the investigation as a " a kangaroo court" and the report as "a prize for terrorism that would damage a democratic state's ability to fight terror."

President Shimon Peres called the report "a mockery of history that fails to distinguish between the aggressor and a state that exercises its right for self defence."

It is difficult to understand Goldstone's participation in this travesty. The cause of justice has been set back. The report perverts justice, as if the very notion of it regarding the right of the Jewish state to live sovereign and free in the Middle East is itself a despised idea.

Shame.

25 years ago in *The CJN*

New Israeli prime minister Shimon Peres arranged to meet with U.S. president Ronald Reagan to discuss trade relationships between the two countries, and to ask for financial aid from the Americans to help the new Labour-Likud coalition government launch an economic austerity program.

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Rabbinical 'brain drain'

As an American-trained Canadian rabbi who chose to return to Toronto upon ordination, I was struck by Daniel Held's column "Where have the Canadians gone?" (Sept. 10). Held correctly notes the disproportionately high number of Canadians, himself included ("Cdn. fellows named," Aug. 13), in American-based Jewish professional training programs, and especially in the prestigious Wexner Graduate Fellowship. Our community should be proud.

Of Canadians who go to the United States for Jewish training, he writes: "These young leaders don't come back." Unfortunately, he overstates the point. It is wonderful, and Held would argue remarkable, that both Canadians in my graduating class from the Rabbinical School of the Jewish Theological Seminary of America – Rabbi Jarrod Grover of Beth Tikvah Synagogue being the other – took jobs in Toronto upon ordination this past May. I like to think here that Canada has not lost, but has rather regained the "best and brightest of our professional Jewish minds."

Notwithstanding our experience, beyond familial attachments and the usual "Canada is better than America" shpeel, there is little incentive for Canadians to return. Held's proposed solution to the declared "brain drain," more scholarships with return-to-Canada-upon-graduation stipulations, while commendable, is only partial and not appropriate for more specialized fields such as the pulpit rabbinate, where each denomination has few and oftentimes no openings for newly minted rabbis.

I challenge our community organizations to develop more summer and year-long internships, much as law firms do, aimed at Canadians, where, if everyone is happy, upon graduation, the internship develops into a full-time job. Ultimately, however, I am less concerned about Canadians returning than about how we promote ourselves to all Jewish professionals. While a Canadian comes with insider knowledge, she is not always the best person for the job. The number of non-Canadians in my class even considering coming to Canada was decidedly small.

Rabbi Adam Cutler
Beth Tzedec Congregation
Toronto

* * *

Cotler vs. Kenney

Why does *The CJN* give member of Parliament Irwin Cotler better coverage by placing him on page 1 than it gives cabinet minister Jason Kenney, placed on page 56, denouncing Hamas and Hezbollah as anti-Semitic? ("Cotler briefs South African leaders on Iran" and "Kenney denounces Hamas, Hezbollah as 'anti-Semitic,'" Sept. 10)

Cotler is nothing but a backbench MP of a party that when in power, never placed either of those groups on the government's terrorist list and who consistently voted against Israel at the United Nations.

Meanwhile the Conservative party is the strongest supporter of Israel since former prime minister Brian Mulroney, yet your paper continues to favour the Liberals. Get with it.

Sam Goldstein
Toronto

* * *

UJA financial information

I have recently received a richly illustrated brochure of UJA Federation of Greater Toronto's many activities, together with a solicitation to contribute to this year's campaign. I do not doubt UJA's important role in the life of the Jewish community, here and overseas, nor of the many institutions and programs that rely heavily on its support for their activities.

I am, however, troubled by a critical omission in the UJA brochure or other literature that I have received. There is no accounting worthy of the name of how the funds collected by the UJA in the past year have been disbursed among the various beneficiaries, how much has been retained as a reserve fund, or the size of administrative expenses incurred by the organization in absolute terms and as a ratio of the collected funds.

I recently received the annual report of the president of the Hebrew University of Jerusalem. It contains a separate section providing a considerable amount of detail about the university's income and expenditures, as is to be expected from an institution of this importance. We know, too, of course, that securities regulations in Canada and the United States require the issuers of publicly traded securities to provide their shareholders with regular financial reports.

Those who support the UJA are also "investors" in an enormously important enterprise and deserve to be treated no less seriously. By providing the missing financial information, the UJA could also serve as an important role model for other fundraising institutions in the Jewish community that have been similarly deficient in reporting on the financial aspects of their operations.

Jacob Ziegel
Toronto

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Rosh Hashanah Greetings

'The spirit of partnership must be enhanced'

Hopefully, the coming new year will be marked by the realization of our aspirations: attaining peace, increasing security, promoting economic growth, safeguarding the future of the Jewish people and strengthening the ties between Israel and our Jewish brothers in the Diaspora.

The opportunity to attain peace is beckoning and must be seized, even at the cost of painful concessions. The Arab world's intractable position to say "no" to negotiations, "no" to recognition of Israel and "no" to peace has today been replaced by the three-fold "yes" to the Saudi [peace] initiative [the plan offers Israel recognition and permanent peace with all Arab countries in return for an Israeli withdrawal from lands captured in the 1967 Six Day War]. The international community is keen to support endeavours to move the peace process forward, and I am confident that, with concerted efforts, the vision of a comprehensive peace can be realized. This will create stability, tranquility, security and prosperity for our children and their children after them.

Shimon Peres

Nuclear arms in the possession of extremist fundamentalist hands pose a danger to the whole of humanity and not only to Israel. A broad and consolidated stand by the international community against Iran is called for. I pray that this terrible threat be removed from all of humanity and that the world may enjoy a new era of peace and security.

Israel's economy is showing the first sparks of recovery from the global economic crisis. The macro-economic signs are promising, and these indications are reflected in a growing scope of investments, the high-tech industry is reviving and startup companies are again sprouting. This is the time to seize the opportunity. This is the time to invest in Israel in fields such as alternative energy, water production, homeland security infrastructures, educational and learning-related tools, and in the stem-cell industry. This constitutes the future and it is in our hands.

It is vital to build with our brethren in the Diaspora ties based on solid foundations of partnership and education. Indeed, the role of Jewish education in the Diaspora cannot be overestimated. It serves as the very building blocks of the bridges that connect the Jewish communities abroad and Israel. It serves as the terms of engagement between the young generation of Jewish youth and our nation, and as the stepping-stones to a greater awareness of the significance of Israel-Diaspora relations. It will serve to preserve our rich heritage and traditions.

The spirit of partnership must be enhanced in every area of Israel-Diaspora relations. We face dramatic challenges, which again underscore the necessity to stand united in moments of trial, responsible one for the other, as dictated by our prophets. Indeed, a threat to the well-being of Jewish communities in the world equates a threat to Israel itself, and the fate of Diaspora Jewry is at the very core of Israel's heart.

Dear friends, as we embark on this new year, I want to convey my heartfelt good wishes to all of the Jewish people in the Diaspora, in the hope that it will be a year of joy and good tidings to all.

And let us pray for the safe return home of the hostages and missing soldiers.

Shanah Tovah U'Metukah.

Shimon Peres

'Above all, we must remain united'

As Jewish communities around the world celebrate Rosh Hashanah 5770, I want to wish you all a Shanah Tovah from Jerusalem, the eternal undivided capital of the State of Israel and the Jewish people.

Rosh Hashanah offers all of us an opportunity not only to take stock of the past year but also to focus our hopes and prayers on the year ahead.

Benjamin Netanyahu

Much has changed in the past year. Last year, Israeli cities were relentlessly rocketed by Iranian-backed Hamas terrorists, and our economy, like many of those around the world, was heading into a severe recession. Today, the residents of the south are enjoying a period of calm they have not experienced for many years, and the economy has begun to show signs of a recovery.

While only five months in office, our national unity government has already forged a broad economic coalition of government, business and labour to pass an unprecedented two-year budget and a historic land reform that will significantly boost economic growth for years to come.

But there is much work to be done. We must continue to safeguard our national security against the considerable threats still facing us. We must restore robust economic growth, improve education in our schools and clamp down on crime in our streets. And we must advance a responsible peace process with the goal of forging an historic peace with our neighbours.

Above all, we must remain united. Our national unity government has given expression to the broad consensus that exists in this country. While national unity is always an important asset, in challenging times it is indispensable. That is why in the years ahead, while we work to achieve our ambitious goals, I will do everything in my power to unite our people.

This unity is necessary both inside and outside of Israel. The bonds between Israel and Diaspora Jewish communities throughout the world are a tremendous source of strength, and I will work to strengthen those bonds in the years ahead.

May you all be inscribed in the Book of Life, and may our people enjoy a year of security, prosperity and peace.

Sincerely,

Benjamin Netanyahu

WHEN DUTY ALSO CALLS FOR APPLES AND HONEY

These soldiers of the Nahal Brigade in the Israel Defence Forces, who were on duty during Rosh Hashanah on the northern border with Gaza, made sure to enjoy their apples and honey before the holiday actually began.

[Israel Sun photo]

Opinions

The catastrophe of Palestinian self-exile

Lawrence Hart in Hamilton

Arab demands for their "right of return" (to Israel) have been a major stumbling block in all attempts to bring an end to the Palestinian-Israeli conflict. And amid the propaganda frenzy that seems always to call attention to the plight of Palestinian refugees, the full context, and historic record, of what really happened when the State of Israel was restored in 1948 are either denied or conveniently ignored.

The central premise, according to the so-called "Arab narrative," is that more than 750,000 Palestinians were displaced from their homes and sent into exile by Israeli forces before and during Israel's War of Independence. The term "ethnic cleansing" has been the calumny of choice when Israel's accusers describe what was purported to have occurred. That the numbers are substantially inflated (according to Israeli and even United Nations sources) and that the "ethnic cleansing" descriptor only entered the lexicon in the 1990s, and was specific to events in Bosnia and Herzegovina, seem not to be at all pertinent to a discourse that is so plainly designed to be misleading.

Notably, none other than Palestinian Authority President Mahmoud Abbas himself recently forgot his party line when reminiscing over his personal experiences in Safed in 1948. Interviewed on Al-Palestina Television, on July 6, he commented "people were motivated to run away… they feared retribution from Zionist terrorist organizations, particularly from the Safed ones. Those of us from Safed especially feared that the Jews harboured old desires to avenge what happened during the 1929 uprising."

Columnist Sarah Honig (Jerusalem Post, July 17) explains that what Abbas was of course admitting was that the exile of the Arabs of Safed was voluntary, "propelled by their extreme consciousness of guilt and expectation that Jews would be ruled by the same blood-feud conventions that prevail in Arab culture."

The notion of forcible removals of Arab communities by Israeli forces is bogus. Aside from Abbas' more recent admissions, there are many accounts, both scholarly and anecdotal, that speak to a vastly different reality than that expressed in the "Arab narrative." Particularly in Haifa, but in most other centres as well, Arab inhabitants were persuaded, or ordered, to leave by their own Arab Higher Committee, on the pretext that they would be welcomed back once Israel was defeated.

Until the Palestinians are able to accept the reality of how they were deceived by their own leadership in 1948, and unless they are able to remove the finger of blame from Israel for the catastrophe of their self-exile and shift towards renouncing their "right of return," progress toward a durable peace will remain elusive.

Israel's water problem more pressing than ever

Yair Lootsteen in Jerusalem

Approaching Ben-Gurion Airport late last month, I overheard a couple of first-time tourists in the row behind me as they peered down at the countryside. They noted how brown everything looked. It's a feeling I also have when returning to Israel at this time of year, but during this descent, the landscape seemed drearier than usual, due to four years of below-average rainfall.

It's no secret that Israel has a water problem. That's to be expected in a country with virtually no rain from early May to early October. But the situation has deteriorated considerably in the last decade.

In these days of reflection before Yom Kippur, Israelis should add personal and collective stock-taking of our *aqua vita* to the list of concerns we're pondering.

Let's start with some facts and figures. Israel has three main natural sources of fresh water – Lake Kinneret, the Coastal Aquifer along the Mediterranean and the Mountain Aquifer, shared with the Palestinians.

According to the Israel Water Authority, in 2006, per capita water consumption was 170 cubic metres, compared with 508 cubic metres in 1967, a dramatic decrease attributed to population growth and the decline of both fresh water availability and agriculture. By comparison, in 2000 Canada's per capita water consumption was roughly 1,500 cubic metres, second only to the United States.

The Kinneret, which provides 38 per cent of Israel's freshwater needs, is nearly at its lowest level ever, some 5.5 metres below its maximum. It's a sight for sore eyes, with swimmers and boats dwarfed by the quays and lifeguard stations storeys above them.

In the Middle East, water is not only scarce, it's also volatile. In 1964, Israel attacked Syria when it began diverting waters reaching the Jordan River. Since 2002, Lebanon has been redirecting waters from the Wazzani River to villages in its south. The Wazzani runs into the Hatsbani, which in turn feeds the Jordan River, the Kinneret's largest single source. The Hatsbani provides the Jordan with 25 per cent of its water, and Israel has threatened to take military action, but has yet to do so, letting lawyers and diplomats fight it out for now.

Israel also provides Jordan and the Palestinian Authority with water. According to the 1994 peace accord with Jordan, Israel supplies the Hashemite Kingdom with 50 million cubic metres of water from the Kinneret yearly. Similarly, it's been supplementing the Palestinian Authority beyond its initial undertakings and is presently supplying the Palestinians with some 50 million cubic metres annually, despite Palestinian violations of their water-related obligations, particularly in allowing drilling of unapproved wells in the West Bank.

With these and other serious supply issues, Israel needs firm action to avert severe shortages. Over the years, importing water from Turkey has been a supposed elixir that has never materialized, because its cost is prohibitive and because it could create geopolitical pressures for this important Muslim ally.

With a seemingly endless supply of water in the Mediterranean, desalination could well be an efficient solution. However, our politicians and bureaucrats have been late at the gate, and environmentalists complain that desalinating harms both air and sea. Despite these objections, 140 million cubic metres are being provided yearly using desalination and there are concrete plans to expand to 550 million cubic metres by 2013.

Continual water conservation is another goal, supported by aggressive educational and advertising campaigns. From an early age, Israeli kids learn how to brush their teeth, shower and flush using less water. And we're all barraged with aggressive campaigns urging us to use less water for just about everything.

Finally, like many other things, consumers have been hit in their pocketbooks. Starting this summer, families of four using more than 15 cubic metres a month pay a 20-shekel surcharge for every further cubic metre they use. Despite criticizing their non-progressive nature, Israelis have already internalized the new regulations. In August, domestic water consumption dropped 17.5 per cent compared to August 2008, saving a whopping 13 million cubic metres.

We can blame Mother Nature, global warming or just plain lack of effective crisis management for our predicament. But whether you're religious or not, I propose that starting after Sukkot, we should all recite a daily prayer for rain in Israel: meteorologists are once again predicting a no-more-than-average rainy season this winter.

The state of the Jewish nation – 5770

Gerald Steinberg in Jerusalem

We made it through another year, another nasty war (Gaza, for those who might have forgotten), another election, six months of another Netanyahu premiership, and our share of the global economic meltdown. And we're still here, more or less intact.

This in itself is a cause for some celebration, tempered by the requisite introspection of the High Holidays and period of repentance for our sins.

In truth, none of our basic problems – Israel's and the Jewish nation's – have been solved, and progress, if any, is slow. We keep buying time, and, like the wise men and women of Chelm, spend most of our time in profound debate with each other. The essential Jewish question– "Nu?" – remains, as does the standard answer – "nu, nu."

Maybe this is the best we can realistically hope for under the difficult circumstances. Iran looms very large as we enter the New Year – another "year of decision," likely to see either a military strike and the uncertain consequences that result, or accommodation with Iran's fanatical leaders, armed with nuclear weapons. Hope comes from the unhappiness of many young Iranians who have had enough of the Islamic dictatorship, but this may not be enough to prevent a blow-up.

On the issue of war and peace, polls show that most Israelis are wary of messianic "solutions" and resigned to small steps that may result in less violence, or the reverse. In contrast, Diaspora Jewry on both the left and right appear to be stuck in the 1990s, (some are still in the '60s), fighting the Oslo wars long after that experiment failed, and the reality of Arab rejectionism and violence returned. Unlike the J Street crowd, Israelis are not impressed by U.S. President Barack Obama's smooth rhetoric or frightened into submission by unsubtle pressure.

But this doesn't mean there's much support for settlement expansion – this is also a relic of earlier decades, and is confined to a small but very vocal minority. If there's a realistic alternative to the status quo, most Israelis would grab it, in order to end the damage resulting from the daily friction with the Palestinians, and the threat to the Jewish and democratic framework. So Netanyahu knows that he needs to tread close to the centre of the political map.

Similarly, this pragmatic Zionism and the ongoing challenges of building a functioning Jewish society dominate the domestic arena. Few Israelis stop to consider the amazing accomplishment of successfully absorbing more than one million refugees from the former Soviet Union – one fifth of the population – in less than 20 years. This is not to deny the ongoing challenges, as well as the additional ones posed by the much smaller aliyah of Ethiopian Jews, but when placed in perspective, Israel has done well in this and other areas.

At the same time, there's still a long way to go in rebuilding a thriving Jewish society in Israel. Sixty-one years is a very short time in the history of the Jewish people, and there's a long way to go. We're still grappling with the issues of religion and state, and have not yet figured out the best role for rabbis, particularly those demanding the unlimited authority that rabbinical leaders often enjoyed in the Diaspora.

Other social issues will continue to provide challenges for Israelis and Jews from abroad who decide to play a role in this historic process. Environmental consciousness in Israel is still far from the levels of North America and Europe, and the damage in our small country is much greater. (One of the greatest failures of groups such as the New Israel Fund is the diversion of money into fringe politics instead of recycling and similar policies.) It's true that the security situation and the constant threat of war and terror tend to divert energies from other issues, but the damage grows as a result, and much of it is irreversible.

In summary, Israel has plenty to atone for, but it also has some serious achievements to celebrate. Perhaps it's not a country like every other country, as Herzl had envisioned for the Jewish State in "Old/New Land," but it's far less problematic than the chorus of critics claim. While we need to continue to respond to challenges, there are also important achievements to celebrate as we enter the Jewish year 5770.

The Kirshner File

Polish-Jewish relations have improved

Old fashioned, corrosive Polish stereotypes about Jews linger stubbornly in Kazimierz, of all places. Kazimierz, a pre-Holocaust centre of Jewish life in the southern city of Krakow, has materially capitalized on its historic association with Jews. Jewish-style restaurants and cafes, as well as vendors flogging Judaica and books with Jewish themes, cater to a booming tourist trade, while the Jewish Cultural Festival attracts hordes of visitors. You would think that Polish entrepreneurs and merchants who profit from this lucrative influx of travellers would be sensitive to anti-Semitism. Yet at shops and hotels in Kazimierz, repulsive wooden figurines of stereotypical chassidic Jews are for sale. Most of the figurines are charming, but one figurine, clasping a coin in one hand and clutching a bag of coins in another hand, panders to prejudices that can only reinforce existing notions of money-grubbing Jews. When I asked a hotel owner why he carried such figurines, his jaw dropped and his face went ashen before replying that they were simply good luck charms.

Sheldon Kirshner in Poland

"In Polish folklore, Jews and money go together," explained Anna Pawlikowska, a magazine editor and advocate of Christian-Jewish dialogue. "Some Poles don't yet understand that such figurines are offensive."

These ill-conceived figurines, however, are the least of the problem in the convoluted saga of Polish-Jewish relations, which the director of the Jewish Cultural Festival, Janusz Makuch, describes as "very complicated."

During the Middle Ages, Jews fleeing persecution in western Europe found a safe haven in Poland thanks to Polish kings. By the third decade of the 20th century, at least 3.3 million Jews lived in Polin, as it was called by Jews in Yiddish.

But after about 800 years of coexistence, Jews and Poles were not exactly the best of friends, their relationship tarnished by the spectre of anti-Semitism and mutually antagonistic stereotypes.

Surveying this spiteful landscape, scholar Joanna Rohozinska observes in the *Central Europe Review*, "Both sides tend to adopt inflexible, judgmental and defensive attitudes toward one another, practically forestalling any chances at reconciliation."

The period following Polish independence in 1918 was especially problematic. Pogroms erupted, and the primate of the Roman Catholic church, Cardinal August Hlond, issued a notorious pastoral letter in which he stated that "there will be a Jewish problem" as long as Jews remained in Poland and in which he supported a boycott of Jewish businesses.

Maciej Kozlowski, Poland's former ambassador to Israel, acknowledged that there was "vicious" anti-Semitism in Poland during the inter-war interregnum. Indeed, it was an era when Jewish university students were forced to sit on "ghetto benches" and when Poles and Jews were preoccupied with finding a solution to the "Jewish question."

To Poles who disliked Jews and considered them an alien component in Polish society, the only solution was emigration, an idea to which Zionists subscribed. One of them, Yitzhak Shamir, a future prime minister of Israel, would declare that anti-Semitism was deeply imbued in Polish tradition and mentality. Reflecting on these two solitudes, Polish academic Monika Adamczyk-Garbowska told me that Poles and Jews essentially lived separate lives and were "worlds apart" before World War II.

A chassidic wooden figurine, sold in Krakow's Kazimierz district, engenders anti-Semitic stereotypes *[Sheldon Kirshner photos]*

During Germany's occupation, the vast majority of Poles remained indifferent to the suffering and mass murder of Jews. The Catholic church concentrated on providing assistance to converted Jews, writes scholar Dariusz Libionka. Tellingly, not one of the three councils convened by Polish bishops during the Nazi occupation mentioned the Holocaust, he adds. In other cases, Poles informed on Jews. In extreme instances, such as in the town of Jedwabne, Poles, egged on by the Nazis, massacred their Jewish neighbours.

Yet Poles also exhibited courage and heroism. Zegota, a Polish Catholic organization, rescued several thousand Jewish children. In all, more than 6,000 Poles rescued Jews, risking their lives to do so.

Yad Vashem, the Holocaust memorial and museum in Jerusalem, has recognized them as Righteous Gentiles. Also worth mentioning is the fact that Poland, unlike France, did not have a collaborationist government in place doing the bidding of the Nazis.

Zbigniew Nosowski

After the war, a wave of pogroms swept across Poland, the worst one breaking out in Kielce in 1946. Cardinal Adam Sapieha is reported to have observed that Jews brought the violence upon themselves because Jewish bureaucrats served the Communist regime.

In a paper, Adamczyk-Garbowska says that the Kielce pogrom "created an atmosphere of panic" and drove thousands of (Holocaust) survivors out of Poland.

Jan Gross, a Polish-born scholar living in the United States, writes that survivors returning to Poland were often met by hostility from Poles who had taken their property.

The notion that Jews had an affinity for communism, and were thus disloyal to Poland, is contained in the phrase Zydo-Komuna, which still resonates in Polish right-wing nationalist circles.

It is true that Jews were disproportionately represented in Poland's pre-war and post-war Communist party, yet an overwhelming preponderance of Polish Jews were staunchly opposed to communism.

Zbigniew Nosowski, the editor of *Wiez*, a Catholic intellectual monthly, and a member of the Polish Council of Christians and Jews, addressed this sensitive issue. As he put it in an interview, "Jews were over-represented in the Communist party." But in a reference to the Solidarity trade union, he quickly added, "Jews were also over-represented in the anti-communist movement."

In retrospect, Polish Jews could hardy consider communism a blessing, even if some benefited from it. In 1968, less than a year after Poland severed diplomatic relations with Israel, the Polish government launched an anti-Semitic campaign under the guise of anti-Zionism, prompting upwards of 30,000 assimilated and Polonized Jews to emigrate.

"This campaign broke the back of the Jewish community," said Konstanty Gebert, a well-connected Jewish journalist based in Warsaw. "There was a climate of intimidation. Jews were forced into a social and psychological ghetto. These events enjoyed a certain amount of popular support. 'Jewish rule' in Poland had ended. The Catholic church never once spoke out against it."

The advent of democracy in Poland since the demise of communism in 1989 has had a salutary effect on Polish-Jewish relations.

The pro-Israel Polish government has encouraged the Jewish revival taking place in Poland today, and some important figures in the church, including the current archbishop of Lublin, Josef Zycinski, have displayed a refreshing openness to Jews and Judaism.

Certainly, the late Polish pope, John Paul II, contributed to this positive and important atmosphere. Gone are the days when controversy simmered over the placement of crosses at the Auschwitz-Birkenau concentration camp. "Polish-Jewish relations are definitely getting better," said Nosowski. "There is better mutual understanding."

Yet as Stanislaw Krajewski – a Jewish community activist – noted, anti-Semitism in Poland remains "pretty strong." Radio Maryja, which is run by Catholic priest Tadeusz Rydzyk, occasionally broadcasts anti-Semitic commentaries, while hooligans at football matches shout, 'Jews to the gas chambers.'

Nonetheless, as Poland's Chief Rabbi Michael Schudrich believes, anti-Semitism in Poland in 2009 is no more serious than it is in the rest of Europe.

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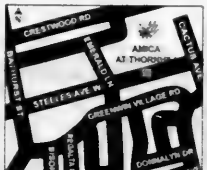

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Greater Toronto Area

Tel Aviv controversy dogs TIFF to last day

By SHERI SHEFA
Staff Reporter

Even as the Toronto International Film Festival was winding down last week, the controversy surrounding the City to City spotlight on Tel Aviv was still going strong.

On Sept. 17, the eighth day of the 10-day event, Egyptian producer Sherif Mandour withdrew his film to protest the festival's spotlight on 10 Israeli films.

"My point of view is not to participate in anything celebrating Israel, especially Tel Aviv… The Gaza war was not too far off, and people are still suffering. It's not the time to celebrate or participate in any culture with Israel," he told the *Toronto Star*.

The controversy began in the days leading up to the festival, which ran from Sept. 10 to 19, when filmmaker and York University professor John Greyson announced he had pulled his film to protest the spotlight on Tel Aviv.

Soon after, more than 50 actors, directors, and authors – including author Naomi Klein and actors Jane Fonda and Danny Glover – endorsed an online letter titled "The Toronto Declaration: No Celebration of Occupation," to protest the decision to celebrate Israeli culture.

> ***'We welcome the discussion that is being prompted by our series'***

The organizers of the declaration held a press conference Sept. 14 at Ryerson University to clarify that while it did not call for a boycott of films or filmmakers, it criticized the choice to spotlight Tel Aviv just months after the Gaza war, and it accused TIFF organizers of being part of an attempt by Israel to divert attention from the conflict.

The protesters accused festival organizers of being pawns in a year-long "Brand Israel" marketing campaign, a pilot project co-ordinated by the Israeli Consulate in Toronto that aimed to focus public attention on aspects of Israel unrelated to the Palestinian conflict. Both the consulate and the festival denied the City to City program was part of the campaign, or that Israel exerted pressure on organizers to screen particular films.

"It is always uncomfortable when culture is drawn into politics. But let us recall that it was TIFF that injected politics into the festival by choosing to honour the State of Israel with a celebratory spotlight, a decision seen by many Palestinians as taking Israel's side in the conflict," the declaration organizers said in a press release.

During the press conference, they announced that more than 1,500 people had endorsed the letter, which sparked a response from other filmmakers and celebrities to support TIFF's decision to highlight Israeli films.

That day, UJA Federation of Greater Toronto and the Jewish Federation of Greater Los Angeles released a list of celebrities – including Natalie Portman, Sacha Baron Cohen, Jerry Seinfeld, Darren Starr, Jason Alexander, Lenny Kravitz and Lisa Kudrow – who had endorsed a statement titled "We don't need another blacklist."

"Anyone who has actually seen recent Israeli cinema, movies that are political and personal, comic and tragic, often critical, knows they are in no way a propaganda arm for any government policy. Blacklisting them only stifles the exchange of cultural knowledge that artists should be the first to defend and protect," the statement said.

Actor Viggo Mortensen, who added his name to the list of protesters, said in a release that "those who have attacked the statement… are simply spreading misinformation and, unfortunately, continuing the ongoing successful distraction from the issue at hand: the Israeli government's whitewashing of their illegal and inhumane actions inside and outside their legal national borders."

Consul General Amir Gissin addressed the controversy in a Sept. 18 opinion piece in the *National Post*.

"I agree with the anti-Israeli activists about one thing: the real issue was not the boycott, nor the Israeli filmmakers. It was a struggle about Israel's right to be presented positively," Gissin said.

"Ms. Klein, Mr. Greyson and their followers have ineffectively tried to establish veto privileges over any attempt to relate to Israel other then through the prism of the conflict. They are promoting a narrative that presents Israel as the new South Africa. There is a name for this process: It is called 'branding.'"

He said more than 30 countries are involved in some kind of branding campaign, but "no other country was ever criticized for branding itself; but in Israel's case, branding is deemed a demonic exercise of the 'Israeli propaganda machine.'

"This even though the Israeli government sponsors award-winning films with self-critical view points that often deal with the conflict that the critics claims we are trying to hide. An odd machine."

In a new statement released last week, TIFF director and CEO Piers Handling and co-director Cameron Bailey reiterated that they stand behind their decision to highlight Tel Aviv films this year.

"We welcome the discussion that is being prompted by our series. We programmed City to City to give our audience a window into Tel Aviv from the perspective of filmmakers who live and work there – this includes filmmakers who cast a critical eye on the status quo."

After the release of the statement by celebrities who supported the program, Fonda, who was one of the first to sign the "Toronto Declaration," expressed regret over endorsing it.

In a Sept. 14 column on the *Huffington Post* website, she said that she "signed the letter without reading it carefully enough, without asking myself if some of the wording wouldn't exacerbate the situation rather than bring about constructive dialogue."

Greater Toronto Area

Space available for community, life-cycle events

Continued from page 3

The pavilion was designed so that as much of the space as possible would be multi-purpose, according to Gary Siepser, UJA Federation of Greater Toronto's senior vice-president of strategic community planning, who led one of the post-launch facility tours. However, specialty spaces include a media studio equipped with 19 computers, a ceramics studio, and a culinary arts studio with a large demonstration island and overhead mirror for cooking classes and workshops.

Leslie Gales

There is also space available for community and life-cycle events such as weddings, federation president David Koschitzky noted at the launch.

Phase 2 will include a 70,000-square-foot athletic facility, the National Centre for Jewish Heritage (which will include the Sarah and Chaim Neuberger Holocaust Education Centre, Committee for Yiddish offices, and the Ontario Jewish Archives, all of which are currently housed in the Lipa Green Building) and a new Leah Posluns Theatre.

Construction will begin in 2011 at the earliest, because "it takes about a year to decommission the [current] building," federation spokesperson Howard English told *The CJN*.

Phase 2 is expected to take approximately three years to finish, he added.

Peter Cohen, chair of the Sherman Campus development committee, said in a speech that, "if we were going to do something to attract the young people, we had to do something excellent."

"We wanted a stronger and more vibrant Jewish community," said Leslie Gales, who served as the overall project's first campaign co-chair with Barry Sherman.

The renovations are part of the federation's $400-million "Tomorrow Campaign," a three-pronged effort that began about a decade ago. It includes the 50-acre Joseph and Wolf Lebovic Jewish Community Campus in Vaughan, and the Miles Nadal Jewish Community Centre and Wolfond Centre for Jewish Campus Life in downtown Toronto.

In a video taken a week before the opening when Ontario Premier Dalton McGuinty visited the Sherman Campus, McGuinty praised the project, which received a $15-million grant from his government, for creating 200 jobs at a time when they were "most needed." As well, he said it fosters a better quality of life through its seniors' programs, as well as its daycare, early childhood education, and fitness facilities.

Miller called the BJCC "a remarkable place... not just on behalf of the Jewish community but for all Torontonians," and lauded the federation for raising money to help the less fortunate.

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Shul's past presidents carry Torahs in the new sanctuary.
[Cara Edell photo]

Beth Torah celebrates addition, renovation

By CARA EDELL
Special to The CJN

It's been called "the little shul that could," but these days, Beth Torah Congregation's building is quite a bit larger than it used to be.

The unaffiliated conservative shul in the Dufferin Street and Lawrence Avenue area last week marked the culmination of its "Completing the Dream" campaign, which began in 2005. The major renovation includes a new sanctuary, as well as a revamped chapel and refurbished social hall.

Under the leadership of Rabbi Yossi Sapirman, the almost half-century old shul has more than doubled in size from 200 to 500 families in the past few years, and now it's no longer bursting at the seams.

The grand re-opening, held Sept. 13, allowed old and new members to pay tribute to donors who contributed $6 million to the campaign, including a $1.5 million contribution from Harry Turk.

"As we complete the dream of our founders and our congregation, we are all in awe of what our collective determination has accomplished," Rabbi Sapirman said.

"Our future and our past are contained in an exquisite place created by a beautiful community."

Harold Wolkin, campaign co-chair along with David Glick, said Beth Torah's new addition was built upon the shul's original foundation of values and traditions.

"We vividly remember the awe we felt when presented with the first concept drawing by our talented architectural team of Cindy Rendely and Jerome Markson. To be able to touch and feel their magic in transforming these drawings into the spiritual reality of today has been uplifting," Wolkin said.

The new sanctuary, reflecting a minimalist and environmental esthetic, is illuminated with natural light and constructed from wood, stone and metal. The ark is the focal point, and its copper mosaic, reminiscent of the Temple layout, is an abstract replica of a page from the Talmud, said Rabbi Sapirman.

The bimah, built for accessibility and participation, features three wide stairs and a ramp.

"As I stand on the bimah as your cantor and enjoy the beauty of our sanctuary, I will be reminded of the shul's beginnings and what it took to get here today," said David Young, Beth Torah's cantor since 1999.

"Joseph was a dreamer whose dreams came true. We, too, had a dream that has now been fulfilled."

Toronto Councillor Howard Moscoe, who has been a member of the synagogue with his wife for 30 years, said while many shuls are struggling to survive, Beth Torah is flourishing. He said what attracted him to the synagogue was its vibrant community spirit and friendly family atmosphere – an energy he said that will last for many more decades.

Also in attendance at the grand opening were Lieut.-Gov. David Onley, MP Joe Volpe, city Councillor Adam Giambrone and Amir Gissin, Israel's consul general in Toronto.

"As you celebrate this significant event, you can all take great pride in the knowledge that Beth Torah and its educational and community programs will be able to grow in the years ahead, while maintaining its role as an intimate family shul," Gissin said.

"Toronto is the closest place to Israel at heart. It is the battlefield for Israel's image, and it is people like you who ensure that."

Greater Toronto Area

Betel Centre cancels Ashkenazi holiday services

By PAUL LUNGEN
Staff Reporter

In a break with longstanding tradition, the Bernard Betel Centre has cancelled the Ashkenazi High Holiday services that are usually held in the facility's main auditorium.

Instead, worshippers have been advised that nearby synagogues will welcome them to Rosh Hashanah and Yom Kippur services, with no increase in the ticket price they had paid at centre.

The development has puzzled Lou Wasser, 87, who has been davening at Bernard Betel for at least eight years.

"I begged them, don't do this to old people," Wasser said. Most of the seniors who attend the centre's High Holiday services don't have driver's licenses and will find it difficult to attend services elsewhere, he said, adding that his suggestion to switch to the room that's used for regular Shabbat services for approximately 20 people was also turned down.

Esta Wall, executive director of the Bernard Betel Centre, said High Holiday services in the main auditorium have attracted approximately 200 worshippers in the past.

However, "over the past several years, we have become increasingly concerned over the quality of the services we've provided. We wanted seniors to have the most warm, meaningful and spiritual service," she said.

"It has been difficult for us to acquire a chazzan for the last two years. We brought in a chazzan from the United States, but he was horrible."

Participants in past High Holiday services were surveyed, "and based on the feedback we received" the change was implemented.

Arrangements were made with nearby shuls to accommodate Bernard Betel's worshippers, and many agreed to reduce their ticket prices to the same $75 paid by the seniors.

The auditorium that had been used by for Ashkenazi services has been turned over to one of the Sephardi congregations that worship there. Four different groups – two Sephardi, one Russian Orthodox and the Ashkenazim – hold regular services at the Bernard Betel Centre.

A letter sent to the Ashkenazi congregants provided a list of nearby shuls they could attend. Most are a short distance from the centre, although one, Beth David B'nai Israel Beth Am Synagogue, will hold services at the Richmond Hill Centre for the Performing Arts.

That's where Wasser will be davening, and he's not particularly happy about it. "This is the first time in my life I have to drive on Rosh Hashanah or Yom Kippur. To do a thing like this to an old man, I don't know."

He rejected other, closer shuls, because he didn't want to sit apart from his wife, divided by a mechitzah, or because he felt he'd feel uncomfortable following a different style of service.

Wall said this year's change may not necessarily be permanent. "We'd like to hear back from people about their experience. If they're not happy and grateful, we'll look at alternatives.

"We like to do the best for our seniors. They're the [uppermost] in our minds," she said.

York stays open on Yom Kippur

By SHERI SHEFA
Staff Reporter

For the first time in 35 years, York University will keep its doors open on the Jewish High Holidays.

This year, Yom Kippur is the only High Holiday that falls on a weekday – Rosh Hashanah falls on a weekend – forcing observant Jewish students to miss just one day of classes, on Monday, Sept. 28.

Matan Hazanov, Hillel at York president, said that working with professors to make up for missed classes shouldn't be a problem.

"York has a very accommodating policy for students who miss class because of religious holidays," he said.

"This year we lucked out, because we only have one class that falls on a holiday, but students are making sure to talk to their professors before the holiday comes up to make arrangements with them."

Last September, York's senate passed a resolution to end the practice of canceling classes on Rosh Hashanah and Yom Kippur, and not scheduling exams on the first two and last two days of Passover.

York adopted the practice in 1974 to respect the religious freedom of large numbers of Jewish students and staff who observed holidays that weren't enshrined in law.

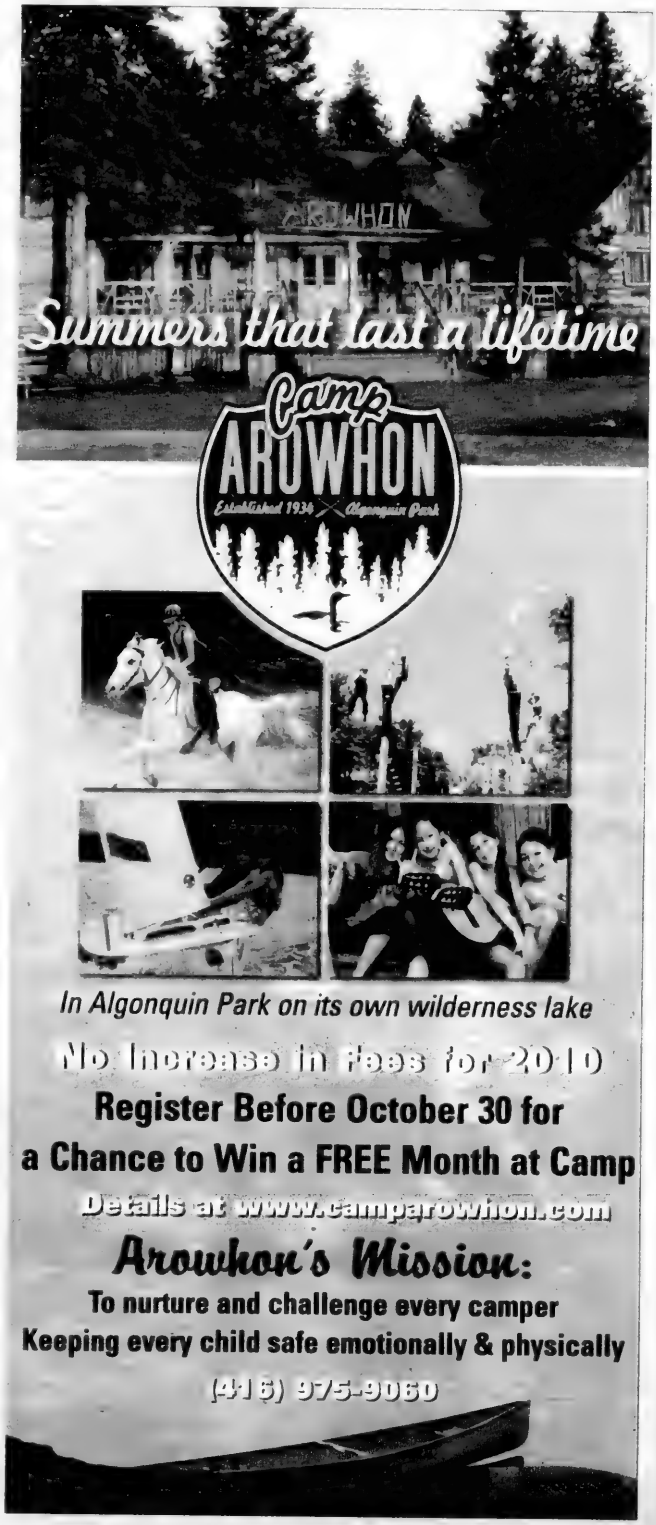
Since 2004 and until last year, history professor David Noble, who is Jewish, had been battling with York to end the practice, which he said is discriminatory because students of other faiths didn't get the same consideration.

In 2006, Noble filed a complaint with the Ontario Human Rights Commission (OHRC), which ruled that the "practice of not scheduling classes on Jewish High Holy Days clearly results in differential treatment on the basis of creed," and in 2008, the commission voted to put the case before a human rights tribunal.

York spokesperson Alex Bylik told *The CJN* last year that York's senate, its governing body for academic policy, passed a resolution to end the practice starting this year, but he said the decision "had nothing to do with Prof. Noble's complaint."

The resolution stated that the decision was made because the "practice of not scheduling classes on Rosh Hashanah and Yom Kippur in the fall term regularly creates an imbalance in the progression of different sections of the same course and necessitates the addition of make-up days at the end of the term."

It added that the "religious observance policy" is enough to accommodate the students and faculty who are affected by the decision.



Cabinet minister urges 'new deal' for Israeli Arabs

By SHELDON KIRSHNER
Staff Reporter

If Israel fails to grant its 1.2 million Arab citizens complete equal rights, they will become a festering problem, warns Israel's minister of minority affairs, Avishay Braverman.

In an interview last week, he declared that the "policy of neglect" toward Israel's Arab citizens that virtually every Israeli government has followed since statehood must end.

"We have to create a 'new deal' for Israeli Arabs," said Braverman, a Labor party member of Knesset whose visit to Toronto was arranged by the Inter-Agency Task Force, a New York-based coalition of North American Jewish organizations, foundations and private philanthropists committed to advancing civic equality in Israel.

Braverman, the former president of Ben-Gurion University of the Negev, said that improving conditions for Israeli Arabs represents one of three "strategic challenges" that Israel must meet to ensure its long-term survival.

In addition to forming a real partnership with Israeli Arabs, who constitute 20 per cent of Israel's population, Israel should work toward a two-state solution and overhaul its antiquated system of government, said Braverman, an economist and former top official at the World Bank.

"We have to move in a different direction," said Braverman, 61, whose brief appearance here was under the auspices of the Canada-Israel Committee.

According to Braverman, the only Israeli prime minister who attempted to fully integrate Israeli Arabs was Yitzhak Rabin, who was assassinated in 1995.

One of his successors, Ehud Olmert, acknowledged that Israel has not treated them properly, while the current prime minister, Benjamin Netanyahu, believes there is room for improvement in their status, even though he did not appoint a single Arab minister to his large cabinet.

In a reference to Israel's current coalition government, he said, "It's not a question of right or left."

Citing two right-wing Israeli figures who support him, Braverman mentioned Benny Begin, the son of the late prime minister Menachem Begin, and Moshe Arens, the former defence minister and ambassador to Washington.

"On this issue, they are liberal."

With Netanyahu's backing, Braverman has established a special Arab development fund of 160 million shekels to improve the generally depressed Israeli Arab economy and bring many more Arab women into the workforce.

Half the funds will come from the government, and the balance is expected to come from private donors in Israel and the Diaspora through investments in high-tech and medium-tech projects in Arab localities.

Avishay Braverman *[S. Kirshner photo]*

During the few hours he spent in Toronto, Braverman pitched his idea to a select group Jewish community activists.

Asked whether Jews would be inclined to invest in the Arab sector, he replied, "Some would, some wouldn't."

Fresh from a tour of cities in the United States, Braverman arrived in Toronto about a week after the Supreme Arab Monitoring Committee, a major Israeli Arab organization, announced that Israeli Arabs will hold a one day general strike on Oct. 1 to protest "continued state discrimination against its Arab citizens" and to mark the anniversary of the October 2000 riots, during which 13 Israeli Arabs were killed by police fire.

Braverman said that surveys indicate that almost one-quarter of Israeli Arabs reject Israel's existence. The vast majority, however, accept Israel as a fact and want very much to participate in Israeli society as equals.

"If we don't do what's right and appropriate, we will push young Israeli Arabs into the fundamentalist camp. We don't want an antagonistic minority."

Braverman dodged a question as to whether Israeli Arabs are second-class citizens, but he agreed that they don't get an equitable proportion of resources in such areas as municipal budgets and education.

Asked if he concurs with Foreign Minister Avigdor Lieberman's suggestion that Israeli Arabs should take a mandatory loyalty test to prove their allegiance, Braverman replied, "He's damaging the very delicate fabric between Jews and Arabs in Israel, and he's hurting Israel's international image."

Segueing to the peace process, Braverman said Israel has no alternative but to move to a two-state solution.

"We have to partition the Holy Land to avoid a one-state solution, which would be the end of Zionism."

Under a proposed peace agreement with the Palestinians, he said, Israel would pull out from more than 90 per cent of the West Bank, leaving it with at least 70 per cent of Jewish settlers on approximately four per cent of the land.

"The rest of the settlements would be removed."

In his view, most Palestinians support a two-state solution.

In the meantime, Braverman observed, Israel should develop the Galilee and the Negev.

Israel should also move closer to a presidential system of government to fulfil its huge potential and simplify its bureaucracy to encourage "a quantum leap of economic growth."

He is optimistic he can succeed. "I'll do what I can, and God and history will judge me."

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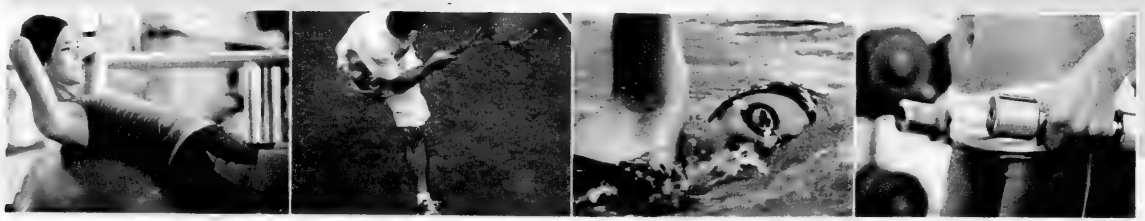

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Greater Toronto Area

Religious leaders unite in praising organ donation

By ANDY LEVY-AJZENKOPF
Staff Reporter

The Toronto Board of Rabbis (TBR), in conjunction with the Trillium Gift of Life Network, the Catholic Archdiocese of Toronto and the Canadian Council of Imams, is spreading the word about the need to register as an organ or tissue donor.

Speaking at Trillium's interfaith press conference last week, Reform Rabbi Michal Shekel, TBR's executive director, told *The CJN* that all four major streams of Judaism – Reform, Conservative, Reconstructionist and Orthodox – view organ donation as a halachic imperative.

"The Toronto Board of Rabbis does not set halachah, but the four major movements have all stated that donating an organ is a mitzvah," she said, adding that there are differences between the denominations as to what donations are allowed.

Rabbi Shekel said that people who want to register as organ donors should consult a rabbi to find out what organs they can list for donation.

She said most Jews don't know organ donation is permissible and, in fact, encouraged.

"Jews are reluctant to donate, because they believe they're not allowed to. This is not true," she said. "It's disappointing the low levels of organ donors in our community, one with such a high level of education."

The TBR first teamed with the Trillium Gift of Life Network in 2005, when the network's newly installed president and CEO, Frank Markel – who is Jewish – approached one of Trillium's board members, Rabbi Reuven Bulka, who urged Markel to reach out to TBR's executive director at the time, Rabbi Aaron Flanzraich, to get the message out.

Soon after, Trillium and the TBR produced a set of brochures and posters for distribution to synagogues and Jewish organizations telling the community about the need for donors and clearing up misconceptions about Halachah on the matter.

"Our community prides itself on charity and compassion for other people," Markel said, adding that he hopes those traits will inspire action in the community.

According to Trillium's statistics, 1,651 Ontarians – and nearly 4,000 Canadians – are waiting for organ and tissue donations, the majority of whom need kidneys and lungs to save their lives.

In a statement, the TBR said that it "urges members of the Jewish community to register their consent to become organ donors. We also encourage families to help in life-saving transplant procedures by consenting to a loved one's post-mortem organ donation when a request is made by hospital staff."

Rabbi Shekel noted that all the rabbis on the board have registered as organ donors with the province.

This year, a new Trillium brochure aimed at the Jewish community – titled *Organ Donation: it's a mitzvah* – was printed just before Rosh Hashanah, in order for rabbis to refer to it from the pulpit during High Holiday services.

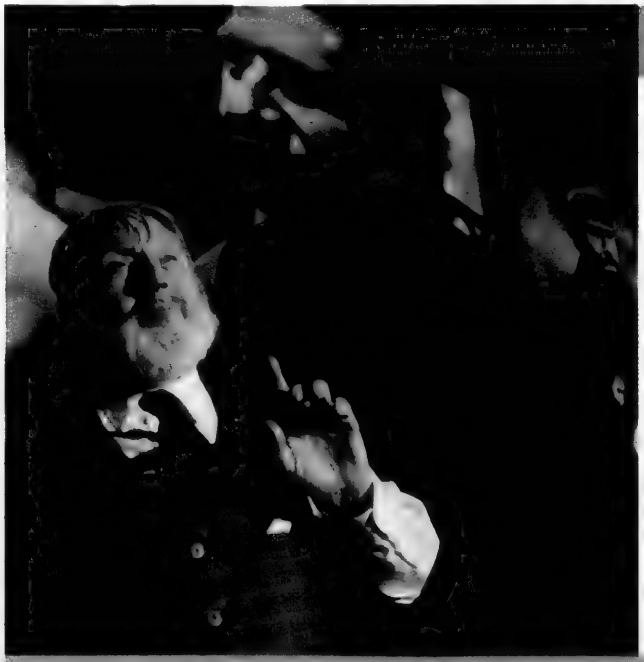
In it, the TBR affirms that "the value of human life, *pikuach nefesh*, is a cardinal value in Jewish law" and stresses the importance of registering as an organ donor in accordance with that principle.

The brochure also addresses questions about whether organ donation is allowable because of burial concerns, since Jewish law states that a body should be buried intact.

"Judaism clearly draws a distinction in the case of donating organs and tissues in order to save a life. The saving of a life is the most important of human activities. This is an overriding principle," it states.

For more information, visit www.giftoflife.on.ca or www.torontoboardofrabbis.org

Faith leaders from the Jewish, Catholic and Muslim communities gathered in Toronto last week to promote organ donation. From left are Imam Habeeb Alli from the Canadian Council of Imams; Rabbi Michal Shekel, executive director of the Toronto Board of Rabbis; Trillium Gift of Life Network president and CEO Frank Markel, and Moira McQueen, director of the Canadian Catholic Bioethics Institute.
[Andy Levy-Ajzenkopf photo]



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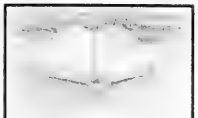
Jewish Life

Today is the best of times

By RABBI MARK FRIEDMAN

For many people, childhood would be considered as the golden age of life. After all, it's a time filled with enchantment and joy, make-believe and loveliness. It's a delightfully carefree time. But if we stop and think, the question may arise: were the days of childhood as sweet as all that?



Rabbinic Reflections

The late playwright George Bernard Shaw is quoted as saying that the trouble with childhood is that it's wasted on children. Indeed, on the surface, it appears that childhood constitutes the most wonderful period in life. And yet, have you ever studied the emotions of a child when he doesn't want to go to school or she doesn't want to do her homework? What about the four-year-old boy who is refused a second helping of ice cream, or the seven-year-old girl who's not permitted to stay up until 11 p.m. to watch a mystery on TV? These children are very frustrated. They want more of something, and they can't have it. Is this the joyful, carefree time we imagined childhood to be?

Others claim youth is the happiest period of life. It's a time that possesses so much – energy, strength, vitality, adventure, romance, bravery and heroism. During World War II and all of the wars involving the State of Israel, young men, soldiers, took hand grenades, placed them in their bosoms, threw themselves under enemy tanks and were blown to bits.

But there's also a negative aspect to the younger years. Young men and women have to face the problem of getting into university and choosing a career. Many young people in serious relationships who would like to marry and raise families are prevented from realizing these blessings because of financial difficulties. So it's difficult to contend that youth is the happiest period of life.

Middle age deserves consideration as well. If one is sensible and has some financial reserve on which to draw, one can enjoy a number of comforts and pleasures, holidays and trips that were not affordable earlier in life.

Once again, though, one can point to a negative aspect of middle age. It's amazing how often I and my colleagues have been called upon to officiate at funerals for individuals who passed away in their late 40s or early 50s. The fact is that in their desire to succeed, people in their forties and fifties over-worry and overtax themselves, and they pay dearly for these excesses. Almost everyone is bothered by something. Some are spoiled by too much, others are obsessed by the perception that they have too little. No wonder middle age is sometimes characterized as the age of pills.

The senior years seem to be a wonderful period of life. One is surrounded by children, grandchildren, and even great-grandchildren. As a result of years of experience, the elderly are wise, mellow and serene. George Santayana said, at 82, "I have never been happier in my life than right now."

Yet, we know that the picture is not always so rosy. Most of the trouble is physical in origin. Many who reach the twilight of life are unhappy for yet another reason. They're distressed that they can't do certain things for themselves and have to depend on others to do these things for them.

What do Jewish sources teach about the best time of life? In the liturgy of the High Holidays, one word is repeated over and over again. The word is *hayom* – today. The best of times, Judaism teaches, is *hayom* – here and now. The greatest opportunity for goodness, service and piety is today.

Rabbi Friedman is a social worker in Ottawa and High Holidays rabbi of Congregation Sha'ar Shalom in Montreal.

Rosh Hashanah resolutions

How are we to order or govern our lives in the next 12 months? Consider the following.

• Spend some time alone. Rabbi Nachman of Bratslav taught, "Someone who does not reserve one hour every day for oneself is not human." Happy the person who can call a few hours a day his or her very own – away from the frenzied, insistent demands of family, business and community. Why should the din and tumult of society stifle the nobler promptings of the heart?

Bookmarks
Bernard Baskin

• Maintain your individuality. No two people are identical. Imitation may be the source of popularity, but not of greatness.

An ancient rabbi taught: "What a difference between an earthly king and the King of the Universe. A monarch mints coins upon which he stamps his image; they are all alike. But when the King of the Universe creates men and women in his image – untold millions of them – no two are exactly alike." God made us different; it is a divine right.

• Read a good book periodically. A house without books is like a room without windows. Bereft of the inspiration, information and delight of books, human growth and progress is slowed. We may not agree with the philosopher who wrote: "If all the crowns of Europe were placed at my disposal on condition that I should abandon my books and studies, I should spurn the crowns and stand by the books." But we must surely agree that the person who does not read good books has no advantage over the person who can't read them.

• Avoid a static mind. Life is all flux and alteration; immobility of thought or imagination means death. Life is not a having and a getting, but a being and a becoming. There is no hope for the satisfied person – and self-complacency is the companion of ignorance.

• Eliminate envy from your life. It is an ignoble passion that wastes time and energy and consumes its victims with hatred. Envy blinds us to our own virtues and blessings and magnifies those of our neighbour.

• Cultivate the art of tolerance. We are all passengers on the spaceship Earth together. Because we live within a stone's throw of one another is no reason why we must throw stones at one another. We must learn how to accept and tolerate the faults and foibles of others, if our own infirmities and errors are to be accepted in turn. Most of us have committed the Golden Rule to memory; when are we going to commit it to life?

• Make optimism rather than pessimism your daily philosophy. British prime minister Benjamin Disraeli cites as the national motto of England, "Something will turn up." Pollyannaism must be shunned, but optimism is the spur to all creativity. Ours may not be the best of all possible worlds, just the one we must make the best of. Two travellers, one a veteran and the other a novice, were climbing the Pyrenees. One night they were forced to sleep on a rock where the winds howled. The frightened novice called out, "I think this must be the end." "Oh no," said the veteran, "this is how dawn arrives in the Pyrenees."

• Adopt a spiritual attitude toward life. At its best, such a attitude says yes to the universe. An open hand accomplishes more than a closed fist. It means that despite its manifold secrets and mysteries, the world displays order and makes sense. Rabbi Akiba used to say, "Just as a door testifies that it has a carpenter, and a coat testifies that it has a weaver, so does the existence of the world testify that it has a Creator." Every tomorrow has two handles. We can take hold of it by the handle of anxiety or the handle of faith. The world may be hard to explain with God, but impossible to understand without him.

Jewish Life

I hope this column doesn't bore you

By ELLIOTT MALAMET

Perhaps the greatest threat to Jewish continuity and Judaic attachment isn't intermarriage, nor is it assimilation or the variegated temptations of modernity.

It may well be that all of these are the symptoms rather than the cause. As Erica Brown point out in a new book, the real enemy of Jewish survival is boredom.

JEWISH EDUCATION
The Next Generation

The Jews I meet are bored everywhere – in school, in shul, listening to speeches, reading books. I'm sure there are many fine souls who garner excitement and meaningfulness each time they pray, and from each sermon they endure or each class they attend.

But for many people – and, too often, I am among them – these experiences frequently smell of a musty staleness, an unwillingness to venture forth beyond safe and hence uninteresting categories of thought and dialogue. As Brown notes, in Christianity the term for spiritual boredom is acedia, "the sense that religion is dry and unengaging. Acedia is not a sin, but failure to tackle acedia is."

This failure to admit that we're bored, – the willful denial of the stultifying effects of a Judaism that is often presented without complexity or risk, without raw encounter, without emotional depth, without intellectual nuance and without warmth – has led to a widespread alienation. Prayer services seem to drone on with little regard for inspiration. Torah classes parrot received knowledge as opposed to questioning for wisdom.

This communal disengagement is in no way limited to the usual stereotypical culprits – the unaffiliated or the "non-religious" (an often abused term). All corners of the Jewish world secretly harbour, or more overtly demonstrate, feelings of utter indifference and even antipathy to the standard versions of Torah that are repeatedly.continuously foisted upon them.

Many is the time when I can hardly hear my thoughts above the din of the Orthodox service I am attending. All of the various conversations taking place – almost in a continuous stream – before, during and after davening constitute a frank testimony to the lack of interest in the actual proceedings underway. I have a good friend who says he can't survive shul without bringing a number of books to read. The picture is less akin to a spiritual gathering and more to a course on survivalism, the ability to wait out the coming apocalypse with food, water and magazines.

But after rabbis and cantors and teachers get blamed, the stark reality hits – boredom is each person's responsibility and each person's opportunity. Out of the ashes of one's own spiritual dissatisfaction lies the path to renewal and to a new possibility for investigating what-religion might bring to my life that can't be duplicated in any other domain. Unless this question is confronted with a much greater degree of honesty, we are doomed to "groundhog day" – the repetition of our boredom.

Solutions are idiosyncratic. What's exciting for some is "flaky" for others. One person's scholarship may be another's irrelevance. But the common denominator must be the desire for individuals and collectives (from families to federations) to show a greater willingness to ask, "What are the sources of my boredom, and what can I/we do to save my inner life from this desperate state?"

Let's hope that future historians don't need to have recourse to the phrase "bored to death" as their epitaph for our generation.

Fast approaching!

By MARK MIETKIEWICZ

Eat. Don't eat. Eat.

Preparing for – and surviving – the Yom Kippur fast sounds easy enough. But the 25-hour non-eating, non-drinking marathon can take a toll on your body. And the accompanying hunger and thirst can sidetrack you into concentrating on your stomach when you really should be focusing on your soul.

The Jewish Highway

Today, some tips from the experts as you prepare for, endure and recover from the Yom Kippur fast.

Before the fast

• Taper off caffeine in the days preceding the fast. According to dietician Judy Baumann, "the nausea and headaches many people report while fasting have nothing to do either with food or fluid. They are usually the result of caffeine withdrawal." **[bit.ly/fast02]** As well, vary your meal schedule in the week before the fast. If you are extremely regular about your mealtimes, eating at different times tells your body not to expect to be fed at precisely 12:30 p.m. and 6 p.m. **[bit.ly/fast03]**

• Don't stuff yourself before the fast. Eat a normal meal that balances carbohydrates, fibre and protein.

• Make the final meal tasty. According to the Talmud, eating the day before Yom Kippur is a mitzvah equal to the mitzvah of fasting on the day of Yom Kippur. **[bit.ly/fast13]** That pre-fast meal doesn't have to be bland. Spices such as lemon or herbs are fine for fasting, but salt and monosodium glutamate should be reduced as much as possible. **[bit.ly/ fast04]** You can go with the tried-and-true chicken soup and potatoes or consider Sautéed Porcini Chicken and Arugula Salad. **[bit.ly/fast01]**

• If you have a medical condition, check with your doctor and rabbi before attempting to fast. The Jewish Diabetes Association website has important advice for diabetics about fasting, as well as how to prepare psychologically when you know that you will be eating while others are not. **[bit.ly/fast05]** Similarly, Jewish Pregnancy.org looks at the halachot of eating – or fasting – on the holiday. **[bit.ly/fast06]**

• Several websites warn people with eating disorders about the dangers of fasting. "These women do not have to be put at risk," says Rabbi Dovid Goldwasser of Congregation Bais Yitzchak in Brooklyn, N.Y. "God's most important commandment to the Jewish people is to respect their bodies." **[bit.ly/fast07]**

During the fast

• Don't hang around people who are talking endlessly about food and hunger. And avoid wearing clothing that will make you perspire, as this will cause your body to lose water. **[bit.ly/fast08]**

• Many people have the custom to smell fragrant spices on Yom Kippur, which are said to give strength to the person. **[bit.ly/fast09]**

• As your stomach begins to growl, think about the students of the Mir Yeshiva during the World War II. During the war, the yeshiva was able to escape Europe and relocate in Kobe, Japan. However, because of that country's proximity to the international date line, there was doubt about exactly when the fast should be observed while living in the Orient. So some members of the yeshiva took it upon themselves to fast for two days! **[bit.ly/fast10]**

After the fast

• Drink plenty of water to replenish fluids lost over the past 25 hours. And don't gorge yourself. **[bit.ly/fast11]**

• The *Forward*'s food maven Matthew Goodman suggests you forget about the pickled herring and consider "a lovely bowl of lemony Avgolemono," a creamy egg-and-lemon soup that is a staple for the Yom Kippur break-fast among the Jews of Greece and Turkey. **[bit.ly/fast12]**

One last piece of advice: don't think of the daylong fast as a quick weight-loss scheme. As Richard Israel explains on the Jewish Outreach Institute's website, "An average adult will burn 2,000 to 2,500 calories, about two-thirds of a pound, during a 24-hour fast. It doesn't take long at all to put that back on again. A couple of pieces of cheesecake and you will be just about even." **[bit.ly/fast14]**

Have a *tzom kal* – an easy fast!

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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United Church funded Jewish anti-Zionist group in '08

By ANDY LEVY-AJZENKOPF
Staff Reporter

Canadian Jewish community leaders say they're "shocked" after revelations last week that the United Church of Canada gave $900 to a fringe anti-Zionist Jewish group that has repeatedly called for boycotts of Israel.

According to the church, the money was used to help finance a March 2008 conference in Toronto by the Alliance of Concerned Jewish Canadians, which led to the founding of the group Independent Jewish Voices.

The revelations come on the heels of a recently concluded national United Church convention that considered and defeated controversial resolutions calling for a boycott of Israel.

In a letter to *The CJN* last week, the church, Canada's largest Protestant denomination, admitted it could have been more careful in doling out the money.

The grant was intended "to support the participation of people engaged in dialogue between Jewish, Muslim, and Palestinian networks around options for peace in the Middle East. This is consistent with our longstanding tradition of support for interfaith initiatives for justice and peace," United Church spokesperson, Rev. Bruce Gregersen, told *The CJN* in a written statement last week.

"We recognize there are extreme positions on all sides of this issue and acknowledge that greater scrutiny may have been necessary in this case. We are examining our approval mechanisms to ensure that all grants are consistent with our values and goals," the statement added.

The church's donation helped defray 10 per cent of the event's costs, including travel expenses for three speakers, but should not be considered seed money for the new alternative Jewish group, a United Church official told the *National Post* last week.

Diana Ralph, a founder of the IJV, disputed that figure, saying the grant covered only seven per cent of the cost of the conference.

Benjamin Shinewald, Congress' national executive director and general counsel, said "this is an extraordinary and shocking revelation.

"That [IJV] couldn't raise $900 from the national Jewish community of Canada and had to go outside the community to do so… That speaks to just how marginal an organization this is."

Shinewald added that as of last week, the church and Congress had not yet "dialogued" about this latest issue.

"Even though our relations with the church are not as good as we'd like them to be… we did not expect that they would be funding the creation of an organization whose objective is to drive a wedge into the Jewish community and to attack the dearest values of the community," he said.

But implying that the grant to IJV was non-political is "preposterous," Shinewald said. "They were funding a group that wants to radically affect a change in Canadian politics. You cannot say that providing money to fly in speakers to a political conference, where a rump Jewish organization is created… that you are not engaging in politics. That's nonsensical."

The CJC and the church battled recently over resolutions calling for a boycott of Israel that were put forward at the church's recent triennial conference, held this past summer in Kelowna, B.C.

The measures were defeated at the national level, but the United Church "encouraged" individual members and congregations to "study ways to end the occupation of the disputed Palestinian territories."

IJV members were present at the Kelowna conference and had an information booth in a "well-placed" location, said Congress CEO Bernie Farber.

At the time, Farber assumed group members had come on their own to counter Congress' presence. He said he now questions that conclusion and wonders if the group was invited and what its actual status was at the conference, in light of the recent news about the grant.

"Was the IJV just a front for anti-Israel sentiment in the United Church of Canada, or were they just one of many observers there," Shinewald asked rhetorically. "It's not clear to us right now, because the United Church is a founding partner of the IJV."

Though the church attempted to distance itself from its relationship with the IJV, Shinewald wondered if it truly understood who it was dealing with when it gave the money to the group.

Beyond criticizing Israel and advocating boycotts of the country, Ralph's public expressions about the Jewish state and "the Israel lobbies" have bordered on full-fledged conspiracy theory.

Speaking in June to a gathering at an undisclosed church in Ottawa – available in a post on YouTube last week – she told an audience that Canadians are now seeing the "Likudization of Canada."

In the video, Ralph voiced her beliefs that Israeli Prime Minister Benjamin Netanyahu helped the United States shape its strategy against the "war on terror" before 9/11 – a concept she claims Netanyahu invented in 1979. She also rails against how Israel lobbyists now wage their own war on terror "against Muslims" and how they have encouraged the United States to attack Iraq and are now doing the same on Iran.

"Israel has always served as a strategic asset to various imperial powers, most recently the United States," she said.

Reached by e-mail, Ralph refused to divulge how many members belong to the IJV. When asked what association the group has with the United Church, Ralph wrote "none." When asked if it was invited to the church's conference this past summer, she wrote "no."

She also questioned the purpose of *The CJN*'s inquiries, asking: "Why this non-story about a small donation over a year ago is being sensationalized at this time. Is it intended to divert attention from the Goldstone Report condemning Israeli (and Palestinian) war crimes?"

In the YouTube video, Ralph called pro-Israel advocates and agencies in Canada and the United States "an unholy alliance between the world's military and corporate powers, right-wing Christian-Zionists – including [Prime Minister] Stephen Harper – and pro-Israel Jewish organizations working under the control of the Canadian Council for Israel and Jewish Advocacy. These are the masters of war."

Farber said Congress plans to send a letter to the national leadership of the church immediately after the High Holidays. It will express "in the strongest possible terms" a request for a meeting to discuss the church's association with the IJV.

With files from JTA

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Ben-Gurion Society program aids the students

Continued from page 1

"Members of the BGS visited Ethiopia and Israel in 2006, and on that visit, they saw Ono Academic College and were impressed by the fact that it offers scholarships to Ethiopian students on a higher level than any other college in the country," says Stephen Gaerber, vice-president of the Jewish Federation of Greater Vancouver and the initiator of this project.

"The group was moved by this, and the program was begun, to start funding scholarships for academically qualified Ethiopian students to study business and law at the college."

There are approximately 177 Ethiopian students at Ono Academic College, where the student population is 8,000. Tuition for a three-year degree is 28,000 shekels (about $7,500 US). In the two years since this fundraising project began, BGS has funded almost 10 degrees, says Mindy Ecklove, national director of young leadership at UIA Federations Canada.

"Last year we decided to take this project a step beyond the financial, because in Israel, even if you have a degree, it can be hard to get a job without connections," she says. "So we started a volunteer-driven internship program in Canada for students."

In 2008, three students visited Toronto, while this year, two were sent to Vancouver and two to Toronto, the latter from the Interdisciplinary Center in Herzliya.

As he reflected on his month in Vancouver just days before his return to Israel, Naga said his experience was "excellent. We've had a chance to learn from the best, and for me, that meant being around 100 lawyers working together at Lawson, Lundell, Lawon and McIntosh. But also meeting members of the Vancouver Jewish community has changed my perspective," he said. "People here are more Jewish even than those in Israel."

Naga said his time with fellow Ethiopian and lawyer Ben Gabriel, as well as Irv Laskin at Lawson Lundell, was inspiring. "Seeing the way they think, their approach to problem solving has been so beneficial, far more helpful than studying legal texts," he said.

> ***'Meeting members of the Vancouver Jewish community has changed my perspective'***

Naga left a small farming village in Ethiopia's Gondar province at the age of five and, in 1984, was among the first to make aliyah in Operation Moses. He and his family made their way by foot from Ethiopia to Sudan over four months, surviving attacks by bandits and starvation that claimed the lives of many of their fellow travellers en route.

Being the first recruits, they found themselves in absorption centres that were ill prepared for their arrival. But the Naga family forged ahead, found work and settled in their new home. Erez became a sergeant in the Golani combat unit of the Israel Defence Forces, and when he completed his service, travelled extensively in Asia.

His plan is to finish law school and start a business degree at Ono College right away. "We have so many lawyers in Israel that you need something more," he says. "I'll practise law initially, but I want to start a business where I am the boss. I don't want to work for anyone else."

Trunch says she has always wanted to be a lawyer. "Ono is a prestigious academic college, and this degree will allow me to enter mainstream Israeli society," she says.

Her move from Ethiopia to Israel came a decade after that of Naga, in Operation Solomon in 1994. She spent a year in an immigrant absorption centre, served in the army and worked in a variety of jobs before starting her studies.

"I'm so thankful to the organizations that have funded my studies," she says earnestly. "What they're doing by giving us education is a great thing, and we pass it forward by mentoring new Ethiopian immigrants and acting as role models. I want to thank those organizations for helping us realize our dreams and encourage them to continue doing what they do."

Naga agrees. "Many Vancouver Jews I've spoken to feel bad about not being in Israel, but they need to understand that they're doing great things from here," he says.

"They're defending Israel from here, giving us a voice, and the country needs that. Vancouver's Jewish community should feel good, because they're doing a fantastic job here."

Clarification

The article "Tel Aviv mayor dismisses film fest protest" (Sept. 17) may have given an incorrect impression as the result of a comment by Tel Aviv Mayor Ron Huldai about the Toronto International Film Festival's choice of Tel Aviv for its City to City program.

"There was no Israeli official involvement in the decision to spotlight Tel Aviv in City to City, no Israeli funding and no involvement in programming," Huldai said in a statement to *The CJN*.

Ontario

JUSTICE OF THE PEACE
Ontario Court of Justice

The Justices of the Peace Appointments Advisory Committee invites applications for Justice of the Peace appointments throughout the Province of Ontario.

A Justice of the Peace is an independent judicial officer who presides in court over various proceedings under federal and provincial statutes. Applicants must meet minimum qualifications as set out in the *Justices of the Peace Act*. In addition to reflecting the diversity of Ontario's population, applicants should also display the fundamental skills and abilities, personal characteristics and community awareness attributes set out in the Committee's General Selection Criteria.

The Justices of the Peace Appointments Advisory Committee reviews and evaluates applications and classifies candidates as Not Qualified, Qualified or Highly Qualified. Classifications are reported to the Attorney General, who recommends candidates for Order-in-Council appointments.

For further information about the position, including qualifications and General Selection Criteria, the regions of the province, and the filing requirements for submitting an application, please visit the Justices of the Peace Appointments Advisory Committee's website at **www.ontariocourts.on.ca/jpaac/en/**

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Coast to Coast

Vancouver federation launches annual campaign

By LAUREN KRAMER
Pacific Correspondent

VANCOUVER — The Jewish Federation of Greater Vancouver (JFGV) launched its annual campaign last week with a target of $7.35 million, up $15,000 from last year's campaign.

"We have more people in need in our Jewish community than we've had in past years," said Judi Korbin, chair of the annual federation campaign. "There are people who've lost their jobs, lost the ability to put their children through schooling and can no longer look after their parents the way they want to, and we're seeing those numbers increase in the various agencies we support."

At the campaign launch at Vancouver's Congregation Schara Tzedeck, Korbin spoke of the importance of Jews sensitizing themselves to the different levels of need in the community.

The guest speaker was Rabbi Bradley Artson, an author and dean of the Ziegler School of Rabbinic Studies at the American Jewish University. "I like people to walk away with the message that in times of financial struggle, the core values of Jewish tradition and of community are more important rather than less," he said.

"For people whose identity is their income, many have watched their assets disappear, and it's harder to place your faith in financial wealth and the kinds of perks that come with it. At times like this, what remains is caring for others, linking to something larger than your own story."

Rabbi Artson referred to a culture of "genteel charity in which the perfect deign to give to the poor.

"There's no perfect and no unworthy, just us," he said. "This campaign is your moment to stand up and say, 'I will not live in a hate-filled world.' Federation is the front lines of the battle to teach us to stand together."

The JFGV supports 27 agencies locally and abroad, among them Jewish Family Services, local Jewish day schools, agencies that help people with developmental and physical challenges and Jewish summer camps.

In an interview, Korbin emphasized that the JFGV has reduced its overhead by 15 per cent, and asked the 27 agencies with whom it collaborates to reduce their costs too. "This way, of the money we raise, more of it will actually help individuals in need," she says.

"We want to ensure there's a critical social safety net for our community members, that education is still accessible and that we can help Jews stay connected to our community. That's the goal of our campaign."

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B.C. filmmaker 'takes stand for Israel'

VANCOUVER — Doug Kooy is a Canadian filmmaker who believes Canadians need to know the real story of life in Israel, not the story of war, bombs and fighting portrayed in the media.

He made it his business to try and tell that story of everyday life in Israel, spending $800,000 to produce *The Original Promise*, a documentary that launched briefly in March 2009. After the first showing at Vancouver's Ridge Theatre, Kooy determined that additional material was necessary, so he added more interviews in a series of bonus sections and is finally ready to release the film.

The impetus for *The Original Promise* came out of a conversation Kooy had with Paul Michaels, the director of communications of the Canada-Israel Committee (who is also a *CJN* columnist), not long after Kooy returned from his first-ever trip to Israel. "I told him, you're doing a terrible job of telling the story of Israel and what it's really like there, and that we in North America need to see more of what Israel's really like," Kooy recalls.

"He told me I'd be the perfect person to do that job of telling the story, and though I laughed it off at the time, I thought it was a good idea," Kooy says.

A couple of years later, the timing was right and Kooy started searching for a partner to produce the documentary he wanted to show North American audiences. He knew he needed to partner with someone from the younger generation, preferably someone Jewish who was coming to terms with her or his religious identity. He found that partner in Farrah Aviva, 25, an actress from Kelowna, B.C., with bright eyes and a spirit open to adventure and exploration.

Kooy and Aviva travelled to the Holy Land for 21 days in 2008, without accepting sponsorship from anyone. They interviewed some 12 citizens of the country, including Rabbi Yisrael Meir Lau, chief rabbi of Tel Aviv and the Metulla mayor among others. *The Original Promise* is a series of interviews with these people, offering their perspectives on Israel and snapshots of daily life.

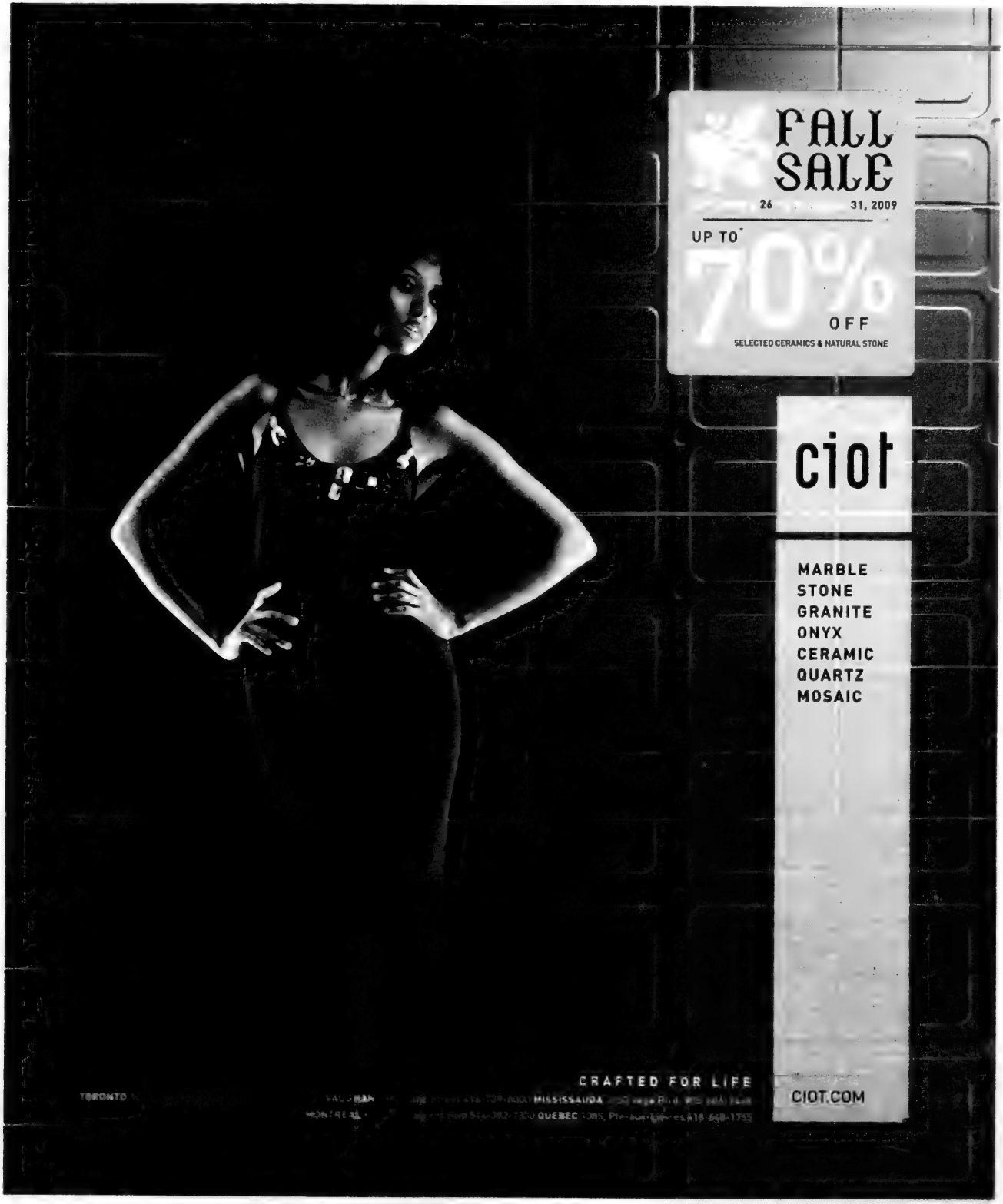
"This is the Israel that's not being reported in the media," Kooy says earnestly. "In North America, we say we support Israel, but what do we really know about it? It's so politically charged the way it's portrayed in the newspaper."

While spending time in Israel, Kooy was struck by the values Israelis share with North Americans, particularly the country's democratic nature, its women's rights and its freedom of religion.

While he admits there's no such thing as an unbiased documentary, Kooy and Aviva tried their utmost to stay away from hot political issues. "We didn't want to get into the Palestinian question," Kooy admits. "But I felt someone non-Jewish needed to take a stand for Israel. In spite of what the world thinks, Israel is making huge contributions in science, medicine and high tech. Why is that not being mentioned?"

For more information about *The Original Promise*, visit www.theoriginalpromise.com.

— L.K.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Coast to Coast

'The ground vanished beneath me,' Goldwasser's widow says

By DAVID LAZARUS
Staff Reporter

MONTREAL — The news on July 12, 2006, was better than expected, Karnit Goldwasser said: Israeli officials informed her and her family that her husband, Ehud (Udi), had been kidnapped and was not necessarily dead.

"When we heard he was kidnapped, we started to laugh, to smile, to hug," she told an audience of about 200 last week at Beth Israel Beth Aaron synagogue.

"At that point, we knew what we had to do. We had to work to get back Udi."

Sadly, it was not to be. Not until July 16, 2008 – two years almost to the day after her husband and Eldad Regev, both IDF soldiers, were believed kidnapped by Hezbollah terrorists near the Lebanese border – did she or anyone else know for a fact that her husband, who was only 30, and Regev were dead.

They were unceremoniously returned to Israeli soil, in a prisoner exchange.

"I knew [his fate] when you did," the young widow told the audience. "It was a very sad day in Israel. Everyone was crying."

Still, they were home, and they would be buried in their beloved country, two years after Karnit Goldwasser, her family and the Regev family made it their mission to determine the fate of Udi and Regev, as well as of Gilad Schalit, a soldier who had been abducted by Hamas terrorists in a separate incident a few weeks earlier in Gaza.

Schalit's fate is still unknown.

In a story she has told to Jewish groups many times over the past year – she also spoke the next day to students at Bialik High School – Goldwasser, poised and articulate, poignantly described how life changed for her so fatefully from the moment she heard about an incident "in the north" while cooking in her kitchen.

Karnit Goldwasser

Goldwasser said her husband, ironically in retrospect, was relieved he would be on "safe duty" in Israel's north.

The first reports of an incident there came at 9 a.m. Goldwasser continued cooking.

She then tried to reach Udi by cellphone, to no avail. There were reports of casualties, but Udi was not listed among them.

"The ground vanished beneath me," Goldwasser said. "When you know someone is killed, you know how to react, but what do you did when someone is kidnapped?

Following the advice of Israeli officials, Goldwasser went to be with family in Nahariya, which was being rained on from Lebanon by Hezbollah's Katyusha rockets. She then had to drive home again because the army needed a DNA sample of her husband.

Then the two-year mission began. She immediately contacted Tel Aviv lawyer Ori Slonim, famous for securing the release of Israeli hostages. He wanted to meet "sometime next week," but reading her sense of urgency, quickly agreed to see her the same day.

Goldwasser travelled – to London, to Paris, around the world – asking governments to help her. The refrain was repeated over and over: she told world leaders that "with terror, no one can get anything."

Ears were sympathetic, but there was little action. The Red Cross, she said, "did nothing."

Goldwasser said she spent the two years sleeping with her cellphone and two regular lines, her laptop at hand. Every two hours, she checked for updates on the Israeli website, ynet.

"I realized I was doing this 24 hours a day, seven days a week," she said.

For a little respite, she decided to cycle. Initially, she was stricken with guilt, but she came to realize that the exercise would help her maintain her energy to carry on the mission.

She tried to normalize her life, or at least make it appear normal, while the mission went on: she went to her best friend's wedding, celebrated the holidays, tried to put on a happy face so as not to detract from others' simchahs.

She was not afraid to ask for help from others, she said. "Only the strongest people ask for help."

Then, in July 2008, it was over. According to Arlazar Eliashiv, president of the Canadian Zionist Federation's eastern region who came to befriend the family and organized last week's event, there is divided opinion over when exactly Udi Goldwasser and Regev died. Most now seem to think it was the moment the incident happened, when their Humvee, near the Israeli village of Zar'it, was struck by anti-tank rockets. Others think they might have been killed some hours later, while in captivity.

"We may never know," Eliashiv said.

This much, however, is known, new Israeli vice-consul Avi Lewis said: Karnit Goldwasser is "truly a remarkable figure," with an indomitable spirit that has allowed her "to pick up the pieces" after the tragedy.

She continues to help determine the fate of Schalit.

The synagogue's Rabbi Reuben Poupko said that after the tragedy, Goldwasser carried on "with elegance, poise and courage.

"We prayed every night for [the soldiers'] safe return, but it was not to be."

שישאר פ'נ'ט

גידי קורן וחברים

מה נבקש לראש השנה

שנה חדשה בפתח, והלב מבקש שלווה נפש ובריאות, שהילדים ילדיהם יהיו בטוב, כמו גם ההורים הזקנים. המשבר הכלכלי עושה שמות בכל שאבדי את מרום עבודתם, או שהעסק שלהם קרס, אבל לרוב הגדול, שממשיך לאחוז במה שיש לו- הכל נוח קצת יותר-החל במחירים ועד לריבית הבנקאית, והוי תודשה די מזוהר-יש בעצם יותר אבל פחדים לעשות ייתר מידי שמא גם לכם יקרה משהו לא צפוי.

אז אם אתם קוראים עכשיו את שישאר בינינו-שתהיה לכם שנה שבה תמצאו יותר זמן למשפחה, לחברים הטובים ולעצמכם. מה עוד אפשר לבקש?

האבל של משפחת רמון

יש משהו מאוד ישראלי באבל הלאומי על בנו של האסטרונאוט שנהרג בתאונת אימונים. אבל יש משהו מאוד ישראלי ומגעיל בחשמנות שמלווה אירועים עצובים כאלה.

עיתון מערב מגלה כי רונה רמון , שהיתה בבירה ברמת גן, ראתה דרך החלון עיתונאים וניידות שידור מתעדדים סביב ביתה בשרם הגיעו אלוה בביגי קצין העיר. היא הבינה מיד שהרע מכל קרה. ולמי שיש בן מיים-המשמעות די ברורה. כך היא ישבה בביתה בוכה.

פרוצת לשאול, מוכה לדמיה בדלת, ממרחק של אלפי קילומטרים עברו בי בושה וחרון כשחשבתי על הדרכת האלה שלה.

העיתונאים יגידו שהם פשוט עשו את עבודתם וש"זכות הציבור לדעת" קודמת לכל. ואני אומר שהם תלשני זבל מהסדר המגעיל ביותר שנציגי על כדור הארץ. אירוה מקום הם כבר רצו למצוא שם? אשה וילדים בוכים? הוברים שפוטים ומתייפחים?

אלה הם אותם עיתונאים שימנו ופרסמו את תיבנו של המתק שכתב אוצאמה שהורצא מן הכותל. הם משקפים תרבות מחפירה, חסרת כל כבוד, רגש או מקצועיות. אם השנה הקרובה תביא אותם לנסות את הארוות שלהם-העולם ירגיש טוב יותר. אבל שישאר בינינו.

אחד בני ישראל

תמונות שוות לעמנים אלף מלים.

בתמונה הראשונה רואים שלושה רבנים לבושי שחורים , עבריהם מלאות נחת עצמית. והאמצעי עושה סימן וי של ניצחון. אם לשניה חשבתם שהם חוגגים הכנסם ספר תורה לבית כנסת חדש- אז הייתם שוגה ישראלי באישהו קרב רחוב בירושלים-בתמונה השניה רואים חטיר מאושר מחזיק את דגל פלסתין ולוחץ את ידו של מנהיג החמס בעזה. בתמונה הבאה רואים שוב קרוא וחיבילותץ בחמישות את ידו של ילד פלסתיני שלבוש בבגדי חיל מצרים וסביב קומאנדו, ילד שחלומו מגיל אפס הוא להרוג יהודים ישראלים. סבי של הילד אומרית די ברור שהוא לא יזדקר לו בזדקי שיהם בשנה הקרובה.

בצילום הבא רואים את אחד הקשים לכיבוי השחורים מניפים את דגל פלסתין בריקע של שלט גדול שכתוב "ההקדלות ביהודיות הדתיות האנטי ציונית", ובראש השלט כתוב באותיות מאדירות מגים "יהוה פלסתין".

אחרי רצח שליחי חב"ד במומבאי דרשי חלק ממשפחת הקורבנות שגטשו את הודו לא תיתשלוחה דרך ישראל במעדו אל על המיוחד.

אפילו אז הם לא הבינו שמוטב ישראל אינם מבדילים בינינו הציונים לביניהם.

כמה דוגות של עזות צריכה קהילה כזאת לעבור כדי שיהודים יתמלאו בכל כך הרבה שנאה נגד אחיהם, שכל תשאם הוא בכך שהם רוצים לחיות בארץ ישראל?

אני מנסה לברר אם יש לפתולוגיה הזאת את ודע באיזשהו עם אחר, ומעם לא מצליח. אבל שישאר בינינו.

"גן השקמים"-מאה שנות תל אביב

במברא לספרה החדש "התנה אוסטראלית" כותבת הסופרת נעמה סמל:

"אני נוסעת לבקר את הילד שלי באוסטרואלה. אני נוסעת אל איזה שוה כבר שלוש שנים וחצי בקצה העולם. אמר מי שאמר, ספק ברצינה ספק בבדיחות דעת: הוא ברח מכם הכי רחוק שאפשר. אולי שם יצליח לגלות משהו על עצמו, משהו שאי אפשר לגלות בקרבתנו."

הספר הזה הוא מסמך נוגע ללב בכנותו ובאומטיות על אם שכבה קרוב לוודאי לא יחזור לבוד לידה. ואנחנו כולנו נמצאים שם כל יום. ביאי להקשיב לאנשה סמל, שמבקשת בנחרונצו לרגל העלאת האשרה על מי ספרה "צחוק של עבדיש". נעמה והמלוזה אלה שריף תהיינה אורחות הכבוד בשבת מאה שנות תל אביב, ב 25 באוקטובר בבית הספר בי'אליק. אני אוהה שם עם הגשאה להשגיח שתשירו בלי לדיחך. אל תחסו עם כרטיסם לדגע האחרון-כי מספר המקומות מוגבל.

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Distortion from a Saudi, hypocrisy from Klein

According to Reports

By PAUL MICHAELS

A recent *New York Times* opinion piece by Turki al-Faisal, former Saudi ambassador to the United States, highlights why there has been no progress toward Middle East peace by Saudi Arabia.

In "Land First, Then Peace," (Sept. 13), al-Faisal referred to United Nations Security Council Resolution 242, which has been the guiding principle of the Middle East peace process since 1967, but he badly distorted its intent.

Resolution 242 calls for Israel's withdrawal from land acquired in the 1967 war, but only in the context of peace and security guarantees from its Arab neighbours, as happened in the peace treaties with Egypt and Jordan. Al-Faisal omitted the essential Arab obligation to the peace-making process, accurately conveyed by the familiar phrase "land for peace." But this logically means "if peace, then land," not, as al-Faisal would have it, "land first, then peace." It's a crucial – not merely semantic – distinction.

This widespread and persistent distortion has spread far beyond the Saudis and other Arab and Palestinian communities, and is tenaciously held by western groups who support the Palestinian cause. The result is a setback for the peace process.

• • •

You might expect activist Naomi Klein to at least know where she stands on the issues she advocates most stridently about. Apparently not. As noted in last week's column, Klein freely admitted not long ago in the *Nation* magazine that she and her crowd deliberately "single out" Israel among all countries in the world for boycott, divestment and sanction (BDS) because, as a "tactic," it's easy to pick on a "small" and economically vulnerable country where such a campaign "could actually work."

Yet when she appeared on CBC Radio's *Q* (Sept. 11), while defending her decision to protest the Toronto International Film Festival's (TIFF) spotlight on Tel Aviv, she told host Jian Ghomeshi that she's not picking on Tel Aviv or Israel. Flatly contradicting what she wrote in the *Nation*, she said: "The idea that I single out Israel is completely untrue."

That's not her only self-contradiction.

While insisting that she wasn't calling for a boycott of the Israeli films at TIFF, Klein nonetheless admitted she wants the protest to have "an effect" on film festivals – to send "a message" to festival programmers to not get involved "in conflict areas like the Middle East" where one side (meaning the side she disdains, Israel) is showcased.

Klein's intent is clear – to send a chill to festival heads. Don't highlight countries that meet with her disapproval, or she will embark on a similar campaign to damage the reputation of your event.

Klein's hypocrisy on the subject of Israel extends further. For example, she depicts Israel's January 2009 military operation against Hamas in Gaza as a bombardment of innocent Palestinians, done without provocation. (This is equivalent to saying World War II began with the allies' invasion of France on D-Day in 1944.) Anything Klein can say to demonize and delegitimize Israel, including the "apartheid" slander, is apparently fair in her eyes.

Yet Klein, who never seems to shy away from boldly expressing her political views, was uncharacteristically evasive when questioned about whether, in effect, she supports Israel's right to exist as a Jewish state.

In an article in the *Globe and Mail* (Oscar-winning rabbi stokes TIFF tiff, Sept. 11), reporter Michael Posner asked Klein whether, as a final resolution of the Palestinian-Israeli conflict, she favours a one-state (i.e. no Jewish state) or two-state solution. Klein said, basically, that she has no opinion: "It should be up to Israeli and Palestinian negotiators to decide what kind of states or state they want. I have never advocated for any position on it and am not about to start."

Given her actions, one would have to be incredibly generous, to say the least, to take Klein at her word.

Paul Michaels is communications director for the Canada-Israel Committee.

Shaare Zedek holds fitness day

Shaare Zedek's fifth annual family fitness day, On the Run, will take place Sunday, Sept. 27.

Funds raised by the event will go to help establish the Pediatric Gastroenterology Center of Excellence at Shaare Zedek Medical Center in Jerusalem.

On the Run, held at the East Don Parklands in Toronto (www.toronto.ca/parks), features fun and entertainment for the whole family, including: five-kilometre trail run, picnic of healthy snacks, registration gift, Doo Doo the Clown, Spirit Entertainment DJ's, Sportball, massage and stretching from SHAPE Fitness and amazing raffle and auction prizes.

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Jewish Toronto

Opening celebration at Sherman Campus

The Tomorrow Campaign: continuing our tradition of building for the future

By Daniel Horowitz

The history of Jewish Toronto is the history of builders. Since the days of our nation's first census, when there were just 157 Jews living in Toronto, we have been building. Building homes and synagogues, schools and hospitals. Building bridges with our neighbours, building communities with our *landsmen*, and building brighter futures for generations to come.

Fleeing the persecution and pogroms of Eastern Europe, waves of Jewish immigrants arrived in Canada, particularly Toronto, throughout the 1800s. Those who had already established new lives here helped the "greeners," opening doors, finding them work and helping them to help themselves. Regardless of where they came from, or the hardships they faced, these newcomers all shared a common vision: to live in a city – to help build a city – that was safe and welcoming to all.

As the Jewish community grew, the need for better organization, collaboration and infrastructure became apparent. In 1917, Toronto's first Jewish federation – the Federation of Jewish Philanthropies – was incorporated, bringing community fundraising under one umbrella. By 1930, the YMHA (Young Men's Hebrew Association) was established, followed in 1953 by the Bloor Street "Y" at Bloor and Spadina. At a time when doors were closed to the Jews of Toronto, they simply built their own, walked right through, and never looked back.

As Jewish life began moving northward up the Bathurst Street corridor, the community leadership, its visionaries and philanthropists, began planning and building for the future. It was clear that to foster a healthy, vibrant and engaged Jewish community, new facilities would be needed. On a chilly December day in 1958, a groundbreaking ceremony was held at a new 27-acre site on Bathurst, north of Sheppard. And on May 14, 1961, the "Northern Branch" of the YM-YWHA opened its doors, featuring beautiful outdoor and indoor swimming pools, playfields for team sports, an indoor track and gym, a nursery, and more.

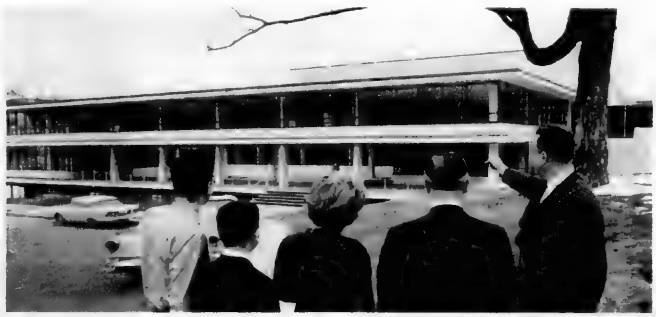
In the spring of 1977, the scope and size of the facilities blossomed. Vastly expanding its reach and mandate, the Bathurst and Sheppard "Central Campus" became a cultural hub – an exciting destination for dance, theatre, music and art – as the doors to the new Koffler Centre of the Arts and the Leah Posluns Theatre opened.

The last in the family of buildings to be constructed on site was the Lipa Green Building for Jewish Community Services. Opened in July of 1983, the unique, stilted structure was envisioned as a homebase for the various agencies serving the Jewish world locally and around the globe. Not surprisingly, the Lipa Green Building quickly became the heart of our city's organized Jewish community.

At each stage in the growth of Jewish Toronto, a new generation of leaders has boldly forged ahead, taking on the awesome task of building for a better Jewish future. With the creation of Jewish Toronto Tomorrow on April 16, 2000, the torch was passed yet again. Today, the Tomorrow Campaign is in the midst of the largest infrastructure project our community"– or any Canadian community – has ever known. From the downtown Miles Nadal JCC and the Wolfond Centre for Jewish Campus Life, to Sherman Campus, and north to Vaughan's Joseph & Wolf Lebovic Jewish Community Campus, we are literally changing the landscape of our city.

With the September 16, 2009 official opening of the Prosserman JCC's Donald Gales Family Pavilion and the newly enhanced Lipa Green Centre for Jewish Community Services, UJA Federation – through its Tomorrow Campaign - continues the tradition of one generation building for the next.

Construction of YM-YWHA Northern Branch, 1960.



Visitors admiring the new YM-YWHA building, 1961.

Lipa Green Building Groundbreaking, 1981.

Opening celebration for the Lipa Green Building, 1983.

Jewish Toronto

ushers in new era of Jewish life in Toronto

Torontonians of all ages, backgrounds, will benefit from Sherman Campus

By Barbi Green

Years of planning, building and dreaming came to fruition on Wednesday afternoon with the opening celebration of the first phase of Sherman Campus. The highly-anticipated event marked the official opening of the Prosserman JCC at the new Donald Gales Family Pavilion and the expansion of the Lipa Green Centre for Jewish Community Services.

Before a capacity crowd in the Lipa Green Centre's new Tamari Family Hall, donors to Sherman Campus were honoured for playing a pivotal role in bringing the beautiful 27-acre site (on Bathurst north of Sheppard) to life. Among the more than 200 attendees were Toronto Mayor David Miller and Vaughan MPP Greg Sorbara.

"For the past 10 years, through the vision of Jewish Toronto Tomorrow and ultimately, the Tomorrow Campaign, we have followed proudly in the footsteps of our ancestors," said Peter Cohen, Chair of the Sherman Campus Development Committee. "Like the visionaries and leaders who built for us, we are recognizing and boldly addressing the need for infrastructure and accessible services to support and nurture present and future generations of Jewish Toronto."

"This is truly a great day for our community," said Barry Sherman. "Looking back ten years ago when we launched this initiative, it was a daunting task, but the response from our community was tremendous as they, too, wanted to ensure a strong and vibrant Jewish community for their children."

Renovations and enhancements to the Lipa Green Centre include the creation of a vast, state-of-the-art Conference Centre on the building's main level. The new Prosserman JCC features programs for seniors, the David & Esther Freiman Early Childhood Education Centre, the Koffler Centre of the Arts, a culinary arts studio, the Goldie Fitness Centre, family programming and a host of cultural and social activities.

"The vision behind having the Gales Pavilion as the first building to open on Sherman Campus was so that we could continue to serve all members of the community who have made the JCC such an integral part of their lives for so many years," said David Koschitzky, Chair, UJA Federation of Greater Toronto.

"It's truly remarkable to see just how far our Jewish community has come in the last decade," said UJA Federation President & CEO, Ted Sokolsky. "When the Tomorrow Campaign was launched – as Jewish Toronto Tomorrow – in 2000 at the Kiever Shul, nobody could have anticipated just how much our city's Jewish infrastructure would change, improving lives of not only Jews, but the community-at-large, all of whom benefit from our new campuses downtown, midtown, and in Vaughan."

The next phases of Sherman Campus will include a 64,000 square foot Sports Complex, The National Centre for Jewish Heritage, the Sarah and Chaim Neuberger Holocaust Education Centre and a new Koffler Centre for the Arts and Leah Posluns Theatre.

The Prosserman JCC offers a variety of programs to enrich the lives of seniors.

Children sharpen their computer skills at the Prosserman JCC

Chef Ellen Grossman shares her skills in the culinary studio at the Prosserman JCC.

The Prosserman JCC's Goldie Fitness Centre will open to the public on October 5.

Dancers warm up before a class.

Aspiring artists hone their craft in one of the many classes offered by the Koffler Centre of the Arts at the Donald Gales Family Pavilion.

Colour photos courtesy of Fran Berley, Shai Gil and Casey Tayor

The enhanced Lipa Green Centre for Jewish Community Services (l) connected to the new Prosserman JCC at the Donald Gales Family Pavilion.

ervice by UJA Federation of Greater Toronto.

Coast to Coast

Chabad gets infrastructure cash for new centre

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Despite short notice, about 100 people crowded into the Chabad centre in south Winnipeg on Sept. 13 to celebrate the announcement that the provincial and federal governments are each giving Chabad $320,000 toward construction of a new community and education centre in the southern part of the city.

"It was tremendous news," Rabbi Yacov Simmonds said of the federal infrastructure grant, which was matched by the province. "We only learned about the grant just before Shabbat. It is a major boost in our efforts to build our new centre."

The construction of a new 17,000-square-foot Chabad centre in south Winnipeg will be the first new Jewish institution to be built in Winnipeg since the opening of the Asper Jewish Community campus in 1997 – and the first new religious institution to be built in the community since the construction of the first Chabad centre in north Winnipeg more than 30 years ago.

About 10 years ago, with the majority of Winnipeg's Jewish population already having shifted from north to south Winnipeg, Chabad opened a south Winnipeg branch in a small, rented storefront space.

Chabad bought the land for a larger centre in the largely Jewish and affluent River Heights area four years ago and kicked off a fundraising campaign in May 2007 with a dinner honouring members of the Rich family, who are strong supporters of Chabad in Winnipeg.

The overall project is expected to cost more than $3 million, said Rabbi Simmonds, who has led the fundraising campaign.

He expects construction to start on the first phase shortly and take about a year to complete. It will have 14,000 square feet of space. "We were originally going to build the smaller portion first, but the consensus was that we should build the larger portion instead and add 3,000 square feet more at a later date," Rabbi Simmonds said.

The new building will house a multi-purpose social hall/lecture hall/synagogue, along with classrooms, a library and a small gym for Chabad's preschool program and summer and winter camp.

"We have been using rented space and rabbis' homes for our programs up to now," Rabbi Simmonds said. "We will be able to consolidate all our programs in our new building and also run programs concurrently."

The new building, he said, should be able to accommodate 350 to 400 people, compared to the 65 to 75 who can be comfortably squeezed into the present rented space.

"It took a group of forward-thinking visionaries to get us to where we are today," Rabbi Simmonds says.

He saved his highest praise for Rabbi Avroham Altein, Chabad's leader in Winnipeg, who arrived here in 1970 and built up the organization from scratch.

"Without Rabbi Altein's commitment, guidance and leadership, none of this would have happened," Rabbi Simmonds said.

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Congress presents brief to committee

By JANICE ARNOLD
Staff Reporter

MONTREAL — A link between the high proportion of Middle Eastern immigrants to the province and anti-Israel sentiment is being drawn by Quebec Jewish Congress (QJC) in its brief to the Canadian Parliamentary Coalition to Combat Anti-Semitism (CPCCA).

"For the past 15 years, in exercising the power to select immigrants, Quebec has given priority to immigration from the Maghreb in order to favour French speakers," the brief states. Today, roughly 20 per cent of immigrants to Quebec arrive from the Maghreb, it says, citing 2007 data from the immigration ministry.

"By no means do we suggest that all immigrants from the Middle East are anti-Semitic. However, the domestic fallout in Quebec from international events, such as the Lebanese [August 2006] and Gaza [January 2009] conflicts, is such that a higher proportion of individuals in Quebec attribute the conflicts to Israel's actions in the Middle East."

QJC notes that groups calling for the removal of Hezbollah and Hamas from Canada's terrorist list have "found greater sympathy in Quebec than elsewhere in the country."

Generally, QJC describes the Quebec of today as "a welcoming and egalitarian society," yet, it says, anti-Semitism still exists. Ignorance is the main reason people have stereotypically negative attitudes towards Jews, it believes.

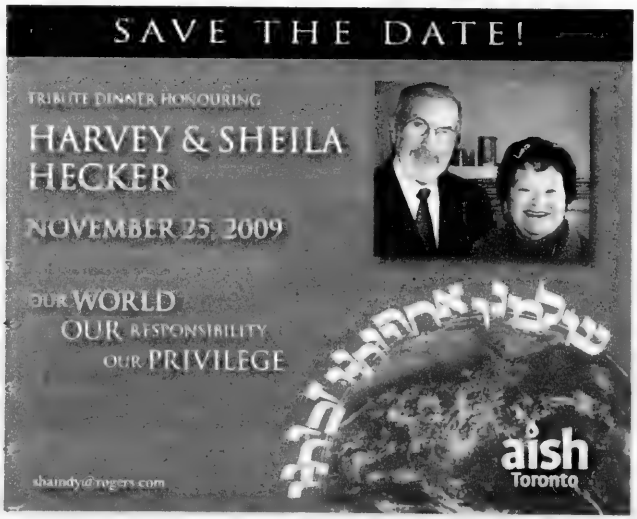
Greater contact between Jews and other Quebecers, especially those living in rural areas, would likely have an impact in changing misperceptions of Jews, it suggests.

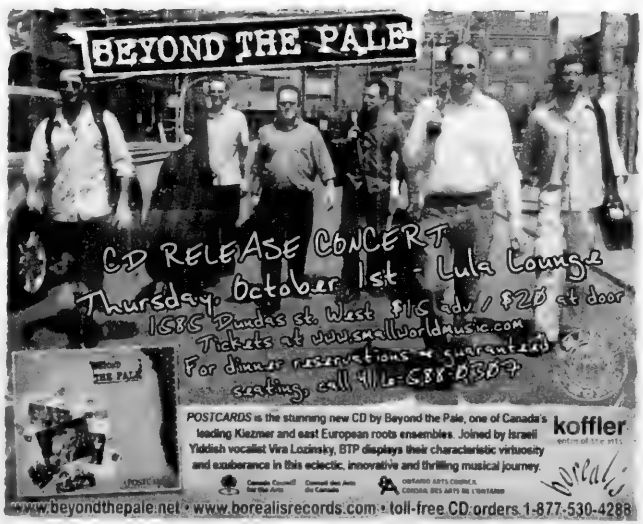
More troubling to QJC is "the new anti-Semitism" which is "disguised as anti-Zionism" and "the demonization of Israel."

"Automatic, one-sided condemnation of Israel's unsubstantiated 'illegal' actions in Gaza and Lebanon has become the mantra of numerous Quebec institutions, especially – and most ironically – those that describe themselves as favouring the left, i.e., trade unions, academic associations, [and] the Quebec Federation of Women."

The CPCCA grew out of the inaugural conference of international parliamentarians who gathered in London last February to discuss how to fight what is seen as the increasing problem of global anti-Semitism.

The all-party Canadian committee, chaired by Ontario Conservative MP Scott Reid, launched its inquiry in June with a call for written submissions from the public on anti-Semitism. Aug. 31 was the deadline. The committee plans to begin hearing witness testimony this fall.





Medical robotic fly really gets under your skin

Miniature device designed to diagnose diseases

By KARIN KLOOSTERMAN
ISRAEL21C

First there was a snake-shaped robot that's sent in through a small incision so patients could avoid open-heart surgery. Then there were robotic marching ants that can inspect water pipes for leaks.

Now comes the latest research from the robotics laboratory at the Technion – Israel Institute of Technology: creepy crawly fly-like robots that get under your skin for very good medical reasons.

The researchers have created a miniature robotic fly that can crawl through your arteries and veins to diagnose diseases and deliver drugs to infected tumours.

Prof. Moshe Shaham, head of the robotics laboratory, and his team developed the miniature robotic fly – about 0.04 inches in diameter – to enter the body to diagnose diseases and conditions such as blocked arteries and deliver drugs to infected tumors.

The miniature robotic fly created at the Technion in Israel is designed to diagnose diseases and deliver drugs to infected tumours.

Based on micro-electro-mechanical systems (MEMS) technology, the tiny robot crawls through arteries and veins. It's steered by a magnet that's moved over the body from the outside. Its miniscule outstretched arms grip the sides of the blood vessel walls as it zeroes in on its targeted location.

Currently in the early prototype stages, the researchers plan to scale down the robot to one-tenth its current diameter – about 100 microns. That will bring it a step closer to much less invasive diagnosis and treatment.

"We see that more and more miniature devices and research in the medical field are going in this direction: less invasive medicine and targeted drugs," Shaham said.

Partners in the research include Dr. Nir Shvalb from Israel's Ariel College and Dr. Oded Solomon from the Technion.

"This accomplishment of miniaturization is without precedent, as is the ability to control the robot's activity for unlimited periods of time, for any medical procedure," Solomon said.

"We hope this discovery can be used to improve the quality of care for diseases and many other conditions," he added.

Shaham added that mini medical devices are the future of medicine: "We will see more and more [medical practitioners] working in this way. Of course, targeted medicine can release drugs in a specific location. We try to work along these lines. Drugs that can home in on a certain location using a small robot that goes to the right location."

Shaham's research in medical robotics has already borne fruit in a device called SpineAssist, which is marketed by Mazor Surgical Technologies. "Robots are already performing surgeries on a daily basis – performing spine surgeries around the world," he says.

Using a controller, the researchers can move the little fly-like robotic creature at speeds of 0.35 millimetres a second by varying the magnetic field.

And because the control unit is external to the body, it can work for limitless periods of time, never needing a battery recharge during a procedure.

The researchers believe that with the addition of a camera, the latest tiny bot could be perfected for use in brachytherapy (short-distance radiation therapy), which is commonly used for treating head, neck and prostate cancer.

In parallel, robotics lab researchers at the Technion are also developing a tiny bot that swims, but not with arms, fins or flippers.

The research carried out by Dr. Gabor Kosa and Technion colleagues, uses a propulsion-based system that mimics an ancient biological structure called a flagella, which has long thread-like appendages that give cells the ability to move and swim. Flagella allows sperm to swim through vaginal fluid toward waiting eggs.

But at the Technion lab, they're thinking about fluid of another kind. One of the locations being targeted is cerebrospinal fluid, the fluid that the brain floats in and also surrounds the spinal system.

"We could use such a device for diagnosis or to feel around with electrodes, looking for cancer or other problems," Shaham said.

The Board of Directors and staff of Jewish Family & Child thank Rick Orzy, President from 2007 to 2009, for his dedicated leadership and outstanding advocacy on behalf of the Agency and everyone we serve.

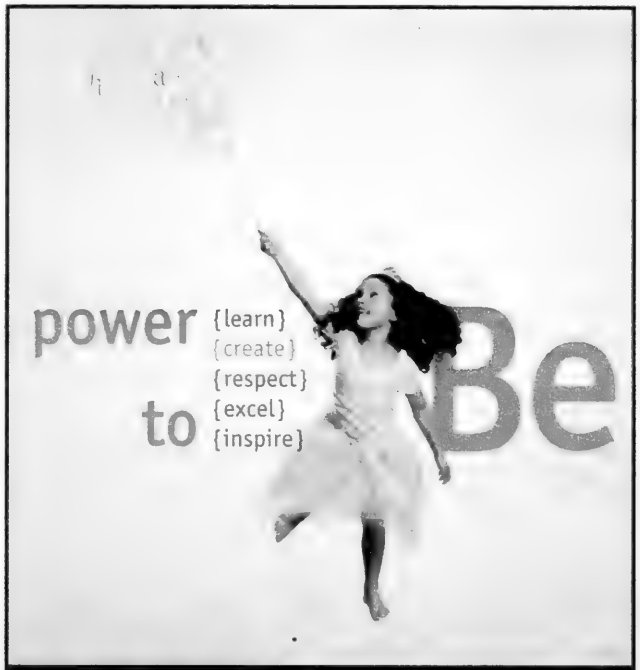
Rick Orzy

Sharon Shore

We welcome our new President, Sharon Shore, who was installed at our Annual Meeting on September 22, 2009.

Ontario

www.jfandcs.com



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Back in Class

LEARNING ABOUT BEES: Grade 2 students at Netivot HaTorah Day School – clockwise from top left, Johanna, Noa, Hadar and Tamar – are in awe as they observe the world of the honey bee during a pre-Rosh Hashanah workshop presented by Rabbi Yonah Vilenkin of Tzvios Hashem Canada. *[Rebecca Ansel photo]*

SHANAH TOVAH: United Synagogue Day School junior kindergarten student Talia Golger welcomes the New Year.

BIRTHDAY KIDS: In honour of the first Shabbat of the school year, Leo Baeck Day School students donned school T-shirts in celebration of Leo Baeck's 36th birthday. Pictured, from left, are teacher Andrea Glassman's Grade 5 north campus students Max Friedman, Nicky Cohen, Leah Bertler, Jake Brill, Toby Bonder, Rachel Herman and Jesse Buchman.

Young at Heart

HANGING AROUND: Stanley Roth, in ring, and, from left, Ben Levine, Shauna Weinroth and Haley Szereszewski were among 28 members of United Synagogue Youth who attended USY's opening program of the school year at the Center of Gravity Vaudeville Theatre and Circus Training School in Toronto, where they learned to how to do flips, as well as juggle, use aerial silks and swing from a trapeze.

CAMP REUNION: Camp Walden recently held its 40th anniversary celebration, reuniting about 235 people. Pictured, from left, are Sol Birenbaum, Walden's director and co-owner; Jen Birenbaum, Walden's business manager; Bonnie O'Brien, Walden's food co-ordinator; Brian O'Brien, Walden's site manager; Elaine Cole, Walden's director emeritus, who retired seven years ago; Sari Grossinger, Walden's co-owner and owner/director of Camp Robin Hood; and Howie Grossinger, Walden co-owner and owner/director of Robin Hood.

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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Mazel tov to Toronto JCC boys basketball team on winning a bronze medal at the JCC Westchester, N.Y., Maccabi games! The Foreman family.

Mazel tov to the Toronto girls' soccer team for winning gold at the Maccabi games in Westchester, N.Y. Love, Bubbie & Zaida, Linda & Jerry Garshon.

Happy 25th wedding anniversary to our parents Francine & Terry Schacter on Sept. 9. Love, Aaron and Jason.

Happy 75th birthday Sidney Halpern (Zaida Moishe) Oct. 13. Love, Esther, Adeena, Tom, Ahava, Frank, Jono, Marni, Danny, Anna, Leo, Sophie and Lily.

Happy fifth birthday Joshua Ethan, son of Michael & Fara Forman, brother of Jordyn Bailey and Samantha Taylor.

Mazel tov Justin Berman on your bar mitzvah, June 6. From your family, with love and pride.

SEND US YOUR PHOTOS!!

Email your digital photos to **cblackman@cjnews.com** or go online to **WWW.CJNEWS.COM** and click the **Family Moments** button!

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What's New

By LEILA SPEISMAN

Social Networking @
for the :-) generation

What's New deadlines: Due to the Yom Kippur holiday, Friday, Sept. 25, is the deadline for the Oct. 8 issue. I take calls Mondays, Tuesdays and Wednesdays. Call 416-391-1836, fax 416-391-0829 or e-mail lspeisman@cjnews.com or info@cjnews.com

This week's column was prepared by Carolyn Blackman

Friday, Sept. 25

TEMPLE HAR ZION

Shabbat evening service, 8 p.m., followed by Oneg Shabbat and guest speaker **Peter Kent**, MP for Thornhill, talks on "Mideast Challenges: Israel, Canada, the Middle East and the World." Everyone welcome.

Saturday, Sept. 26

SHABBAT TSHUVAH

Rabbi Moshe Stern speaks on "The Dignity of Man As an Expression of Repentance," 5:20 p.m., Shaarei Tefillah Congregation. Men and women welcome.

Tuesday, Sept. 29

ART HISTORY

National Council of Jewish Women of Canada is beginning a series on art history, 1:30-3 p.m., at Council House. Today's topic is "Looking at Old Masters, Rembrandt and Vermeer," with **Doug Purdon**. Register early, space is limited. Full series of three lectures, $25. Individual lectures $10. Registration, 416-633-5100 or reception@ncjwcts.org.

Thursday, Oct. 1

SAFE SENIORS

Celebrate International Day of Older Persons at the Terrace/Wagman Centre with the Safe Seniors 2010 calendar launch. At the Terraces/Wagman Centre, 55 Ameer Ave., 9:30-11 a.m. Display booths, light refreshments, tours, prize draws. Registration, 416-785-2500, ext. 2267. No charge. Invited speakers include Toronto Mayor **David Miller** and chief of police **William Blair**.

Other News

JF&CS GROUPS

The following groups and workshops are open to the community. For information or to register, call **Shawna Sidney**, 416-638-7800, ext. 215 or visit jfandcs.com.

Younger Widow/Widower Bereavement group, a six-session series for individuals 60 and under who have recently lost a spouse. Begins Oct. 6, 7:30-9 p.m.

Parenting a Child with ADHD, a four-week group for parents of ADHD diagnosed children. Begins Oct. 7, 6:30-8:30 p.m. Call **Pam** for pre-group interview, ext. 315.

Looking Ahead: A six-session group for newly separated or divorced individuals who are dealing with feelings of loss, anger, loneliness. Begins Oct. 8, 7-9 p.m.

Effective Parenting: A four-session group to help parents learn what they can do to raise a happy, motivated and well-behaved child. For parents of children ages 2 to 11. Begins Oct. 8, 7-9 p.m.

A new workshop, Surviving Divorce: Avoiding Financial Disaster, explores the common financial mistakes made in divorce and how to avoid them. For those who are thinking of divorce, currently in the process or living with a finalized divorce. Oct. 14, 7-9 p.m. Registration required.

LEADERSHIP COURSE

Beth Emeth Bais Yehuda leadership development program, including seminars, institute-type learning and interactive participation, is open for registration to anyone who feels they can benefit from intensive leadership training. Maximum 25 students. Classes begin Oct. 1 and meet one Thursday a month, 7-9 p.m. Call **Rosalie Shadlyn**, 416-633-3838.

Continued on page 33

JNF
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As Yiskor is observed during High Holy Days, it is a time to remember.
Remembering your loved ones and to directly impact the lives of the children of Sderot and provide them with the chance to simply be kids, Jewish National Fund is embarking on a massive project; building the largest indoor, secure playground in Israel at Sderot.
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Continued from page 32

CHORALAIRS

The Choralairs of North York are starting their new season. Rehearsals, Tuesdays, 7:15 p.m., Wagman Centre. Repertoire includes pop, Broadway and folk. New members welcome. No auditions required. Call **Barbara**, 416-787-8307 or **Brian**, 416-631-0029.

SUKKOT FESTIVAL

Oraynu Congregation for Humanistic Judaism is holding a Family Sukkot Festival, Oct. 4, 10 a.m.-12:30 p.m., auditorium, Oraynu Children's School (at St Andrew's JHS), 131 Fenn Ave. RSVP, **Roby**, 416-385-3910 or roby@oraynu.org.

JEWISH HEALING SERVICE

Jewish Healing Service, Oct. 18, 3-4 p.m., Beth Tzedec Synagogue, facilitated by **Rabbi Adam Cutler** and **Yehudit Judy Shier Weisberg**. Program sponsored by Jewish Family & Child. Call 416-638-7800, ext. 287. The synagogue is wheelchair accessible. No charge.

FALL LECTURE SERIES

Registration now open for Temple Emanu-El lectures, Mondays, 2-4 p.m. Opening lecture, Oct. 19, "Genes and Behaviour: The Foraging Gene" with **Marla Sokolowski**, professor of biology, U of T. Oct. 26, "Age Associated Memory Changes and Compensatory Technology with **Brian Richard**, psychologist, Baycrest Hospital. $30 series or $10 lecture. For information, call 416-449-3880.

FOR SENIORS

Active Seniors, Miles Nadal JCC, 750 Spadina Ave. 416-924-6211, ext. 155. Seniors computer class for absolute beginners – eight sessions, Tuesdays, 1-3 p.m. New group – Yiddish Mamaloshen. Meet other lovers of Yiddish over a nosh. "Sholem Aleichem: Is it hard to be a Jew?" **Adam Fuerstenberg** offers a glimpse into Sholem Aleichem's life as reflected in some of his work. Thursday, Sept. 24, 1:30 p.m.

Earl Bales Seniors Club in the Park. Friendly atmosphere and beautiful surroundings. Ladies lunch with Avon, Sept. 29, noon. Book now for Lunch and Laughter, Thursday, Oct. 8, noon; and Casino Niagara, Tuesday, Oct. 27. Ongoing mah-jong, Tuesdays, 10 a.m.-1 p.m. Social Bridge, Thursday, 12:30-3p.m. Rummy, Mondays-Thursdays, 9 a.m.-1 p.m. Seniors Walking Group, Tuesdays and Thursdays, 9-10 a.m. Wheelchair and walker accessible. Call **Valerie**, 416-395-7881.

Israel Experience for Active Seniors. Canadian Friends of Bar-Ilan University Young at Heart Mission to Israel, Oct. 15-29. Highlights include Bar-Ilan University campus, Qumran (site of the discovery of the Dead Sea Scrolls), northern regions, Jerusalem and Tel Aviv's 100th birthday. Call 888-248-2720 or go to www.cfbiu.org.

Adath Israel. Fun with others who share the same interests, men and women, shul members and non-members. Bridge, mah-jong, RummyQue and more. Wednesdays, 1-4 p.m. Call **Pearl**, 416-636317, or **Marcia**, 416-932-1229.

Association of Jewish Seniors annual Sukkot lunch, Thursday, Oct. 8, 12 noon, Shaarei Shomayim. Festive meal and entertainment by **Michael Kinkus**, admission by pre-paid reservation: members $20, guests $25. Call **Tammy**, 416-635-2860, ext. 458.

LZA Seniors Cultural Club has a discussion group that meets Tuesdays, 10 a.m., Borochov Centre, 272 Codsell Ave. Call 416-630-9444 for information.

Active Seniors, Miles Nadal JCC, "Memories: A brief history of 20th-century Jewish popular music." New series begins Thursday, Oct. 8 1:30 p.m. with "The Life and Musics of George Gershwin." Presentation includes piano music, old recordings and sing alongs with **Jordan Klapman**, musician and musicologist. Info, 416-924-6211, ext. 155.

BERNARD BETEL CENTRE, 1003 Steeles Ave. W., 416-225-2112.

Community Care Access Centre information clinic, Wednesdays, 10 a.m.-1 p.m., Oct. 7, 21; Nov 4, 18; Dec. 2, 16. Available in English and Russian. Call 416-222-2441, ask for CCAC clinic.

WAGMAN CENTRE, 55 Ameer Ave., 416-785-2500, ext. 2267.

Rosh Hashanah tea, Thursday, Sept. 17, 1:30 p.m., Assembly Room. Shofar demonstration and live entertainment with **Gordon Lindsay**. Apples, honey and honey cake. Members $3, Guests, $5. Register at service desk.

Beth Sholom Synagogue Chai Society Group is going to see **Theodore Bikel**'s *Shalom Aleichem*, Oct. 14, 11:30 a.m. Lunch, bus to theatre and ticket, $60. Call **Rivy**, 416-783-6103, ext. 228.

PROSSERMAN JCC

Prosserman Jewish Community Centre, 4588 Bathurst St. 416-638-1881 or www.prossermanjcc.com.

Registration for all senior social, recreational and educational programs open now. Call ext. 4259 for information, ext. 4235 to register. New this season, tai chi afternoon and evening classes. Adult learning courses in conjunction with Ryerson/Chang.

Treasures in Jewish literature, book review series. Ext. 4235.

Centre Camp and the Prosserman BJCC are holding after school programs at Associated Hebrew School Posluns Campus. Classes, which begin Oct. 5, include basketball, ABC Music and Me, dodgeball, chess, All-sports and Smart Arts. All classes are for students in grades 1 to 5, and run from 4-5 p.m. unless noted. Call the camp office at 416-638-1881, ext. 4378, to register.

Tic Tac Two spaces available at the new centre. Three-day options and two time options available. Activities include creative movement, gym and music. Call ext. 4351.

Registration for all senior social, recreational and education programs is open, ext. 4259 for info, ext. 4235 to register. New this season, tai chi, afternoon and evening classes; adult learning classes in conjunction with Ryerson/Chang. Join Arts Unlimited and buy theatre tickets for the upcoming season. Call ext. 4235. Register now for Treasures in Jewish Literature, book-review series, ext. 4235.

Family-activity programs at Prosserman JCC include Hebrew and Yiddish for Parents in a baby-friendly environment. Call ext. 4235.

MILES NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www. mnjcc.org.

Omnesia Live, Sept. 26, 8 p.m., Al Green Theatre, led by **Anuj Rastogi**. Musicians blend technology with tradition. Concert will raise awareness of Spread the Net, an initiative focused on the eradication of malaria.

Yiddish for beginners, Sept 30-Nov. 11. Hebrew for Beginners Aleph, Mondays, Oct. 19-Nov. 30. Hebrew for Beginners Bet, Mondays, Oct. 19-Nov. 30. Intermediate Hebrew Thursdays, Oct. 1- Nov. 12. Conversational Hebrew Thursdays, Oct. 1-Nov. 12; Hebrew Grammar Essentials (four intensive workshops) Nov. 16-19.

Cooking with chef **Elise Burton**. Wednesday, Oct. 14, 6:30-9:30 p.m. Breakfast for Dinner.

"The Landscape of Jewish Music" with **Dr. Judith Cohen** - 7 lectures, Tuesdays, Sept. 29-Dec. 1. 7-8:30 p.m.

Info on Jewish Life courses jewishlife@mnjcc.org, ext. 154. Register ext. 0.

KOFFLER CENTRE

Koffler Centre of the Arts, 4588 Bathurst St., 416-638-1881, ext. 4228.

Art studios in Gales Pavilion for ceramics, painting, music and dance. Register at ext. 4269, registration@kofflerarts.org.

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WOMEN'S GROUPS JOIN FORCES: L'Chaim Cancer Support Group for Jewish Women celebrates becoming a project of National Council of Jewish Women of Canada, Toronto section. From left are NCJWC-TS chair Debbie Wasserman, NCJWC-TS president Paula Frisch and L'Chaim co-chairs Elizabeth Erlich and Marsha Urowitz.

SINGLES EVENTS CAN BE FOUND ON PAGE 36

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Beatrice Kestenberg	Aug 31/09	484 Steeles Avenue West
Rayna Ostroff	Sep 1/09	42 Mintwood Road
Bertha Atkin	Sep 2/09	49 Crystal Drive
Bill Bot	Sep 3/09	76 Old Colony Road
Marilyn Green-Robson	Sep 4/09	45 Van Dusen Blvd.
Rose Silverman	Sep 3/09	45 Brunswick Avenue
Rita Rotenberg	Sep 4/09	30 Greenfield Avenue
Jerry Brodie	Sep 5/09	120 Shelborne Avenue
Alta Brucha Rozanski	Sep 4/09	3560 Bathurst Street
Corrine Naimark	Sep 4/09	5900 Armstrong
Stephen Gordon	Sep 4/09	5 Emerald Lane
Marvin Mandelbaum	Sep 8/09	15 Humewood Drive
Rose Somer	Sep 8/09	645 Castlefield Avenue

HEBREW BASIC

Beatrice Kestenberg	Aug 31/09	484 Steeles Avenue West
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Steeles Memorial Chapel

Kaganov, David	Aug. 30/09	4266 Bathurst St
Nunberg, Alexandra	Aug. 30/09	Private
Blumin, Leonid Issakovich	Aug. 30/09	Private
Deitch, Anne	Sept. 1/09	52 Waterloo Ave
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Gould, Esther	Sept. 2/09	1035 Eglinton Ave
Kideckel, Sam	Sept. 2/09	120 Shelborne Ave
Ruditser, Yefim	Sept. 3/09	2505 Bayview Ave
Farbman, Zew	Sept. 3/09	1131 Steeles Ave W
West, Sima	Sept. 4/09	
Rabman, Louise Faye	Sept. 4/09	7601 Bathurst St
Bromberg, Berta	Sept. 6/09	92 Rockford Rd
Guttman, Jennie	Sept. 5/09	Private
Morgan, Bessie	Sept. 7/09	1700 Finch Ave. E.
Barik, Henri Charles	Sept. 8/09	Private
Goldstein, Shirley Lily	Sept. 7/09	7440 Bathurst St
Vago, Aida	Sept. 8/09	Private
Krichevskaja, Ella	Sept. 9/09	Private
Baum, Luba	Sept. 6/09	11 Townsgate Dr
Chouster, Sousana	Sept. 10/09	35 Cedarcroft Blvd
Kohut, Lea	Sept. 10/09	15 Kenton Dr
Kopman, Jules	Sept. 10/09	343 Clark Ave. W
Billet, Jacob	Sept. 10/09	36 Wigan Cres

The unveiling of a monument to the memory of the late

SAM HERBLUM ז"ל

will take place

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Bathurst Lawn Memorial Park

Workmen's Friendly Mutual Society

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To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

GOLDBERG, Hyman (Hy) - On Monday, September 14, 2009 at his home, Hy Goldberg, beloved husband of Anne. Loving father and father-in-law of Mark and Elizabeth Goldberg, and Barbara Rosen. Devoted grandfather of Marla and Doug, Melanie, Michael and Anna, and Richard. A graveside service was held at Dawes Road Cemetery, Canadian Hebrew Benevolent Society section on Tuesday, September 15, 2009. Memorial donations may be made to The Therapeutic Clown Program at Hospital for Sick Children, 416-813-6629, or to a charity of your choice.

The family of the late

SADYE GLADMAN ז"ל

wishes to express their gratitude to their friends and relatives who have honoured her memory with their many expressions of condolence and donations.

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We thank all those in the community who have given us nechama during this very difficult time of mourning over our father and husband, Rabbi Joseph Kelman z"l. Your visits, calls, notes and contributions in his memory are greatly appreciated and serve as a fitting tribute to someone who gave so much of himself during his fifty years of service to his shul, his community and all of us in the Toronto community and beyond.

May Rabbi Kelman's memory continue to be a source of blessings and inspiration to us all.

We pray that we be inscribed in the book of life, health, fulfillment and peace.

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Minestrone soup ideal for Sukkot

By EILEEN GOLTZ
Special to The CJN

While chicken soup and matzah balls may be the quintessential soup of the High Holidays, minestrone is the one I always serve during Sukkot. An Italian soup made with fresh seasonal vegetables, often with the addition of pasta or rice, makes a perfect addition to any meal eaten outdoors.

The most common ingredients of minestrone soup include beans (dry and/or canned), onions, celery, carrots, stock and tomatoes. There is no single correct recipe for minestrone, since it is usually made out of whatever vegetables are in season or in your fridge. It can be whipped together (and thrown into a crockpot) relatively quickly before you head out for services to be ready when you get home, or cooked the night before and reheated. It can also be dairy, pareve or contain meat.

MINESTRONE OF MODENA

1 2 cup dried cannellini beans
1 3 to 1/2 cup olive oil
3 oz. sliced pastrami, chopped
1 cup minced yellow onions
1/2 cup minced celery
1/2 cup minced carrots
1 generous tbsp. chopped flat-leaf parsley
1 (14.5-oz.) can tomatoes, drained
2 medium potatoes, peeled and diced
4 oz. green beans, cut into 1/2-in. pieces
2 medium zucchini, diced
4 oz. white mushrooms, diced
2 cups shredded Savoy cabbage
4 oz. asparagus, diced
1 cup fresh or frozen petite green peas
8 to 10 basil leaves, shredded
8 cups warm water or canned low-sodium chicken broth
salt and freshly ground black pepper

Sort beans, pick out the bad ones and soak overnight in water to cover.

Heat oil in large pot over medium heat. Add pastrami, onions, celery, carrots and parsley; cook, stirring until vegetables are lightly golden and soft, 8 to 10 minutes. Add tomatoes and stir, about 5 minutes. Drain and add the rehydrated cannellini beans, potatoes, green beans, zucchini, mushrooms, cabbage, asparagus, peas and basil to the pot.

Season with salt and pepper and stir for 2 to 3 minutes to coat vegetables well with savoury base. Add warm water and bring to a boil. Reduce heat to low, partially cover and simmer, stirring from time to time, for 2 to 2-1/2 hours, until the minestrone has a dense, thick consistency. (If the soup should thicken too much, add a bit more water.) Adjust seasoning.

Turn off heat and let soup stand for about 30 minutes. Serves 8 to 10.

Note: Rice or small pasta such as ditalini can be added to the soup during the last minutes of cooking. Add rice 10 minutes before you turn off the heat, pasta 3 to 5 minutes before. The rice or pasta will keep cooking as the soup rests.

Adapted from *Biba's Taste of Italy* by Biba Caggiano, William Morrow Publishing, 2001.

FAST AND EASY MINESTRONE

1 (10-oz.) package frozen spinach, thawed
1 1/2 lb. lean ground beef
1/3 cup dry breadcrumbs
1 egg
salt
1/4 tsp. pepper
2 tbsp. vegetable oil
1 large onion, coarsely chopped
7 cups beef or chicken or vegetable broth
1 (14.5-oz.) can whole tomatoes, mashed with a spoon
1 (15.5-oz.) can kidney beans
1/2 tsp. dried oregano
1/2 tsp. crumbled dried basil leaves
1 cup sliced carrots
1 cup sliced celery
1 cup uncooked rotelli pasta

Squeeze as much moisture as possible from spinach. Mix together with beef, breadcrumbs, egg, salt and pepper. Shape into 1-inch balls. Heat oil in Dutch oven over medium heat until very hot. Add a few meatballs and brown on all sides. Remove with slotted spoon and set aside to drain on paper towels. Repeat till all are browned.

Remove excess oil and add onion to Dutch oven; cook until opaque. Stir in broth, tomatoes, beans, oregano and basil. Cover and simmer for 10 minutes. Add carrots and celery; cover and simmer for 10 minutes more. Stir in pasta; cover and simmer until done, about 10 minutes. Add meatballs and heat through, about 5 minutes. Ladle into soup bowls. Serves 10 to 12.

VEGETARIAN MINESTRONE

2 tbsp. olive oil
1/2 large onion, diced
1/2 large sweet potato, diced
2 medium white potatoes, diced
3 stalks celery
1/2 cup frozen peas
2 carrots, chopped
1 cup frozen corn
15 oz. canned whole tomatoes
6 cups water, boiling
salt and pepper
fresh or dried oregano, to taste
1/4 lb. rotini pasta, cooked and drained
Parmesan cheese, optional for dairy

Sauté the onion in the olive oil, until golden. Add the sweet potato, white potatoes, celery, peas, carrots and corn and sauté until softened. Add tomatoes, breaking up with hands or spoon. Add boiling water, salt and pepper and simmer for 15 to 20 minutes. In the last minutes of cooking, add the cooked pasta to the soup. Ladle into bowls, garnish with cheese and oregano if desired. Serves 6.

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On Campus

Renowned violinist 'gives back' by teaching at York University

By MICHAEL ISENBERG
CJN Intern

Jacques Israelievitch

Jacques Israelievitch, the world-renowned violinist and concertmaster, cares more about inspiring others than about the fame and awards he's received throughout his 50-year career.

"Passing over knowledge of playing and appreciating music to others is the key to the future of the art," Israelievitch said the week before he launched York University's 2009-2010 Faculty Concert Series on Sept. 22.

If he wasn't involved in the development of young artists, his work would be much less meaningful, he said. During his performance on Tuesday, he aimed to connect with his students at York, as well as entertaining the audience.

"I am a performer because it gives me great pleasure, but the final aim is to reach out to the people, make a connection and transport them to a different place where they feel elevated and motivated by listening to music."

Israelievitch is a well-rounded player who is known for his performances of contemporary music. But the Cannes-born violinist, who made his debut with the French National Radio at age 11, doesn't let his accomplishments get in the way of his goal of building young, independent leaders through the arts.

"The aim of any performer is to create dialogue with the audience. The purpose of the dialogue is to make a lasting connection with them… to take motivation from listening to me… hopefully they'll work hard in their pursuits knowing that success can be reached."

Israelievitch said it was easy for him to add teaching to his busy performance schedule as he believes it's selfish for anyone with a talent to use it solely for his own benefit.

"The transition into teaching is a natural progression for anyone. First, I needed to focus on myself to be the best I could, but with that experience, I can now give back to others by teaching. Instead of just inspiring them by hearing my music, I can help them better their own playing and composing abilities," he said.

"Once one develops a desire to teach, it becomes his mission to do so."

Appointed assistant concertmaster of the Chicago Symphony Orchestra at just 23 by George Solti, Israelievitch said that as a concertmaster, he has arguably been teaching for years as part of some of North America's most-acclaimed orchestras, including a 20-year tenure with the Toronto Symphony Orchestra.

Though Israelievitch's career has been highlighted by awards and recognition as a soloist, he enjoys working with other musicians. His fondest moments have come playing alongside musical greats such as the pianists Yefim Bronfman and Emanuel Ax, he said. His favourite, his duet with cellist Yo-Yo Ma, isn't surprising, because for Israelievitch, it's not about what he can do on his own, but rather what he can do for and with others.

An instructor in York's department of music since the fall of 2008, Israelievitch is well aware of the anti-Semitism on campus and has his own way of dealing with it.

"The way I want to have an impact is through musical discussions," he said.

"Music is a universal language. I teach people of all backgrounds, and I see how they get along. With music, people express themselves in a non-violent, non-confrontational way, so communication is easier and more effective."

He stressed the importance of free speech on campus, but not when it purposefully insults others.

"In a learning environment, you should focus on your studies and try to better the world. Yes, both in professional and social activities, but never through conflict and violence," he said.

"I am privileged to work with students, to hopefully inspire them to be good people and not to insult others."

With that in mind, Israelievitch ensures that each of his classes and performances includes works that are not well-known. He said it shows students that no one person or group is more important than another, even if he – or it – is bigger and more popular.

But Israelievitch didn't want to discuss the situation at York. He prefers to keep to himself, and not attract attention to his beliefs, he said.

To change the subject, he said he'd much rather discuss toupees.

"Random, I know. But this one time I was performing and the conductor was wearing a toupee. He knocked it off with his baton and he tried conducting while fixing his toupee, his hands flailing in the air. The whole orchestra stopped and laughed," he recalled.

Chuckling over the memory, Israelievitch quickly noted in a stern voice that nothing similarly embarrassing has happened to him.

Israelievitch has three musician sons. Michael and Josh are following in his footsteps, playing classical music, however, David works in the hip-hop genre.

Israelievitch doesn't care for hip hop but said he's content knowing David has found his own path and has an appreciation for music.

Michael, 26, Israelievitch's middle son, is a percussionist. Michael and his father frequently perform as the Israelievitch Duo.

"Music is meant to be enjoyed by everyone," Israelievitch said. "The more who play, the more there is to go around."

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Netanyahu, Obama, Abbas meet in New York

By Ha'aretz Daily Newspaper Ltd

JERUSALEM — Prime Minister Benjamin Netanyahu was to defend the expansion of West Bank settlements, during his planned meeting with U.S. President Barack Obama and Palestinian President Mahmoud Abbas Tuesday, Netanyahu's spokesperson said Monday.

"You have never heard the prime minister say he would freeze settlement building. The opposite is true," Nir Hefetz told Army Radio when asked about the tripartite summit, which was to take place on the sidelines of the United Nations General Assembly in New York.

The meeting was seen in Israel as a success for Netanyahu, who has refused to agree to a demand from the United States and the Palestinians for a total halt to West Bank settlement construction. The Palestinians say the meeting will not constitute negotiations, since Abbas has refused to hold peace talks with Netanyahu until Israel freezes settlement construction.

The tripartite meeting was to take place Tuesday at 11 a.m. at the Waldorf Astoria Hotel in Manhattan. Prior to the joint meeting between the three leaders, Obama was scheduled to meet with Abbas and Netanyahu separately. The U.S. president was to make a last-ditch effort to pressure the two to move toward a compromise agreement that could lead to an announcement of the resumption of peace talks.

A source in the Prime Minister's Office said it has been agreed with the U.S. administration that the meeting will not include any negotiations, but the leaders will review developments in the situation. Moreover, the Israeli sources said it was agreed that there would be no preconditions to the meeting, which the source insisted is an Israeli "victory."

Netanyahu was also scheduled to meet with French President Nicolas Sarkozy and UN Secretary General Ban Ki-moon, and he is to address the General Assembly on Thursday afternoon. In his speech, he will focus on the need for international action to stop Iran's nuclear program. Netanyahu has described his address as "dramatic."

Benjamin Netanyahu

Barack Obama

Mahmoud Abbas

Meanwhile, Defence Minister Ehud Barak said in comments published Monday that the Palestinians are likely to miss a chance for statehood because of their intransigence.

"I fear the Palestinians are going to miss a huge opportunity," the *New York Times* quoted Barak as saying, in an article published the day before the meeting in New York.

"There is a president who says determinedly, 'I am going to put my political capital into making sure there is an independent Palestinian state and solve all the core issues in two years.' If we bear in mind Israel's security needs and the demand that a final agreement means an end to the conflict, this is an opportunity that must not be missed," Barak was further quoted as telling the paper.

Sources in the Prime Minister's Office as well as in the Obama administration have stressed that the summit is unlikely to result in a resumption of peace negotiations between the Israelis and the Palestinians because of differences over settlement construction and the framework of the peace process.

Late Sunday, Barak left for Washington, where he was to meet with U.S. Secretary of Defence Robert Gates and national security adviser Gen. James Jones.

Barak, who is also a deputy prime minister, said in the interview that he would focus in Washington on maintaining Israel's qualitative military edge, on Iran and on the Palestinians, the *New York Times* said.

The minister also reportedly said that concern about Iran remains a top priority and that Israel wants the diplomatic efforts being pursued by the Americans to be limited, well defined and followed by tough sanctions. He reiterated that he removes no option from the table, a reference to the possibility of a military assault on Iranian nuclear facilities, the paper said.

Barak added that a central challenge for the United States now is how to handle the nuclear weapons of North Korea, the paper reported, because that would greatly influence Iran.

"North Korea is developing long-range missiles in the backyard of China and Russia and nothing happens to them," he was quoted as saying. "When the Iranian leadership asks themselves, 'Should we be worried or just go through the ritual of defying and cheating?' the answer depends on what happens to North Korea. A coherent move toward blocking nuclear proliferation should start with North Korea. It would have very positive ramifications for blocking Iran."

The Canadian Jewish news

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Display-Wed. Sept. 9, 12:00
Real Estate- Wed. Sept. 9, 11:00
Organizations-Tues. Sept. 8, 12:00
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October 1st issue
Display-Wed. Sept. 23, 12:00
Real Estate- Wed. Sept. 23, 11:00
Organizations-Tues. Sept. 22, 12:00
Classified- Tues. Sept. 22, 2:00

October 15th issue
Display-Wed. Oct. 7, 12:00
Real Estate- Wed. Oct. 7, 11:00
Organizations-Tues. Oct. 6, 12:00
Classified- Tues. Oct. 6, 2:00

On behalf of the Board of Directors and Staff of JACS we extend our deepest sympathy to our Chairman, Arthur Silber and his family on the loss of his father

Leo Silber ז"ל

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'Report is biased, extremely radical, and has no basis in reality'

Continued from page 1

Goldstone received the UN Human Rights Council's permission to broaden his mandate to consider Hamas actions. The 575-page report accused Palestinian militants of committing war crimes by firing rockets on civilians populations. And it called on Israel to conduct independent investigations of what it calls war crimes and crimes against humanity.

Among the other allegations in the report are that Israel created an "emergency situation" in Gaza through its blockade prior to, during and after the war, and that its use of white phosphorus, a chemical irritant used as an obscurant during the war, was excessive. It also dismisses Israel's claim that almost all the 240 policemen killed during the war were combatants, and it chronicles about a dozen allegations of Israel shooting unarmed Palestinians.

Foreign Minister Avigdor Lieberman called the Goldstone Commission's conclusion that Israel committed war crimes in the Gaza Strip "pre-determined."

"The Goldstone Commission was formed to find Israel [guilty] of war crimes determined in advance," said Lieberman.

"The Goldstone report is seeking to bring the UN back to the dark days in which it decided, under the guidance of states with interests, that Zionism is racism," Lieberman added in a statement.

The report, he continued, "has no legal, factual or ethical validity whatsoever."

"The State of Israel will continue to defend its citizens from the attacks of terrorists and terrorist organizations, and will continue to defend its soldiers against attacks of hypocrisy and distortion," he added.

Military Advocate General Brig.-Gen. Avichai Mendelblit denounced the report as "biased" and said it blatantly overstepped the commission's mandate.

The Goldstone report is "biased, extremely radical, and has no basis in reality," Mendelblit said.

Israel has meanwhile asked a number of senior members of the Obama administration to assist in curbing the international fallout from the Goldstone Commission report.

The Foreign Ministry decided last week to focus its efforts to combat the report's accusations on the United States, Russia and a few other members of the UN Security Council and Human Rights Council that are involved in the wars in Iraq and Afghanistan.

The Israeli message is that the Goldstone report threatens those countries, because it makes the war on terror very difficult and, therefore, efforts must be made to prevent it from being brought before the International Criminal Court in The Hague.

Israeli Prime Minister Benjamin Netanyahu raised the issue with U.S. special Middle East envoy George Mitchell, while Deputy Foreign Minister Daniel Ayalon discussed it with the U.S. ambassador to the United Nations, Susan Rice, and other senior officials.

In Canada, meanwhile, Peter Kent, minister of state of foreign affairs (Americas), told the House of Commons that "the so-called fact-finding commission was the creation of one of the United Nation's most flawed bodies, the Human Rights Council, which includes some of the UN's least democratic states.

"In commissioning this study, the Human Rights Council pre-emptively assumed Israel's culpability. This government has never equated Israel, a democratic state, with terrorist groups which seek to destroy both it and its people."

Canada-Israel Committee (CIC) CEO Shimon Fogel said the Goldstone report will likely have little impact among decision-makers in Ottawa. "Canada, the European Union and many others rejected participation and dismissed it before the group was convened by Goldstone," he said. "They refused to endorse the mandate, let alone the findings."

The UN Human Rights Council, which commissioned the report, declared prior to the investigation that "Israel caused massive violations of human rights. The conclusions they came out with cannot be credible. It's like at a trial where a jury in advance asserted that the defendant is guilty," Fogel said.

(The resolution that set out the mandate of the Goldstone commission states that the council decided "to dispatch an urgent, independent international fact-finding mission… to investigate all violations of international human rights law and international humanitarian law by the occupying power, Israel, against the Palestinian people throughout the occupied Palestinian territory, particularly in the occupied Gaza Strip, due to the current aggression, and calls upon Israel not to obstruct the process of investigation and to fully co-operate with the mission.")

Fogel said that the Goldstone commission "assessed Israeli actions in isolation, without the context of the conflict, without inquiring into the conduct of Hamas, not just regarding rocket attacks, but with regard to civilians absconding with international relief supplies, hijacking hospitals and clinics to attend to their own, using international infrastructure to shield fighters and assault Israelis."

Fogel also suggested that the more critical aspects of the report will be found to be as untrue as were earlier allegations against Israel, including allegations about the so-called "Jenin massacre," which "never happened. This report is no different than others that came out beforehand."

The report "further discredits the UN Human Rights Council, which was reconfigured to salvage a shred of credibility from its previous iteration [the UN Commission on Human Rights]."

Fogel said that members of the political class in Ottawa "for the most part understand it was biased, skewed. You may find a few quarters in the margins of the political sector, even MPs, who will use it to affirm Israel as a rogue state. But it's a marginal fringe."

As to public opinion, Fogel said, "I'm not sure the Goldstone report received much traction in Canada."

In a column in the *Jerusalem Post*, Liberal MP and former justice minister Irwin Cotler said that the mandate establishing the Goldstone Commission was "tainted," "flawed" and "one-sided." Cotler noted that one member of the commission – London School of Economics professor Christine Chinkin – "had already pronounced herself on the merits of the issues, thereby giving rise to a reasonable apprehension of bias in the work of the commission."

Furthermore, the UN Human Rights Council, which established the commission, "has systematically singled out one member state in the international community… while the major human rights violators have enjoyed exculpatory immunity."

B'nai Brith Canada condemned the Goldstone report "for its lack of objectivity."

"This was not a truth-seeking inquiry in any way. The UN bodies that gave Goldstone and his team their mandate had a pre-set conclusion in mind: Israel, as a collective entity, is a war criminal. Goldstone and his team, in the context of the UN's notorious campaign against Israel, went on a mission to prove this disgraceful hypothesis and, in the process, attempt to demonize and delegitimize the Jewish state," said Frank Dimant, B'nai Brith's executive vice-president.

With files from Paul Lungen and JTA

Seeking Joseph Rosen

Seeking information on Joseph Rosen, born 1914 in Montreal to **Usher** and **Mollie Rosen.** Mollie Rosen was the widow of **Philip Greenbaum** of New York and daughter of **Shapsy** and **Brauna Leibowitz** of Romania. Help in locating Mr. Rosen or his family would be appreciated.

Contact: rosen@jg-research.com or call 617-275-4246

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Italy to investigate resurgent anti-Semitism

CJC submits brief to parliamentary committee studying issue

By PAUL LUNGEN
Staff Reporter

Momentum seems to be building in European capitals to investigate and address the resurgence of anti-Semitism.

Italy's Chamber of Deputies announced recently it would launch an inquiry into anti-Semitism, with the chambers' president describing the phenomenon as a "vile hatred" that has to be eradicated. Meanwhile, in Germany a panel of distinguished experts has been convened to look at anti-Semitism in that country, including a growing trend that has seen expressions of resentment among some Germans for being continually blamed for the Holocaust.

Irwin Cotler

Globetrotting MP Irwin Cotler recently returned from Italy, where he attended a meeting of the steering committee of the International Parliamentary Coalition for Combating Anti-Semitism (ICCA).

The committee was established prior to a gathering of 125 international parliamentarians from 40 countries in London last February. Delegates discussed "the resurgence of anti-Semitism as a potent force in politics, international affairs and society" and adopted the London Declaration on Combating Antisemitism, which calls on parliamentarians and governments to take steps to oppose the phenomenon.

Cotler, who co-chaired the organization's founding conference, will serve as the steering committee's international chair for the next two years.

He noted the strong condemnation of anti-Semitism by Gianfranco Fini, president of the Italian Chamber of Deputies, who called it "'vile and evil like an octopus with its tentacles everywhere, that has to be combated root and branch.'"

The London Declaration serves as the template for parliaments and the public to define and recognize anti-Semitism, including its emergence as "hatred of Israel, the Jewish people's collectivity… The new anti-Semitism is the discrimination of and denial and assault upon the right of the Jewish people to live as part of the family of nations," Cotler said.

The London Declaration also proposes remedies that could be adopted to confront it, he said.

"Canada is a case study of what can be done," he continued. It has established an all-party parliamentary coalition to fight anti-Semitism, headed by Tory MP Scott Reid. It has set up the first-ever parliamentary inquiry into the phenomenon, chaired by MP Mario Silva and is holding hearings this fall.

Canada will also host the next meeting of the inter-parliamentary group in the autumn of 2010 and is disseminating the London Declaration to government officials, NGOs and civil society.

Meanwhile, in a written submission to the Parliamentary Inquiry into Antisemitism in Canada, established as a result of the London Declaration, Canadian Jewish Congress called on political leaders to "stress the need for civil discourse, based on Canadian values, among groups in Canada, especially when dealing with contentious political issues."

It urged government to withhold funding from groups that support or preach anti-Semitism, to challenge expressions of anti-Semitism and threats of genocide in international fora, and it called for employing "legal and administrative systems… to engage the fight against anti-Semitism" including reaffirming and strengthening the Criminal Code and human rights legislation.

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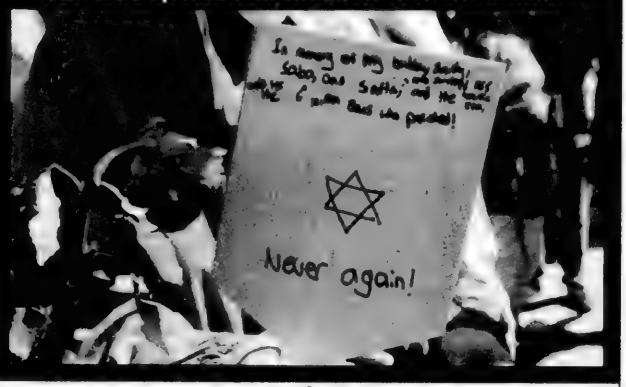

March OF THE LIVING CANADA

IN POLAND, the March of the Living takes place on Holocaust Remembrance Day, when thousands of students march together the 3-kilometer distance separating Auschwitz from Birkenau.

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www.marchoftheliving.org
Shem Rotstein
416.398.6931 x5359
srotstein@ujafed.org
Chairs: Jack Frieberg and Ruth Eksfein

Montreal
October 1 7:00 p.m.
Ben Weider JCC
5400 Westbury Avenue
www.biec.ca
Sarah Atkins
514.345.8449 X3238
sarah.atkins@bjec.org
Chairs: Mark Spatzner and Morris Szwimer

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For information on an Open House in your area - please contact your local federation
www.radyjcc.com
Roberta Malam
204.480.7550
rmalam@radyjcc.com
Chair: Morris Henoch

The March of the Living is sponsored by local UJA/CJA Federations

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UJA Federations Canada

Israel & the Jewish World

Israel Briefs

Jerusalem Day in Tehran

Mahmoud Ahmadinejad said the Holocaust was a "lie" and that Israel's days were numbered. The Iranian president was addressing a rally in Tehran to mark Jerusalem Day, when the Iranian regime expresses solidarity with the Palestinians. "The pretext for establishing the Zionist regime is a lie," he said, "a lie which relies on an unreliable claim, a mythical claim, and the occupation of Palestine." Referring to western leaders, he said: "They launched the myth of the Holocaust. They lied, they put on a show, and then they support the Jews." Israel's days are "numbered" and its regime is "dying," he added. Ahmadinejad's speech comes days before he travels to New York to address the United Nations General Assembly, and two weeks before Iran launches its dialogue with the West under an Obama administration initiative.

Roadblocks dismantled

The army began dismantling 100 roadblocks in the West Bank. The dirt-mound obstacles that block the entrances to villages in the West Bank were set up during the second intifadah to make it impossible for Palestinians to travel directly from village to village. They are found as well on some main roads in the West Bank used by both Palestinians and Israelis. Defence Minister Ehud Barak ordered the roadblocks' removal to improve the quality of life for Palestinians in the West Bank.

A matriarch of note

A 99-year-old woman who died last week left behind at least 1,400 descendants, an Israeli newspaper reported. Rachel Krishevsky, who died Sept. 12, had 11 children, who in turn had 150 children, *Ynet* reported. Krishevsky's children, grandchildren, great-grandchildren and great-great-grandchildren number about 1,400, the newspaper said. Krishevsky lived most of her life next to Jerusalem's Mahane Yehuda market. A grandchild told the newspaper that she "knew all her descendants."

Terror suspect

Security forces arrested a Hamas leader who Israel says was involved in a Passover eve suicide bombing in Netanya. Mohammed Mastafa Mahmoud Harouish, 26, was arrested near Bethlehem along with one of his senior aides, an Israeli army spokesperson said. Harouish is the head of the Hamas military wing in Tulkarem. He has been wanted since 2004 for his involvement in Hamas terrorist activity, which was a foundation for the suicide bombing in Netanya in 2002 that killed 30 people. He has been involved in another thwarted suicide attack, and also recruited militants, formed terror cells and purchased weaponry, according to the IDF.

23rd swine flu victim

A 33-year-old pregnant mother of 10 became Israel's 23rd death related to swine flu. The woman, who was 39 weeks pregnant, died last Sunday during an operation to remove her fetus, which had died in utero. Two days earlier, the 22nd Israeli death related to swine flu was a 49-year-old man who had serious medical problems.

Ex-CHAT shaliach arrested in Israel

By FRANCES KRAFT
Staff Reporter

A former teacher at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto was arrested in Israel for alleged sexual abuse of a 14-year-old male student at a religious boys' high school.

The Hebrew edition of *Ha'aretz* reported on Sept. 14 that Avichai Zehavi – a 41-year-old, married father of four whose wife is pregnant – was accused of sodomizing the youngster. Zehavi denied the charges, the article said.

A subsequent report that appeared last Friday on ynet.co.il, also in Hebrew, added that two other boys had come forward and accused Zehavi of further sexual offences. As well, according to ynet, the alleged offences occurred both at the school during school hours and off the premises when a student was invited by Zehavi to a relative's house on Shabbat.

In Toronto, Zehavi taught Tanach and rabbinics, and served as director of student programs and activities when he was a shaliach at TanenbaumCHAT's Richmond Hill campus from 2000 to 2005. In 2002, he received a Teacher of Excellence award, a privately sponsored award that is no longer given.

He then spent about 10 months as cantor at Shaarei Shomayim Congregation, where he worked with teens and children, before returning to Israel. Among other duties, he led youth programming and ran the synagogue's bar mitzvah program.

Last Friday, Paul Shaviv, TanenbaumCHAT's director of education, e-mailed a statement regarding the situation to current school parents, staff and board members, and to all students who attended the school while Zehavi was on staff and whose addresses the school has.

Until the school learned of the allegations, "we had no cause to doubt the integrity of this individual," Shaviv wrote. "The school takes any such allegation very seriously." *The safety and security of our students is our first priority* (italics are Shaviv's).

However, he told *The CJN*, recently the school received "information of concern, from official channels."

He asked that any parents or former students "with information or concerns about any relevant incidents" contact him directly either by e-mail at pshaviv@tanenbaumchat.org, or by phone on his direct line at 905-292-4380.

Shaviv's statement didn't name Zehavi, following legal advice the school was given, he said. "He is not accused of anything in this country.

"We are deeply concerned about this, and deeply concerned to ensure that we act in a responsible manner," Shaviv told *The CJN*. "We do want to stress that at this point there were only allegations regarding incidents that may have happened in Toronto."

Shaviv added that the school has been in contact with other local institutions that Zehavi was connected with.

Shaarei Shomayim president Charlene Arje told *The CJN* that the news about the allegations "was a complete shock." The shul also sent out an e-mail to members last week about the case. Arje said that "there are no allegations or knowledge of misconduct here, but we take it very, very seriously."

And now for something completely different: **HEEBONICS**

Zebrina's all-star musicians play a world of tunes

By EZRA GLINTER
Special to The CJN

Going by the roster of musicians that make up Zebrina, the six-piece Toronto bands looks to be an all-star klezmer outfit.

With members from Klezfactor, Beyond the Pale, and the Flying Bulgars (formerly the Flying Bulgar Klezmer Band), it would be no surprise if Zebrina's repertoire consisted of the usual *bulgars and doinas*, albeit top-notch versions.

But klezmer is only one of the items in composer, pianist and bandleader Jonathan Feldman's bag of tricks. Taking in jazz, reggae, Latin music and an array of other influences, Zebrina aims to meld "eastern melodies" with "western grooves."

"Our music is a mosaic of western music styles flavoured by eastern-sounding melodies. There is a lot of jazz-sounding stuff, as well as pieces that have rock beats, Latin beats, a reggae piece – I've tried to experiment with lots of different styles, and see if I can make something Jewish out of them," Feldman said.

With members from Klezfactor, Beyond the Pale and the Flying Bulgars, Zebrina knows how to infuse "eastern melodies" with "western grooves." *[Asli Alin photos]*

Jonathan Feldman, Zebrina's composer, pianist and bandleader, likes to experiment with different styles.

Feldman, 35, grew up in a Conservative Jewish household in Hamilton, Ont., where he attended Hamilton Hebrew Academy. Later, he studied computer science at McGill University and at the Massachusetts Institute of Technology, as well as education at the University of Western Ontario and jazz piano at the University of Toronto.

Currently, in addition to his work with Zebrina, Feldman plays private engagements and in a jazz duo with bassist Bret Higgins, who also plays with Zebrina and Beyond the Pale.

While Feldman finds an outlet for his musical creativity on Toronto stages and bandstands, he complements the artistic side of his personality with his background in computer science and mathematics, which he teaches part time at TAIE Institute, helping to prepare international students for admission to Canadian universities.

The relationship between his weekend jams and weekday calculations might not always be apparent, but the two sides of his life are connected, Feldman said.

"I think the kinds of things we use to solve problems in math and in music are very similar. When you're improvising in music, you're trying to react in the moment, and you can think of that as trying to solve problems really quickly, which is the same kind of thing you're trying to do when you're solving problems in math."

It wasn't until after he had completed his master's degree at MIT, however, while he was playing with a seven-piece jazz-funk group called Megalodon in Boston, that Feldman discovered Jewish music.

His main inspiration was avant-garde saxophonist John Zorn, whose *Masada* compositions blend Jewish inspirations with a cutting-edge musical sensibility. In addition to his own work, Zorn also produces like-minded artists as part of the Radical Jewish Culture series on his Tzadik record label.

"Zorn started playing Jewish music that could be played by jazz musicians. This was the inception for many Jewish musicians to write music that was modern and post-modern, something radically different from traditional klezmer or Israeli folk music," Feldman said.

"I grew up Conservative and went to Zionist camps, so I was always surrounded by Jewish culture growing up. And as I learned that music and played those scales, there was something that resonated in me, it seemed like a natural part of what was already inside me. So in a way the music wrote itself. But I think the neat thing about this that is different, and what John Zorn does that is different, is that you can play music that isn't hokey, that can be taken seriously as art music."

Inspired by Zorn, Feldman wrote a piece for his Boston band that he called *Wandering Jew*. Later, when he learned that there was a plant of that name, called Tradescantia zebrina or Zebrina pendula in Latin, he decided to use the title for his new band.

When Feldman moved back to Canada to study music and teaching, he continued his exploration of klezmer and Jewish music, first as a saxophone player in a nine-piece Hamilton band called Touch of Klez, and later at the University of Toronto. It was there that he met Higgins and, with his encouragement, continued writing music in the style he had absorbed from Zorn, producing the pieces that would eventually become the material for Zebrina.

"At U of T, I had written some music that would fit into that mould, and we started talking about putting together a band," Feldman said.

"Originally, I wanted to form a band to play Zorn's *Masada* music, but Bret said that we should write our own music."

In the fall of 2008, Feldman put the band together and they began playing in Toronto at the Free Times Café, Trane Studio, Tranzac, and Gate 403. This fall, the band heads into the studio to record its first album, thanks to a recording grant from the Ontario Arts Council.

Though Feldman is responsible for writing and arranging Zebrina's material, the band's unique sound is largely due to its eclectic assortment of instruments. Drummer Colin Kingsmore and percussionist Max Sennit lay down rhythms that draw on a range of sources and styles, while Joel Schwartz's guitar and Feldman's electric keyboard provide a distinctly rock 'n' roll feel. On top of that, Mike Anklewicz's clarinet contributes the characteristic wails, trills and ornamentation of classic klezmer.

When he gets into the studio, Feldman said, one of his priorities is to record pieces that use his bandmates' skills to maximum benefit.

"I'm really blessed to have some of the best musicians around, and since they're such great sololsts and have their own voices, one goal is to pick the pieces that are going to showcase their talents," he said.

Zebrina isn't all klezmer, but it may be an all-star band after all.

Eye on Arts

By BILL GLADSTONE

BEYOND THE PALE TO LAUNCH NEW CD WITH CONCERT AT LULA LOUNGE

The Toronto-based band **Beyond the Pale** has just released its third CD, *Postcards*, featuring an adventurous, eclectic mix of klezmer, Romanian, Balkan, Yiddish and original music with vocals from Israeli Yiddish singer **Vira Lozinsky**. A release concert is scheduled for the Lula Lounge, 1585 Dundas St. W. (west of Dufferin Street) on Thursday, Oct. 1, 8:30 p.m. $15, $20.

Still riding on the excitement of having performed at New York's Carnegie Hall this summer, the band is set to do some major touring in California and Europe over the next six months. For concert tickets, phone 416-588-0307 or visit www.lulalounge.ca or www.beyondthepale.net.

* * *

Word on the Street: Four Jewish writers will be reading from their latest books at the Word on the Street on Sept. 27 at Queen's Park, Toronto. **Cary Fagan** will read from *Valentine's Fall*, his newest book, and **Lauren Kirshner** will read from her debut novel *Where We Have To Go*, both of which have been featured recently in these pages. **Charles Pachter** will read from his educational children's book *Canada Counts* and **Adrienne Kress** will read from her children's book *Timothy and the Dragon's Gate*. Other festivals will take place concurrently in Kitchener, Vancouver and Halifax. Visit www.wordonthestreet.ca.

* * *

Names in the News: Film director-producer **Steven Spielberg** has committed to a new adaptation of the play *Harvey*, originally scripted by **Mary Chase** and made into a classic film starring **James Stewart** and a six-foot-eight-inch "pookah" or rabbit. The venture is a co-production between 20th Century Fox and DreamWorks, with novelist **Jonathan Tropper** assigned to write the screenplay.

* * *

At the Miles Nadal JCC

• Small World Music Festival, in association with the Miles Nadal Jewish Community Centre and Omnesia Records, presents **Omnesia** Live. Led by **Anuj Rastogi**, Omnesia's music blends technology with tradition, ancient with modern, east with west. The concert raises awareness for Spread the Net, an initiative focused on the eradication of malaria in sub-Saharan Africa. $20, $25. Al Green Theatre. Saturday Sept. 26, 8 p.m. 416-536-5439, www. smallworldmusic.com

• The Landscape of Jewish Music is a series of seven lectures presented by **Judith Cohen**. Tuesdays from Sept. 29 to Dec. 1, 7 to 8:30 p.m. 416-924-6211, ext. 0 or 154; jewishlife@mnjcc.org

• Active Seniors presents Memories: A Brief History of 20th Century Jewish Popular Music. The series begins with "The Life and Music of George Gershwin" with musicologist **Jordan Klapman**; the presentation features live piano music, old recordings and sing-alongs (lyrics provided). Thursday, Oct. 8, 1:30 p.m. 416-924-6211, ext. 155. Future topics will focus on **Irving Berlin**, Yiddish American swing and early Jewish tin-pan alley.

• Two new classes on alternate Monday evenings (7:30 to 9:30 p.m.) examine the impact of television and film. "The Art of Television" with **Mark Clamen** runs Oct. 19 to Feb. 22, while "Hollywood and Society: Through the Cinematic Lens" with **Shlomo Schwartzberg** runs Oct. 26 to March 1. 416-924-6211, ext. 606, or film@mnjcc.org

* * *

Arts in Brief

• **Gerry Kane**, former chair of the UJA Federation Committee for Yiddish and editor of the "Yiddish Vinkl" in *The CJN*, speaks in English on "The psyche of the Jewish people as translated into Yiddish humour." $15 cash includes lunch and program. Free Times Café, 320 College St. Thursday, Oct. 1, 12 noon.

•**KlezFactor** presents its new lineup (including **Tony McKnight** on bass and **Jaron Fox-Freeman** on violin) for a concert of original klezmer-fusion at the Tranzac Club, 292 Brunswick Ave. near Bloor, Tuesday, Sept. 29, 7:30 p.m. Pay what you can. The band is also booked to play at the Rex Jazz Bar on Oct. 21.

* * *

At the Galleries

• "Migration," a solo exhibition of paintings by Israeli artist **Shaoul Smira,** is on view at the Julie M. Gallery, a Toronto gallery with a sister gallery in Tel Aviv. Until Oct. 25. Distillery District, 15 Mill St., Building 37, Suite 103. 416-603-2626, www.juliemgallery.com

• The Antibes Artists Group offers an Open Studio with Model on Tuesday afternoons, 12 noon to 3 p.m. Registration is $45 annually, plus $10 per visit. Participants should bring a drawing board and their art materials; professional model provided. 140 Antibes Dr. To register, call Harriet at 416-250-6103 or Barbara at 416-665-8262.

• **Jerry Friedman** is showing his driftwood art at the stained glass studio of Sue Hartman, 24 Raglan Ave., Sept. 26 and 27 during the St. Clair Art Walk. www.stclair-artwalk.org

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Lebanon is a cinematic achievement

By SHELDON KIRSHNER
Staff Reporter

The 34th edition of the Toronto International Film Festival was a bonanza for Israeli films. Never in its history had films from the Jewish state been so highlighted. Ten of them, showcased in the festival's inaugural City to City program, focused on Tel Aviv, which marks its centennial this year.

The strongest, most memorable movie was *Lebanon*, written and directed by Samuel Maoz. Amazingly enough, it's his first feature film. *Lebanon* won the top prize at this year's Venice Film Festival, the Golden Lion, and it is richly deserved.

The second Israeli film after *Waltz with Bashir* to be set during Israel's 1982 invasion of Lebanon, it unfolds in the first hours of that divisive war as a tank, containing four weary soldiers, rumbles north to clear Palestinian gunmen from a hostile Lebanese village.

Much of the action takes place in the dim, filthy, claustrophobic confines of the tank, a roaring, clanking menacing machine that crashes through a banana plantation en route to fulfilling its mission. The soldiers – Assi the commander, Shmuel the gunner, Herzl the loader and Yigal the driver – feel the tension of the moment keenly. They're scared, confused and argumentative.

When armed Palestinians in a BMW sedan open fire, the gunner hesitates, with bloody results. Chastened by this incident, the tankists launch a shell at an oncoming truck, badly wounding an innocent Lebanese civilian transporting live chickens in cages.

Black smoke and dust rise from the village they enter. It has just been bombed by the air force. Corpses are strewn about and a frantic, partially dressed mother looks for her five-year-old child.

Assi is under instructions not to use white phosphorous shells and thus break international law, but he ignores the order.

A hostile rocket slams into the tank, and the screen goes black. Shortly after a captured and obviously frightened Syrian commando is lowered into the tank, a sinister looking member of the Phalange, the Christian militia allied with Israel, threatens to torture him to death.

Confusion, fear and panic reign when the soldiers are informed that they have strayed into Syrian lines. In revealing closeups, the camera pans on their grimy, sweaty faces. Facing the prospect of dying on the battlefield, one of the tankists pleads for his mother, while another soldier retreats into himself in a semi-catatonic state.

In bold, riveting, graphic brushstrokes, Moaz captures the visceral horror, boredom and uncertainty of warfare. *Lebanon* is a cinematic achievement of the first rank.

• • •

Bena, by Niv Klainer, is suffused with melancholy. Amos (Shmuel Vilonzi), a widower, lives alone with his schizophrenic son, Yurik (Michael Moshonov), whose behaviour fluctuates. One day, an illegal Thai alien, Bena (Rachel Santillan), enters their lives, changing the dynamics of their household.

***Bena* is a film about an unusual relationship.**

Amos treats Yurik with tender, loving care and humours him when the occasion calls for it, such as when Yurik decides to build an igloo in Antarctica. But once Bena, a serene and attractive woman, arrives, Yurik feels pangs of love, and Amos hires her as Yurik's live-in companion.

Since Yurik's behaviour is less than normal, he grows violent, and in one uncomfortable episode, he throws himself sexually on Bena. These incidents tax Amos' patience and prompt him to wonder whether he should institutionalize his unruly son.

Amos relates to Bena – a married woman whose husband works in a banana grove – as a proper gentleman, even after she provocatively asks him to cut her hair and share his bed. Within the context of the film, Bena's requests come out of nowhere and seem strange.

Despite these clunkers, *Bena*, a modest and unpretentious film, manages to leave a viewer with a fairly poignant picture of an unusual father-and-son relationship.

• • •

Danny Lerner's *Kirot* is a crime thriller set in Tel Aviv's dark underbelly.

In a raunchy club, two Russian prostitutes try to escape from their miserable existence as sex slaves. They are caught, thrown into a cell and beaten to within an inch of their lives.

Galia (Olga Kurylenko, the female lead in the last James Bond film), one of the ladies of the night, does not want to go back to the club to ply her trade. Mishka, her brutal pimp, makes her an offer she finds repugnant but can't refuse. Handing her a pistol, he orders her to kill a man whom the mafia wants to rub out.

In return, Galia will regain her freedom, the money she is owed and the chance to be reunited with her daughter back home in Kiev. Galia carries out her part of the pact, but the mafia reneges. By chance, Galia meets Elinor (Ninet Tayeb), a pregnant Israeli grocery store cashier whose spouse is physically abusing her. The pair find solace in each other's company, but there are still loose ends to be tied up.

Continued on page 44

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Ten movies showcased at TIFF's Tel Aviv program

Continued from page 43

Impregnated with violence, brutality and gunplay, and filled with lowlifes, *Kirot* casts a lurid spotlight on the unsavoury flesh trade in Israel and seems to have been made for an international market. Unfolding mainly in Russian and English, with a few Hebrew phrases and words thrown in, it moves at a fast, scintillating pace, and the actors deliver chillingly credible performances.

• • •

Ajami, by Scandar Copti and Yaron Shani, derives its name from an Israeli Arab district in Jaffa. The film is about the drug trade, warring families, Arab blood feuds, an Israeli soldier who goes missing in the West Bank, and the driven detective who tries to find him.

Starring amateur Arab and Jewish actors who were whipped into shape by the directors, *Ajami* underscores the alienation between Jews and Arabs in Israel, notwithstanding the fact that one of the Arab characters has a Jewish girlfriend. In a conversation with a Jew, an Israeli Arab refers to Tel Aviv as "your Tel Aviv," while a Jew compares Jaffa to the Gaza Strip.

• • •

Amos Gitai, the festival's favourite Israeli director, is back again with *Carmel*, which is probably his most personal film in years. Ranging far and wide, Gitai tosses into the mix a Roman army conquering Jerusalem, an Israeli army encampment during the 2006 war in Lebanon, Jewish settlers cruelly cutting down Palestinian olive trees, and an Israeli couple donning gas masks during the 1991 Gulf War.

Between these sequences, Gitai recalls his boyhood, his brush with death in the Yom Kippur War and his mother's poetic nature.

On a more political plane, Gitai reflects on the "half-truths and half-lies" that Israel and Arab countries peddle to their citizens and observes that the reasons for starting a war are inevitably forgotten.

Anything but linear, *Carmel*, an art film par excellence, wanders off in all directions, like spinning free verse. Alas, the pieces don't always fit together in this all-too-self-indulgent, meandering film.

• • •

Phobidilia, directed by Yoav and Doron Paz, takes us into the spiritually suffocating apartment of a phobic young man who prefers virtual reality to the real thing. But as he turns to TV and the Internet for companionship and sex, he realizes that the "perfect world" he has carefully crafted is falling apart and that human relationships are the touchstones of life.

The film makes its point, but it's hard on the eyes and mind.

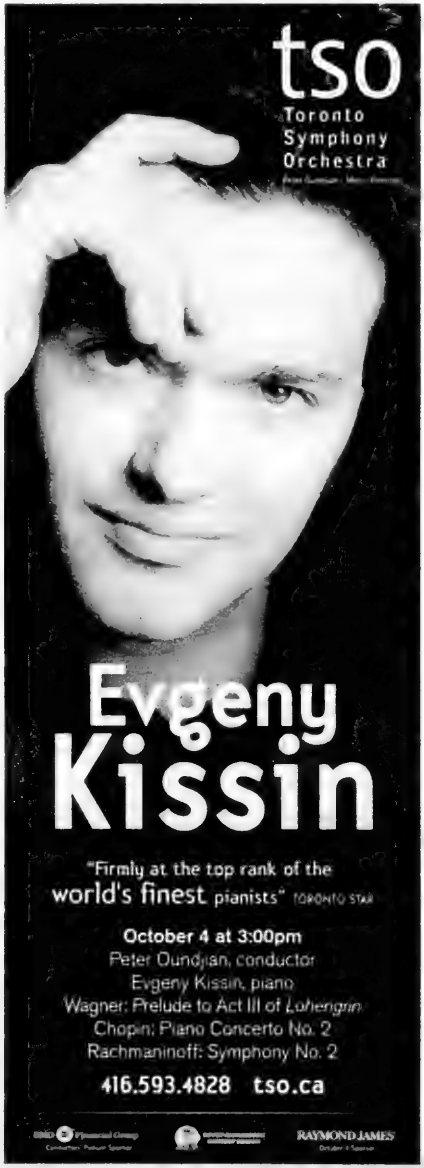
• • •

Raphael Nadjari's documentary, *A History of Israeli Cinema*, at least part one, is far too academic and dry for a conventional audience. Nadjari is no Ken Burns.

But he traces the development of the industry from 1932 to 1978, from the first commercial film (*Oded the Wanderer*) to the advent of popular "boureka" comedies in the 1960s.

Nadjari explains the significance of the Holocaust and Otto Preminger's *Exodus* on Israeli film, assesses the contributions of filmmakers such as Menahem Golan, Ephraim Golan and Uri Zohar, and analyzes the impact of the Six Day War on Israeli directors.

***Carmel* is Amos Gitai's latest offering.**



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Arts & Travel

Beyond The Pale's multicultural sound reflects band's diversity

By JOSEPH SERGE
Arts Editor

Eric Stein offers no apologies for Beyond The Pale's boundary-breaking, genre-bending style of klezmer of music

After all, the group's leader and mandolin player reasons, by branching out they are staying true to the origins of klezmer

Klezmer, originally, was the instrumental folk music of eastern European Jews of the shtetl but was always borrowing from their surroundings – be it Hungarian, Polish, Gypsy or others

"The klezmorim of yesterday would understand us," Stein says. "During their time, they were always blending Russian, Romanian or Turkish influences into their songs."

Beyond the Pale on stage. From left are Eric Stein, Bret Higgins, Martin van de Ven, Milos Popovic and Aleksandar Gajic.

Beyond the Pale is celebrating the release of their third album, *Postcards*, with a release party at the Lula Lounge in Toronto on Oct.1.

Like their first two CDs, *Routes* and *Consensus*, *Postcards* uses klezmer as a starting point and fleshes out from there into dance rhythms, funky grooves and intricate instrumentals. The 16 songs are a mixture of original songs and progressive arrangements of traditional ones.

"This is our most adventurous, wide-ranging and eclectic work," Stein says. "Our arrangements are very dynamic. On some songs you can hear a pin drop, followed by an explosion of energy."

Stein, who is the artistic director of Toronto's Ashkenaz Festival, the largest Jewish cultural event in Canada, is a bit uncomfortable with the "klezmer" label. "I know enough about klezmer to know we're not 100 per cent klezmer. We are more diverse and multicultural. We are east European fusion with strong Jewish/klezmer influences."

Stein likens their sound to a good gourmet meal. "A chef knows what ingredients to put into a good stew. We try to be music connoisseurs in the way we mix all our influences together."

Stein is in fact the only Jewish member of a six-piece band that also features Bogdan Djukic (percussion, violin), Bret Higgins (double bass), Aleksandar Gajic (violin, viola), Milos Popovic (accordion) and Martin van de Ven (clarinet). Stein said the band's sound reflects the diversity of the band – half of which is Serbian. Because of that, you can hear a strong Balkan influence, especially on songs like *Katarina* and *Extra Spicy*

"Our PR guy in the States calls our music 'Jewish Balkan twang!' That's as close as you can get to a one-liner description of us."

Songs like *Meditation* and the van de Ven-penned *Dutchmander* showcase more traditional klezmer sounds

The album's multicultural sound is depicted visually on the cover, which features old postcards and photographs of the band members' ancestors from Russia, Serbia and Romania. In the background, barely visible, is light Yiddish text.

Only three of the songs on *Postcards* contain vocals, and they are sung in Yiddish by Israeli-based Vira Lozinsky singing lyrics written by her father Michael Felsenbaum, a Yiddish poet, over traditional Gypsy melodies.

"Vira is one of the few practitioners of Yiddish song in Israel, where Yiddish is not so popular," Stein says. He discovered her when she sent a demo CD in to the Ashkenaz Festival.

"She's originally from Beltz in Moldova (from where the Yiddish song *Beltz, Mayn Shtetele* originates from). I was blown away by her voice, so I brought her in for Ashkenaz." When she was in Toronto, they recorded the three songs she sings on Postcards.

The group is looking forward to heading out on the road early next year in Europe and California, but nothing can probably beat playing at Carnegie Hall earlier this year.

"We played at Carnegie Hall for Theodore Bikel's 85th birthday. It was by invitation only, and it was quite an honour for us."

They played on a bill that included Arlo Guthrie, Peter, Paul and Mary and the Klezmatics. They were introduced by actor Alan Alda.

"It was a real thrill," Stein says. "The most exciting thing we've done in the last little while."

You can catch Beyond The Pale's exciting and dynamic live sound at Lula Lounge, 1585 Dundas St. W., on Oct.1, at 8:30 p.m. Tickets are $15 in advance or $20 at the door. Call 416-588-0307 or visit www.lulalounge.ca For more information about Beyond The Pale, visit www.beyondthepale.net

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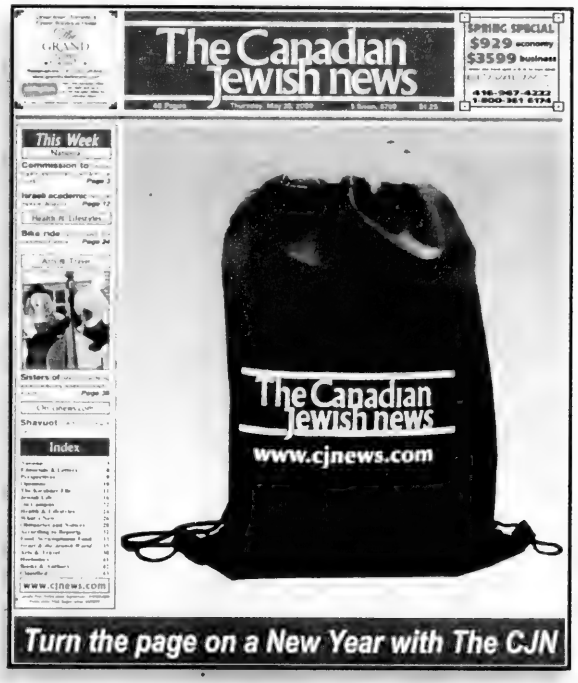

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A survivor's dying daughter publishes his memoirs

By SHERI SHEFA
Staff Reporter

It is tragically ironic that actress and writer Naava Piatka released her self-published book about her father, a Holocaust survivor, just weeks before she died. She was 57.

It's ironic, because for the past few months Piatka, who suffered from terminal cancer, had been using her last days to say goodbye to family and friends while she worked with editors to release *No Goodbyes*. The book is available on Amazon.ca.

Speaking to *The CJN* from her home in New Jersey, shortly before passing away on Sept. 17, she said releasing the book, which she had started to work on nearly two decades ago, was a fulfilling experience.

No Goodbyes is a father-daughter memoir based on the stories her late father, Xavier Piat, shared about the war, survival, his wife and his family.

The book offers stories about his childhood in Vilna, Lithuania, including "his divorced mother in Paris; his return to war-torn, Nazi-invaded Poland; his forced first marriage; the hiding of future Israeli prime minister Menachem Begin in their family basement; his controversial role in the Vilna Ghetto administration; his wartime hard labour camp trials and triumphs; his surprising rescue by a Nazi; his emotional encounters with his father in Stutthof concentration camp; his agonizing snowbound death march; his eventual liberation…" and more.

Piatka, who was born in Cape Town, South Africa, and immigrated to the United States in 1977, began collecting her father's stories in the mid-1980s, with the intention of turning it into a book. The project, however, was put on the back burner until last year.

"It began when I started talking to my father about his past," Piatka said, adding that she never had that opportunity to do the same with her mother.

"My mother died [in 1979] just before the birth of my first child. I was seven months pregnant with her when I got the news that she had passed, and I did not know that she was sick, or was dying. She kept it a secret."

She said in the years that followed, her father would visit her each summer.

"One day I realized that he is the last of this vanishing breed [of Holocaust survivors]. I don't know what their experiences were at all because they never told me. I knew that they were Holocaust survivors, but the details, I did not know," Piatka said.

"I really felt a sense of urgency. He was not getting younger and I had some time, and I was interested… We sat by my pool, and stories just poured out, basically.

"There came the part where he met my mother and told me about her life. I was astounded to find out that she was this famous actress who entertained so many people and was so beloved."

Naava Piatka performing *Better Don't Talk.*

Piatka, herself an actress, artist and writer, learned that her mother, Chayela Rosenthal, was a celebrated star of the Vilna Ghetto theatre.

"One night, my mother appeared to me in a dream to say, 'Why are you writing a book about your father? I was the star! You should write about me and make it a musical,'" Piatka said.

"I became beset by visions and my imagination went overboard. I started to hear songs, I started imagining her in the ghetto, in a place I've never been."

She said that until she sat down with her father to record his testimony, all she knew about her parents' past was what she gathered from "one-liners" her mother used to say.

"Things like when she said, 'There was a selection and my mother pushed me to the right.' I don't have a context of where it happened or whether it was when the ghetto was liquidated, but all of these one-liners stayed with me," Piatka said.

"My mother had a photograph of her brother under the glass of the dressing table, and I remember asking her once about it and she said, 'He was a poet, he was a writer and they killed him one day before liberation.'"

She said it was out of these tidbits of information that she began to flesh out scenes for a musical based on her mother's experience in the Vilna Ghetto called *Better Don't Talk – A Daughter Uncovers Her Mother's Hidden Past.*

"Out of writing the musical I began doing research and I got in touch with people, people from the Holocaust museum, and people got in touch with me… and more and more things came out," Piatka said.

She said her father gave her a book that contained lyrics and music written by her uncle, Leyb Rozental.

After completing her research and writing the play, it was time for Piatka to perform.

"When I stepped into the role of playing my mother… it was… as if my mother had flown in for the performance. It was as if she inhabited me and people said I was transformed," she recalled.

"It took a while for me to get beyond crying when I would perform it because, you know, I missed her… Writing the play was not only cathartic and meaningful, but it was a way of me becoming much closer to my mother."

She said she performed in cities all over the world, but the highlight was performing in Vilna, on the same stage her mother had once performed.

"It was for the 60th anniversary of the liquidation of the Vilna Ghetto. That was extraordinarily meaningful, just to be part of all those events that happened, the honorary ceremonies that happened."

This was the first time that I had been to Vilna and here I was, performing and treated like absolute royalty, like a VIP because I was my mother's daughter."

She said that after that performance, a group of survivors approached her and asked her to sing the song her uncle had written for the Vilna theatre.

"They wanted to hear the song, *I Miss My Home*. It's a very poignant song that he wrote about missing Vilna… I got this moment of nervousness, when I thought, 'Can I pull this off?'… I thought, 'Let me just have my mother's strength and my uncle's convictions and let me just sing it without crying,'" she said.

"I did sing it… and it was so moving. They were really hushed and they were crying afterwards. It was as if I had brought my mother back for a moment."

Since Piatka was diagnosed with cervical cancer in October 2008, she stopped performing, but a DVD of the play has been released. She had been working with a contact in Toronto to have it screened in Toronto-area synagogues and day schools.

But even before Piatka learned of her terminal illness, she turned her attention back to the book and felt an urgency to complete and release it.

"I've been working on it for the past year, refining it, working with an editor."

She said that her father was the historian of the family and was eager to tell his story even at a time when most survivors were silent.

"His motto was forgive, but don't forget. He was very inspiring," she said.

"I've made these stories from my point of view, the second-generation point of view… Because one can get a story from a survivor, but what is often left out is the impact of what happened to the generations that followed."

Piatka hoped that both her book and her play will help people understand "the longevity of trauma and how we must be responsible for not perpetuating that, for stopping war, for stopping violence, for healing the rifts and standing up when you see injustice."

For more information about Piatka, visit www.naava.com.

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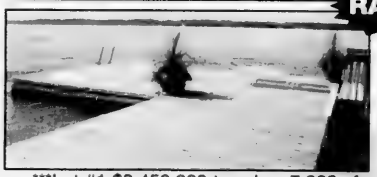

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Israeli hoops legends lose charity game to police

By MICHAEL ISENBERG
CJN Intern

Israeli basketball legends came out of retirement last week for a charity game at Ryerson University against a York Regional Police team.

Labelled a friendly exhibition, the legends, many of whom are in their mid-50s to early 60s, played competitively, keeping the sold-out crowd on its feet for most of the 40-minute game.

"We want to give the crowd their money's worth," said Miki Berkowitz, 55, named as one of the 50 Greatest Euroleague Contributors in 2008.

The crowd of about 500 people was predominately Jewish, mostly Israelis who came to cheer on their former heroes.

The game featured some of the best players Tel Aviv teams have ever produced, including Moti Aroesti, Barry Leibowitz and Doron Jamchi. The team was coached by Israeli Basketball Hall of Fame inductee Tal Brody, said to be the best player in Maccabi Tel Aviv history.

Despite a heart-breaking 53-49 loss to a police team half their ages, the Israeli veterans never showed signs of throwing in the towel.

"We were all once champions on Tel Aviv teams," Berkowitz said. "It's a part of us to play hard."

A four-minute stretch in the second quarter saw Israel take an 11-point lead. Otherwise, the game was within three points until the final minute, when the police took a seven-point lead and held on for the win.

There were plenty of moments that left the crowd in awe, such as 64-year-old Leibowitz's dive for a loose ball, and Berkowitz's three-point shot that made it a one-possession game with a minute to go.

"It's important that we show everyone we don't give up," said Aroesti, who wore Maccabi Tel Aviv's yellow and blue for 15 consecutive seasons.

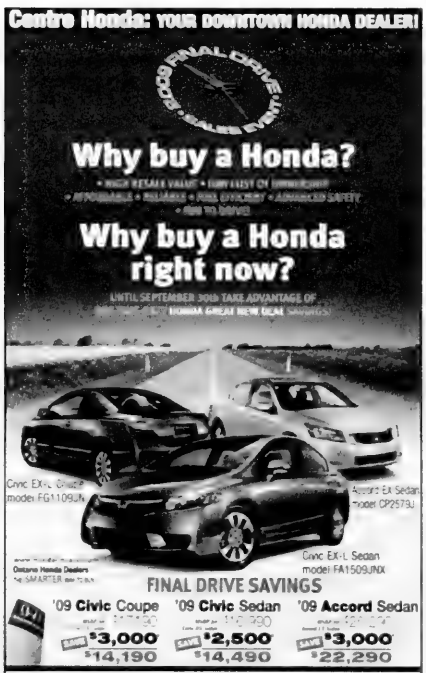
"Toronto is such a nice city, with a beautiful atmosphere and a strong Jewish community. [Israelis] want to build a relationship with Toronto."

The game was held in Toronto to coincide with the Toronto International Film Festival's "City to City" program showcasing Tel Aviv.

"I haven't seen any of the films, but I'm sure they're just as good as the people who made them," Aroesti said. "Between the [basketball] game and the [film] festival, Tel Aviv has a chance to show Toronto and really the world what we're all about and who we really are."

The proceeds from the game will go to the Jewish-Arab David Lewis Soccer and Educational Center in Jaffa, Israel.

"We are very fortunate to have a strong relationship with the Arab community in Jaffa," Berkowitz said. "Hopefully this donation shows our willingness and want to reach out even more."



Temple Kol Ami wins shul baseball league crown

Compiled by CJN Staff

Temple Kol Ami recently captured its first-ever InterSynagogue Baseball League title, defeating defending champion Beth Tzedec Congregation in the final.

After finishing in sixth place with a .500 record in the 10-team league, Kol Ami caught fire, sweeping perennial runners-up Beth Sholom Synagogue in a best-of-three quarter-final with two close, see-saw victories. They went on to dispatch top seed Temple Emanu-El by a single run in the semifinal before meeting Beth Tzedec in the title game.

In the championship game at Bayview Reservoir, Temple Kol Ami surprised even themselves as they built a 15-8 advantage after four innings. But Beth Tzedec outscored Kol Ami 10-1 over the next two innings to take their first lead of the game, 18-16.

Kol Ami, just as they had done throughout the playoffs, answered back in a big way, coming up with a five-run seventh inning. Trailing 23-19 in the bottom of the eighth, Beth Tzedec again showed their mettle with two inside-the-park home runs to take a 24-23 advantage.

With their last at bat, Kol Ami had two on and two out. A routine grounder to second was bobbled momentarily, allowing speedster Jordan Katz to beat the force play. With the bases loaded, a hard ground ball to third by Les White pitted the third basemen in a race to the bag with Katz. Arriving simultaneously, and with the tag applied, it appeared the game was over. But the ball bounced out of the third basemen's glove, allowing the tying run to score.

Toby Gottlieb put his team ahead before Jonathan Zweig added some insurance runs with his second triple of the game. Beth Tzedec went three up, three down in the bottom of the ninth, thanks to outfielder Jake Birman, Katz and second baseman Sam Fruitman.

The final out settled into Fruitman's glove, setting off a wild celebration as Temple Kol Ami captured their first championship, 29-24.

Players from Temple Kol Ami celebrate championship win.

The InterSynagogue Baseball League promotes fun, fair play, and sportsmanship in recreational baseball between members of synagogue brotherhoods in the Toronto area. Games are played every Sunday from May to September, excluding long weekends and Jewish holidays.

Temple Kol Ami hadn't appeared in the finals since 1998, when some of its players were still in elementary school.

Kol Ami became the lowest-seeded team in league history to win the Barry Freeman Championship Trophy.

FACT AND HOPE IN GRAFFITI

One of *The CJN's* readers, Jory Greisman, forwarded this compelling photo that he took recently in a piazza in Florence, Italy. The camera captures a stunning waft of grey clouds through an archway looking across the Arno River. In the foreground, however, is the essential message of the photo: inspiring handwritten Hebrew graffiti both of fact and of hope: "Am Yisrael chai!" The People of Israel lives. ***(Our production department enhanced the words to make the graffiti totally legible. – Editor)***

Succoth Ruby Caribbean Grapefruit Chicken

2 lg red grapefruits
6 boneless, skinless chicken breasts
1/2 c flour
salt and freshly ground pepper, to taste
6 tblsp unsalted pareve margarine
2/3 c chopped shallots, about 4
1/2 c each light & dark rum
1/2 c honey
1/4 c fresh lime juice
3 tblsp chopped cilantro
1 c chopped green onions, white and 2" of green

Peel grapefruits, divide into segments; remove seeds. Set aside. Cut breasts into 1" strips. Place the flour in shallow plate and season liberally with salt and pepper. Toss chicken in flour. Heat margarine in large nonstick skillet. Add strips; sauté over medium heat, about 5 minutes. Remove from the pan; drain on paper towels. Add chopped shallots to skillet; saute about 4 minutes. Off the heat, add the rums. Bring rums to a boil; reduce for 3 min. Stir in honey and lime juice; simmer 3 minutes. Remove skillet from heat; stir in cilantro, green onions, grapefruit segments. Arrange chicken strips on a platter; pour sauce over.

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About Life

Dear Ella,

Although I'm Jewish, I'm not observant in any way. To be honest, I'm not totally sure I even believe in God. But then the High Holidays roll around, and out of respect for my elderly father, I buy holiday tickets and join him in the synagogue. He's a Holocaust survivor, and although he doesn't live his life day to day as an observant Jew, he does pray often, goes to synagogue on most Shabbats, and tries to live a Jewish life as best he can.

Something about the High Holidays affects me deep down. All of a sudden I find myself praying to God, the God I just said I wasn't sure I believed in. I find myself asking for forgiveness and listening intently to what the rabbi says. I feel like the biggest hypocrite doing all this. As I get older, I seem to question many of my actions. What do you think of this weird scenario?

Am I A Believer?

Dear Am I A Believer?

Jews come in many forms. You are Jewish if you were born to a Jewish mother or if you converted halachically. However, being born to a Jewish mother doesn't guarantee what kind of spiritual Jew you'll be. That is decided by you as an individual. As you grow up, your parents do their best to teach you what's important to them, in the hopes you will become a good person, and in some cases a religious one as well. Humans were blessed with the ability to think and make up their own minds. Some use that ability more than others. Just from your short letter I can tell quite a bit about you. I can see that you are a respectful person, a person who doesn't make decisions lightly and who realizes that decisions have consequences. Personally, I think whatever you do as a Jew, you do from your heart, and that means a lot. There are observant Jews who go through the motions, but in day-to-day life they may be dishonest in their dealings with people.

Only you have control of your spirituality, and it comes in many forms, none of which are right or wrong. You must be comfortable in your own skin and do what's best for you. Perhaps if you explore this part of you further, you may find that you're more observant than you believe. Never stop thinking. It's a gift.

Shanah Tovah.

Readers may submit their questions to Ella at The CJN e-mail: ella@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.

Dreams are renewable

Life Coach Corner

By JUDY SIBLIN-LIBRACH

Renewal. My husband used that word to console me when I thought I'd lost my engagement ring, which I hadn't taken off in 15 years.

When I called him in tears, he consoled me by saying, "That's okay, it's time to get you a new ring anyway, and let's look at this as renewal. It will be like renewing our vows. It's just a thing. Besides, I want to get you one that is even bigger!"

I am a pretty sentimental person, and I just wanted the ring I had never taken off back. Even though it is just a "thing," it has great sentimental value for me. Thank goodness, later that day I found the stone that had inadvertently popped out of the ring when I was rummaging through my daughter's knapsack to give her things to do when we had a long wait to endure, and happily I told my husband the ring was found and just had to be put back together. " A little disappointed?" my husband joked. "That last phone call could have been one of the most expensive calls of my life." But I was so relieved to find that very ring.

What struck me the most about what my husband said was that word "renewal."

What does it mean, and why is it so important to us, especially at this time of year, whether it's renewing your vows, renewing your commitment to the community and to charitable causes, renewing old friendships and maintaining the new ones, renewing your spirituality or religiosity, or what about just renewing your promises to yourself? For some, it might be about being a better person, better spouse, better parent or better human being on this planet. What about personal renewal?

What can you do to renew yourself and get ready for this new year? Renewal for a lot of people means shedding the old to make way for the new, making a new commitment to yourself around health and wellness. This is the time to shed that 10 pounds or jump-start your workout regime. What about adding a 20-minute walk to your day, whether it's around the block or on a treadmill?

So in the act of self-renewal or renewing yourself, is there one change you would like to make about yourself in the new year, one habit you would like to break or new habit you would like to incorporate into your life? Would you like to be calmer, happier, kinder, stronger, braver, more forgiving, greener, fitter? Choose one or two things you would like to achieve and create an intention for yourself around that thing.

It is a powerful exercise to say: "I create an intention for myself to be more organized this year," for instance, and watch how well it works when you carve that intention out for yourself. Writing it down is helpful as well. This baby step will create some renewal in your life, a new way of looking at an old idea, or a new and healthier approach to something you might have found difficult in the past.

And remember always to find, follow and live your bliss – if you do, you will forever be in state of renewal and revitalization.

As Dale E. Turner says: "Dreams are renewable. No matter what our age, or condition, there are still untapped possibilities within us and new beauty waiting to be born."

Shanah Tovah. I wish for yourselves and your families a year filled with renewal, new possibilities, new joy, health and happiness.

Judy Siblin-Librach is an Adler-trained coach. Website: www.findingyourbliss.com; e-mail: judyelle@ican.net

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This Week

National

Quebec court won't hear case against Israeli settlements *Page 3*

Montreal cabby vows to keep Jewish items in his taxi *Page 30*

Heebonics

Debbie Osiel nominated for Jewish Community Hero Award *Page 34*

Arts & Travel

Israeli director surprised by award. *Page 40*

Erica Jong writes poetry on Jewish themes. *Page 41*

Index

National	3
Editorials & Letters	8
Perspectives	9
Opinions	10
The Kirshner File	11
Jewish Life	18
According to Reports	20
Family Moments	25
What's New	26
On Campus	31
Yiddish Corner	32
Health & Lifestyles	32
Heebonics	34
Israel & the Jewish World	35
CJN Profile	38
Arts & Travel	39
Books & Authors	42

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HALLELUJAH. LEONARD SINGS IN ISRAEL
Renowned Canadian poet, writer and singer Leonard Cohen sang before some 50,000 fans in Ramat Gan last week, despite calls by anti-Israel advocates that he cancel the concert. He dedicated the proceeds from the event to a charity for Israeli and Palestinian victims of violence. ***Please see related stories on pages 30 and 35.***
(Photo by Flash 90)

Canada takes lead in UN boycott of Ahmadinejad

By PAUL LUNGEN
Staff Reporter

Iranian President Mahmoud Ahmadinejad addressed a largely empty chamber at the UN General Assembly last week after numerous delegates walked out during his anti-Israel and anti-West harangue.

The United States, Britain and other nations left as Ahmadinejad delivered yet another broadside aimed at the West, Israel and Jews. Ottawa led the way in boycotting the Iranian leader, announcing the day before that no Canadians would attend Ahmadinejad's address.

Explaining Canada's absence to reporters in Oakville, Ont., Prime Minister Stephen Harper said, "Ahmadinejad's declarations [are]... just disgraceful, insulting declarations denying the Holocaust. There is no way I'm going to permit any official of the government of Canada to be present and give any legitimacy to remarks by a leader like that.

"President Ahmadinejad has said things, particularly about the State of Israel, the Jewish people, and the Holocaust, that are absolutely repugnant," Harper said. "It is unfitting that somebody like that would be giving those kind of remarks before the United Nations General Assembly.

"Canada does not want to be equivocal at all in terms of our view on that. We find it disgraceful, unacceptable, and we're going to be absolutely clear on that. There are other things that bother us as well beyond these repugnant comments – also, obviously, the crackdown in Iran on all kinds, any kind of legitimate dissent. The fiasco around the elections is quite disturbing. As well, the holding of a Canadian journalist – Mr. [Maziar] Bahari, I think it is – without charge continues to be unacceptable [and] we continue to demand his release," Harper said.

"But as I say, there are times when things are being said in this world that it is important that countries that have a moral compass stand up and make their views known,

Continued on page 36

Parliament mulling Holocaust monument

By ANDY LEVY-AJZENKOPF
Staff Reporter

The push is on in the House of Commons to try for the establishment of a national Holocaust monument in Ottawa.

A motion was introduced in the house last week by Tim Uppal, Conservative MP for Edmonton-Sherwood Park, as private member's Bill C-442, "An Act to establish a National Holocaust Monument."

The bill passed first reading on Sept. 18 and is now being reviewed by a committee to ensure it is sound before it comes up for second reading.

Uppal's bill also has multi-partisan support. Liberal MP Irwin Cotler and New Democrat MP Judy Wasylycia-Leis have both endorsed it.

In an interview last week, Uppal told *The CJN* the idea to push for the monument came in the spring from Peter Kent, minister of state for foreign affairs (Americas) and MP for Thornhill – one of the country's largest Jewish ridings. He said Kent responded to Uppal's earlier request to solicit ideas from colleagues for their private member bill priorities, as he had drawn a "good" number at the beginning of Parliament this session.

Continued on page 29

Tim Uppal

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G20 leaders demand access to second Iranian reactor – see page 35

The News in Brief

Canada

Christians Raise Cash

HAMILTON — For the second straight year, a group of Christian friends of Israel will hold a fundraiser at the headquarters of Christian Crossroads Communications in Burlington, Ont., to benefit Shechafim Regional Rehabilitation School in Israel's Upper Galilee region. Last year's event drew more than 500 people, mostly Christian, and raised some $14,000. This year's event, on Oct. 20, is being planned by Bob and Sandy Maton of Ancaster, Ont., a suburb of Hamilton, and will feature speakers such as *CJN* columnist Rabbi Bernard Baskin and David Mainse, founder of Crossroads' daily evangelical talk show *100 Huntley Street*.

Shul Suspects Vandals

MONTREAL — Vandalism, not anti-Semitism, was behind the Sept. 14 destruction of two stained glass windows at the Sephardi Petah Tikvah congregation in St. Laurent, its executive director said. "It was probably young people who hang around the area and smoke," said Simone Felece. Two rocks destroyed the windows, valued at $30,000. "It cost another $8,000 to get rid of the broken glass," she added. It was unknown last week if insurance will cover the damage. Felece said it's the first time in her 21 years as executive director that the 300-family shul, built in 1975, has been vandalized. It has security cameras, but the incident took place overnight beyond their range, she said.

Kanee Named To Hall

WINNIPEG — Former Canadian Jewish Congress president Sol Kanee is this year's inductee to Winnipeg's Citizens Hall of Fame. Kanee, who died in 2007 at age 98, was a lawyer and businessman who served on several boards, including as chair of the University of Manitoba's board of governors and the United Way. He was also an officer of the Order of Canada. Inductees to the hall, founded in 1986, include Canwest Global founder Izzy Asper and ex-Tory premier Duff Roblin.

World

Irving Kristol Dies

WASHINGTON — Irving Kristol, a political writer and forebear of neoconservatism, has died. Kristol, dubbed the "godfather of neoconservatism" for his writings rejecting communism, liberalism and counterculture, died Sept. 18 of complications from lung cancer. He was 89. Kristol's son, William, is a neoconservative commentator and the founder and editor of the *Weekly Standard*.

Men Indicted

MADRID — Three alleged former Nazi death camp guards have been indicted by a Spanish judge on charges of being accessories to genocide and crimes against humanity. Judge Ismael Moreno of the Spanish National Court issued international arrest warrants Sept. 17 against the three men under Spain's observance of the principle of universal jurisdiction, which allows crimes such as genocide, torture or terrorism to be prosecuted in Spain, even if the crimes were committed elsewhere. The three men - Johann Leprich, Anton Tirrjung and Josias Kumpf - are accused of having been members of the Totenkopf SS and serving in death camps. Two are living in the United States while one, Kumpf, is said to be living in Austria.

Rabbi Knew Jackson

LOS ANGELES — Rabbi Shmuley Boteach will release a book based on his interviews with the late Michael Jackson. The celebrity rabbi conducted 30 hours of taped interviews with Jackson more than eight years ago that are said to reveal much about the singer's life, his views on celebrity and what motivated him. They met about 10 years ago and struck up a friendship. "Michael loved coming to our house for Friday night dinners with his kids," the rabbi told the *Jewish Week*.

Groups File Briefs In End-of-Life Case

NEWARK — Two Orthodox Jewish groups filed a brief in the case of a brain-dead New Jersey man whose family wanted to keep him on life support despite doctors' wishes.

Agudath Israel of America and the Rabbinical Council of America filed an amicus brief Sept. 21 that laid out the case for patient autonomy. The Jewish groups' brief cites numerous cases in New Jersey and elsewhere in which courts ruled that patients and their families have the right to refuse life-sustaining medical care despite objections from the patient's health-care providers. The brief alleges that in effect, the hospital is asserting that patients have a right to choose to die, but not to live.

The man, Ruben Betancourt, 73, suffered oxygen deprivation during surgery in March and was declared to be in a vegetative state. His daughter wanted to keep her father on life support, but doctors claimed they alone should have the final right to decide when a patient is meaningfully alive and when to cease life-sustaining measures. The New Jersey Superior Court ruled Betancourt's daughter had the right to decide her father's care, and the hospital appealed. He died before the appeal was heard.

'Borat' on Simpsons

LOS ANGELES — Actor Sacha Baron Cohen will guest star as an Israeli tour guide on an episode of *The Simpsons*. Cohen, famed for his Borat and Bruno characters, will voice an angry but funny guide who meets the Simpsons clan on a church-led trip to the Holy Land. The episode, titled "The Greatest Story Ever D'ohed," is slated to air March 28.

Groups Back Obama

NEW YORK — A number of U.S. Jewish groups and rabbis signed an open letter backing President Barack Obama's efforts toward a broader Middle East peace. Leaders of J Street, Americans for Peace Now and the Reconstructionist movement, as well two former presidents of the Reform movement's Central Conference of American Rabbis signed the letter published Sept. 22, saying that "bold American leadership can help Israelis and Palestinians make the difficult decisions necessary to achieve lasting peace and hold the parties to account." Other signatories include the Arab American Institute, Churches for Middle East Peace and the American Task Force for Palestine.

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Quebec court won't hear West Bank lawsuit

By JANICE ARNOLD
Staff Reporter

MONTREAL — A Quebec court won't hear a civil suit that a West Bank Palestinian village tried to have adjudicated here against Israeli Jewish settlements.

Bil'in and 11 of its residents want a halt to the construction of housing for Israeli citizens only by two Quebec-registered companies within what may or may not be the town's borders.

In a 67-page decision in which he delves extensively into international law and Israeli case history, Quebec Superior Court judge Louis-Paul Cullen maintained the defendants' motion asking that the court exempt itself from the case.

The judgment also maintains — in part — a second defence motion to dismiss the action and to recognize decisions by Israeli courts related to this dispute.

Cullen said that, although the Superior Court has jurisdiction over this action, Israel's High Court of Justice (HCJ) is "clearly the logical forum and the authority in a better position" to decide it.

A civil action stemming from a wrong suffered in a foreign country could be heard here, because the defendants are domiciled in Quebec, but the local connection in this instance is "merely superficial," he wrote.

He cites an affidavit entered by the defendants from Israeli businessman Gideon Badt, who states that the two businesses "act as alter egos for, and on behalf of, a corporation that is not a resident of Canada and that does not have any assets in Canada," and that Green Park International and Green Mount International have no assets in Quebec or elsewhere in Canada.

They were incorporated in 2004 upon Badt's instructions for Israeli tax reasons only.

Badt also swore that Annette Laroche, Green Park's and Green Mount's sole registered director and officer, didn't participate in any way in the Bil'in development project.

"This judgment does not determine whether Israel or the defendants have perpetrated an illegality," Cullen writes. "It only decides whether the Superior Court will recognize judgments rendered in Israel and, at a later date, hear the merits of the plaintiffs' civil action, where issues of public international law, private international law and domestic law intersect."

The suit was filed in July 2008 by the Village Council of Bil'in along with its former head, Ahmed Issa Abdallah Yassin, who died in January, and 11 of his heirs against Green Park and Green Mount, which are registered at a Montreal area address, and Laroche, who lives in Quebec.

The two companies have been constructing and selling condominiums since 2005 on land that Israel declared state property in 1991 and gave municipal jurisdiction over to the council of Modi'in Illit. Bil'in claims it has jurisdiction over the land and that two parcels of it were owned by the late Yassin.

Cullen concludes that the Bil'in council, although it's the official, elected municipal authority, couldn't under Quebec law represent the village's residents in this action, even if its claim of jurisdiction over the land is true.

He notes that Canadian law prohibits criminal prosecution without the Attorney General's authorization. "Although this action is civil, it is predicated on the finding that Israel is committing a war crime in violation of public international law."

The plaintiffs, whose lead Canadian lawyer was Mark Arnold of Toronto, argued that Green Park and Green Mount are acting not only for their own profit but as "agents of the State of Israel… conspiring" in a policy of transferring its civilian population into an area under military occupation, pushing out Arab residents.

They alleged that this is illegal and, in effect, a "war crime" under international law, specifically the Fourth Geneva Convention, the Rome Statute of the International Criminal Court, as well as the Crimes Against Humanity and War Crimes Act adopted by Canada in 2000. They say it also violates Quebec's Charter of Human Rights and Freedoms and Civil Code.

They sought a declaration by the Quebec court on the alleged illegality, an immediate injunction against any further construction and demolition of the existing residential units and restoration of the property to the way it was before. They also asked for $2 million in punitive damages from the company and $25,000 from Laroche.

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For the new year, new study material

From the editor's desk...

We all know that the midrashim, axioms and aphorisms of our ancient sages, are aimed at making our behaviour toward others more consciously humane and thoughtful.

One midrash among the countless many that stands out in that regard instructs us that upon entry into the afterlife, we will be asked three questions by the Ultimate Judge: During the course of our lives, were we honest in our business or professional dealings? Did we give tzedakah? Did we regularly set aside time for study?

In other words, the way we deal with other human beings occupies not only a vital social compartment of our lives. It occupies a high-priority theological one as well. This is reinforced by the inclusion of the third heavenly question.

The imperative to set aside regular time for study is important for its own sake to be sure. But it's also important, as our Sages pointed out, too, because it must inevitably lead to heightened knowledge of the key, life-affirming values of our religion, chief among which is the way we deal with other human beings.

Given the central place of regular study in the heart of Jewish life, it is appropriate that at the start of the new year I share with readers information that has recently come across my desk regarding new study materials.

For individuals interested in biblical studies, two new publications are especially noteworthy.

The Jewish Bible: A JPS Guide (The Jewish Publication Society, Philadelphia, 2008) is a convenient, helpful, English-language companion to studying the Bible. It is akin to a metal detector that helps you locate and appreciate the innumerable iron nuggets of treasure within the Tanach.

The guide was edited and published by the JPS with advisers Shalom Paul, Fred Greenspahn and Ziony Zevit. It features numerous contributions by leading scholars on a range of vitally interconnected subjects, such as the origins of the Bible, storytelling and poetry in the Bible, law, prophecy, wisdom literature and a glossary of Bible terms.

The guide is invaluable to the lay person daunted by the nature and profundity of biblical writing. It will also be handy for the scholar, who will find in its pages new formulations of familiar material.

The guide was recognized this year by the Association of American University Presses as one of the "Best of the Best" books in its 19th edition of University Press Books Selected for Public and Secondary School Libraries.

Perush HaRashbam al HaTorah, Torah commentary by the Rashbam, written by Prof. Martin Lockshin of York University has just been released by Chorev Press in Jerusalem.

The Rashbam is the respectfully affectionate acronym of the first letters in the name of Rabbi Samuel ben Meir. Rabbi Samuel was the grandson of Rashi, pre-eminent anchor of all subsequent biblical scholars. Rabbi Samuel lived in the 12th century and continued, refined and encouraged inquisitive, challenging inquiry into biblical text.

Lockshin, a frequent contributor to *The CJN* and himself an exemplar if not also an inheritor of many of the Rashbam's key traits of honest – though humble – intellectual Torah inquiry, *le shaym Shamayim* (for the sake of Heaven) has written the introduction and detailed notes of the two-volume work entirely in Hebrew. In itself, this is a significant publishing achievement.

As his colleague Prof. Michael Brown pointed out at the recent launch for the book, the fact that the work is written in Hebrew "ensures that the publication will be read by those who will learn the most."

The *Perush (Commentary)* adds to a millennial body of scholarship in which expert and lay person can both sail. It should be pointed out that Lockshin, who is also an ordained rabbi, earlier completed the English-language version of the work.

For individuals interested in legal, political and social commentary, the Adelson Institute for Strategic Studies at the Shalem Center in Jerusalem has recently launched a new website. (www.adelsoninstitute.org.il)

The site will excite the intellectual and possibly even emotional sensibilities of all those for whom the existence of Israel and the upholding of the values that underpin democracy are sacrosanct. It features essays, articles, commentary and analysis of superb and inspiring quality by leading scholars and experts such as Martin Kramer, Yossi Klein Halevi and Uriya Shavit.

These writings are in furtherance of the mission of the institute, an academic and research institute founded by Natan Sharansky in 2007.

The mission of the institute, in part, "develops, articulates and builds support for the strategic principles needed to address the challenges currently facing Israel and the West.

"It seeks, among its other aims, to examine international law in light of the new forms of asymmetric warfare and terror; the establishment of credible deterrence against guerrilla and terror organizations and the states that sponsor them; the appropriate response to weapons of mass destruction; and the strengthening of Israel's relations with its strategic allies."

Now we must set aside some time to study.

MBD

SeeJN

WHERE TEMPLE PILGRIMS BATHED

A large mikvah was recently discovered by the Israel Antiquities Authority (IAA) in digs it's conducting in the underground Western Wall tunnels in co-operation with the Western Wall Heritage Foundation. The 2,000-year-old mikvah is from the Second Temple period and was likely used by Jewish pilgrims or visitors to purify themselves before ascending the steps to the Temple Mount. The mikvah was discovered inside the western hall of a structure located some 20 metres from the Western Wall. Parts of the building were discovered in the past and the IAA is currently exposing another one of the three halls inside it. It's one of the most magnificent structures from the Second Temple period ever to be uncovered.

[Abir Sultan/Flash 90 photo]

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Israel-bashing not tied to Palestinians: author

By ANDY LEVY-AJZENKOPF
Staff Reporter

Daniel Gordis has a message for the pro-Israel community – the current wave of Israel-bashing has nothing to do with the Palestinians at all.

In Toronto to give a keynote address to the UJA Federation of Greater Toronto's Top Gifts dinner last month, Gordis told *The CJN* during a wide-ranging interview that "there's something else going on in the world" when it comes to the "demonization" of the Jewish state.

Daniel Gordis

Gordis is an author and the senior vice-president of The Shalem Center, a Jerusalem-based think-tank and college. He made aliyah from the United States with his family in 1998.

A Swedish newspaper accusing Israel Defence Forces soldiers of harvesting Palestinian organs, Spain using a Holocaust denier as a "Holocaust expert," and Hollywood actors singling out the Toronto International Film Festival for its partnership with Israeli cinema; these things "can't be related" to the Palestinians, he said.

"The Palestinian issue is very easy to solve. They acknowledge our right to be. We redraw the borders. They have a state, we have a state. Everybody knows that's how it's gonna work out," Gordis said.

"Something much more pernicious is actually going on with the demonization of Israel. And it's for two reasons," he said. "Number 1: Israel is a model to the world of what can happen when people really believe that your cause is just. That makes the world uncomfortable, I would suggest. That's the reason for the hostility to Israel."

His second point revolves around worldviews toward human heterogeneity.

"Israel is also about [showing] that there is human dignity to be seen in heterogeneity. We're not all one big happy human family. The French are different from the Germans, who are different from the Danes and so on," he said.

As Jews, he said, we feel our own uniqueness when we go to Israel because of our love for the land, common language and history.

Gordis said that much of the world is obsessed with a post-modernist ideology to "blur" differences among nations, while Israel presents a "clarion call saying this is not the way it has to, or ought to be. And Israel is the state that has been the most successful in preserving its own identity."

His basic point, he said, is that the antagonism toward Israel is more about what the country stands for rather than any actions it takes with regard to other Middle East peoples or states.

"And our obligation is to defend [Israel]," he said.

Asked why he thinks a tiny country like Israel could provoke such a visceral reaction in countries and societies so far away from it, Gordis replied: "I can't answer you. It's an impossible question. All over the world there are millions of people being killed. In Darfur, in Rwanda, in Southeast Asia… they don't make the front pages of the *New York Times*, [but] the Middle East is there every single day."

Gordis said he thinks it has to do with a "new version" of anti-Semitism in the world.

"Anti-Semitism morphs," he said. "At a period in which the world was conceived in terms of religion, anti-Semitism was fundamentally religious anti-Semitism. When the world reconceived itself in terms of nations, anti-Semitism [morphed] to exclude the Jews from Germany and France and so on."

He said the new anti-Semitism comes in the form of anti-Israelism, though that's not to say that anyone who criticizes Israel is anti-Semitic.

"You can criticize Israel. But this international jumping on Israel, I think, is the same perplexing phenomenon of 'Why are the Jews always the centre of attention?' I mean, we're an insignificant percentage of the world's population."

With regard to the differences in perspectives on Israel between Diaspora and Israeli Jews, Gordis said Jews outside Israel can understand a good deal about what it must feel like to be an Israeli caught in the spotlight of world enmity and in range of an enemy, Iran, who threatens to annihilate them.

But he said what Diaspora Jews cannot understand is the "fatigue of what it's like to live so that every year, there's a new crisis."

Gordis shared an anecdotal story about his son, currently serving in the IDF, who refused to read a speculative story about Gilad Schalit's life in captivity.

"I asked him if he'd read the story and he said, 'I don't think that's a story I should read.' And I realized that my son is living day to day with the knowledge that if an [IDF] operation that he's involved with goes wrong, [Schalit's situation] could happen to him.

"As a parent, ask yourself what it means for your kid to live with that thought day in and day out. That's the thing Israeli parents live through. Some little thing that reminds you you're living an abnormal existence.

"Your typical [North American Jew] does not think about this type of thing. Whether you're sitting in Los Angeles, New York or Toronto… for Diaspora Jews this is hard to get. They forget that what seems to be the smart thing [for Israel] to do, when they 'root' for Israel sitting on Eglinton Avenue in a café, is not the same as the smart thing to do when you've just sent your second kid to the army and you're living with this angst year after year."

Last month, Gordis released his new book *Saving Israel: How the Jewish People Can Win a War That May Never End* (Wiley).

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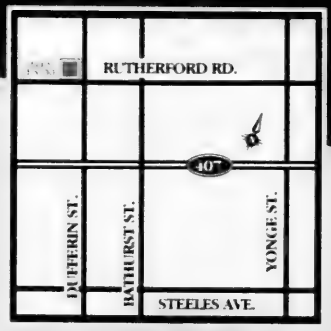

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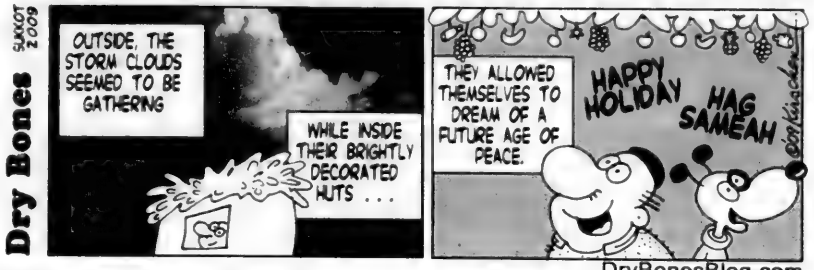

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A UN disgrace

When it was his turn to address the United Nations General Assembly last Thursday in New York, Israeli Prime Minister Benjamin Netanyahu minced no words. His anger was white hot. Indignation flashed from his eyes like a laser beam disintegrating rock. He reproached the assembly for having given Iranian President Mahmoud Ahmadinejad yet another opportunity and another forum for advocating genocide.

"Yesterday, the man who calls the Holocaust a lie spoke from this podium," Netanyahu said. "To those who refused to come here and to those who left this room in protest, I commend you. You stood up for moral clarity and you brought honour to your countries.

"But to those who gave this Holocaust-denier a hearing, I say on behalf of my people, the Jewish people, and decent people everywhere: Have you no shame? Have you no decency?

"A mere six decades after the Holocaust, you give legitimacy to a man who denies that the murder of six million Jews took place and pledges to wipe out the Jewish state. What a disgrace! What a mockery of the charter of the United Nations!"

Four days before he came to the General Assembly, Ahmadinejad told a rally in Tehran that, "After World War II, [Jews] created the story of Holocaust... and then they made hundreds of films and wrote hundreds of books to argue they have suffered and need a home... This is a myth, and Zionists are criminals."

From the General Assembly podium, he continued his diatribe against Jews. "It is no longer acceptable that a small minority would dominate the politics, economy and culture of major parts of the world by its complicated networks and establish a new form of slavery and harm the reputation of other nations, even European nations and the U.S. to attain its racist ambitions."

Netanyahu's reaction was the only sane, civil and appropriate one: "What a disgrace!"

To its great credit, Canada was among the governments that refused to participate in the mockery. Prime Minister Stephen Harper had delivered express instructions to the Canadian delegation not to be present for the Iranian leader's speech. Canadians of all stripes understand and agree with the need to forcefully rebuke the dangerous Iranian regime. Indeed, despite the intrusion of inter-party politics and election-style rhetoric, Opposition leader Michael Ignatieff supported the prime minister's decision.

In this expression of understanding and agreement among the majority of Canadians regarding Iran is the essence of the urgent task facing the international community. Every available tool must be employed to stop Iran from building a nuclear weapon. The spotlight must not shift from this one over-riding, all-important objective. For the danger emanating from Iran is far more extensive than missiles aimed at Israel. As history has shown and as Netanyahu reminded the world last week, "what starts with attacks on the Jews eventually ends up engulfing many others."

25 years ago in *The CJN*

After a 12-day tour of the USSR, televangelist Billy Graham said oppression of Soviet Jews had lessened in recent years, ever since the days of Soviet leader Leonid Brezhnev, and especially compared to the days of Stalin and in the immediate aftermath of the Bolshevik revolution.

Change the narrative for Israel

Reading material critical of Israel, it appears that the underlying criticism is that the Palestinians were the indigenous peoples of Palestine and the Jews were colonial invaders.

Jews should therefore change the narrative they use to justify the Jewish state to the world, so that the Jewish people will appear as the indigenous people of the Land of Israel, and the Arabs/Muslims/Palestinians will appear as the colonial invaders.

In the Jew's current narrative, they had a homeland 2,000 years ago, but after being defeated militarily, they went into exile and returned with the rise of the Zionist movement. Many people – Jews, Arabs and others – interpret such a story as tantamount to the Jews abandoning their country, with the Palestinians inheriting it. So when Jews started arriving in the Land of Israel under Zionist auspices, many people consider that the Jews were coming to some other people's land, hence "colonial invaders."

Although it is widely believed that for the last 2,000 years there were no Jews in the Land of Israel, in fact Jewish continuity in the Land of Israel was never interrupted. A case can be made that since the Jews never abandoned or surrendered their land, it never ceased being a Jewish possession.

Whatever the legalities of the matter, emphasis of Jewish justification for the State of Israel should switch from Jewish travails in the Diaspora to all the stories that illustrate that the Jews preserved their continuity in the Land of Israel through these 2,000 years, often with necessary help from the Jews in the Diaspora.

Larry Feldman
Toronto

* * *

Day school funding

In his speech to the UJA Federation of Greater Toronto on the occasion of reaffirming Ontario's commitment to assisting the UJA's Tomorrow Campaign, Premier Dalton McGuinty waxes effusive in his praise of the Jewish community and states that he is proud to support us in our endeavours ("McGuinty repledges $15M to Tomorrow Campaign," Sept. 17). He goes so far as to quote mishnaic passages in lauding our community's commitment to ensuring our future. In light of McGuinty's campaign against the support of fairness in the funding of faith-based education in our province, only one word comes to mind when reading the speech of the premier: nauseating!

Jerrold Landau
Toronto

* * *

The joy of music

Thank you, Dr. Michael Gordon, for your wonderful article on "The joy and benefits of music" (Sept. 3). You were indeed lucky to be brought up in musical family. I was blessed and lucky, too, to have had a Bubbe Bessie and Aunt Sara. Neither were trained in voice or could play a musical instrument, but they will forever be remembered leading the singing in English and Yiddish to hundreds of people who were huddled, night after night, in an underground air raid shelter in Stepney London throughout the World War II blitz.

Despite the non-stop bombing, young and old sang popular songs, and with added spontaneous cockney humour. It is among my most precious experiences in life, which has personally held me in good stead.

Today, at the Reuben Cipin Healthy Living Community, we have ongoing programs and events, which include music and humour, and this has considerably helped to make our residence "the" place to live.

It also confirms the doctor's common-sense message to seniors and families "to get out there and sing, play, listen to and promote anything and everything related to music."

And I humbly add that from music, together with humour, "the joy can be endless, and the benefits seem to be extraordinary," as the doctor says.

Monty Mazin, Chair, Program Committee
Reuben Cipin Healthy Living Community
Toronto

* * *

People search

I am seeking information about Enshel Bogner or his descendants. Bogner was rescued during World War II by Mundek Lukawiecki in the forest near Lubaczow in Poland.

Joe Warner
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joewarner@sympatico.ca
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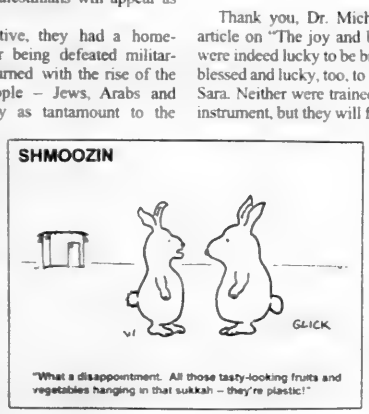

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Perspectives

Palestinians must accept Israel as Jewish state: Netanyahu

By NATASHA MOZGOVAYA
© Ha'aretz Daily Newspaper Ltd

Prime Minister Benjamin Netanyahu told *Ha'aretz* last week he would not agree to a Palestinian demand that Israel accept the 1967 borders as a condition for renewing peace negotiations.

Netanyahu also made a condition of his own – that he would never drop his demand that the Palestinians recognize Israel as a Jewish state.

"I told Abu Mazen [Palestinian Authority President Mahmoud Abbas] I believe peace hinges first on his readiness to stand before his people and say, 'We… are committed to recognizing Israel as the nation-state of the Jewish People,'" Netanyahu said.

"I will not drop this subject and other important issues under any final peace agreement," Netanyahu said.

Netanyahu said that U.S. President Barack Obama's speech to the UN General Assembly last Wednesday was "positive" because "he also said something we had been seeking for six months – that we have to meet and begin the diplomatic process without preconditions."

Obama had spoken "clearly about Israel as the nation-state of the Jewish People," Netanyahu said. "I believe that disagreement about this is the root of the conflict."

Netanyahu also pointed out that Obama had made reference to Israeli efforts to improve the Palestinian economy by lifting roadblocks.

Obama's speech on Wednesday was one of many from world leaders, and the American president focused part of his talk on efforts to be made toward Middle East peace.

"The goal is clear," Obama told the General Assembly, "two states living side by side in peace and security – a Jewish State of Israel, with true security for all Israelis; and a viable, independent Palestinian state with contiguous territory that ends the occupation that began in 1967 and realizes the potential of the Palestinian people."

Referring to Obama's statement, Netanyahu said, "The things he said about the occupation are not new. He also said them in Cairo, and in fact, that is the formula adopted by the 'road map' [peace plan] and it does not say we have to go back to the 1967 borders.

"This is the formula adopted by governments before the one I head, which did not agree to go back to the 1967 borders. We certainly would [also] not agree to that. In the matter of the settlements he also said nothing new. These disagreements should not prevent the beginning of the process which, among other things if it is successful, will also decide this issue."

Netanyahu said Obama, like other American presidents, reflected the deep, basic friendship between the American and the Israeli people, and that "he stood in Cairo before the whole Muslim world and said this relationship would never be severed." Netanyahu added that he believes the obligation of the United States to Israel's security is total.

When asked about claims that last Tuesday's three-way summit with Abbas and Obama would become an excuse for foot-dragging, Netanyahu responded, "not on our part."

Netanyahu told Channel 2 that Obama's speech to the United Nations regarding negotiations without preconditions and the two-state solution was "an important blessing.

"The president said, 'Let's come and resume the peace process without preconditions.' As you know, I have been saying that for nearly six months. I was happy," Netanyahu said.

However, Israelis and Palestinians said Wednesday that their envoys would meet with U.S. officials but not with each other, cementing the impression that the summit had produced few results.

Chief Palestinian Authority (PA) negotiator Saeb Erekat said there would be no followup session with the Israelis because the two sides hadn't bridged the divides that have prevented them from resuming talks.

"It's not happening because we agreed to continue dealing with the Americans until we reach the agreement that will enable us to relaunch the negotiations," Erekat said.

Israeli government spokesperson Mark Regev said Israel would dispatch envoys to meet with U.S. officials in Washington, but there were no plans now to meet again with the Palestinians.

He said, however, that it was Israel's "sincere hope that we will see the restart of direct Israeli-Palestinian talks."

The Palestinians refuse to restart talks until Israel freezes settlement construction. They also want talks to restart where they left off before breaking down earlier this year, something Netanyahu has refused.

Netanyahu told several U.S. network television stations late Wednesday that Obama had also assured him he was committed to stopping Iran's nuclear program.

Asked if he knew how long it was before Iran could produce a nuclear weapon, Netanyahu told ABC interviewer Charlie Gibson that he didn't "want to discuss whether we need another week or another month.

"The crucial question is: what's the goal? And the president assured me time and again that the goal is to prevent Iran from developing a nuclear weapon. And I think that's the right goal," Netanyahu said.

The prime minister added that he sees Iran as "the major sponsor of world terrorism. Now, imagine what terrorism could be if the terrorists had a patron that gave them a nuclear umbrella, or worse, if that patron actually gave them nuclear weapons.

"That's a nightmare scenario, and we all have to ensure that it doesn't happen," Netanyahu told ABC.

He also reiterated comments he made recently about what he considered the instability of the current regime in Tehran, saying he believes "this regime is a lot weaker than people think, and I think the civilized countries are a lot stronger than they tend to think about themselves.

"This regime tyrannizes its own people, guns them down when they peacefully protest for freedom," he added.

"There are so many reasons, endless reasons why this should not be allowed to happen. And it's time the international community acted in unison to make sure that it doesn't happen," Netanyahu said.

In an interview with Fox News, Netanyahu commented on the possibility of unilateral action against Iran, saying "any country has and reserves the right to self-defence, and Israel is no exception. But I think the spectre of Iran arming itself with nuclear weapons and possibly giving them to terrorists… [is] sufficiently troublesome for the international community to get its act together and act to stop this from happening."

In response to a question, Netanyahu said he is convinced Iran does want a nuclear weapon.

On the subject of renewing peace negotiations with the PA, Netanyahu told NBC's Matt Lauer that he is "willing to make gestures to help the peace process."

When asked how big a gesture Israel intends to make, Netanyahu said: "We'll get there very soon, I suppose.

"But I'll tell you one thing I'm not willing to do. I can't freeze life," he added, referring to a possible West Bank settlement freeze, insisted on by Abbas.

"There are a quarter of a million people there, in these communities which are called 'settlements,' although really most of them are bedroom suburbs of Tel Aviv and Jerusalem."

Echoing the same sentiment, the prime minister said he was looking "to reconcile two things. One is to start the peace process again, something that I'm glad [about] – I hope that we started today.

"And, second, to enable normal life to continue. There are a quarter of a million people living in these communities. They need kindergartens. They need schools. They need health clinics," Netanyahu said.

"They're living. I'm committed not to build new settlements. I am committed not to expropriate additional land for existing settlements. But people have to live. You can't freeze life."

Stressing what he felt is the shared Palestinian responsibility for stalled peace talks, Netanyahu told ABC that "anytime Israel met an Arab leader who has genuinely committed to peace, such as Anwar Sadat, we made peace," adding that the government who achieved peace with Egypt "was a Likud government under Menachem Begin.

"When Yitzhak Rabin, the Labour prime minister, met the late King Hussein [of Jordan], who wanted peace, we made peace," the premier said, adding that peace could be made "if the Palestinian leadership says, 'We want peace, we recognize Israel as the Jewish state, the nation state of the Jewish people, just as we're asked to recognize the Palestinian state as the nation state of the Palestinian people.'"

Netanyahu concluded by saying that Israel wants "a real peace… We don't want a peace where we hand over territory which becomes a base for Iran's proxy so they can fire thousands of rockets on us, one of the tiniest countries in the world.

"Now, if you're the size of Monaco or the size of Luxembourg, that by itself doesn't pose a security problem. But if your neighbours also say, 'We're going to destroy you or throw you into the sea and fire thousands of rockets at you,' that does pose a security problem," Netanyahu said. "So, Israel wants both recognition and security from its neighbours, and this will be the task of the negotiations in the coming months."

Israeli Prime Minister Benjamin Netanyahu, U.S. President Barack Obama, an unidentified translator and Palestine Authority President Mahmoud Abbas met last week in New York for their first tripartite meeting. *[Avi Ohayon GPO photo]*

Opinions

Who should get our tzedakah?

I believe we all owe it to our children and grandchildren to scrutinize our giving patterns. How do we use our charity to help others? What is our responsibility in giving charity. Can we to seek recipients who abide by values that we advocate?

Norma Baumel Joseph in Montreal

Again and again, my family, friends and colleagues give donations to individuals and institutions whose practices differ widely from their own. I understand the obvious necessity to give to those in need, but there are so many who need our help that we do have choices. Yes, give to the needy. But why select those whose basic philosophy so differs from one's own?

Why if you are a Zionist would you give to religious groups that are anti-Zionist? Or if you are supportive of education for women, why give to those communities that restrict women's education. Or worse, how can one give without even knowing an organization's policy in key areas?

One friend always asks petitioners, "What do you do to help agunot [women who cannot receive their Jewish divorce]?" Another told me he asks recipients to sing *Hatikvah* with him first.

Accountability – ours as well as theirs – should be an important element in setting our priorities.

The consequences of our giving patterns are far reaching. If we use our funds to support institutions we agree with, we provide for a flourishing future Jewish life. But if we support those whose lifestyle opposes ours, then what will the future hold for our own descendants? Will they reject us, choose to emulate others or will they not have the institutional support they require for a world like ours? It's our choice.

My children often remind me that they responsibly limited their family because of the high cost of Jewish day schools (no this is not a joke). Yet, we give money to those who refused to act so responsibly and have numerous children. Is that fair? Why not give our education charity to the schools that support the lifestyle of our children? Let the haredi supplicant be responsible to earn his or her own living and support their own multiple children. Why not? It's their choice.

Giving is our obligation. To whom we give should also be our obligation.

I know I'm being unfair to the many charitable organizations that legitimately require our assistance. But it's appropriate that charitable organizations stand up to communal standards and scrutiny. It's proper that you and I give according to our standards and preferences. It's our choice.

An encounter with two wondrous Jews

The week of Parshat Ki Tavo, our synagogue hosted two of the most incredible young people I have ever met. As the parshah is concerned with the Israelites' entrance into the land, it was fitting that our speakers were two young Ethiopian Jews from Israel, here on a month-long internship with local law firms.

Jean M. Gerber in Vancouver

Erez Naga, 30, arrived in Israel in 1984 at the age of four. Jerus Truneh, a bit younger at 26, came when she was 10. Erez left his village with hundreds of other Jews hoping that they would be able to realize their dream of Jerusalem. They walked for months across the Sudanese desert, and about one-quarter of their comrades died before reaching a refugee camp.

They knew nothing of what had happened in the world over the past 2,500 years to the Jews elsewhere. They trace their lineage back to exiles from the destruction of the First Temple in 586 BCE. They believed that they were the last Jews on Earth, until an Israeli shaliach came to their village to tell them about the Jewish state.

"When we arrived in Israel, we were shocked to see so many sick people," he said. "All the Jews were so – white!" (Much laughter from the congregation.)

"I was lucky. Almost all of my family made it – my little brother died in the desert, but my family of 400 [gasps from the congregation] was lucky that most of us reached Israel."

He spent four years in the Israeli army. What was that experience like?

"In the army, there was not discrimination. We watched each others' backs. Our lives depended on each other. But when we left the army, we all went back to our own ghettos."

Jerus came later. Her parents, too, were focused on education for their children, which enabled her to reach law school. Currently, she volunteers with other Ethiopian youth, mentoring them, tutoring them where necessary, and above all inspiring them to be anything they want to be.

"So many do not think they can achieve. When I asked one student what she wanted to be, said she wanted to be a cleaner like her older brother. I asked why, when she had so many other choices. She said because he had a good job – which indeed he does, at a major hotel. But I wanted her to be so much more."

"There are only four Ethiopian Jewish lawyers in Israel today," she said with some distress.

When Ethiopian Jews thought of return to their homeland, they thought of Jerusalem and the biblical-era land of Israel. They had no idea that 2,500 years after their ancestors were exiled from the land, a new state of Israel had been in existence for 60 years.

In Ki Tavo we are told that once the Israelites entered the land, they are to recite the blessings and the curses, to bring a tithe of their first produce to the Temple, and to carefully observe all the commandments given to them by Moshe in the desert.

They had certain responsibilities to remember their past wanderings by reciting, when bringing the first fruits, "A wandering Aramean was my father."

Imagine the wanderings of the Ethiopian Jews. Imagine their joy, and their consternation, when they reached the real Jerusalem, with its cacophony of voices and demands.

I asked the young woman about the holiday of Sigd. "It is the holiday where the priests would go up to a mountain, imagining they are standing once again at Sinai, and praying for return to Jerusalem," she told me. "Even after we came to Israel, they go every year up to a mountain and pray."

Is their community still deeply religious? Apparently while the elders retain their deep commitment, many of the second generation no longer practise their traditional faith, identifying more with secular sabras.

Like so many other immigrant groups in Israel, they found that Israeli society and the dream of biblical Israel present totally different realities. We can hope that Ethiopian Jews will retain the strengths of their community, while enriching Israel, and indeed the whole Jewish world.

Welcome spiritual 'guests' into the sukkah

As our holiday of thanksgiving, Sukkot feels almost like a respite after the intense themes of Rosh Hashanah and Yom Kippur.

Sukkot are built beside homes and synagogues, and the ceremony we conduct with the lulav and etrog is incorporated into daily prayer. Besides family and friends, we welcome spiritual "guests," or ushpizin to share the holiday with us – Abraham, Isaac, Jacob, Moses, Aaron, Joseph, David and, for many families, our matriarchs as well. I cannot even imagine what these biblical figures think of our world when they join us in the sukkah.

Gerald L. Gall in Edmonton

It is an interesting concept, that of inviting our biblical forebearers to join us in our celebration of thanksgiving. But there are also other Jews from the more recent past who I would like to welcome to our sukkah in order to glean from them wisdom that might benefit us in confronting the many challenges of modern life. My list is long, but here are a few of our Jewish antecedents who could possibly help us better understand and cope with current complexities.

I would love to spend time with Albert Einstein. I would ask him questions that intrigue both the scientist and the non-scientist. These would include an assessment of the many advances since his death, particularly in the area of nuclear physics, and his view of the major unanswered scientific questions that must be addressed in the years ahead. I would also ask him of his views of the geopolitical realities of today, particularly as they relate to Middle Eastern politics.

I would also like to meet some of the great leaders and founders of modern Israel, including David Ben-Gurion, the first prime minister of Israel, and Chaim Weizmann, the first president of Israel and the founder of the world-famous Weizmann Institute of Science. I would also ask Israeli prime minister Golda Meir to join our group. I would seek some answers from them on the current Middle East situation, including the peace process. I would be interested in their assessment of the "new" anti-Semitism, evidenced by the selective isolation and vilification of Israel, a means by which many anti-Semites try to hide their hateful intent. I suspect these guests would not be surprised.

I would also like to meet the leaders of the uprising in the Warsaw Ghetto during the dark days of Nazi domination of Europe and extend to them my admiration of their courage.

Art and music would be an integral part of these Sukkot activities. I would invite Irving Berlin as a representative of the great Jewish songwriters and composers of the 20th century and let him know that his musical legacy lives on. As well, Marc Chagall should be present to share his vision of the importance of the visual arts in uplifting the spirit of the Jewish experience.

I would also enjoy meeting Ilan Ramon, Israel's first and only astronaut. He was a member of the crew that tragically perished as the Columbia shuttle exploded upon re-entry to the atmosphere, almost seven years ago. I am reminded of his accomplishment and his bravery by a report that his son, Capt. Assaf Ramon, recently died when his military airplane crashed on a training mission.

As a lawyer and a teacher of law, I am impressed by many great Jewish jurists of the past. For example, I would love to meet Felix Frankfurter, an associate justice of the Supreme Court of the United States from 1939 to 1962, who was appointed by president Franklin Roosevelt. He was succeeded by another Jewish justice on that court, Arthur Goldberg.

Throughout history, Jews have contributed to the betterment of the world through their talents, discoveries, vision and sacrifices. Their attributes, wisdom and actions have left a continued legacy of which we can all be proud.

At this celebration of thanksgiving, who will be your ushpizin? Who, in your view, has lived a life that has significantly and permanently enlightened the world? Who will you invite to share your sukkah?

The Kirshner File

Polish Catholics discover their Jewish roots

During the Holocaust in Poland, hundreds, perhaps thousands, of desperate Jewish parents facing the imminence of death handed over their children to Polish Catholics for safekeeping, hoping to be reunited with them one day. In many cases, the parents were murdered and no such joyous reunion ever took place.

Sheldon Kirshner in Poland

But since the fall of communism in Poland in 1989, at least 700 Jews raised by Christians have come forward, says Poland's chief rabbi, Michael Schudrich. Many other such Jews, comfortable with their status as Catholics, have remained silent. "They already have a life," he said. "The ones who haven't declared themselves are latter-day Marranos." Still others, he noted, do not even realize they are Jewish. Recently, the Vatican announced that it would attempt to track down these individuals.

Alongside this footnote of the Holocaust is a related phenomenon: Catholics who have discovered their Jewish roots. Since the end of the Communist era, Poles of Jewish descent have grappled with their dual identity, sometimes with difficulty and angst.

Elzbieta Ficowska, who was born in the Warsaw Ghetto on Jan. 5, 1942, half a year before the Nazis began to liquidate it, is one of the "hidden" Jewish children.

Sensing a clear and present danger, Ficowska's parents, Josef and Henia Koppel, had her secretly delivered in a wooden case to a Catholic midwife, Stanislawa Bussold, when she was six months old. Bussold, then in her late 50s, knew Irene Sendler, a social worker and member of the Council to Aid Jews (Zegota), which smuggled about 2,500 children out of the ghetto before its destruction in the spring of 1943.

Having been spirited out of the ghetto, Elzbieta was baptized, a small silver spoon engraved with her name and birthday serving as her birth certificate. Her father was shot in July 1942 in Warsaw, while her mother died in a Nazi camp, Poniatowa, in 1943.

Bussold treated Elzbieta with tender loving care. "She gave me happiness and a childhood full of love," said Ficowska, a Solidarity trade union activist in the 1980s and a children's writer whose husband, Jerzy, died in 2006. "I never felt like an orphan. She was the best mother in the world." At the age of 17, Ficowska learned in dribs and drabs from Bussold – who died in 1968 – that she was of Jewish origin. "It was an emotional moment."

Ficowska scoured archives in the hope of finding photographs of her parents, but to no avail.

But years later, she met her biological mother's friends in Israel and the United States, and they described her parents' physical features. "My father, a banker, was tall and swarthy and 20 years older than my mother. She was in her 20s, blond, green-eyed, very pretty."

Asked if she feels Jewish despite her Catholic upbringing, Ficowska replied, "It's a very difficult question. I feel Jewish when anti-Semitism is in the air." Citing an example, she recalled having been urged to leave Poland by the police during the 1968 state-sponsored anti-Semitic campaign. Asked if she considers herself a Catholic, she said, "It doesn't matter. I believe in God." Ficowska, whose daughter was baptized, has attended both church and synagogue services. "I feel no emotional connection to the synagogue. It seems exotic." But she is drawn to Israel, which she has visited on numerous occasions.

[Sheldon Kirshner photos]

Elzbieta Ficowska

For many years, she was president of an organization founded by hidden Jewish children like herself. One of its members, her friend Renata Zajdman, lives in Montreal. By chance, I met Zajdman while interviewing Ficowska in a Warsaw café.

Romuald Jakub Weksler-Waszkinel is a 66-year-old Catholic priest and professor at the Catholic University in Lublin.

At the age of 35, he discovered that he was originally Jewish, his stepmother having given him the shocking news. He was not entirely surprised, since he did not resemble his stepparents, looked "different," and had been called a "Jew bastard" by drunks. After discovering that his parents, Yacov and Batia, had given him to a Polish woman shortly after his birth in 1943, he found out that they, as well as his elder brother, had been killed.

Romuald Jakub Weksler-Waszkinel

In an attempt to connect with his Jewish past, he plans to settle in Israel in October. Before the war, he noted, his parents dreamed of making aliyah. When he applied to immigrate under Israel's Law of Return, his request was delayed, but eventually, he was issued a two-year residency visa. Born in a town in what is now Lithuania, he plans to study Hebrew at an ulpan at Kibbutz Sde Eliyahu. Later, he intends to delve into Jewish history.

Variously describing himself as "a little Jewish church mouse and a Jew from Jesus," he said he chose the priesthood as an act of defiance against his secular stepfather.

"I will always remain a Catholic priest," he said. "I don't see any reason for crossing out this part of my life. Psychologically, I will never leave Poland, and Poland will never leave me." Weksler-Waszkinel added, "Poland will always be my fatherland and Israel will be my homeland." Ficowska, who knows him quite well, thinks that his double identity is a problem. "He can't find his place," she said with a touch of sadness.

***

There is no shortage of Poles, born after the Holocaust, who have dabbled with their partial Jewish identity.

Katarzyna C., 24, was born in Wroclaw and lives in Krakow today. She prefers to remain anonymous, though she is president of Czulent, a local organization whose members explore their Jewish antecedents through discussions and lectures. When she was 13, she accidentally stumbled upon the fact that her grandfather is Jewish. Although she was raised as a Catholic by her Christian mother and half-Jewish father, she considers herself Jewish. Her sister does not. Her parents respect her decision to be Jewish, but they associate Jewishness with anti-Semitism.

"My generation is fine with being Jewish. My Jewish identity is a matter of choice, but is not full without my Polish identity. My social life is more and more connected with the Jewish community." When she was 18, she went to Israel with the Birthright program. She liked Israel, but can't relate to its culture. "My heritage is in Poland," she said.

Katarzyna Zimmerer, 47, is a Krakow historian who has written books on the fate of Jews in Krakow during the Nazi occupation. Her mother comes from an assimilated Jewish family and was hidden in a convent during the war. Her father, a German Marxist and a journalist, settled in Poland in 1956. Raised as an atheist, Zimmerer was baptized so that she would not stand out in school. A single parent who also had her daughter baptized, she began identifying as a Jew in 1993 after attending the Jewish Cultural Festival. Yet her Polish identity is very important to her.

Malgorzata Ornat

Wojciech Ornat

Malgorzata Ornat, 43, and her husband, Wojciech, 47, own the Jewish publishing house Austeria and run Klezmer Hois, a hotel and restaurant in Krakow's Kazimierz district.

In 1987, her uncle told her that her grandmother, Janina Maria, was a Jewish convert to Christianity who had married a member of Poland's gentry. Although Ornat was brought up as a Catholic, she values the Jewish dimension of her identity. "People in Poland have begun to realize that Jews were an integral part of Polish society. You can't consider Polish culture without its Jewish counterpart."

Her husband, a lawyer, has Jewish roots, too. "This is the Polish story. Polish and Jewish history are one." During the mid-1980s, he discovered that his great-great grandmother had converted to Christianity in the 19th century. He does not have an affinity with Judaism, but he and his wife observe Jewish holidays at Klezmer Hois. As he said, "I'm Polish with a Jewish identity."

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Ethnic press house loses funding from OAC

By ANDY LEVY-AJZENKOPF
Staff Reporter

Guernica Editions, a small, local publishing house, has been denied funding from the Ontario Arts Council block grant program.

Though serving the Italian community primarily – Guernica publishes many translations of Italian books along with original English works by Italo-Canadian authors – the publication also is home to a variety of ethnic wordsmiths, including a smattering of Jewish, award-winning authors and poets who are none-too-pleased by the provincial agency's decision to reject this year's grant application.

Antonio D'Alfonso

The council's Guernica grant slid from approximately $11,000 to $8,000 over the last four years. Yet even with it, the small press was always on a shoestring budget, according to its publisher, Antonio D'Alfonso.

"This just puts a financial strain on us," he said. "This isn't a money-making job. Everyone who works with us works for peanuts."

Karen Shenfeld, a Toronto poet and volunteer with the organization, told *The CJN* that over the past five years, it has published five Jewish woman poets: herself, Elana Wollf, Malca Litovitz, Merle Nudelman and Ruth Panofsky.

"Three of us have won the Canadian Jewish Book Award for Poetry. This fall, Guernica Editions had also intended to publish another fine young Jewish woman poet, Baila Ellenbogen, in its First Poets Series," she said, adding that Guernica is "deeply committed to publishing poetry that is not only written by poets who happen to be Jewish… but poetry that arises from, reflects and enhances Jewish culture and tradition. Which is why the loss of this press would be tragic for the Canadian Jewish literature."

Though not lost yet – the small press still receives grant money from the Canadian Council for the Arts – Guernica is floundering financially, D'Alfonso said.

A native Montrealer, D'Alfonso had run Guernica out of his hometown – and with help from his own chequebook – publishing nearly 500 books over 25 years before funding opportunities dried up in Quebec and he moved the enterprise to Toronto about five years ago, in part to take advantage of the Ontario Arts Council (OAC) grants program.

He accused the council of systematically attempting to stifle the promotion of multiculturalism in the province in favour of publications that are more "commercial" and profit-minded.

"Are books like shoes, ham or potatoes? We are a literary press. We produce books about ethnic culture, cultural pluralism. This is a slow process. When we started, 'multicultural' barely existed as a term. Guernica was one of the first presses to deal with such issues," D'Alfonso said. "In Quebec and elsewhere in the world, Guernica is still known as the press to study these issues. It is only in English Canada, where these issues are not dealt with in a very serious manner, that we seem to hit a wall."

The council feels otherwise.

At issue for OAC advisory panel members who analyzed Guernica's 2009 grant application – five "publishing industry representatives [and] experts in the field," according to the council, the identities of whom could not be revealed to D'Alfonso or his editors, according to council internal policy – is Guernica's viability as a press.

John Brotman and John Degen, the OAC's executive director and literature officer respectively, said Guernica had failed to demonstrate any moves toward securing other revenue streams over the last few years and were concerned about it stagnating that way.

In an interview earlier this month, both Brotman and Degen said they applauded the quality of the work Guernica put out, but referenced assessments by four different advisory panels since 2006 that noted Guernica's diminishing "viability and impact."

When asked to expand on this year's judgment and cite specifics on how Guernica was not viable and did not make a significant impact on Ontarians, the OAC referred to the panel's assessment about D'Alfonso's lack of distribution channels, exposure, and particularly Guernica's perceived lack of fiscal responsibility.

D'Alfonso scoffed at this and said, on the subject of exposure and promotion of his product, that his books are distributed by the University of Toronto Press and can be found at mainstream bookstores such as Chapters and Indigo, as well as in libraries around the province.

"Our books are everywhere. I am not interested in playing the U.S. game of printing 50,000 copies, invading the market for two weeks and then have 49,999 copies returned," he said. "Cultural products sell slowly. This is not… Armani shoes."

When asked how the OAC can conclude what it did about Guernica's exposure to the public in light of D'Alfonso's claims of widespread distribution, Brotman answered: "It's not about the OAC doing the assessment. I would not know how to answer this question. Which is why we use panels of advisers who are drawn from the industry itself. In the last four years alone, there have been 20 experts [who have looked at Guernica], so if they have been saying that they have questions, issues and concerns about the public viability and availability of the publisher, we have to listen to them. It's not about whether I like his books or not."

Degen expanded on this, saying that the OAC panels base their assessments solely on information provided by the applicant and as such the panels need to be "convinced not just by the claims of the publisher, but by the numbers backing up those claims."

Degen said the OAC had offered to "gladly" work with D'Alfonso to suggest ways to improve his operations and become a better candidate for a grant by the program's March 2010 deadline.

D'Alfonso said he would not reapply for the OAC grant in 2010, citing mistrust and hopelessness at any chance of securing funds again from an organization that he believes has branded him a "cultural agitator."

In August, Degen said he met with two of Guernica's editors – Elana Wollf, a Jewish award-winning poet in her own right, and Julie Roorda – and discussed Guernica's future and ways to move forward. D'Alfonso did not attend.

According to Roorda, the meeting with Degen was "a little frustrating" because the editors were met with "generalizations" instead of details about why the panels scored them so low.

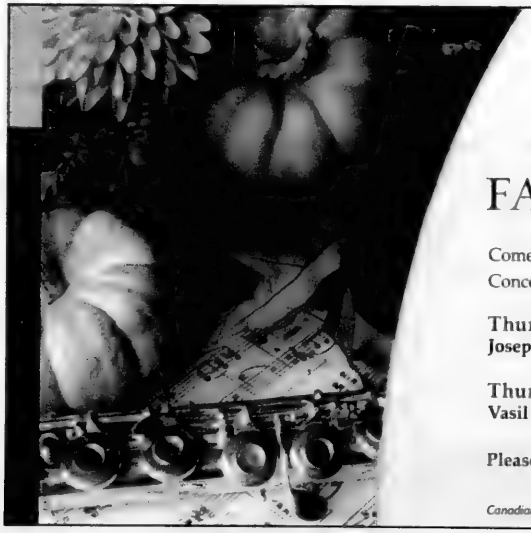
Roorda said since the meeting, Guernica has hired a webmaster to "push forward with our online tools" to show they are more serious about becoming increasingly active on a marketing side, but that she's unsure if this will be enough.

She said the editors would like to "talk some more" with D'Alfonso before ruling out reapplying for the OAC grant in 2010.

In the meantime, D'Alfonso said he's considering returning his base of operations to Montreal out of frustration and hopes he can publish the books he had planned to this year.

Brotman had a last word of caution for Guernica and publications in the same financial straits seeking an OAC grant.

"We should never be considered the sole source of revenue for any of these organizations. If [a publisher] is so dependent on our grant that they will go in or out of business whether they get the $8,000 from us, that, in a way, is a reflection of their viability. They should have other sources of income, and I don't just mean public funding."



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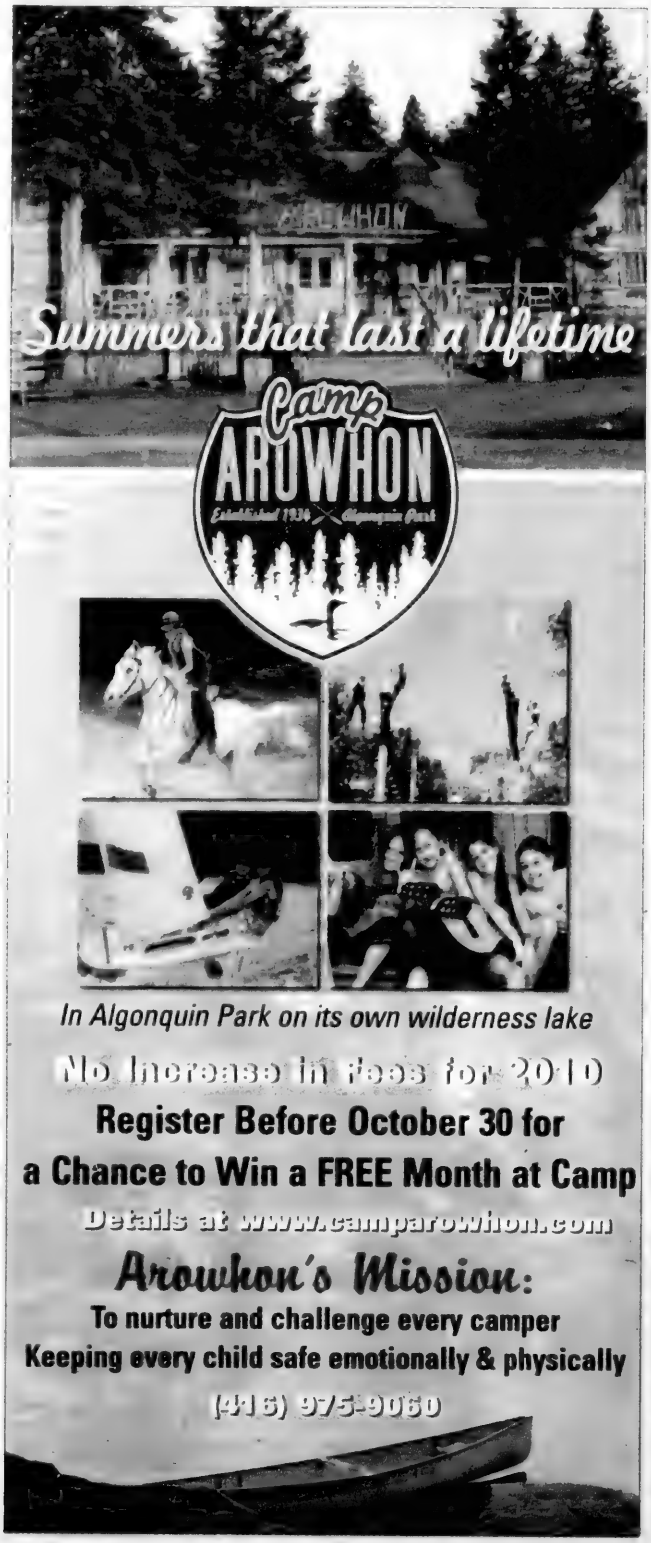


Greater Toronto Area

Intern gets a taste of life at Queen's Park

By ANDY LEVY-AJZENKOPF
Staff Reporter

The name Aviva Levy isn't synonymous with provincial power politics, but the 22-year-old Torontonian will nevertheless be rubbing shoulders with the powers-that-be at Queen's Park for the better part of the next year.

Levy – who graduated from McGill University this summer with BA in Canadian studies and sociology – was recently one of 10 Canadian young people selected for this year's Ontario Legislature Internship Program (OLIP).

OLIP provides MPP backbenchers with assistants and provides interns with exposure to the daily inner workings of the Legislature. It also gives them the opportunity to "supplement their university training through regular academic discussions and by writing an academic paper on a topic of their choice."

Aviva Levy

Levy, the 10-month-long program's sole Jewish intern this year, told *The CJN* that being part of OLIP is a personal thrill.

"Working at Queen's Park is like a poli-sci nerd convention," she laughed, referring to the way she and her nine OLIP colleagues have marvelled at their good fortune ever since starting the program last month.

And to all those friends and acquaintances who've told her that politics is boring and unimportant, her message to her peers is simple, "You should care [about provincial politics], because it directly affects you."

She said she's been a political junkie ever since she was a child. It's little wonder, considering her mother, Sylvia Bashevkin, is a renowned author and professor of political science at the University of Toronto and a former president of the Canadian Political Science Association.

"My mom always cautioned me about partisan politics," Levy said. "She effects change through academia in her courses on women and politics. I hope to do the same, outside academia."

Levy said her ultimate aim is to work in Ontario's civil service, though she's unsure which ministry suits her best.

"I'm learning by trial and error which ministry I'd like to work for," she said, adding that once she's completed the 10-month OLIP program, she'll be enrolling in political science graduate studies at U of T.

While at McGill, Levy was a founding member of the Political Issues Club. She also studied at the University of Haifa in Israel and has worked for both the Ontario Ministry of Government Services and the Ministry of Transportation in the summers of 2007 and 2009, respectively. Additionally, she worked for Elections Ontario in the last provincial election and has been an active member of the Canadian Jewish Political Affairs Committee since 2006.

A non-partisan organization, OLIP was established in 1975 and is administered by the Canadian Political Science Association. It's supported by a financial grant from the Legislative Assembly of Ontario.

University graduates from across Canada can apply for the program, and Levy encourages anyone interested in pursuing a career in politics to do so.

"Recent grads should all apply," she said. "The OLIP stipend isn't taxed and we get free travel to other legislatures… and at the end of the program we go to the U.K. to meet interns."

BARRIE TO BAYCREST

From left, Peter, Alan and Stephen Menkes take a breather after bicycling 100 kilometres from Barrie to Baycrest on Sept. 13. They joined 100 cyclists who took on the gruelling ride to raise $530,000 in support of Baycrest's most pressing needs. The Barrie to Baycrest (B2B) ride has raised more than $8 million over the 14 years of its existence.

Visionary donors honoured for bringing Sherman Campus to life

Prosserman JCC opens for business

By Daniel Horowitz

A new era in Toronto Jewish communal life was ushered in on September 16 with the opening celebration of the first phase of Sherman Campus. The event, held in the Tamari Family Hall, part of the enhanced Lipa Green Centre for Jewish Community Services, marked the official opening of the Prosserman JCC at the new Donald Gales Family Pavilion as well as the expanded Lipa Green Centre.

Toronto Mayor David Miller and Vaughan MPP Greg Sorbara joined donors to Sherman Campus, who were honoured for their vision, generosity and for playing a pivotal role in bringing the beautiful 27-acre site on Bathurst, north of Sheppard, to life.

The new facility will be home to Prosserman JCC programs, which include fitness facilities, programs for seniors, the David & Esther Freiman Childhood Education Centre, the Koffler Centre of the Arts, family programming and a host of cultural and social activities.

The $400 million Tomorrow Campaign is building three centres of Jewish life that will serve all residents of the Greater Toronto Area. Chaired by Gerry Schwartz and Larry Tanenbaum, the project is the largest non-profit infrastructure development in Canada. The groundbreaking of Sherman Campus took place in October, 2007. The groundbreaking of the 50-acre Joseph and Wolf Lebovic Jewish Community Campus in Vaughan took place in May, 2005. Downtown, the Miles Nadal Jewish Community Centre completed its renovation in November 2004 while The Wolfond Centre for Jewish Campus Life opened in February, 2004.

Martin Prosserman addresses opening celebration audience

Lizzie Gales and Barry Sherman

(l-r) Murray, Pauline, Leanne, Alston and Peter Menkes

(l-r) Steven, Mark, Esther, Ben and Kate Freiman

Peter and Ricky Cohen

(l-r) David Kostuchyk, Chaim Neuberger, Martin Prosserman, Donald Gales, Honey and Barry Sherman, Murray and Marvelle Koffler, Al and Malka Green

Judge warns families about using family court

Parents leave angrier than they were in the beginning

By CAROLYN BLACKMAN
Staff Reporter

If Harvey Brownstone, a judge with the Ontario Court of Justice, has one message for divorcing parents, it's that family court is bad for families.

Harvey Brownstone

Speaking at last week's annual general meeting of Jewish Family & Child, Brownstone, who presides over family court, said that it should be a couple's last resort.

"Courts are designed to solve legal problems, but most people's problems are interpersonal. When parents fight in court, they leave angrier than they were in the beginning. There is no winner in family court, there is only degrees of losing," he said.

Brownstone, who recently wrote *Tug of War: A Judge's Verdict on Separation, Custody Battles, and the Bitter Realities of Family Court*, said that family court is about the personalities of the parties involved, not about the facts of the case.

"After 14 years on the job, I cannot believe that parents [could] hate each other so much that they would give all that power to a judge. They need to love their children more than they hate each other.

"Family courts are clogged with cases [that have parents fighting so long] the files are closed only because their children turn 18."

Children are the real victims in family court, he said, because they're caught in the middle of a tug of war. "Parents have to understand the impact of their behaviour on their children.

"Separation or divorce is not necessarily bad for children, it is the conflict that is bad. [When] children witness fighting, it is a form of child abuse, and they should be shielded from this behaviour," he added.

"The most challenging cases are those in which the children are at risk of emotional harm. If the only way to make peace is for us to put them in a neutral place such as foster care, then we'll do it."

Couples make a "huge" mistake by coming to family court without a lawyer, Brownstone said. "Lawyers are expensive, and about 70 per cent of people come without them. They are in for a shock, though, because [most] people don't know what family courts do.

"There are a lot of rules of evidence, and the system is not designed to be navigated without legal help. People have to prove what they're saying, and they need lawyers to prove the evidence. What actually happened does not matter. [What matters] is what you can prove happened. It is not good enough to tell the judge your side of the story."

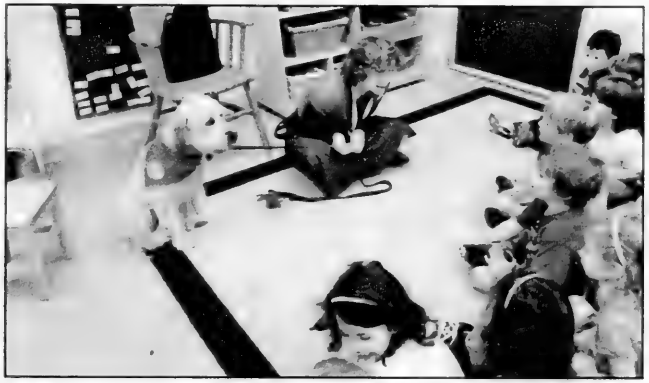
Family courts are different than other courts, he said, "because at family courts, people have to keep dealing with each other. Parents have a sacred opportunity to put their emotional baggage behind."

He wrote his book, he said, "because when couples break up they don't know where to turn for help. They need counselling and legal advice to learn about their rights and obligations."

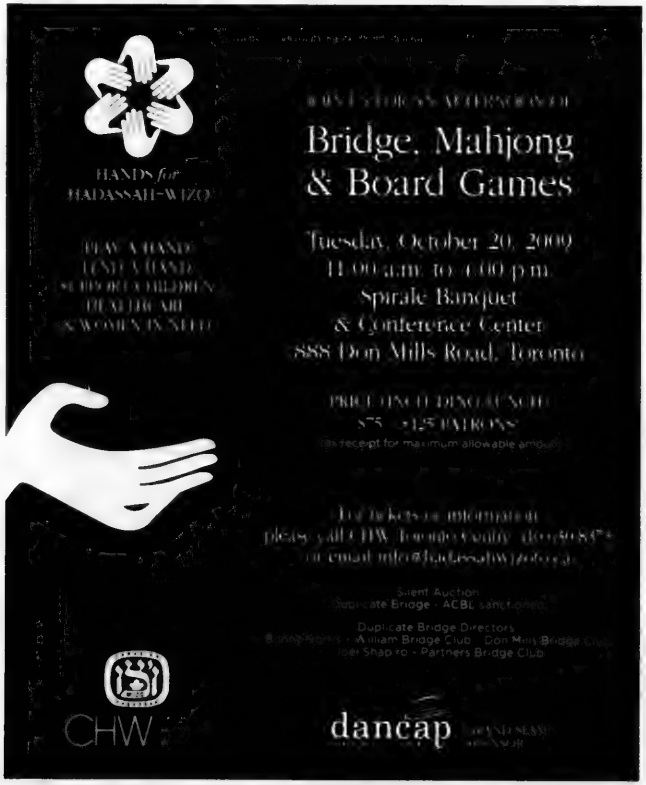
He said *Tug of War* is the first book written by a judge for the public. "I wrote it because I am convinced that judges should be public educators, not just adjudicators. By the time [people come to see us in court], it is too late to prevent the carnage. If we can get information out to parents, maybe they can make better use of the system."

Royalties from the book are earmarked for the Children's Wish Foundation – although $10 from each book sold at the meeting went to JF&CS – because "parents of ill children would do anything to have them [healthy.] The others should be grateful for their healthy children."

Also at the meeting, presentations were made in memory of JF&CS social worker Elinor Gertner, who died in July. The outgoing JF&CS president is Richard Orzy, and the incoming president is Sharon Shore.



A STUDENT'S BEST FRIEND: Shaynee (the Wheaten Terrier) and Michelle Pincus are weekly volunteers at the Miles Nadal JCC Nursery School. They read to the children and give them hands on opportunities to learn appropriate interactions with animals.

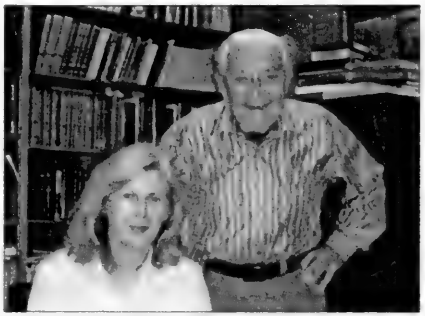


German minister joins Rabbi Schild at book launch

By FRANCES KRAFT
Staff Reporter

Rabbi Erwin Schild has been a regular visitor to Germany for the past 27 years, speaking to Christian groups about Jewish theology and his personal history following an initial invitation in 1982.

Last month, Rev. Regina Doffer, a Protestant minister from Cologne-Junkersdorf, travelled to Toronto for the launch of the rabbi's third book, *And Miles to go Before I Sleep*, which follows a 1992 collection of sermons and a 2001 memoir.



Rev. Regina Doffer and Rabbi Erwin Schild
[Frances Kraft photo]

Rev. Doffer has heard the 89-year-old rabbi emeritus of Adath Israel Congregation lecture at her church several times since she first heard him in 1988.

Rabbi Schild's new book – a compilation of sermons, eulogies and other writings – includes two sermons he gave as a "Sermon to the City" in Cologne, where he was born 89 years ago. In one, the rabbi, who was imprisoned briefly in Dachau in 1938, refers to himself as a "peculiar amalgam, a Canadian rabbi who was born here in Germany, who was banished, his parents, kin and friends murdered, yet he seeks understanding, not retribution, dialogue, not hate."

The 334-page book, published by Adath Israel in co-operation with publisher Malcolm Lester, includes reflections on life, God, aging, prayer and Jewish history, as well as an index of subjects at the back of the book. A brief postscript describes the added perspective the rabbi gained after a fall on the ice last winter and his subsequent recovery from a broken hip and shoulder.

Rev. Doffer – the 51-year-old spiritual leader of Cologne's Dietrich Bonhöfer Church, a 2,600-member congregation – recalls being inspired by one of the rabbi's talks in particular, when he spoke for about 20 minutes without consulting any notes. After that, she said, "I always wanted to preach like him."

The reverend, like Rabbi Schild, is German-born, and shares his interest in interfaith dialogue, for which he has received the Order of Canada and a similar honour from the German government.

Following Rev. Doffer's university studies in Talmud, midrash, history, literature, and theology in Bonn and later Heidelberg and Berlin, she requested placement in a church where Jewish-Christian dialogue "wasn't unknown," she said.

Recently, she has started to become involved in Muslim-Christian interfaith efforts as well. "We have a lot to do," she said, referring in part to the issue of Holocaust denial within the Muslim community.

In addition to her studies in Germany, she also took courses at the Hebrew University of Jerusalem in the early 1980s. With a background in biblical Hebrew, she studied in Hebrew following a six-week ulpan.

The reverend has always tried to teach her congregation that Judaism and Christianity share common roots and common ground, she said. It's not uncommon, she added, for German Christians to believe that references to "Israel" in their psalms refer to the church, not to a people that still exists.

She said there is anti-Semitism in Germany, but ignorance is much more common.

On the other hand, noted Rabbi Schild, Jewish stereotypes still exist in Germany. If he were walking with the Chabad rabbi who is based in Cologne, local passersby would probably think they were seeing a Jew and a non-Jew, he said.

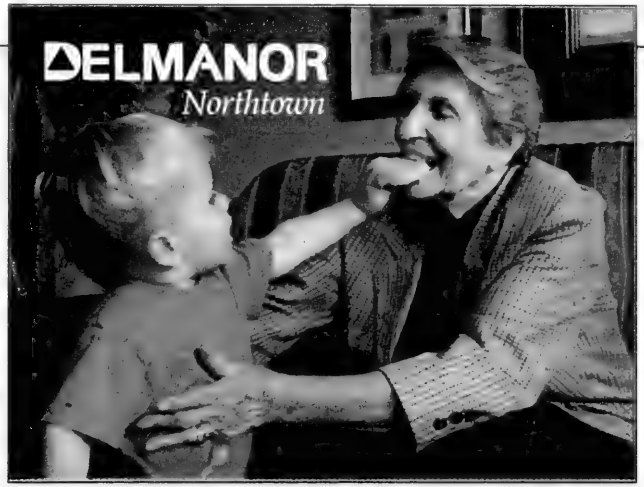
Rev. Doffer traces her interest in Judaism to a minister in her home congregation, about an hour outside of Frankfurt, who taught her when she was about 16 that Jesus was a Jew.

Her father, who owned a roofing company, accepted her interests, as did her mother, who objected to the Israel study component only out of fear for her safety when Israel invaded Lebanon, the reverend recalls.

She has been back to Israel twice, and plans to take a group of congregants there next year.

Because of Cologne's Jewish population of about 5,000 people – including many from the former Soviet Union – and its few, small congregations, there is little in the way of Jewish life to share, Rev. Doffer said. Even in Berlin, with a larger Jewish community and more – although still limited access to kosher food, "you won't find a [large] synagogue like [Adath Israel]."

Her congregation was "really lucky to have [Rabbi Schild] in our community," she said, adding that his visits have provided opportunities for learning and discussion.



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Jewish Life

In Jewish critiques, Goldstone disappears from his own report

By RON KAMPEAS
JTA

Looking for Justice Richard Goldstone? You're not likely to find him in critiques of his report.

Analysis

The retired South Africa judge who headed the UN-mandated fact-finding inquiry into last winter's Gaza war tends to get lost in the flurry of reactions from Israel and Jewish groups excoriating his report for accusing Israel of war crimes and possibly crimes against humanity.

Goldstone's absence appears to be a function of his – perhaps former – celebrity in the Jewish world.

He was known not too long ago as that rarity: an actively pro-Israel, Jewishly involved figure who also is a hero of the human rights community. He was the judge who presided over the funeral of apartheid, who administered justice for the victims of the signal bloodshedding of the 1990s, in Yugoslavia and in Rwanda.

"That makes it worse," said Abraham Foxman, the Anti-Defamation League's national director, upon being reminded of Goldstone's status as a trustee of the Hebrew University in Jerusalem and a president emeritus of World ORT, the Jewish organization that is a leader in vocational training and education.

Israeli and Jewish communal leaders – most speaking off the record – speculate that Goldstone was chosen because of his Jewish status and is being used as a prop. They note that Mary Robinson, the one-time UN human rights commissioner and target of many pro-Israel groups, actually turned down the job because she regarded the UN Human Rights Council resolution mandating the mission as overly political.

"The choice of Goldstone was seen as an insurance policy against charges of anti-Semitism," Gerald Steinberg, who directs NGO Monitor (and writes a monthly column for *The CJN*), wrote in his initial analysis of the report.

Goldstone seems determined not to disappear. He took his case directly to Israelis with an opinion piece last week in the *Jerusalem Post*, in which he slammed Israel especially for refusing to deal with the fact finders.

"The responses from the government of Israel to the UN Fact-Finding Mission on Gaza have been deeply disappointing," he wrote. "The mission's mandate enabled Israel to bring its concerns and facts relating to Operation Cast Lead publicly before a UN inquiry. It could have been used by Israel to encourage the UN and especially the Human Rights Council to move in a new direction beneficial to the interests of Israel."

Steinberg is one of the few Jewish organizational figures who has taken direct aim at Goldstone, citing Goldstone's previous role as a board member of Human Rights Watch, an organization that frequently has leveled accusations against Israel regarding its conduct during battles in Gaza and Lebanon.

Goldstone told the *Forward* newspaper that his religion had no role in his selection, but acknowledged taking the job in part because of his relationship with Israel.

"I was driven particularly because I thought the outcome might, in a small way, assist the peace process," he told the weekly.

Judge Richard Goldstone

An outraged statement from the American Israel Public Affairs Committee dropped Goldstone's name entirely from its headline, which describes a "biased UN report." The text refers to the "Goldstone Report" inside quotation marks.

Likewise, the ADL statement refers only to the Goldstone Report, and does not mention his first name, Richard, or his occupation, judge. He goes similarly uncited in the barrage of statements from pro-Israel congressional stalwarts, including U.S. Reps. Gary Ackerman (D-N.Y.), Eliot Engel (D-N.Y.), Shelley Berkley (D-Nev.) and Ileana Ros-Lehtinen (R-Fla.).

The American Jewish Committee's comment mentioned Goldstone only as an afterthought – "headed by South African Judge Richard Goldstone" – in the last paragraph of its four-paragraph statement. The cursory mention was all the more remarkable because it came in the middle of a screed against a panel member who had signed an anti-Israel letter prior to being appointed.

A spokesperson for World ORT protested that Goldstone was "history" – he served as president of the organization from 1996 to 2003 – and did not follow up on JTA's request to make available officials for comment. A Hebrew University spokesperson said the institution doesn't comment on its trustees.

Goldstone's daughter, Nicole, who once lived in Israel, described her father to Israel Army Radio as a Zionist who "loves Israel." *Ha'aretz* uncovered a lecture Golstone delivered in Jerusalem in 2000 to Yakar: Center for Tradition and Creativity, at which Aharon Barak, then Israel's chief justice, described Goldstone as a friend with "very deep ties to Israel." Goldstone's topic was the role of the Holocaust in shaping international law.

Israel refused to co-operate with the commission, saying its mandate was one-sided, although Goldstone took steps to redress the imbalance through his insistence on investigating alleged war crimes committed by the Hamas overlords in the Gaza Strip.

Israeli spokespeople turned down multiple requests for interviews about Goldstone the man, as opposed to the report. But the tensions between the revulsion Israel maintains for a body, the UN Human Rights Council, and the regard it had for the man were evident in an exchange of letters between Goldstone and Aharon Leshno Yaar, Israel's ambassador to UN bodies in Geneva.

"Israel's decision should not be interpreted in any way as an aspersion on your own integrity or commitment to impartiality," Yaar wrote in one letter. "To the contrary, your involvement prompted Israel to give closer and more considered thought to its response to this initiative and increases our regret that it is one we cannot co-operate with or support."

Elsewhere in the letter, Yaar notes Goldstone's "high regard" among Israelis.

Marc Stern, the acting co-director of the American Jewish Congress, says the bias Goldstone evinces in the report is not against Israel but for international law within the constraints of human rights legislation. Goldstone, he says, was unlikely – precisely because of his institutional background – to consider the laws of war.

"There's no analysis of what Israel was trying to do," said Stern, who emphasized that the report nonetheless raises serious questions about the treatment of detainees and the shooting of civilians bearing white flags. Under the laws of war, "The fact that you're fighting in a civilian area ought to allow you a greater margin to kill civilians than in a battlefield."

Jewish Life

Let's improve our business ethics in 5770

Money Matters

By Rabbi Jay Kelman CA

From an ethical perspective, this past year has not been a very good one. There has been a seemingly endless stream of scandals involving money laundering, tax evasion, Ponzi schemes, immigration fraud, and trading in human organs involving "rabbis," businesspeople and community "leaders." Even a former prime minister of Israel stands accused of serious charges of corruption. As they say, there's nothing new under the sun, and, unfortunately, failings in money matters is not a new problem.

The Talmud notes that along with sexual immorality and gossip, this is one of the areas where we all fail to one degree or another. It's not by chance that so many of the *al chets* recited on Yom Kippur relate to the monetary realm. Yet despite the fact that dishonesty will never be eradicated, we're bidden to do our best nonetheless, just as we continue to fight poverty despite the biblical claim that "the poor will never cease to exist in the land."

Yet there do appear to be some unique features to our current mess. With the creation of the State of Israel, our ultimate mission to be a light unto the nations is bound up in our exemplary moral leadership. Jews around the world today are fully integrated members of society, thereby magnifying our misdeeds. And never before have Jewish people had the wealth we currently possess, which affords more opportunity for corruption.

Yet, ironically, at the same time, never before has living a Jewish life been so expensive. In pre-modern life, the basic needs of a Jewish community – schooling, shuls, mikvaot – were paid for by the community. As we have moved to a "user fee" model for essential Jewish services, only those at the very top of the income pole can both optimally fulfil the mitzvah to be "fruitful and multiply" and live an intense Jewish life. While this is no excuse for dishonest activity, the fact remains that given the stress on many, corners will often be cut.

With the increase in high-profile cases, there has, tragically, come a greater "acceptance" of these misdeeds. While many bemoan this depressing situation, little seems to be done. There's no easier way to make living a meaningful Jewish life more unappealing than by exposing someone to Jews involved in less-than-exemplary behaviour.

In a move that is revealingly tragic, yet right on the mark, the Rabbinical Council of America has asked rabbis to devote one sermon on Rosh Hashanah to the topic of honesty in our business dealings. Taxes must be paid, all items must be declared at the border, no distinction in moral integrity is allowed due to race or religion. While no one is naively suggesting that a speech from the pulpit will have an immediate or noticeable impact, by making this a priority item, over time, changes will occur. After all, only after years of focusing on the need for intensive Jewish day school education has it become the norm for many (a situation that is threatened by the increasingly high cost of such an education).

Speaking of said education, I am unaware of any Jewish school worldwide that devotes even one entire course to what we might call "Money, Morality and the Modern Marketplace." Perhaps instead of focusing on shofar, apples and honey, waiving a lulav or eating matzah (things we teach year in and year out), rabbis and educators alike should spend more time teaching the laws of tzedakah, advertising, competition, pricing and the like.

This is the best preparation we can do for Yom Kippur, the day our fate is sealed, allowing us to answer in the affirmative God's first question to man on the ultimate Day of Judgment, "Were your monetary dealings conducted faithfully?"

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York has problems, but not pogroms

Guest Voice

By ERIC LAWEE and MARTIN LOCKSHIN

We are writing to express our dismay at remarks made by Minister of Citizenship, Immigration and Multiculturalism Jason Kenney on Sept. 13 about anti-Semitism at York University.

Allow us to clarify at the outset that we are most grateful for the sincere concern that he and so many other members of the government have shown about anti-Semitism in Canada. In general, we appreciate his unstinting personal support and his government's strong and consistent support for the State of Israel and the Jewish community.

Given that, we were taken aback when he referred to "York University, where we saw, for example, what is reminiscent of the ancient pogroms directed at the Jewish student community organizations."

We are professors of Jewish studies at York. We teach our students about the history of pogroms – massacres of Jews that led to the death of many members of our people.

We work at York. We and a large number of other Jewish men walk around campus every day wearing kippot and do so without fear. Another 4,000 other Jews, more or less, also walk around campus every day in total freedom. They benefit from a wide range of Jewish activities – a kosher restaurant on campus, rich Jewish student activity life, a wide array of top-level Jewish studies courses, student and faculty exchanges with leading Israeli universities – all encouraged and supported by the president of York and his administration, as well as deans, associate deans, department chairs and support staff.

It's out of line to compare the situation here – and even the worst of some of the regrettable events that have occurred on campus – to a pogrom.

The strongest reason that we find the comparison offensive is not because of the insult to York, but because it trivializes the word "pogrom."

Our grandparents and great-grandparents were witnesses to the horrors of pogroms in eastern Europe. Pogroms didn't involve verbal intimidation of Jews. They involved the rape, pillage and murder of Jews. Our grandparents and great-grandparents fled to Canada to escape these murderous pogroms around 100 years ago. Their descendants here at York and in other places in Canada have a life of freedom that our grandparents never dreamed of. It's a grave insult to those Jews who were victims of eastern European pogroms to say that their suffering was akin to the problems of Jewish students at York.

Yes, there are problems at York, as there are at every university.

Each university is unique. It's likely that the level of conflict at York is above average, and we are both on record as having deplored some of the genuinely troubling and unacceptable events that have occurred on campus in recent years, and especially in recent months, which presumably spurred his remarks and well-intentioned concern.

There is a small but vocal and well-organized gang of anti-Israel extremists at York who succeed from time to time in making life unpleasant. One of their favourite tools is outlandish hyperbole – using totally inappropriate and inaccurate language to criticize Israel, for example when they use the calumny of calling Israel an apartheid state.

They are part of a larger international movement that seeks to demonize, uniquely, the Jewish state, reflecting what, in his moving speech last February at the Inaugural Conference of the Inter-Parliamentary Commission for Combating Anti-Semitism, Kenney called "the anti-Semitism predicated on the notion that the Jews alone have no right to a homeland."

We feel that the way to counter the efforts of these extremists is by telling the truth about Israel and exposing the stupidity of their accusations.

We invite the minister to come to York to see the rich Jewish life here. We can also discuss the very real problems on campus and exchange ideas for solutions. But we ask him and others to refrain from using inappropriate language that's neither accurate nor helpful in achieving the aims we share for informed and civil debate at York and campuses across Canada.

Prof. Eric Lawee is acting director of the Israel and Golda Koschitzky Centre for Jewish Studies at York University. Prof. Martin Lockshin is the centre's former director.

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Media puts focus on Iranian threat

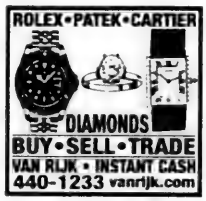
According to Reports

By PAUL MICHAELS

A recent upsurge of anti-Israel activity from a number of radical quarters – Israel boycott movements from union and certain church groups; "Israeli Apartheid Week" on campuses; the protest over the Toronto International Film Festival's spotlight on Tel Aviv; the Goldstone Commission Report on the Gaza war, etc. has been covered to one degree or another by the media. This might lead one to assume that journalists have been preoccupied with Israel to the exclusion of more pressing international stories.

In fact, a survey of foreign affairs coverage reveals that the Canadian, along with American, media have devoted substantially more attention in the past few months to Pakistan and Afghanistan (where Canadian and U.S. troops are engaged in combat) and Iran than to Israel.

While Israel is frequently mentioned in the same story or commentary concerning Iran, especially the threats emanating from President Mahmoud Ahmadinejad, the principle focus of this coverage has been on the depredations of Tehran's ruling clique.



Iran's nuclear and ballistic missile programs are threats not only to Israel but also the Sunni-dominant Arab Gulf states that Iran arguably seeks to intimidate and dominate. But above all else, Tehran's repeated, feverish threats mark the Jewish state as the Number 1 target, thereby giving Israel the only UN-member state threatened with extinction by another United Nations member – ample justification to act in self-defence.

The *National Post* put all this in perspective in its Sept. 22 editorial "The Iranian threat."

The *Post* wrote: "President Mahmoud Ahmadinejad calls for the Jewish state to be 'wiped off the map' almost weekly, it seems – along with repeated statements denying the historical reality of the Holocaust. Former president Hashemi Rafsanjani, a supposed moderate, said in 2001 that the day would eventually come when Israel's enemies had a bomb and would use it to destroy the Jewish state. Ayatollah Khomeini called Israel's destruction 'a sacred duty for every true Muslim.'

"On and on it goes: The annihilation of Israel is the single recurring theme of Iranian public life."

The *Post* concluded that while Israel is right to wait some months to give U.S.-led talks with Iran a chance, should those talks fail to lead Iran to curtail its nuclear program, Israel could not be faulted for taking Iran at its word and acting accordingly.

On the issue of those upcoming talks, the *Washington Post*'s David Ignatius ("Reading Iran by the Letter," Sept. 20) warned that they are likely doomed from the outset: "The revolutionary zealotry of Ahmadinejad and his allies is among the obstacles the Obama administration faces as it prepares for Oct. 1 talks with the Islamic republic. As Ahmadinejad's letters [to America] make clear, he doesn't want a seat at the negotiating table with the great powers; he wants to overturn that table.

"Ahmadinejad defies not only the United States, but the entire system of international relations that was created in 1945 at the end of World War II."

American officials have been recently signalling that President Barack Obama himself doesn't hold out much hope for these talks, even though he's committed to giving them a try.

Ignatius noted that "Obama is subtly turning up the pressure on Tehran, even as he invites dialogue. That's the importance of [the Sept. 17] announcement that the United States is shelving its plans for missile defence sites in Poland and the Czech Republic. Officials may deny there's any quid pro quo – any reciprocal promise of Soviet support for sanctions against Iran if negotiations fail. But the Iranians will worry, just the same.

"That's hardball negotiating: Make them sweat in Tehran. Make them worry that unless they start acting like a nation, they will face growing isolation, economic pressure and internal unrest. The administration's insistence that its alternative missile defence plan will actually be more effective against Iran adds to the squeeze on Tehran."

Paul Michaels is communications director for the Canada-Israel Committee.

Omission

A photo of Jewish immigrant farmers from Czechoslovakia in 1938 that accompanied the article "Canadian Jews faced poverty, anti-Semitism" (Rosh Hashanah Greetings, Sept. 17) failed to correctly acknowledge the source of the picture. Titled "First Group of Jewish Immigrant Farmers at Wren Farm," the photo is part of the holdings of the Ontario Jewish Archives.

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The Ten Commandments is presented in connection with *Dead Sea Scrolls: Words that Changed the World*, an exhibition jointly organized by the Royal Ontario Museum in conjunction with the Israel Antiquities Authority. The Ten Commandments Scroll is on loan from the National Treasures of the Israel Antiquities Authority. OCAF is an agency of the Government of Ontario.

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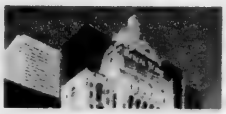

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Immigrant language program celebrates 20 years

By CAROLYN BLACKMAN
Staff Reporter

Roslynne Greenberg is one of the first names many immigrants hear before they even arrive in Canada.

As manager of the JIAS Toronto's LINC (language instruction for newcomers to Canada) program, Greenberg said she receives e-mails from people in such places as China, Philippines and South Korea asking her about the school.

"One morning, I was surprised to meet an Iranian student who came in looking for 'Roslynne.' He knew about the school and its reputation," she said.

Last week, Greenberg, who started as a teacher when the program was a pilot project, helped celebrate LINC's 20th anniversary at a reunion that attracted about 200 guests.

"The school has been a success from the beginning. When [the wave] of immigrants began coming from the former Soviet Union in 1989, we wanted to help them integrate in the community, so we developed a program to teach English and Judaica," she said.

"Within a year, the pilot expanded to include three classes and we moved [to our current location at 15 Hove St.] within the year. We now have five locations – the newest is at 1520 Steeles Ave. W. – that offer full and part-time classes. There are 22 LINC classes, and 12 are in partnership with the Toronto District School Board."

Some 41 toddlers are cared for in the school's "child mind" while the parents are in class, she said.

At LINC's 20th anniversary celebration

"Their teachers know Hebrew, Russian or Spanish, so when the kids come in, they feel at home. They speak their first language, but they also learn English while they're here."

As a pilot project, the school was for Jewish students, but now it is funded through Citizenship and Immigration Canada, so it's multicultural, Greenberg said.

Sherry Kaufman, a teacher there for nine years, noted that LINC is an immersion school. "We only speak English. Students come in at level '0' and we speak to them with our hands and our bodies. We have continuous intake, so students start whenever they're ready and finish when they're finished."

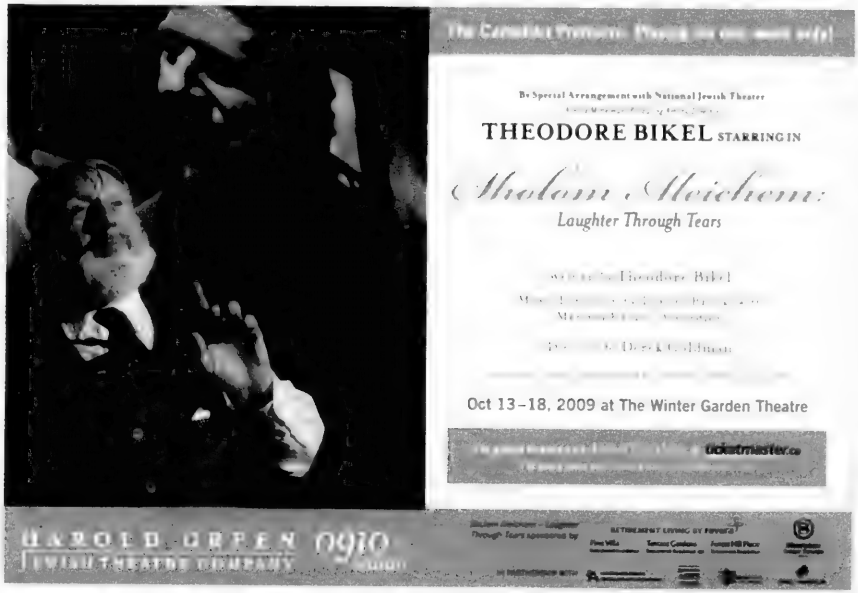
But it's more than a place to learn English, Kaufman said.

"The students become friends, and they become part of the JIAS family. We bring in speakers, we go on [day] trips, and we help them network for jobs. We do what we can to help them integrate into Canadian society."

Ilana Chor, who started at LINC after she arrived from Ukraine about three years ago, said that the school helped her psychologically and socially.

"I learned English, I made friends, and now I am licensed to work as an ultrasound technologist. I have reinvented myself," said the mother of three.

Joanna Sasson Morrison, co-ordinator of community development services at JIAS, said the number of people who were interested in attending the reunion, "speaks of the impact of the school. We started out by talking to one person, who spoke to another, who spoke to another. Before we knew it, all these people were interested, and many wanted to help out with the reunion. I hear over and over again that JIAS helped them when they arrived, and now they want to give back."



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OPENING WEEKEND FESTIVITIES

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Saturday, October 24, 8 PM | $20, $15 students & seniors

Taibele and Her Demon

A captivating musical, spoken word and visual interpretation of a story written by Nobel Prize winning author **Isaac Bashevis Singer** performed by top musicians.

Sponsored by Na'amat Canada. Presented with the United States Consulate General in Toronto as part of the 8th Annual Daniel Pearl Music Days.

Sunday, October 25, 8 PM | $12

Koffler Arts Salon presents: Ancient Text, New Art

Experience the creativity of contemporary artists making new art, music, and literature informed by ancient writings through live performances and readings featuring **Adam Seelig.**

TWO MEMOIRS, ENDLESS TALES

Sunday, October 25, 1:30 PM | $5

The Many Yiddishlands of David Roskies

Sponsored by Committee for Yiddish of UJA Federation, Friends of Yiddish, United Jewish People's Order / Winchevsky Centre, Workmens Circle / Arbeter Ring. Supported by Shodeett Yiddish Teachers Training Fund and Victor and Renee Topper, in memory of Velvel Katz.

Sunday, October 25, 4 PM | $5

Jewish Communal Work from Morocco to Russia, with Seymour Epstein

Sponsored by Congregation Beth Hamnyan.

KOFFLER WORKSHOPS

On Sunday, October 25 learn a new skill for only $30 – become an author or a chef!

Recipe Renovations Workshop | 1 – 2:30 PM

Learn to make healthier versions of your favourite recipes with cookbook author **Aviva Allen**.

Writing Your Jewish Family Stories and Memoirs | 1 – 5 PM

Lil Blume launches you on a journey of writing your own memoirs.

Off the Page and Into the Frying Pan 4 – 5:30 PM

For the 150th anniversary of Sholem Aleichem, celebrity chef **Howard Dubrovsky** leads a dairy demo inspired by the beloved Tevye the Milkman.

TICKETWEB **www.ticketweb.ca**

Tickets for all evening events are available online through TicketWeb, or call **1.888.222.6608**

Tickets for all events can also be purchased on site at the Jewish Book Fair, starting on Saturday, October 24, 7:30 PM. For full event details and ticket information: **www.kofflerarts.org**

EXCITING EVENINGS

Monday, October 26, 8 PM | $10

Horror Transformed Into Art

Nava Semel together with **Ella Milch-Sheriff** about the internationally acclaimed book and the original Hebrew opera ***And the Rat Laughed***

Sponsored by The Harfa Foundation

Tuesday, October 27, 8 PM | $10

Bagels, Business and Being a Mensch

Noah Alper, founder of Noah's Bagels speaks about why being a mensch is not only good for the soul but good for business too.

Wednesday, October 28, 8 PM | $10

Searching for Justice

Fred Kaufman speaks of his family history and his distinguished career on the Quebec Court of Appeal.

Sponsored by B'nai Brith Canada

Thursday, October 29, 8 PM | $10

How to be a Mentsh

Wise and hilarious insights from best-selling author **Michael Wex.**

Sponsored by New Israel Fund Canada.

Saturday, October 31, 8 PM | $12

From a Book to the Big Screen

Screening of the film *Little Traitor* starring Ido Port, Alfred Molina, Theodore Bikel, and Ramu Heuberger, based on a novel by **Amos Oz.**

Sponsored by Canadian Friends of Tel Aviv University

MORE HIGHLIGHTS

Monday, October 26, 2 PM | FREE

Growing Up Jewish in South Africa

With **Lily Poritz Miller**, ***In a Pale Blue Light***.

Sponsored by Beth Tikvah Synagogue

Wednesday, October 28, 2 PM FREE

The True Story of a German Jewish Royal Air Force Pilot

With **Marc H. Stevens**, ***Escape, Evasion and Revenge***.

Sponsored by Canadian Jewish Congress and Royal Canadian Legion, General Wingate Branch 256

Thursday, October 29, 2 PM | FREE

The Scroll and the Book

With Dead Sea Scroll expert **Dr. Lawrence Schiffman**, Chair of the Skirball Department of Hebrew and Judaic Studies, NYU.

Sunday, November 1, 2 PM | $5

The Zen of Jewish Knitting

With **Rosanne Bernard** - bring your knitting and spin a yarn with the Rebel Knitter herself!

Sunday, November 1, 3 PM | FREE

Temple Sinai, 210 Wilson Ave.

Whispers from the Camps

Harrowing accounts from child survivors of concentration camps in a book by **Kathy Kacer** and **Sharon McKay**.

Sponsored by Penguin Books Canada.

Sunday, November 1, 4 PM | $5

New Jewish Fiction & Poetry

Meet the next generation of Jewish authors: **Lauren Kirshner**, **Cary Fagan**, **Sidura Ludwig**, and **Adam Sol**.

Sponsored by the Canadian Jewish News.

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Rabbi Ya'acov Engel with students.
[Michael Isenberg photo]

Public school boys celebrate first siyum

By MICHAEL ISENBERG
CJN Intern

Finishing a tractate of Talmud isn't easy for anyone, let alone for a group of 18 public school boys with virtually no Jewish educational background.

But on Sept. 9, Daniel Schafer and his friends enjoyed their first siyum, a party celebrating the completion of a unit of Torah study.

"It was really difficult, especially since we were starting from scratch and had to learn so much basic stuff in Judaism, but it was so rewarding to finally finish," said Schafer, a Grade 11 student at Langstaff Secondary School.

The boys wanted a real challenge to test themselves and their beliefs in Judaism.

But anyone who has ever studied Talmud, the oral law, knows how detailed and difficult it can be.

After attending some basic "Ask the Rabbi" classes at the Jewish Centre for Learning and Living – now known as the Thornhill Woods Shul – Daniel, 16, and Jonathan Fucchansky, 17, wanted deeper answers to their questions.

So Rabbi Ya'acov Engel, with whom they had been learning, decided to study with them in more detail at the Richmond Hill Country Shul.

The boys learned the section of Talmud that deals mostly with the reading of Megillat Esther, because it's easy to understand and short.

It took them more than two years to complete.

"It was awesome!" Schafer said.

"I didn't understand any of it until Rabbi Engel explained it, but after hearing it, it's what I want to learn about Judaism: reasons for laws, customs and traditions."

Fucchansky agreed.

"Talmud study is a true testament to how much one really knows about Judaism. All the answers to questions I've ever had are all in there."

Schafer's mom, Bobbi Greenberg, initiated the boys' learning.

Following her son's bar mitzvah nearly four years ago, Greenberg encouraged Schafer to find out more about his roots. Greenberg believes that, regardless of one's level of observance, everyone should explore Judaism and become educated.

"I didn't know they'd be learning such deep material, but they're really enjoying it," she said. "I'm so proud of them."

More amazing, Greenberg said, is how Schafer and Fucchansky encouraged their Langstaff friends to learn, too.

"One or two know some Hebrew, and the rest had never even gone to Sunday school. It's one thing for boys in Jewish day school to learn Talmud, or even if they had some previous background, but for a group of public high school boys? That's unheard of."

Schafer said the learning was so inspiring that he felt obligated to share it with his peers.

"I didn't want to keep it to myself. Everyone owes it to themselves to at least discover and question before throwing it all away."

Schafer and Fucchansky found it a bit difficult to get their friends to attend, but they figured that if could get them to come out just once, the food, jokes and great learning would bring them back.

"It worked, didn't it?" Fucchansky said jokingly. "It's also the atmosphere. The [Country Shul] is literally a [private] home, so it's comfortable."

Perhaps due to the boys' commitment and interest, the parents of all 18 embraced their experience.

"The kids wouldn't be here if the parents didn't allow them to be, which, sadly, there are parents of other boys who didn't allow their kids ever to come," Greenberg said.

Fucchansky also noted how some of his friend's parents were turned off by the idea of their kids learning religiously. "It's not about being religious, but discovering where one's place in Judaism is," he said.

Schafer and Fucchansky said Rabbi Engel taught them to question everything.

"People are often too scared to ask questions or fear they won't get satisfactory answers. I teach from the beginning that any question is a good question. It's the only way to learn and grow," Rabbi Engel said.

Schafer said the many laws of daily conduct with others are the most important things he's learned over the past two years, and they've helped him become a gentler, more loving person.

The boys are continuing their studies with the tractate dealing with blessings.

Greater Toronto Area

Woman finds daughter's birth mom in Guatemala

By BARBARA SILVERSTEIN
Special to The CJN

In 2007, Adrienne Rosen set off to Guatemala in search of her adopted daughter Alana's birth mother.

Not only did she find the mother, but she founded a non-profit organization to benefit La Union, the birth mother's village, where the poverty is so extreme most children can't afford to go to school.

Adrienne Rosen, left is seen with Marcelina Cardona, Rosen's adopted daughter's birth mother, outside the elementary school in La Union, a small town in northern Guatemala.

The story begins well before 2007. Rosen notes that her daughter had an "unremarkable Jewish upbringing." She attended the Paul Penna Downtown Jewish Day School, the Toronto Heschel School and Camp Gesher, but "she had always felt different from people in her family and the greater Jewish community."

That point was brought home to her when she was at camp one summer and another camper told her she couldn't be Jewish because she was "brown," Rosen recalls.

"The camp director, a Yemenite Jew, was brown himself. He used this as a time to teach kids at camp about racism and about Jewish history and about how many different places Jewish people come from."

In her early teens, her adoptive daughter went through a difficult emotional period typical of many adolescent girls, but her angst was exacerbated by issues related to her adoption, explains Rosen. These children frequently confront issues of "loss and abandonment."

"I had a hunch that my daughter needed to meet her birth mother and ask her the essential question in every adopted child's life: 'Why did my mother give me away?'"

Rosen went to Guatemala with Tim Wilson, a neighbour who had spent some time there. They had the mother's name, her city of origin and her national identity number. "My daughter asked for nothing, but a picture of her biological mother," remembers Rosen. "She thought I was crazy to make the trip."

Their search began with a four-hour drive north near the Mexican border.

Five hours later, they located the family. "When I knocked on the door, the mother answered, but she said it was a case of mistaken identity."

The Toronto duo returned to the capital to compile a paper trail. They got a birth certificate listing the identity number of Marcelina Cardona, the mother, as well as a copy of a ledger page with her picture.

"We went back to La Union armed with the truth," says Rosen. "This time I kept a video camera on my hip running.

"I was damned if I would go through all of this and not have a picture."

On the second visit, they were greeted by a woman of about 30. "Tim said, 'Oh look! Here comes your daughter's sister'... She looked exactly like my daughter."

Noting the "extreme poverty," Rosen says she told this woman they meant no harm. "I said if you're related to my daughter then I'm related to you. I am in a position to help you."

Two hours later, they were sitting in a courtyard with the birth mother.

"She told us she was 45 when she had my daughter. She already had 10 children and couldn't feed them. Her husband doesn't get much work, so she takes in laundry."

She gave birth to twin daughters, but she only brought one home, recounts Rosen. "My daughter weighed only three pounds and would have died, so her mother gave her up for adoption.

"No one in the family knew about her. When I appeared, I was the nightmare from hell."

Her daughter's siblings ranged in age from 16 to 34, and all, except the family's only son, were illiterate because the family couldn't afford the $75 annual tuition fee to send them to school.

"I was horrified to think that these people couldn't read or write."

Rosen was able to put her daughter's nieces and nephews in school and pay a private teacher to tutor the adults. She promised the principal she would find the funds to help educate other children in the village of 4,000.

Rosen's adoptive daughter met her biological mother about three months after her adoptive mother found her.

She went back for the wedding of one of her sisters, but she's not interested in more visits to her country of birth for now, Rosen says.

"She said, 'Now I know where I'm from, but it's not who I am.'

"I have always believed that she had to know her history to move forward with her life. If we don't know where we're from, we don't know where we're going."

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

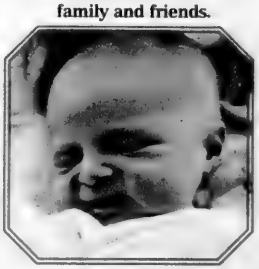
A great big mazel tov to Bernie & Vera Waldman on their 60th anniversary. We love you! R&D.

Happy 75th birthday Oct. 5 to our husband, father and grandpa, Len Kahane. Your love and commitment to your family is a true inspiration!

Happy second birthday on Aug. 31 to Zachary Ryan. With all our love, mommy, daddy, big brother Adam and the entire Sandberg-Goldberg mishpachah.

Announcing the marriage of Freidele, daughter of Sidney & Gloria (Giti) Soban, to Michael, son of Mordekh & Terri Biniashvili. Mazel tov from family and friends.

Ryan & Keren Groll announce the birth of Judah Aug. 1. Brother to Charlie and Lyla. Grandparents, Fern & Barry Groll, Rolanda & Coby Sucher.



Keeley, Michael and Robin Cooperman announce Dylan's arrival. Grandparents, Cheryl & Howard Cohen, Paula & David Cooperman, great-grandparents Harvey & Mary Bronstine, Anne Hallam.

SEND US YOUR PHOTOS!!

Email your digital photos to **cblackman@cjnews.com** or go online to **WWW.CJNEWS.COM** and click the **Family Moments** button!

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What's New

By LEILA SPEISMAN

Social Networking @
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What's New deadlines: Oct. 5 is the deadline for the Oct. 15 issue, and due to the Thanksgiving holiday, Friday, Oct. 9, is the deadline for Oct. 22. I take calls Mondays, Tuesdays and Wednesdays. Call 416-391-1836, fax 416-391-0829 or e-mail lspeisman@cjnews.com or info@cjnews.com.

This week's column was prepared by Carolyn Blackman

Thursday, Oct. 1

DAY OF OLDER PERSONS

Celebrate International Day of Older Persons at the Terraces Wagman Centre with the Safe Seniors calendar launch, 9:30-11 a.m. Display booths, refreshments, tours, prize draws. Register 416-785-2500, ext. 2267

PUCCINI'S LIFE AND MUSIC

Temple Sinai Social club presents **Iain Scott**, opera educator, who will talk on Puccini, 7:30 p.m., members $5, guests $7

Sunday, Oct. 4

FAMILY SUKKOT

Oraynu Congregation for Humanistic Judaism hosts a family Sukkot festival, Oraynu Children's School (St. Andrew's JHS), 131 Fenn Ave., $8 adult, $4 child, $20 family. RSVP or information, **Roby**, 416-385-3910, roby@oraynu.org.

Monday, Oct. 5

SUSHI IN THE SUCCAH

Sasson V'Simcha and Zichron Dov Yeshiva University Torah M'Tzion Beit Midrash are holding Sushi in the Succah for Orthodox singles, 8. p. m., Clanton Park succah. Cost $10. Ages. 22-35 welcome. RSVP 416-256-4497 or sassontoronto@rogers.com

JEWISH VISION IMPAIRED

The Jewish Club for the Vision Impaired will meet Monday, Oct. 5, 7:30 pm in the Prosserman JCC, Rm. 107. For information or a lift call **Bess** at 905-508-2892.

Tuesday, Oct. 6

DAYTIME SPEAKER SERIES

Temple Har Zion's Daytime Speaker Series presents **Rachel Levin**, who speaks about the works of female Jewish artists, 1 p.m., $3 members; $5 non-members. 905-889-2252 for information.

Wednesday, Oct. 7

FASHION STYLING

Temple Har Zion presents stylist **Shayna Lampert** speaking about "Fashion Styling and Wardrobe Confidence," 8 p.m. Sisterhood members, $5; non-members, $8. 905-889-2252, ext. 5, for information.

MENTAL HEALTH

Beth Tzedec sisterhood and adult education committee presents "Mental Health Awareness and the Jewish Response," 7:30 p.m. Guest speaker **David Goldbloom**, senior medical adviser, education and public affairs, Centre for Addiction and Mental Health (CAMH). Free Call 416-781-3511

Thursday, Oct. 8

MOVIE REVIEW

Temple Har Zion's adult education committee presents **Rabbi Michael Stroh**'s second movie review of the year on *Revolutionary Road*. Pizza, popcorn and drinks. Admission, members free, non-members $5, 8:15 p.m. Call 905-889-2252, ext. 5 for information.

Other News

BBYO TEEN SHABBATON

Come join in all the fun at BBYO's fall convention in Niagara Falls, Oct. 23-25. For more information, contact **Kevin Goodman**, 416-398-2004, ext. 222.

Continued on page 27

2nd Toronto Israel Film Festival
A Celebration of Israeli Cinema
October 2009 18-22

	Sun 18/10	Mon 19/10	Tue 20/10	Wed 21/10	Thu 22/10
6:30 pm	Eli & Ben	Lost Islands	Ushpiaia	Bonjour Mr. Shlomi	Salt of the Earth
9:00 pm	Waltz with Bashir	James' Journey to Jerusalem	Lost Islands	Eli & Ben	Three Mothers

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Mr. Fred Waks

Special Gifts Chair
Mr. Joey Tanenbaum, C.M.

Proceeds of the dinner will be allocated towards building the infrastructure the new Camp Gan Israel Overnight Camp, Haliburton, Ontario, on the shores of Basshaunt Lake. This endeavour holds much promise and will bring much satisfaction to all as we extend the horizon of Jewish life, both literally and figuratively.

Couvert: $540.00
For information or reservation please contact:
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Tel: 905.731.7000 Fax: 905.731.7005 Email: info@chabad.ca Website: chabad.ca

Continued from page 26

DRIVERS NEEDED

Drivers are needed to drive vision-impaired members of the Jewish Club for the Vision Impaired to the Bathurst JCC on the first Monday of each month, 7-10 p.m. For many of these members, this evening out is their only means of socialization. If you feel you can commit, please call **Bess** at 905-508-2892.

JF&CS GROUPS

The following groups and workshops are open to the community. For information or to register, call **Shawna Sidney**, 416-638-7800, ext. 215 or visit jfandcs.com.

Younger Widow/Widower Bereavement group, a six-session series for individuals 60 and under who have recently lost a spouse. Begins Oct. 6, 7:30-9 p.m.

Parenting a Child with ADHD, a four-week group for parents of ADHD-diagnosed children. Begins Oct. 7, 6:30-8:30 p.m. Call **Pam** for pre-group interview, ext. 315.

Looking Ahead: A six-session group for newly separated or divorced individuals who are dealing with feelings of loss, anger, loneliness. Begins Oct. 8, 7-9 p.m.

Effective Parenting: A four-session group to help parents learn what they can do to raise a happy, motivated and well-behaved child. For parents of children ages 2 to 11. Begins Oct. 8, 7-9 p.m.

A new workshop, Surviving Divorce: Avoiding Financial Disaster, explores the common financial mistakes made in divorce and how to avoid them. For those who are thinking of divorce, currently in the process or living with a finalized divorce. Oct. 14, 7-9 p.m. Registration required.

Widow/widower bereavement group for those 60+ begins Oct. 27, 1:30 p.m.

Losing a parent as an adult, begins Oct. 20, 7:30 p.m.

JEWISH HEALING SERVICE

Jewish Healing Service, Oct. 18, 3-4 p.m., Beth Tzedec Synagogue, facilitated by **Rabbi Adam Cutler** and **Yehudit Judy Shier Weisberg**. Program sponsored by Jewish Family & Child. Call 416-638-7800, ext. 287. The synagogue is wheelchair accessible. No charge.

YIDDISH CLASSES

Yiddish classes for children age 4 and up includes music, art, drama, games, weekly themes. Sundays, 9:30 a.m.-noon, begins Oct. 18, Prosserman JCC. $20. Sponsored by Committee for Yiddish, UJA Federation.

Yiddish classes for adults, beginners, intermediate and advanced levels. Sunday mornings, 10 a.m.-noon, begins Oct. 18, Prosserman JCC. Cost $125. For information on all Yiddish classes, call 416-635-2883, ext. 5389, or committeeforyiddish@ujafed.org.

RACHAEL'S CENTRE

Rachael's Centre for Torah, Mussar & Ethics presents two unique programs this fall.

TOMgirls – Experience the mother daughter relationship together. For moms and daughters (grades 5, 6 & 7). Eight sessions (Oct.-Dec.) Learn Jewish ideals, professional photos taken, explore Kensington Market, create a meal together and participate in closing celebration.

Mothering with Meaning. Empowering Jewish women. Redefining Jewish mothers. Join **Rachael Turkienicz** for one or all sessions in this six-session program. Wednesday evenings October - March 7:30-9:00 p.m., Rachael's Centre. Themes include raising boys and girls, instilling humility within our children. $20 session or $100/package.

Visit website at www.learningwithrachael.com or phone 416-630-6488.

FOR SENIORS

Active Seniors, Miles Nadal JCC, 750 Spadina Ave. 416-924-6211, ext. 155. Seniors computer class for absolute beginners – eight sessions, Tuesdays, 1-3 p.m. New group – Yiddish Mamaloshen. Meet other lovers of Yiddish over a nosh.

Earl Bales Seniors Club in the Park. Book now for Lunch and Laughter, Thursday, Oct. 8, noon; and Casino Niagara, Tuesday, Oct. 27. Ongoing mah-jong, Tuesdays, 10 a.m.-1 p.m. Social Bridge, Thursday, 12:30-3 p.m. Rummy, Mondays-Thursdays, 9 a.m.-1 p.m. Seniors Walking Group, Tuesdays and Thursdays, 9-10 a.m. Call **Valerie**, 416-395-7881.

Beth Tzedec Congregation Haverim Program presents discussion and slides of Vietnam, Burma, Cambodia, Thailand, Singapore, seen through Jewish Eyes, with **Rochelle Carrady**, Oct. 5, 1:30 p.m., Nathan O. & Roey Hurwich Boardroom.

Adath Israel. Bridge, mah-jong, RummyQue and more. Wednesdays, 1-4 p.m. Call **Pearl**, 416-636317, or **Marcia**, 416-932-1229.

Association of Jewish Seniors annual Sukkot lunch, Thursday, Oct. 8, 12 noon, Shaarei Shomayim. Festive meal and entertainment by **Michael Kinkus**, admission by pre-paid reservation: members $20, guests $25. Call **Tammy**, 416-635-2860, ext. 458.

LZA Seniors Cultural Club has a discussion group that meets Tuesdays, 10 a.m., Borochov Centre, 272 Codsell Ave. Call 416-630-9444 for information.

Active Seniors, Miles Nadal JCC, Memories: A Brief History of 20th-Century Jewish Popular Music begins Thursday, Oct. 8 1:30 p.m. with "The Life and Music of George Gershwin." Includes piano, old recordings and sing-alongs with **Jordan Klapman**. Info, 416-924-6211, ext. 155.

BERNARD BETEL CENTRE, 1003 Steeles Ave. W., 416-225-2112.

Creative writing with **Sylvia Warsh**, Fridays, Oct. 9-Dec. 18, 9-11 a.m. or 11:30 a.m.-1:30 p.m. Members $66, non-members $132. Call **Ruth Cohen** for information.

Part 1 of lecture on Great Canadian Men is "Sir John A. MacDonald," with **Barry Fluxgold**, 10-11:30 a.m., Oct. 6.

WAGMAN CENTRE, 55 Ameer Ave., 416-785-2500, ext. 2267.

Beth Sholom Synagogue Chai Society Group is going to see **Theodore Bikel**'s *Shalom Aleichem*, Oct. 14, 11:30 a.m. Lunch, bus to theatre and ticket, $60. Call **Rivy**, 416-783-6103, ext. 228.

PROSSERMAN JCC

Prosserman Jewish Community Centre, 4588 Bathurst St. 416-638-1881 or www.prossermanjcc.com.

Treasures in Jewish literature, book review series. Ext. 4235.

Registration for all senior social, recreational and education programs is open, ext. 4259 for info, ext. 4235 to register. New this season, tai chi, afternoon and evening classes; adult learning classes in conjunction with Ryerson/Chang. Join Arts Unlimited and buy theatre tickets for the upcoming season. Call ext. 4235.

Family-activity programs at Prosserman JCC include Hebrew and Yiddish for Parents in a baby-friendly environment. Call ext. 4235.

MILES NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

Hebrew for Beginners Aleph, Mondays, Oct. 19-Nov. 30. Hebrew for Beginners Bet, Mondays, Oct. 19-Nov. 30. Intermediate Hebrew, Thursdays, Oct. 1- Nov. 12. Conversational Hebrew, Thursdays, Oct. 1-Nov. 12; Hebrew Grammar Essentials (four intensive workshops), Nov. 16-19.

Cooking with chef **Elise Burton**. Wednesday, Oct. 14, 6:30-9:30 p.m. Breakfast for Dinner.

Info on Jewish Life courses: jewishlife@mnjcc.org, ext. 154. Register ext. 0.

KOFFLER CENTRE

Koffler Centre of the Arts, 4588 Bathurst St., 416-638-1881, ext. 4228.

Art studios in Gales Pavilion for ceramics, painting, music and dance. Register at ext. 4269, registration@kofflerarts.org.

What's New is now online, for subscribers only. You can find it at cjnews.com

CHABAD BARBECUE: The Chabad Student Network of Ottawa, serving the Jewish students of Ottawa and Carleton universities, hosted a barbecue recently. About 1,000 hamburgers and hotdogs were served to the hundreds of students who attended (above). Chabad Ottawa's kickoff event for the school year, a Chinese Shabbat dinner, attracted close to 150 students.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Layton Okonofsky	Sep 7/09	205 Cummer Ave
Sharon Enkin	Sep 8/09	44 Charles Street W
Stan Pajak	Sep 8/09	4300 Bathurst St
Lillian Sherman	Sep 10/09	10 Torresdale Ave
Selma Gelbfarb	Sep 11/09	100 Promenade Cir
Anne Samelson	Sep 12/09	3560 Bathurst St
Carolyn Cooper	Sep 11/09	1555 Finch Ave. E.
Esther Tate	Sep 12/09	2 Lady York Ave
Billie Mess	Sep 12/09	205 Cummer Ave
Ida Bloom	Sep 13/09	65 Spring Garden Ave
Mickey Cooper	Sep 14/09	86 Denlow Blvd.
Hy Goldberg	Sep 14/09	605 Finch Avenue W
Victor Herman	Sep 15/09	380 Church Street
Constance Levis	Sep 14/09	25 Brunswick Ave
Philip Grunwald	Sep 17/09	120 Shelborne Ave
Phil Klotz	Sep 16/09	1 Hedgewood Rd
George Abrahamsohn	Sep 20/09	5444 Yonge Street
Samuel Rutman	Sep 19/09	25 Rockland Drive
Ben Shoom	Sep 20/09	65 Spring Garden Ave
Alan Tytel	Sep 19/09	75 Talara Dr
Bianca Israeli	Sep 17/09	3181 Bayview Ave

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Coast to Coast

The Fonz opens Ottawa federation's 2010 fundraising drive

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — After a morning visit to the students at Hillel Academy, Henry Winkler regaled an evening audience at Centrepointe Theatre with his charm, humour and inspirational message at the Sept. 15 launch of the Jewish Federation of Ottawa's 2010 fundraising campaign.

Winkler's keynote address attracted a crowd of 800 people of all ages — from those familiar with his children's books to those who mostly remember him as the Fonz on the long-running TV show *Happy Days*.

The campaign hopes to raise $5 million this year. The federation set the same goal for 2009, but only managed to collect $4.5 million.

The poor economy was part of the problem, federation executive director Jack Silverstein told the crowd, but some top donors also moved away and others died.

He encouraged people to give in spite of the recession, because the need for services is even greater now.

In his remarks, Winkler said he would never have dreamed how his life would unfold, growing up in New York City as the perpetually underachieving child of parents who constantly belittled him.

From being a child who had great difficulty learning to read to becoming a successful author of a dozen children's books is quite a leap. However, in the words of Theodor Herzl, which Winkler has adopted as his motto, "If you will it, it is no dream."

Though known for years as a successful actor, one who studied at the prestigious Yale School of Drama, Winkler struggled to get there.

Henry Winkler

He says that he knew from the age of seven that he wanted to become an actor, but "I am in the bottom three per cent in America academically. I applied to 28 colleges and got into two. In my first year, I almost flunked out of [Boston's] Emerson [College]," he said. "I finally graduated and applied to Yale School of Drama and somehow was accepted."

There must have been a fair amount left out of the story, but it did have a happy ending, and Winkler did go on to achieve success in his chosen field.

Only when Winkler was in his 30s and his son was diagnosed as dyslexic did he realize that he had the same symptoms and problems. What a difference that made to his self-confidence.

"If a child's image of himself is so bad because he can't keep up, he believes he is stupid," Winkler said.

It didn't help that his parents reinforced that message by constantly belittling him, he added. It was only after he became a star did they tell him – and the world – how proud they were of him.

Winkler encouraged his audience to make the most of their resources – to be the best they can be and show kindness and compassion to others.

"We must never forget who we are and where we came from," he said. "Thank you so much for listening to me – my parents never did."

Longtime Jewish community volunteer and activist Julia Koschitzky of Toronto was a special guest speaker at the campaign launch – her third of the week, after Winnipeg and Toronto.

"Seeing the young people in the room this evening gives you confidence in the future of the Jewish community of Ottawa," she said. "We are all aware that our global Jewish family is in decline… and that's why 80 per cent of all our efforts in our communities is focused on the next generation."

NOTICE FROM MOUNT SINAI CEMETERY ASSOCIATION
to individuals and families regarding the propane explosion on August 10, 2008.
If you have yet to repair monuments that were damaged as the result of the explosion on the above date at Mount Sinai Cemetery, please contact our office at 416-633-2200, for more information by October 30, 2009.

'KOSHER' LABEL IN ADVERTISING

The Canadian Food Inspection Agency Guide to Food Labelling and Advertising reads as follows:

"In the labelling, packaging and advertising of a food, the Food and Drug Regulations prohibits the use of the word kosher or any letter of the Hebrew alphabet, or any other word, expression, depiction, sign, symbol, mark, device or other representation that indicates or that is likely to create an impression that the food is kosher, if the food does not meet the requirements of the Kashruth applicable to it.

The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

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MP credits Thornhill resident for idea

Continued from page 1

Uppal explained that MPs all draw numbers to determine in which order they are allowed to present private bills. He drew number 51, and the government is currently looking at Number 47.

"I was presented with a number of ideas, but this is one that really resonated with me. Interestingly, after I had decided on [accepting Kent's proposal], I ended up going to Israel with the Canada-Israel Committee in July. Being there, and learning what I did about the Holocaust and Israel, just made me feel more reassured that this was the right thing to do and get this bill passed," said Uppal, who is Sikh.

"I looked at this as a Canadian. Knowing Canadians need this, not just for the Jewish community," he said. "As a Sikh, as a visible minority in Canada... I think the root of all hate is the same, whether we're talking about anti-Semitism or racism in general."

Although Uppal has the political spotlight on him for this bill, Uppal said the credit for the idea should go to Laura Grosman, a fourth-year public administration student at the University of Ottawa who is minoring in Canadian Jewish studies.

Born and raised in Thornhill, Grosman, 21, is also executive director of the Canadian Memorial Holocaust Project.

She said she first approached Kent with her idea "over a year ago," before he was elected – a family friend with a connection to Kent helped broker the meeting, she said – after a discussion with one of her professors on the theme of Canadian contributions during World War II and the Holocaust.

"I explained to him what I hoped the monument would be able to signify and why I felt it was important for the government to do now," she said, adding that Kent has since supported her initiative "in any way he could."

Kent was unable to sponsor the private members bill himself because he's a cabinet minister.

"I wanted a place to reflect on those whose lives were cut short by the brutality of the Nazis, as well as to honour the Canadians who fought against state-sanctioned hatred and anti-Semitism. This monument will be a beacon to remind Canadians of the need to remain ever vigilant to protect the world from tyrannical oppression and atrocities against mankind," Grosman said.

As a grandchild of survivors, she said she's always had a "very intense interest" in the Holocaust because of her family history.

"I was shocked to realize there was no Holocaust memorial [in Ottawa]. I always thought there would be something," she said. The realization prompted her to take up the cause of a monument in Canada.

If Bill C-442 passes, the government will have one year to assemble a National Holocaust Monument Development Council, derived from public applicants who "possess a strong interest in, connection to, or familiarity with the Holocaust," according to the draft.

Grosman said she'll be the first one to apply.

Once in force, the bill requires that the council is assembled within one year and that it has three years to complete its mission. It will then be the council's responsibility to decide upon the final location of the monument, its design and also to organize fundraising to pay for the monument.

In a statement last week, Cotler said Grosman's initiative for a national Holocaust monument "will embody the imperatives of the act of remembrance and of the remembrance to act."

Wasylycia-Leis said the project is part of Canada's "obligation" to victims and survivors of the Shoah "and indeed to all of humanity that we never permit the unprecedented evil and hatred of the Holocaust to be forgotten or repeated."

Uppal said barring an election, which would scuttle all bills being considered in the current parliamentary session, he's hopeful his bill will pass by the end of the year.

Canadian Jewish Congress CEO Bernie Farber praised the bill as "an important statement" by the government and said his organization has supported Grosman's idea from its inception.

"To recognize, in some tangible fashion, probably the worst example of genocide in modern history ... it could stand as a warning for generations to come."

Ex-BB official innocent: lawyer

MONTREAL — The lawyer for former B'nai Brith Canada regional director Bill Surkis say he has submitted evidence to the Crown that will prove his client is innocent of child porn charges.

Steven Slimovitch said the evidence shows that videos found on Surkis' computer were for educational purposes only, which is allowed under the Criminal Code.

Surkis was due to appear in court Sept. 24, but his appearance was postponed to November to give the Crown time to review the new evidence, said Slimovitch, who is B'nai Brith's legal counsel.

Surkis was charged in May with accessing and possessing child pornography and released on bail, with conditions. The computer repair shop where he brought his computer for service notified police about questionable files it found on the hard drive.

Surkis, 69, left B'nai Brith more than two years ago. He had previously been executive director of the Montreal Holocaust Memorial Centre. — J.A.

OPEN LETTER TO THE COMMUNITY
FROM JEWISH FAMILY & CHILD

September 2009

You may have read recently that a former teacher at TanenbaumCHAT was arrested in Israel for alleged sexual abuse of a male student.

Since then, further allegations have come forward in Israel and in Toronto with reference to a number of Jewish institutions. We understand that this individual came into contact with many children and families and that numerous people may be affected by these allegations.

Jewish Family & Child is here for you, and we can help should you or your children have any questions or need to speak with a professional who can provide assistance and counseling.

We are available to take calls pertaining to any relevant incidents that you may wish to report. We have dedicated resources to assist you, whether you are a child or teen who was directly affected or, a parent, a teacher, a member of faculty or a friend.

We encourage you to contact JF&CS at 416.638.7800 | info@jfandcs.com
All inquiries will be kept confidential.

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Coast to Coast

Land swap designed to ensure camp's survival

By RHONDA SPIVAK
Prairies Correspondent

WINNIPEG — Brenda Tessler-Donen, the director of the B'nai Brith Jewish community camp, is very "optimistic" that a planned land swap deal between the municipality of Kenora, Ont., and the province of Ontario will enable the camp to operate at its current location for many years to come.

The summer camp, known as BB Camp, which serves children in the Winnipeg Jewish community and is a beneficiary of the Jewish Federation of Winnipeg, is located 10 miles south of Kenora on Town Island in the Lake of the Woods.

Town Island has been owned by the municipality of Kenora since 1895. BB Camp has operated on the west side of the island since 1954, when it originally sub-leased the island from the Naval Cadet Camp, which leased it from the city of Kenora.

In 1996, BB Camp was only offered a 15-year lease by the city of Kenora, which expires in May 2011. In the last couple of years, the city of Kenora, which has lost its lumber mill, has been looking to expand its tax base by allowing development on the island, a move that would jeopardize the camp's future.

The planned land swap between Kenora and the Ontario Ministry of Natural Resources would see the Kenora-owned Town Island traded for Crown land of equal value within Kenora or adjacent to it.

Tessler-Donen is confident that once the land swap occurs, "we [BB Camp] would become tenants of the province of Ontario and we would be offered a long-term lease of a minimum of 50 years."

Kenora, Ontario facility serves Winnipeg children

Kenora gave its bureaucrats the go-ahead to pursue discussions with the province on the land swap initiative at an Aug. 10 city council meeting.

"The lands swap idea would be a win- win for everybody. The city of Kenora would rather obtain land currently owned by the province of Ontario that could be accessed by road to Kenora year round. Year-round residential property could be built on it, which could garner more taxes for the city of Kenora than would development of summer cottages on Town Island," Tessler told *The CJN*.

She added that the province of Ontario "sees Town Island as one of the last untouched pieces of Lake of the Woods," and this proposal would enable it to preserve the lake's water quality and address the issue of excessive development on it.

Israel Ludwig, incoming vice-president of the Jewish Federation of Winnipeg, told *The CJN* that, "B'nai Brith Camp has been making overtures to buy Town Island from the city of Kenora for the last several years, but those overtures were being rebuffed because the city wanted to develop the island to gain tax revenues. Cottage owners in nearby islands preferred the camp over new development. My friend and colleague, lawyer Bruce Ormiston of Kenora [who served on Kenora City Council for a three-year term] is the one who came up with this land swap idea… We are hoping that the swap will happen before BB Camp's lease is up, but even if not, we have received assurances that the camp's lease will be extended until the swap is in place."

Tessler-Donen said that in 1954, "when the Jewish community first started operating the camp, the city of Kenora wouldn't directly enter into a lease with Jews, and, therefore, we had to sublease it from the Naval Cadet Camp.

"The fact that the city of Kenora wouldn't sell land to Jews is why historically we never had the opportunity to buy the island in the first place."

Cabby won't remove Jewish objects from taxi

By DAVID LAZARUS
Staff Reporter

MONTREAL — A Cote St. Luc cab driver vows he will launch an immediate appeal if a municipal court orders him to pay $1,400 in tickets for having Jewish religious artifacts and personal items in his taxi.

"Within 24 hours, I will do it," Arieh Perecowicz promised in a phone interview with *The CJN*.

The 65-year-old native Israeli, who's been driving a cab mostly in Montreal's west end for 43 years, was referring to his scheduled date in municipal court this week and his almost three-year battle to keep photos of his family, small Israeli and Canadian flags, and a Remembrance Day poppy affixed neatly to the dashboard of his Veterans taxi.

Most significantly, the alleged offences also apply to several Jewish religious items he also carries in his cab: a photo of the late Lubavitcher Rebbe, Menachem Schneerson, and two mezuzot, which are attached between the front and back seats.

Perecowicz said that's a breach of his religious freedom.

The six tickets Perecowicz has been given since December 2006 were all issued by the Bureau du taxi, a municipal agency that regulates the industry.

"I've ignored them all," he said.

In February 2007, Perecowicz also filed a complaint with the Quebec Human Right Commission (QHRC), which has agreed to hear the case, but which can take several years to investigate and rule on.

That makes no difference to Perecowicz, who believes that regulation Number 98 of the Bureau's bylaws, which prohibits a taxi from carrying "objects or inscriptions" not required for the taxi to "be in service," is far too vague.

"There are two things wrong with it," he said: "First, there's no list of what you can have or cannot have, and second, it's beyond the mandate of [the Bureau to address religious rights]. That's a Charter issue, a federal issue."

As well, "There is no clutter in my car," Perecowicz said. "It's clean, and doesn't interfere with anything in the back seat."

Despite recent tongue-in-cheek media stories about him, Perecowicz is taking his case very seriously and said the whole thing has been an ordeal. He believes he's being singled out by the Bureau, because only two days before receiving his first ticket in 2006, he and others cabbies complained on television that the Bureau was too lax about tolerating unlicensed cabs in the city.

"Two days later, A little bit coincidental, isn't it?" Perecowicz asked. "For 43 years, nobody complained. How coincidental could it be?"

Perecowicz said he conducted research going back 16 years, and as far as he could tell, no other cab driver has ever been issued a ticket for the same infraction.

"Look inside any Greek [driver's] taxi," he said. "You won't see one that doesn't have a religious icon of the Madonna in it, or beads."

And how is having personal items in his taxi, Perecowicz wondered, any different that a doctor having family photos in his office?

"You can say when a member of the public comes into the office, that's a 'public space,' too," he said.

While Perecowicz doesn't believe there was any anti-Semitism "per se" in the Bureau, he believes that in retaliating for his actions on the unlicensed cabs issue, the Bureau deliberately chose to enforce a regulation that would hit him "where it hurts."

"Personal and religious articles mean something to me," Perecowicz said. "They could have given me a ticket for [some minor infraction], but they didn't."

"That's the part that I think was discriminatory and anti-Semitic."

"When someone chooses to get you vis-à-vis your religion, then I would like you to define for me what it means."

Arieh Perecowicz

Since the issue erupted, Perecowicz said he enlisted the support of the Quebec Jewish Congress (QJC).

Abby Shawn, chair of QJC's human rights committee, told *The CJN* that while Perecowicz's situation has the potential makings of a Charter case, it's not there yet.

That could develop, she said, once the QHRC makes its ruling. "It does raise certain issues," she said, but the main one before the municipal court appeared to be the "vagueness" of Bureau regulation Number 98.

Perecowicz, meanwhile, said he has received only positive feedback from people who enter his cab, even in his rare trips to the city's east end.

His situation has also take a toll, despite support from his wife Valerie and their three children.

"It's been *gehinom* [hell]," Perecowicz said. "It's probably already cost me double the amount of the tickets, time from work, and sleep, sometimes two, three or four hours.

"But when they made the decision to go after me, they picked the wrong person," he said.

A woman who answered the phone at the Bureau du taxi said it was not prepared to respond to requests for comment before the court proceedings this week.

SINGLES EVENTS
DEADLINE: Wednesday 4 p.m. 8 days preceding issue date
For rates or to place an ad call 416-391-1834

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Happy Birthday Mr. Cohen

MONTREAL — Leonard Cohen's 75th birthday was celebrated not only by admirers in his native Montreal with an evening of poetry reading but also by a fan in outer space last week.

Canadian astronaut Robert Thirsk, who is orbiting Earth in the International Space Station, sent a videotaped message on the occasion of the famous poet-singer's birthday on Sept. 21 that was played at the party.

Leonard Cohen

To read full story, please go to cjnews.com

On Campus

Prof says York unjustly targeting him

By SHERI SHEFA
Staff Reporter

History professor David Noble's five-year crusade against York University won't end until an Ontario Human Rights Tribunal rules on his complaint that the school has conducted a campaign of reprisal against him since he challenged its practice of cancelling classes on Jewish High Holidays.

Noble, who is Jewish, has been butting heads with York since 2004, when he accused York of adhering to a practice that discriminated against non-Jewish students who didn't get the same consideration.

In 2006, Noble filed a complaint with the Ontario Human Rights Commission, which, after an investigation, said that the "practice of not scheduling classes on Jewish High Holidays clearly results in differential treatment on the basis of creed."

York decided to keep classrooms open this year, before the commission ruled on the case, although a York spokesperson said the decision "had nothing to do" with Noble's complaint.

Also in 2004, Noble distributed a flyer called *The Tail that Wags the Dog*, which suggested that some members of the York University Foundation, York's fundraising arm, were staunch pro-Israel supporters and were the reason why a Jewish pro-Palestinian activist was expelled for his role in a noisy campus protest.

Noble had sought $10 million and a formal apology from the university after it released a statement that said that the flyer was "targeting Jewish members of the York community."

In 2007, an arbitrator ordered York to pay him $2,500 for "failing to respect Prof. Noble's rights as an academic," and it was also ordered to withdraw the statement from its website.

Last month, Noble testified before a human rights tribunal, presided over by Michael Gottheil, because of "the reprisals undertaken by York against me in response to my efforts to end the discrimination," Noble wrote in a statement.

"In the wake of my ultimately successful efforts to end York's discriminatory practice, I endured reprisal and threat of reprisal from the York administration, acting in league with and in response to pressure from external Zionist organizations," he said, referring to Canadian Jewish Congress, Hillel, United Israel Appeal and B'nai Brith.

Among those who took the stand at the tribunal last month are former York president Lorna Marsden and current York president Mamdouh Shoukri.

Noble, who represented himself, claimed York administration changed his class times to "distinctly unfavourable" time slots, attacked him for being an "anti-Semite, a bigot, and a racist," and threatened him with reprisal if he held classes on the Jewish High Holidays in 2005.

Closing arguments will be presented on Nov. 3 and a ruling will be made by Gottheil at a later date.

Ont. teen spends summer at Weizmann

By MICHAEL ISENBERG
CJN Intern

Leah Rosetti has always been a science buff. After spending July in Israel at the Weizmann Institute of Science on a scholarship, Rosetti says her desire to pursue a career in the field is greater than ever.

"I've been in the sciences my whole life, but I never had such a lengthy, hands-on experience until this," said the 18-year-old from Thorold, Ont. "Since I've been back home, it's really given me a drive to work hard and a want to build myself into someone who can change the world through the sciences."

Rosetti was one of seven Canadian high school students who participated in the 41st Dr. Bessie F. Lawrence Summer Science Institute program this year. Annually, about 75 students worldwide who excel in science are given the opportunity to work alongside professionals on current fields of research.

Students choose to work within a specific category of interest such as biochemistry, biology or computer sciences. After three weeks of lab work, they attend a school in the Judean Desert near the Dead Sea where, among other things, they explore the ecological and geographical structure of the region.

"That one month changed my life. In [high] school, I [was] around sciences everyday for an hour, but this was every day all day, totally immersed in what I love, and I was able to refine my skills."

Rosetti graduated from Denis Morris High School, a Catholic school in St. Catharines, Ont., last year. She began her science degree at the start of September at Mount Allison University in Sackville, N.B., where she plans to major in biochemistry.

She said her experience in Israel has increased her motivation to work hard in university.

"I'm not going to give up, that's for sure. There will probably be times that will be excruciatingly frustrating, but I have to remind myself of this past summer.

"I am still in awe of all I saw and did, and I can't take my current opportunity in school for granted now."

In high school, Rosetti racked up the science awards.

She was the co-inaugural recipient of the Bruno Dammizio Award of Excellence, a scholarship presented to Denis Morris' graduating male and female with the highest averages throughout their four years of school.

Her project, Designing a Novel SAM Mimic as an Inhibitor of AHL Synthase, won her a bronze medal at the Canada-wide science fair in Winnipeg in May, and also earned her the Weizmann Institute scholarship.

Her project looked at the quorum sensing – or chemical communication – within the bacteria that cause pneumonia. When the bacterial colony reaches a benchmark size, determined by the quorum sensing, it creates biofilm, a sugar-like coating for more resistance to antibiotics. She therefore wanted to stop the production of quorum sensing to more effectively fight the pneumonia-causing bacteria.

"It's an amazing concept, but I can't take credit for it," she said. "I heard about the concept and I simply worked on it."

She also said she did the easy part.

"All we did at Weizmann was run tests and experiments for a drug that would stop the quorum sensing. We made a suggested model. But now the drug needs to be made."

She said that work on the drug might soon begin at Brock University, where Rosetti was a participant in the school's science mentorship program last year.

"The mentoring helped me focus my studies for my project that ultimately got me to Israel."

The other Canadian participants were Ryan Luxenberg, Ben Deverett, Jean-Olivier Lambert, Jillian Oliver, Linda Liu and Shawn Bramson.

"I'm thankful to all my fellow Canadians, and the Jewish participants gave me a background of Israel, so I was able to appreciate the experience more."

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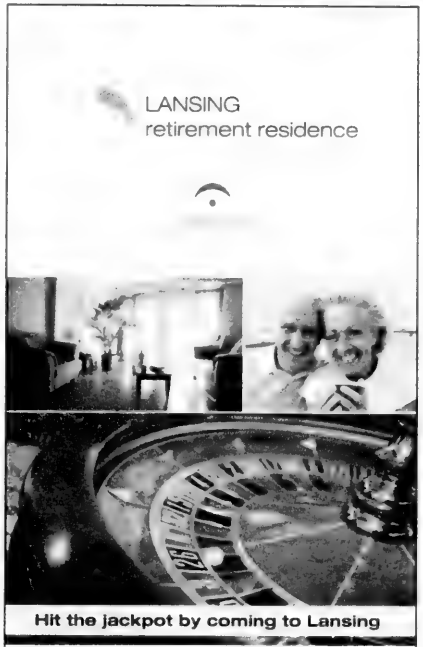

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MDA more than an ambulance service

By CAROLYN BLACKMAN
Staff Reporter

Magen David Adom for Israel may be best known for its emergency vehicles, but the organization provides much more than that, said its president, Dr. Yehuda Skornick.

Head of surgery at the Tel Aviv Sourasky Medical Center and professor of surgery at Tel Aviv University, Skornick spoke recently at a luncheon meeting of Canadian Magen David Adom for Israel (CMDA), held at the offices of Blake, Cassels & Graydon.

He said that Magen David Adom provides more than 95 per cent of all blood and blood components to Israeli hospitals, trains more than 50,000 people a year in first-aid basics and more complex paramedical skills, helps other countries build their own emergency systems, and runs the MDA Israel Cord Bank, which collects donated umbilical cord blood following the birth of healthy children.

The cord bank – CMDA has donated $300,000 to this project – tests and types the stem cells, which have the ability to develop into any of the body's tissue types and are currently used primarily to treat cancers and blood disorders.

"The advantage of cord blood is that it is safely collected, and it is endlessly available. We now perform about 200 transplants a year and have about 526,000 donors registered."

After a potential donor gives birth, Skornick said, the blood is tested – usually about 35 per cent is suitable – and then is deeply frozen and documented in a computer.

Although the cord blood is now used only for cancer treatment, Skornick said that eventually it will be used for other purposes, such as the regeneration of damaged organs.

Since 2006, he said, a number of units have been transported to other countries including Turkey, Argentina, Brazil, Sweden, Italy and, just recently, to Belgium.

Israel also helps other countries who seek its advice in dealing with terrorist attacks, he said. "They need guidelines, continuous training, education and drills. We've undertaken training in many Jewish communities around the world, and we teach them how to behave in the event of an attack."

In Israel, response time for the first ambulance to reach the scene of an attack is 3.9 minutes, he said, and the first evacuation takes about 10 minutes.

"The last urgent casualty is removed after about 25 minutes, and within one hour, the last casualty is evacuated. [We call it] scoop and run. We do the necessary things to get to the hospital, and every hospital has a MDA representative so they are always ready."

The regional dispatch centre is always ready for the worst-case scenario, he said. "We've learned from our past. During the Yom Kippur War, hundreds of soldiers were injured in one minute, and we didn't know what to do. We teach people now that the first ones to arrive on the scene should try to help the patients – even if they are not skilled paramedics.

"Lives are saved if things are done immediately. Bystanders can help out by carrying stretchers, [for example]."

When there are a lot of wounded patients, he said, paramedics have to give up treating those who have no chance. "It is difficult, but they have to treat the patients that have a chance first."

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Food, Scrumptious Food

Dishes for Shmini Atzeret and Simchat Torah

By NORENE GILLETZ
Special to The CJN

Sara Finkel's latest cookbook, *The Complete Yom Tov Cookbook: Winning Recipes for Rosh Hashanah, Yom Kippur and Sukkos* (Targum), includes delectable, well-planned menus for every festive celebration, from Rosh Hashanah to Simchat Torah.

Finkel includes helpful do-ahead preparation suggestions and terrific tips that will be appreciated by busy balabustas who need to prepare dozens of delicious holiday meals for their family and guests.

With over 100 tried-and-tested recipes and colourful photos throughout, this small book is packed with big ideas as well as illuminating articles about each holiday. The recipes call for easily available ingredients and can be made with minimum fuss. These are a collection of Sara Finkel's favourite recipes, culled from her two best-selling cookbooks, *Classic Kosher Cooking* and *Classic Kosher Cooking: Simply Delicious*. Enjoy these scrumptious dishes this weekend to wind up the High Holiday celebrations in style!

CHALLAH-APPLE KUGEL

Also known as "bread pudding." Use up leftover challah with this delicious sweet recipe.

1 whole challah, thickly sliced
4 eggs
1 cup white sugar or 3/4 cup brown sugar plus 4 tbsp. white sugar
3/4 cup oil
1 1/2 tsp. salt
1 package instant vanilla pudding
2 1/3 cup raisins
1 tsp. cinnamon

Remove crust from challah and soak in hot water. Let cool and squeeze out water. In a mixing bowl, beat eggs until fluffy. Add 3/4 cup sugar, oil, salt, and vanilla pudding and mix until smooth. Stir in the challah, sliced apples and raisins.

Place in a 9 x 12-in. greased baking pan. Combine cinnamon with remaining sugar and sprinkle on top. Bake at 350 for 1 hour. Serves 12.

Variations:

- coconut bread pudding: add 1 cup coconut
- fruit bread pudding: stir in 1 cup of chopped dates or raisins
- nut bread pudding: add 1/2 to 2/3 cup coarsely chopped nuts.
- caramel bread pudding: caramelize 1/2 cup sugar, stirring it in a pan until brown. Pour in a little of the water from the soaked challah over the caramelized sugar in the pan as you stir it. Add to kugel.
- banana bread pudding: add 1 cup mashed banana to mixture, omit the apples and decrease liquid slightly.
- individual kugelettes: spoon mixture into greased cupcake pans. Bake 35 to 40 minutes.

RED CABBAGE SALAD

1 (16-oz.) bag shredded red cabbage (about 8 cups)
1 mango, cut in 1/2-in. cubes
1 red onion, diced
1/3 cup slivered almonds
6 tbsp. vinegar
1/3 cup oil
1/2 tsp. salt
pepper, to taste
6 tbsp. sugar
1 1/2 tbsp. sesame seeds

In a salad bowl, combine red cabbage, mango, onion and slivered almonds. In a separate bowl, combine vinegar, oil, salt, pepper and sugar. Pour over the vegetables and toss together well. Sprinkle with sesame seeds. Serve chilled. Serves 8.

- Variation 1: Add a handful of dried cranberries instead of mango.
- Variation 2: Add 3 oz. sugared almonds and 3/4 cup toasted angel hair pasta. Omit the mango, sesame seeds and slivered almonds.

CHINESE CHICKEN BLINTZES

Otherwise known as homemade egg rolls - a special Chinese food appetizer.

10 blintz leaves (see recipe below)
Filling
1 1/2 cups boneless cooked chicken, diced
salt, to taste
1 tsp. sugar
2 tbsp. tamari sauce
1 small onion, diced
1 (4 oz.) can sliced mushrooms, drained
1 to 2 cups bean sprouts
2 scallions, thinly sliced
1 tsp. cornstarch
1 egg, beaten (optional)
oil for frying

To prepare filling: combine chicken with salt, sugar and tamari sauce. Set aside. Sauté onion until tender. Add mushrooms, bean sprouts and scallions, and sauté for several minutes. Add chicken mixture to frying pan. Cook on low heat for a few minutes. Push mixture to one side of pan. Stir cornstarch into liquid in empty half of pan until smooth. Combine cornstarch with chicken mixture. Let cool.

Place 1 to 2 tbsp. of mixture in the centre of each blintz leaf. Roll, tucking in ends, and seal well. (Use a toothpick or brush with a beaten egg to help seal.) Fry each blintz in oil until golden brown and crisp. Yields 10 blintzes.

BLINTZ BATTER

1 1/4 cups flour
1 1/2 cups water
1/2 tsp. salt
2 eggs
2 tbsp. oil
oil, for frying

Mix batter ingredients together until smooth. Refrigerate at least one hour. When ready to use, stir well. Lightly oil a 7 or 8-inch frying pan and heat. Pour in 2 to 3 tablespoons of batter, tilting pan to distribute a thin coating evenly on bottom. Cook over medium-high heat until top of blintz is dry. No need to flip. Turn blintz out of pan and stack on a clean, dry paper towel.

Yields 15 blintzes. (You can freeze any leftover blintz leaves for another time.)

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And now for something completely different: HEEBONICS

JUMP's managing director nominated for Jewish Community Hero Award

By SHERI SHEFA
Staff Reporter

Debbie Osiel's volunteerism and activism in the Jewish community was never motivated by a desire to be recognized, but her efforts have not gone unnoticed by those who voted for her in hopes she'll become the next Jewish Community Hero.

As of last week, Osiel, 29, the managing director of Toronto's Jewish Urban Meeting Place (JUMP) – a non-profit organization dedicated to providing young adults with social, educational, volunteer and travel opportunities – collected more than 600 votes in an effort to win the $25,000 Jewish Community Hero Award provided by the Jewish Federations of North America.

Communities across North America are encouraged to vote until Oct. 8 for Jewish leaders who strive to strengthen their communities and repair the world.

Osiel is currently in the running with about 350 other nominees to win the $25,000 grant that will go toward non-profit efforts through their local federations or another recognized charity.

The 20 nominees who collect the most votes will make the semifinal round, and a panel of judges will select five finalists.

At the United Jewish Communities General Assembly in Washington, D.C., one of the five finalists will be awarded the top prize, while the other four finalists will receive a smaller amount to be used as an investment in their community project or non-profit effort.

"I'm very honoured and I'm very flattered," said Osiel, who was nominated anonymously. "The way I have to look at the attention I'm getting is that I can use this to inspire others."

Osiel, who grew up in the Jewish day school system and holds a post-graduate diploma in marketing management, has been an active part of her tight-knit Jewish community in Toronto since she was a teenager.

"I remember my dad used to run a baseball league for Petah Tikva [Congregation] and so every [week] we used to pack up the car, the bases, the bats, the bags, and have a barbecue... I was like my dad's sidekick," she said.

Years later, Osiel has involved herself with countless organizations that work to raise money for the needy, create connections with Israel, and keep Jewish youth connected to their community.

"Thankfully, I was blessed with two arms, two legs and the capability to communicate with people. If we were just put on this planet to do day-to-day work and go home, life wouldn't be so fulfilling, but if we're able to give back, every body, every form, every mental capability should be giving back in one way," she said.

Osiel has lent her time and expertise to organizations including Beit Halochem, which aids disabled Israeli war veterans and victims of terror; the Canadian Jewish Political Affairs Committee, which holds an annual party to encourage youth to become involved in the political process and support Israel; and Ezrat Achim, a non-profit charitable organization that provides Jewish families with financial aid, as well as kosher food for Shabbat and Jewish holidays.

She said that as the food drive co-ordinator for Ezrat Achim, she organizes deliveries of food every other week to families in need.

"Around the holidays, we run food drives, so right now, I'm in the middle of co-ordinating the food drive," she said, just days before Rosh Hashanah.

"We're going to be feeding 40 families, and it's pretty incredible because within that, we get to inspire other people to get involved through delivering, through packaging."

Osiel said that she also tries to use her experience in event planning and marketing to bring publicity and raise awareness about lesser-known causes.

"I sit on the women's division for the State of Israel bonds... I know that I'm a person in the Jewish community that is somewhat of a public person, so I try to use that to influence others," she said.

She added that as a former committee member of Reena's popular Not Just Another Saturday Night annual fundraising event for people with developmental disabilities, she chose to offer her services to the Zareinu Educational Centre – which provides special education and therapy to children with physical and developmental challenges – as the centre needs help bringing its name to the forefront.

"I try to sit with Zareinu, and I'm consulting with one of the new people there about what we can do to build their name," Osiel said.

She said that although she realizes that her interests might be different from other women her age, she loves staying active in the community.

"It's funny because people often ask me, 'What are your interests? What do you do?' And other people might say, 'I go to the movies, I go to bars.' And I would say, 'I like sitting on committees with people twice my age and I learn things.'"

She said that earlier this year, she went to see the film *Defiance*, about Jewish brothers during World War II who escape the Nazis by fleeing into the forest and leading hundreds of Jews to fight them.

"Right when the film ended, I sat in my chair in the theatre and I turned to the person I was with and I said, 'This is why I do what I do.' Because if they can sit in a forest and they can fight like that, I think that when I do what I do, it's nothing compared to that," Osiel said.

"I understand that some people have more challenges than others. If someone is only able to contribute once a year and I'm able to contribute a few times a month, what they do is no less than what I do."

Osiel's work in the Jewish community doesn't end with volunteerism. As JUMP's managing director, her career is based on working to inspire Jewish youth to get involved in whatever way they can.

"When people come up to me and say, 'Thank you for such a great opportunity. How can I help?' – that's what inspires me," she said.

Right now, Osiel said she's focusing on moving the two-year-old centre from Yonge and Centre streets in Thornhill to a new location in Toronto at 1992 Yonge St., near Davisville Avenue.

The hope is that it will be open this month, but she promised that there will still be programming and Shabbat dinners north of the city.

As for her chance to win a $25,000 grant, Osiel said that if she does win, she'd like to put it toward the many charities and non-profits she's worked for.

"I just hope to continue to build on the gift that I've been given right now, which is to give back," she said. "I just feel like I'm so young and there is so much more to do."

JUMP's managing director Debbie Osiel is pictured on the left overlooking Masada during one of her organization's subsidized Israel tours, and on the right, packing food boxes for an Ezrat Achim food drive.

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G-20 leaders demand Iran open nuclear facilities

By YOSSI MELMAN
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PITTSBURGH — Using harsh diplomatic language, the leaders of the United States, Britain and France issued a strongly worded joint condemnation last Friday over the existence of a second Iranian uranium enrichment plant, revealed earlier in the week by Tehran.

Appearing together to issue a statement ahead of the opening of the G-20 economic summit in Pittsburgh, all three condemned the actions of the Iranian government and warned that Tehran has a limited deadline to comply with international requirements or face tighter sanctions.

Speaking first, U.S. President Barack Obama said that the three nations had presented the UN nuclear watchdog, the International Atomic Energy Agency (IAEA), with detailed information regarding the second Iranian plant.

"Iran has been building a covert uranium enrichment facility... for several years," Obama said. "We expect the IAEA to immediately investigate this disturbing information."

"Iran's decision to build the nuclear plant underscores its unwillingness to meet international obligations and represents a direct challenge to the basic contract at the centre of the non-proliferation agreement," he went on. "Iran is breaking rules that all nations must follow."

French President Nicolas Sarkozy warned that Iran has until December to change its approach to international concerns about its nuclear program, or "sanctions will have to be taken."

"Everything must be put on the table now," Sarkozy said. "Iran is taking the international community on a dangerous path and we cannot let the Iranian leaders gain time while the [centrifuge] motors are running."

British Prime Minister Gordon Brown, meanwhile, mentioned an October deadline for Iranian co-operation and warned of the dangers of the regime's program.

"Iran's nuclear program is the most urgent proliferation challenge the world faces today," Brown said. "The level of deception by the Iranian government... will shock and anger the whole international community, and harden our resolve."

Brown added that "we are prepared to implement further and more stringent sanctions against Iran if it doesn't comply with UN Security Council resolutions by Oct. 1."

Gordon Brown

Barack Obama

Nicolas Sarkozy

The IAEA earlier Friday demanded access to the second plant, which it was informed of by Tehran on Sept. 21.

Two officials told the Associated Press on Friday that Iran revealed the existence of the second plant in a letter to International Atomic Energy Agency chief Mohamed ElBaradei.

IAEA spokesperson Marc Vidricaire confirmed receipt of the letter, saying the agency was informed that a new pilot fuel enrichment plant is under construction. The letter said the plant wouldn't enrich uranium beyond the five per cent level suitable for civilian energy production. That would be substantially below the threshold of 90 per cent or more needed for a weapon.

Iran told the agency that no nuclear material has been introduced into the facility, he said. In response, the IAEA has asked Iran to provide specific information and access to the facility as soon as possible.

Israel and the West have warned that Iran is engaged in a secret nuclear arms program. Iran has denied the claim, maintaining that its program is purely civilian.

The officials said that Iran's letter contained no details about the location of the second facility, when – or if – it had started operations or the type and number of centrifuges it was running.

But one of the officials, who had access to a review of western intelligence on the issue, said it was about 160 kilometres southwest of Tehran and was the site of 3,000 centrifuges that could be operational by next year.

The officials who spoke to AP – one from a European government with access to IAEA information and the other a diplomat in Vienna from a country accredited to the IAEA – demanded anonymity Friday because their information was confidential. One said he had seen the Iranian letter. The other told AP that he had been informed about it by a UN official.

Iranian officials have previously acknowledged having only one plant – which is under IAEA monitoring and denied allegations of undeclared nuclear activities.

An August IAEA report said Iran has set up more than 8,000 centrifuges to churn out enriched uranium at its cavernous underground facility outside the southern city of Natanz. The report said that only about 4,600 centrifuges were fully active.

Ahmadinejad made no mention of the plant during his visit this week to New York for a meeting of the United Nations General Assembly and rather stressed the fact that Iran had fully co-operated with IAEA inspectors and that allegations of a nuclear weapons program are fabrications.

Crowd ecstatic at Cohen concert

© Ha'aretz Daily Newspaper Ltd

RAMAT GAN — Veteran singer Leonard Cohen took to the stage at Ramat Gan stadium last Thursday night after breaking an Israeli record when all the tickets for his show were sold out in less than 12 hours, despite costing between 1,000 and 1,200 shekels ($265 to $320 US).

Seconds after Cohen took to the stage in his legendary tailored suit and hat, the 75-year-old singer-songwriter softly uttered a Hebrew prayer in front of some 50,000 people curious to see how the renowned poet, writer and singer planned to overcome the distance between the stage and the people tens of metres in the back.

Ramat Gan stadium was not the most suitable venue for a Leonard Cohen concert. But the very instant the music began and Cohen started singing *Dance Me to the End of Love*, his celebrated deep voice overcame every centimetre of distance and signalled the triumphant tone of the entire evening.

Everyone in the audience felt like Cohen was personally singing to them, and the enthusiastic and even ecstatic crowd wouldn't let the singer leave until his third encore.

Cohen himself appeared touched by the gesture.

Before the concert, an event was held in the VIP section of the stadium for the Leonard Cohen Fund for Reconciliation, Tolerance and Peace, which gives support to bereaved Israeli and Palestinian families. At this event, grants were given to people who have suffered personally from the Israeli-Palestinian conflict but continue to believe in peace and work to achieve it.

Around 200 bereaved Israeli and Palestinian families attended the concert, among them renowned novelist David Grossman. Many other celebrities and movers and shakers of Israeli society were there as well.

Cohen had announced about two months ago that the proceeds from his performance in Israel would go toward the reconciliation fund, after his plan to perform in Israel sparked opposition.

A pro-Palestinian group called the Palestinian Campaign for the Academic and Cultural Boycott of Israel urged the singer to cancel the show and launched a protest campaign. And some Palestinian activists called for a boycott because of Israel's invasion of Gaza, which was aimed at stopping daily rocket attacks.

Cohen responded to the criticisms by offering to perform in the West Bank city of Ramallah. However, that offer was rejected by the Palestinian protesters. He then said all proceeds would go to Israeli-Palestinian peace organizations.

Initially, Cohen asked Amnesty International to help him distribute the funds, which he hoped would help smaller groups that work for coexistence between Israelis and Palestinians. But Amnesty backed out of that arrangement, so Cohen started his own charity to distribute money to community groups. The charity is run by a board of Israelis and Palestinians.

During the concert, organizers screened some translations of Cohen's songs. But the translations were likely unnecessary, as it seemed that most of the concert goers knew the English lyrics by heart.

Cohen last performed in Israel in 1975. Before that, he entertained Israeli troops during the Yom Kippur War in 1973.

To see video excerpts of the concert please go to The CJN website.

Notice of Special General Meeting
Canadian Magen David Adom for Israel

Take notice that the Special General Meeting of CMDA will be held on Tuesday, October 27, 2009 - 6:00 p.m., at CMDA Headquarters, 6900 Decarie Blvd., Suite 3110, Montreal, Quebec.

The Nominating Committee has proposed the following slate for election as Directors:

Directors to serve Second Year of their Term 2009 – 2010:

Joseph Amzallag, Irwin Beutel, Joseph Bitton, Gerald Cohen, Simon Jegher, David Kaminker (Toronto), Moe Kravitz, Bernard Lang, Michael I. Levine, Hilda Rosen (Hamilton), Michael Rozenek, Norton Segal, Vivian Segall, Jack Shalinsky (Victoria) David Singer (Toronto), Rita Tenenbaum, Fanny Wedro (Calgary), Richard Wenner (Vancouver)

Directors recommended to serve a Two Year term 2009 – 2011:

Nicole Allio, Mayer Diamond, Richard Epstein, Johanne Frenette, Roy Grinshpan (Vancouver), Miriam Lang, Joe Lobasso, Emmalee Mandel (Winnipeg), Michelle Marcushamer (Edmonton), Eleanor Rosenthal, Rena Rozenek, Maurice Sadeh, Naomi Sheinbaum (London), Susan Tepner Novack, Naya Wainer (Calgary) Faith Weinberg (Toronto)

Honorary Board Members recommended to serve a One Year Term 2009 – 2010:

Dr. Marc Afilalo, Rabbi Ron Aigen,Wolf Bronet, Rabbi Reuven Bulka (Ottawa), Aaron Chazan, C.A., Oscar Costin, Rabbi Ira Ebbin, Robert Garfield, Rabbi Howard Joseph, (Toronto), Sheila Kussner, O.C., O.Q., Rabbi Leigh Lerner, Arthur Levitt, Sydney Lithwick, Sam Litwack (Ottawa), Rabbi Lionel Moses, Ted Nashman, Rabbi Dr. Moise Ohana, Joseph Paperman, Rabbi Reuben Poupko,' Rabbi Adam Scheer, Alexander Serota, C.A (Toronto), Rabbi Sidney Shoham, Alan Spector (Toronto), Rabbi Chaim Steinmetz, Rabbi Moshe Stern (Toronto), Dr. Mark A. Wainberg, O.C., O.Q.

Dated at Montreal this 22nd day of September 2009
Norton Segal, Q.C., National President

Canada takes lead in boycotting Ahmadinejad

Continued from page 1

and our absence there will speak volumes about how Canada feels about the declarations of President Ahmadinejad."

Echoing those remarks, Foreign Minister Lawrence Cannon stated the Canadian boycott was prompted by Iran's violation of the human rights of its own citizens and foreign nationals, the death of Canadian photojournalist Zahra Kazemi, its violent response against demonstrators "following the fraudulent presidential election" in June, Ahmadinejad's continuing denial of the Holocaust and its continuing desire to become a nuclear power.

Opposition leader Michael Ignatieff supported the speech boycott. "If we do not speak out – if we stand silent – we are allowing evil to triumph. Boycotting President Ahmadinejad's speech is absolutely the right thing to do."

Jewish organizations applauded the government's decision to protest Ahmadinejad's address. Moshe Ronen, chair of the Canada-Israel Committee (CIC), the Jewish community's lobbying arm for Israel, said "we are very proud of the leadership our prime minister and government has shown with regard to the ugly anti-Semitism by the Iranian leadership."

Canada, which announced a day earlier it would stay away from Ahmadinejad's address, "was ahead of the pack," Ronen said.

Friends of the Simon Wiesenthal Center said, "In walking out, Canada is making a strong statement about the country's relations with Iran. President Ahmadinejad needs to know that when he speaks, Canada doesn't listen."

B'nai Brith Canada commended Canada's "principled move to take the lead and announce that our nation [would] not be present… when Ahmadinejad comes to the stage to spout his venom and anti-Semitism.

"Canadians should be thankful that we have a government that, once again, has taken the lead and acted with principle on issues related to the Middle East," said Frank Dimant, B'nai Brith Canada's executive vice-president.

In New York, Harper met late last week with Israeli Prime Minister Benjamin Netanyahu. Officials with the Prime Minister's Office said they discussed the strong ties between Canada and Israel and prospects for the peace process,'Canadian Press reported.

Ahmadinejad used the UN forum to criticize Israel's attack on Gaza and to accuse it of subjecting the Palestinians to genocide. He also accused the West of hypocrisy, saying it preached democracy but violated fundamental principles.

"How can one imagine that the inhuman policies in Palestine may continue?" he said. "How can crimes of the occupiers against defenceless women and children and destruction of their homes, farms, hospitals and schools be supported unconditionally by certain governments?"

Employing classic anti-Semitic stereotypes, Ahmadinejad said, "It is no longer acceptable that a small minority would dominate the politics, economy and culture of major parts of the world by its complicated networks, and establish a new form of slavery and harm the reputation of other nations, even European nations and the United States, to attain its racist ambitions."

Benjamin Netanyahu discusses Iran with Ban Ki-moon at the UN last week. ***[Avi Ohayon Flash90 photo]***

Netanyahu, who was in New York during last week's UN session, said he did not attend U.S. President Barack Obama's address so "as not to sit in the same hall with the president of Iran, who has denied the murder of six million Jews and calls for the annihilation of six million more."

Michael Oren, Israel's ambassador to the United States, called Ahmadinejad's address "a cry for truth from a Holocaust denier, a cry for democracy from a leader who shoots freedom-seeking protesters, and a cry for peace from the world's biggest sponsor of terror, who aspires to annihilate a UN member nation."

UN Secretary General Ban Ki-moon told Netanyahu he had condemned Ahmadinejad's Holocaust-denial on three occasions and that his repeated calls to destroy Israel were unacceptable.

In Berlin, meanwhile, German Foreign Minister Frank-Walter Steinmeier called Ahmadinejad "a disgrace to his country" and said his remarks were "intolerable."

In Ottawa, Ignatieff agreed with the decision to boycott the speech, but questioned why "Harper has refused to take action in Canada to hold the Iranian regime to account.

"In the absence of Conservative leadership, the Liberal party has taken the lead in Canada and around the world to hold Iran's leadership to account for domestic repression, nuclear proliferation and state-sanctioned incitement to genocide."

Referring to a bill introduced by Liberal MP and former justice minister Irwin Cotler – the Iran Accountability Act – and the Responsibility to Prevent petition against the Iranian leadership, both endorsed by the Liberal party, Ignatieff asked why the Tories hadn't joined "in this condemnation… They have been silent. Where Liberals have been leading by example, Mr. Harper hasn't been leading at all."

Ronen, however, suggested the concurrence of the two largest parties on the speech boycott shows "there is no space between the parties on the position of Israel on important issues."

Israel can't be considered a "wedge issue" in Canadian politics, and he said CIC had "been able to point out to the parties facts on the ground, so the parties reached policy positions that are natural for Canada as a democratic country to support."

Ronen said Canada should continue to exercise international leadership by pushing for economic sanctions against Iran. "Canada has a very important role to play in convincing countries that do business with Iran to up the ante in terms of what Iran's government has to lose if it continues this mad dash to nuclear capacity."

He called for "crippling economic sanctions to stop this madness. Because the alternative [military action] is much more dramatic, more serious, with troubling complications for everyone."

Ukrainian council condemned for defending Demjanjuk

JTA

LVOV — The Ukrainian Jewish Committee has condemned the Lvov regional council for defending Nazi guard John Demjanjuk.

Lawmakers in the Ukrainian city of Lvov are claiming that the upcoming trial in Germany of Demjanjuk, whose service at the Sobibor concentration camp caused him to be stripped of his American citizenship and deported, is an international conspiracy to discredit Ukraine in world opinion, the *Kyiv Post* reported last Thursday.

"Undoubtedly, this case has been falsified and fabricated by the KGB a long time ago, and is now being fuelled by the Russian FSB and other states, which have hastened to take in this provocative bait," the Lvov legislature said in an appeal to Ukraine's president, prime minister and parliament, the newspaper reported.

The Ukrainian Jewish Committee said that the lawmakers are making "a big mistake."

"Ukrainians are perceived globally as a winning nation in World War II, a nation that suffered the largest losses in the fight against fascism. Lvov deputies' provocative appeals are asserting undesirable and unobjective associations in the minds of many," the committee said in a statement.

Demjanjuk, 89, is charged in Germany with being an accessory to the murder of some 27,900 Jews in the gas chambers at the Sobibor extermination camp in Poland.

In the early 1980s, he was accused of being the notorious guard "Ivan the Terrible" at the Treblinka death camp, but was released from jail in Israel after seven years when another Ukrainian was identified as "Ivañ."

The U.S. Justice Department charged Demjanjuk with being a guard at Sobibor and revoked his citizenship in 2002 for lying about his Nazi past. His deportation was approved in 2005. Germany requested his extradition in March.

He was extradited to Germany in May, where he remains in jail.

The Canadian Jewish news

Early Advertising Deadlines:

October 15th issue

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Organizations-Tues. Oct. 6, 12:00
Classified- Tues. Oct. 6, 2:00

Argentina's president urges extradition of AMIA suspects

JTA

NEW YORK — Argentina's president called for the extradition to her country of Iranian officials wanted in the 1994 bombing of the Buenos Aires Jewish centre.

In her Sept. 23 speech to the UN General Assembly, Cristina Fernandez de Kirchner called for the extradition of the suspects wanted by Interpol for the bombing of the AMIA Jewish community centre, which killed 85 people in 1994. The bombing was allegedly carried out by Hezbollah agents with Iranian sponsorship and organization, but Argentina hasn't been able to bring anyone to justice for the attack.

Neri School gives youth at risk breath of fresh air

By JENNY HAZAN
CJN Israel Bureau

JERUSALEM – When 16-year-old Idan's parents got divorced in Holon, Israel, five years ago, he began to get into fights at school. He got suspended, was arrested for and charged with assault, and spent some time in a juvenile detention centre.

Then, five months ago, his social worker applied on his behalf to the new Neri School, an alternative education centre for youth at risk, located on the lush open-air campus of the Ein Yael Living Museum in southwest Jerusalem, a 40-acre archeological park that dates back 4,000 years to the Middle Bronze Age.

"Idan has very good potential," says Hanan Barzilay, principal of the Neri School. "We hope his time here will help him to stop being violent and change the route of his life."

"I am very happy here," says Idan, one of six students at the school who also live at the centre's affiliated Yaelim Hostel near the school. "The students here get a lot more attention and more freedom."

Idan is one of 17 youths from across Israel, ages 14 to18, of different backgrounds – secular and religious, Jewish and Arab, new immigrants and Israeli-born – who began this school year at the newly constructed Neri School, a unique facility catering to students who suffer from severe learning and behavioural problems and chaotic home environments. They share only one thing: the Neri School is their last opportunity to complete their high school diploma and get their lives on track before they turn 19 and no longer fall under the state's jurisdiction.

Harry Bloomfield and his sister, Evelyn Bloomfield Schachter, stand alongside the Neri School in Jerusalem.

"It's like planting a tree," Barzilay says. "When you plant it sideways, it's very hard to fix. But that's what we are doing here: trying to straighten out these trees and give them a last chance to grow straight and tall."

The school's curriculum, the Yaelim Program, was established four years ago, before there was a school facility. It is sponsored jointly by the Ministry of Welfare's Einav Organization for the Advancement of Youth, the Ministry of Education, the Jerusalem Municipality, the Ein Yael Museum, the Joint Distribution Committee's (JDC) Ashalim Association for Planning and Development of Services for Children and Youth at Risk and Their Families, Etgarim (an organization for youths with special needs) and the Jerusalem Foundation, and is unique in Israel.

"There are many other services for youth at risk, but none like this one," says Dr. Adit Dayan, project co-ordinator for welfare and community programs at the Jerusalem Foundation.

The program's uniqueness stems from its small size, the balance of its student body, the close relationship it aims to strike between students and staff, its attempt to bring parents into the educational fold, and its flexible and highly individualized instruction.

The curriculum combines subjects like mathematics, English and computers with individualized life skills training, practical vocational training and therapy.

"The Neri School is not first and foremost an academic institute," Barzilay says. Most students have to iron out some basic life-coping skills – patience, self-control, self-reliance, co-operation, responsibility – as a precursor to succeeding academically. "We work with very complex cases and our primary goal is rehabilitation, not good marks."

They use many of the resources at Ein Yael to their advantage: the Shvil Center for Therapeutic Riding; the on-site petting zoo, where students look after the animals; the greenhouse and gardening projects; and the Etgarim Park, an obstacle course where companies bring their staff for group-building exercises and students from the Neri School work as guides.

Seen with students from the Neri School in Jerusalem are members of the Bloomfield family foundation, which funded the school's new building, Evelyn Bloomfield Schachter, second from left, and Harry Bloomfield, fourth from right; school principal Hanan Barzilay, right; and front row, left, social worker Eitan Yogev.

Their success has been overwhelming so far, with graduates going on to complete their high school matriculation, join the Israel Defence Forces, get jobs and become productive citizens. "More importantly," Barzilay says, "they leave with more self-confidence, belief in themselves and their future. That's the greatest measure of our success."

If he had to point to the program's "secret ingredient," Barzilay says, it's that so much of it takes place outdoors. "It's fresh and calming here, and the students feel that."

Every Wednesday is dedicated to nature hikes, and at the end of each school year, students participate in a two-week nature survival trip.

"At this age, this is exactly what they need… to get out into nature, get their energy out and exhaust themselves," Barzilay says.

This "outdoor" philosophy appealed to the the Bloomfield family of Montreal, who funded the construction of the new school. After visiting the Ein Yael Museum campus, Harry Bloomfield pledged the funds to build a new facility.

"We are delighted to be a part of this project," says Bloomfield, whose family's charitable fund, the Eldee Foundation, has subsidized several projects in Israel since it was established in 1961.

The new school, which can accommodate 30 students, is named after Harry's mother, the family matriarch and chair of the Eldee Foundation. Born in 1924, Neri Bloomfield served, among other positions, as National president of Canadian Hadassah-WIZO (1972-76); national president of the Canadian Zionist Federation (1984-87); and president of the Jewish National Fund of Canada (1988-91).

"She is a leading Canadian Zionist," says Bloomfield, whose family received the Jerusalem Foundation's Teddy Kollek Award in May, for its outstanding contributions to the development of the city.

The Neri School was built to compliment the Yaelim Program's nature-centred philosophy. The one-floor building, made of Jerusalem stone, features four small classrooms with large, open windows.

"It was extremely important for us that the new building wouldn't seem like a building," Dayan says. "We didn't want it to look institutional or be confining or interrupt the landscape, but instead to flow organically into the nature that surrounds it."

Israel Briefs

Palestinian state in 2 years

The U.S.-led "Quartet" driving Middle East peace talks gave qualified approval to a Palestinian plan for statehood within two years. "Recalling that transformative change on the ground is integral to peace, the Quartet welcomes the Palestinian Authority's plan for constructing the institutions of the Palestinian state within 24 months as a demonstration of the PA's serious commitment to an independent state that provides opportunity, justice, and security for the Palestinian people and is a responsible neighbour to all states in the region," said the statement issued last week by the grouping of the United States, the European Union, the United Nations and Russia. Israeli officials rejected the two-year plan for statehood proposed last month by PA Prime Minister Salam Fayyad, saying it amounted to a unilateral move.

Olmert trial postponed

Former prime minister Ehud Olmert's graft trial was postponed until February. The former prime minister appeared in Jerusalem District Court last Friday. He faces charges of corruption, related to cash he accepted from U.S. businessman Morris Talansky. He won't face charges of bribery.

Nevzlin to donate $6M

Russian-Israeli businessman Leonid Nevzlin will donate $6 million to the Museum of the Jewish People. Nevzlin, who chairs the international board of governors of Beit Hatfutsot, home of the new museum, announced the donation last week. Nevzlin was the initiator and leading force behind the establishment of the Museum of the Jewish People in Beit Hatfutsot, which will cost an estimated $24 million and is scheduled to be opened in 2012.

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CJN Profile

Veteran actor keeps busy with *The Trotsky* and *Barney's Version*

By SHERRY SMITHER
Special to The CJN

At 61, Saul Rubinek is still one of the busiest actors around. His latest role in *The Trotsky* received rave reviews during its world première at the Toronto International Film Festival.

In it, the Genie Award winner plays David Bronstein, whose teenage son, Leon (Jay Baruchel), believes he's the Russian revolutionary Leon Trotsky and stands up for workers' rights by staging a hunger strike at his father's Montreal clothing factory.

Rubinek travelled to Montreal to work on the film with fellow Canadian actor and director Jacob Tierney.

"We've known each other a long time. When Jacob was a young actor, I did a movie called *Obsessed* and he played my son, and I worked with him again in *Rainbows* in 1991," Rubinek said in a phone interview from Las Vegas, en route from Los Angeles to New York, where he's moving.

"*The Trotsky* is Jacob's film – he wrote and directed it. It was a delightful script, and I really wanted to see what it would be like to work with Jay Baruchel who's a fine young actor."

Born in a refugee camp in Germany to Holocaust survivors in 1948, Rubinek began acting after his family moved from Montreal to Ottawa when he was six.

"My English wasn't that great, but I spoke a lot of Yiddish and French, and I was very shy. Because my father had been in Yiddish theatre in Europe, one of the first things he did was send me to the 'Ottawa Little Theatre' that had a school for children," Rubinek said.

At the school, he was surrounded by other children who made up stories and found ways to tell them. This path appealed to him, and he went on to work with many celebrated actors.

Recently Rubinek starred opposite Jewish actress Lainie Kazan in the comedy *Oy Vey! My Son is Gay!!* about Martin and Shirley Hirsch, who try to come to grips with their son's homosexuality after failed attempts to fix him up with a nice Jewish girl.

"It's a delightful movie about old-fashioned Jewish parents who don't know their son is gay. My character's confronted with his homophobia and his worry with what the neighbours will think – things this upper middle class couple would rather pretend they're beyond," he said.

Although Rubinek thought the premise might be dated, he was drawn to the film, which proved to be an audience favourite with sold-out screenings at its world première at the Montreal World Film Fest in August.

"There was something charming about it, and it gave me an opportunity to work with Lainie Kazan, whom I consider to be a force of nature and a delight to work with. John Lloyd Young who plays my son is an extraordinary actor who won a Tony (award) for his role in Broadway's *Jersey Boys*," he said.

Rubinek won a Genie Award in 1982 for best actor in a supporting role for his part in *Ticket to Heaven*.

He's also just back from Rome, where he was working on the film adaptation of Mordechai Richler's *Barney's Version*, in which he plays Barney's (Paul Giamatti) father-in-law Charnofsky, an Orthodox Jew whose daughter denies she's Jewish. Rubinek is familiar with *Barney's Version*, as he played Barney Panofsky in CBC's four-part radio show in 2003.

The versatile actor's television performances have included roles on *Star Trek The Next Generation*, *Stargate SG-1* and most memorably as Donny Douglas, Niles' unrefined divorce lawyer and Daphne's boyfriend on the sitcom *Frasier*.

Saul Rubinek

"I was hired for three shows, and that turned into 17 episodes over two years. *Frasier* had one of the best casts in television history, and working with Kelsey [Grammer] and the wonderful actors was a blessing and a happenstance."

His current television role is quirky Secret Service agent Artie Nielson on *Warehouse 13*, which resumes filming in Toronto next March.

Rubinek is also developing projects with his wife, producer Elinor Reid, including a play he wrote called *Terrible Advice* that's being cast in London and directed by Muppeteer Frank Oz.

Saul Rubinek, left, with *Warehouse 13* co-stars Joanne Kelly and Eddie McClintock.

As our interview came to an end, Rubinek recalled the projects inspired by his survivor parents. *So Many Miracles* is a book he wrote based on interviews about his parents' experiences in hiding with a Polish farmer's family for 2-1/2 years from 1942 to 1945 and includes how Rubinek's parents met, their lives before and after the war and how they came to Montreal.

When the farmer's wife asked to be reunited with Rubinek's parents in Poland in 1987, he wrote and produced the documentary *Too Many Miracles*, directed by Vic Sarin (*A Shine of Rainbows*).

"The film was something I could pass on to my children. It's my belief that Jewish children are given way too much information about the Holocaust before they know what to do with it. Certainly I knew about it before I could handle the word genocide," said Rubinek, who showed the film to his children's Grade 8 classes.

"We were able to introduce the subject in the context of other world events in history and have children look into their own backgrounds to see they had great drama, tragedies and miracles in their pasts. Making this documentary made a difference to my life, to my parents and to my children's lives. To be able to pass on the stories to children in the same classroom has been a great mitzvah."

Sonny Goldstein, CFP
President

PLANNING FOR RETIREMENT?

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Eye on Arts

By BILL GLADSTONE

NEW SET OF DEAD SEA SCROLLS ON VIEW AT ROM, OCT. 10 TO JAN. 3

The eight Dead Sea Scrolls that have been on display at the Royal Ontario Museum since late June are due to be replaced by eight other scrolls, complemented as before by full interpretations, translations and background information. The second set of scrolls opens on Oct. 10 and continues through Jan. 3, 2010.

As in the first installation, the second group features two scrolls specially conserved for their ROM appearance, which is their first public display. The biblical scroll of Deuteronomy dates to the first century CE, and the non-biblical Communal Ceremony scroll to about 30 BCE. Both are written in Hebrew and were found in Cave 4 at Qumran in 1952.

Included in the second rotation is a section of Psalms naming King David as its author and demonstrating the ancient tradition of David as the greatest of poets. Dated to the first century BCE, this earliest known copy of the Book of Psalms contains as many as 51 individual psalms.

Also being readied for display is the Papyrus Bar Kokhba 46, a lease agreement written in Mishnaic Hebrew. Dating to 134 CE during the Second Judean Revolt, it mentions Simeon Bar Kosiba (Bar Kokhba), the revolt's principal leader. Another scroll to be shown is the Isaiah scroll (60 CE), full of prophesies including predictions of the end of times, a theme prevalent among Judaic groups in the Second Temple period.

One of the oldest copies of the text of the Ten Commandments is also coming to the ROM. Due to its fragile nature and its sensitivity to light and humidity, the Ten Commandments scroll is scheduled for display for only 80 hours during its weeklong appearance from Oct. 10 to 18.

"Dead Sea Scrolls: Words that Changed the World" is a unique opportunity to view one of the greatest archeological finds of the 20th century – the earliest record of biblical patriarchs and prophets known to Judaism, Christianity and Islam. 416-586-8000, www.rom.on.ca

• • •

Israel Film Festival 2: As the Toronto International Film Festival recently demonstrated so well, Israel has a strong and expressive cinema all of its own.

Another opportunity to view some acclaimed Israeli films is approaching: the Israel Film Festival 2, at the Sheppard Grande Cinema, Yonge Street north of Sheppard Avenue, Oct. 18 to 22. The eight films being screened are *Eli & Ben*, *Waltz with Bashir*, *Ushpizin*, *Three Mothers*, *Lost Islands*, *Bonjour Mr Shlomi*, *Salt of the Earth* and *James' Journey to Jerusalem*.

Most screenings feature guest speaker **Oded Adomi Leshem**, an Israeli filmmaker; journalist **Ron Ben-Yishai**, a key character in *Waltz with Bashir*, is expected to discuss the film after its screening. Tickets are $13, with a seven-film pass selling for $70. Ticket hotline, 416-231-0029, www.israelfilmfestival.ca.

• • •

Names in the News: "With the curtain drawn on this year's Toronto International Film Festival (TIFF), the anti-Israel protestors who sought to demonize and isolate Israel failed completely in their bid to darken the spotlight on Tel Aviv," begins a letter from **David Koschitzky**, chair of the UJA Federation of Greater Toronto, who further reports that TIFF's recent City to City film series featuring Tel Aviv was sold out.

Jerry Seinfeld, **Lisa Kudrow** and **Halle Berry** were among more than 100 famous personalities who signed "We don't need another blacklist" ads in the *Toronto Star*, *National Post* and *Variety* magazine, sponsored by the UJA Federation of Greater Toronto and the Jewish Federation of Greater Los Angeles. Israeli films share a tradition of "open, uncensored, artistic expression," the ads correctly pointed out. "Anyone who has actually seen recent Israeli cinema, movies that are political and personal, comic and tragic, often critical, knows they are in no way a propaganda arm for any government policy."

Kudos to all the signators of the ads and their federation sponsors. As we begin the New Year of 5770, let's hope we can buy a bottle of Israeli wine, visit a museum exhibition from Israel, or see an Israeli film in this city without being obliged yet again to defend the Jewish state from a malicious campaign of lies and vilification.

• • •

Arts in Brief

• In conjunction with the Royal Ontario Museum's Dead Sea Scrolls exhibit, the Tafelmusik Baroque Orchestra and Chamber Choir and composer **Christos Hatzis** present a concert inspired by the Song of Songs. $25 - $29. ROM, Peter F. Bronfman Hall, Thursday, Oct. 8, 7 p.m. www.rom.on.ca

• Musician **Jordan Klapman** begins a new series on 20th-century Jewish popular music with a look at "The Life and Music of George Gershwin." Miles Nadal Jewish Community Centre, Active Seniors, 750 Spadina Ave. Thursday, Oct. 8; 1:30 p.m. 416-924-6211, ext. 155

• The Harold Green Jewish Theatre Company presents the Canadian première of *Sholom Aleichem: Laughter Through Tears*, a one-man show written by and starring **Theodore Bikel** accompanied by a pianist and accordionist. This biographical look at the writer's life features singing in both English and Yiddish and has been called "a love letter to a lost culture." Eight performances only. $40 to $75. Previews Oct. 13, opens Oct. 14, runs to Oct. 18. Winter Garden Theatre, 189 Yonge St. 416-872-5555, www.ticketmaster.ca

Delicate Lemon Tree *is ripe with symbolism*

By JOSEPH SERGE
Arts Editor

If you missed the chance to see *Lemon Tree* at the last Toronto Jewish Film Festival and during its short run in theatres last May, you should try to find this gem, which has just been released on DVD.

Directed by Eran Riklis, (*The Syrian Bride*), *Lemon Tree* tells the moving story of a Palestinian widow who takes the fight to protect her lemon grove all the way to the Supreme Court of Israel.

Hiam Abbass won an Israeli Academy Award for her role as Salma Zidane, who's been tending her family's lemon grove on the border between the West Bank and Israel all her life. As misfortune has it, Israel's hawkish defence minister and his wife are her new neighbours on the other side of the Green Line, and Israel's security forces deem her grove to be a potential site for a terrorist strike and order her trees cut down.

The minister's wife, Mira Navon, played by Rona Lipaz-Michael, is sympathetic to her plight, but realizes there's nothing she can do to convince her husband to let the trees stay.

Zidane doesn't take the government's decision lightly, and she becomes a media sensation when she decides to stand up for her rights.

The movie, ripe with subtle and not-so-subtle symbolism, is delicately and emotionally written and directed by Israeli director Riklis.

While Israel comes across as Goliath to Zidane's David, he doesn't really take sides. The Israelis, after all, do offer her compensation, and when rifle shots are fired towards the minister's house, it's clear that the grove is a threat. The Palestinian Authority is portrayed as a corrupt machine, unwilling to help Zidane.

Based on a true story, the film won an Audience Award at the Berlin Film Festival last year.

The DVD, unfortunately, does not have any special features, other than a French soundtrack and the movie trailer. A commentary soundtrack would have been nice.

Hiam Abass won an Israeli Academy Award for her role as Salma Zidane.

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Lebanon's director surprised to receive award in Venice

By SHELDON KIRSHNER
Staff Reporter

Samuel Maoz, the writer and director of *Lebanon*, the winner of the Venice Film Festival's top award, is still in something of a state of shock.

The critical acclaim his first feature film garnered in Italy was totally unexpected, he disclosed in an interview during the Toronto International Film Festival, where *Lebanon* was also screened.

A 47-year-old filmmaker from Tel Aviv, he was clearly blindsided by its success.

He was, first of all, surprised that *Lebanon* – which unfolds primarily in an Israeli tank in the first harrowing hours of the 1982 war in Lebanon – was accepted by the Venice festival.

Still more, he was surprised that it won the Golden Lion award. "This, for me, was the big prize, a special moment," he said.

After the first screening, he choked up. "I had lost my tears, but when the crowd applauded, tears came into my eyes," said Maoz.

In capturing the Golden Lion, he beat out a director from Iran, whose Islamic government defames Israel and opposes its very existence.

Nonetheless, the Iranian agreed to pose for a photograph with Maoz, and this pleased him to no end.

Apart from being shocked by *Lebanon*'s reception at Venice, Maoz was taken aback by the ease with which he was able to raise funds – $1.5 million in U.S. currency – to shoot it.

"I guess investors liked the script," said Maoz, who previously worked as a production designer in film and television and directed documentaries, a TV series and plays.

As well, Maoz was pleasantly surprised by some audience reaction.

In Venice, a woman hardly disposed toward Israel complimented him and admitted that the film had changed her fundamental perception of Israel.

In Toronto, a Syrian and a Palestinian hugged him, saying they could empathize with the death of Israeli soldiers on the battlefield.

Lebanon combines fact with fiction.

The tank they manned entered not one but several hostile Lebanese villages and got as far as Beirut.

Shmulik, the gunner in the tank, is based on Maoz himself.

The seedy member of the Phalange – the pro-Israel Lebanese Christian militia – who pops into the tank is not a figment of his imagination. In real life, he reeked of alcohol and was not trustworthy. Indeed, he led the Israelis into an ambush near Beirut in which Maoz's World War II vintage Patton was surrounded by 11 Syrian tanks.

Some of the Syrian tankists, armed with knives, left their tank and tried to kill the Israelis.

"It was horrible. I thought I was going to die."

Much to his relief, the Syrians could not open the hatch and fled after an Israeli jet roared toward them.

Lebanon, which was scheduled to open in Israel at the end of September, was filmed in 33 days, with interior scenes shot in a Tel Aviv studio and exterior ones near Kfar Sava.

It was a difficult shoot, he said. "It was very hard to do. The actors were in an extreme situation, in fire and smoke."

Samuel Maoz *[Sheldon Kirshner photo]*

Maoz had no political views about the war in Lebanon when it broke out. "I was just a kid," he said.

But in retrospect, he thinks it evolved into a quagmire. "It was our Vietnam. Lebanon was nothing but trouble."

To his satisfaction, *Lebanon* has been bought by distributors in several European countries.

Distributors in North America have been eager to buy it, too.

Emboldened by its success, Maoz has begun writing the script for his second film.

"I'm very hungry to make more films, and I'm sure I'll make my next one very soon. I'm full of adrenalin."

He cannot as yet discuss its theme, but says it is not on the Arab-Israeli conflict.

Asked his opinion of the so-called Toronto Declaration, signed by critics of Israel who opposed the festival's City to City program focusing on Tel Aviv, Maoz said, "I didn't agree with it. Filmmakers are supposed to be above these things. It was a mistake, that's for sure."

Alberta town lives long and prospers

By LAUREN KRAMER
Special to The CJN

VULCAN, Alta.— If you want to brush up on your Klingon, Vulcan is the place to do it.

Vulcan, Alta., that is.

The small farming community of 2,000 was facing extinction back when *Star Trek* first appeared on TV screens worldwide in the 1960s. Many of its grain elevators had succumbed to fire or been torn down and town residents were concerned the town wouldn't be around much longer.

That's when they started noticing a few visitors showing up for a photo opportunity with their town name in the background. In 1910, a railway surveyor in Alberta had given this small outpost the name Vulcan after the Roman god of forge and fire, never suspecting the name would find a fictional parallel half a century later. *Star Trek* had inadvertently secured the future of Vulcan, and it seemed an opportune time for the town to capitalize on its name.

You have to drive through miles of rolling canola, wheat and barley fields to find Vulcan today, but once you do, the spaceship-shaped visitors' centre is an undeniable sign that you've arrived. Built in 1998, the centre has welcomed *Star Trek* fans by the thousands, people who travel from far and wide to feed their *Trek* addiction.

Attention! Kids on deck. *[L.Kramer photo]*

One couple married in the centre in a strictly Klingon ceremony. Another man chose the Vulcan cemetery as his final resting place, requesting a tombstone that recalls his love of everything Trek-related.

This year marked the 16th annual *Star Trek* convention in Vulcan, a weekend that witnessed some 10,000 *Trek* fans descend on the small farming community. Half of them made their way through the visitors' centre, shopping for memorabilia that includes everything from clothes to water pistols to Spock-like ears.

But it's not just convention-goers that stop in at Vulcan. Last year 17,000 visitors came through town and this year, with the launch of the new *Star Trek* movie in May 2009 that number is expected to rise to 20,000. "The new movie has created a whole new *Star Trek* fan base," says Erin Melcher, the visitors' centre co-ordinator. "We're getting younger *Trek* enthusiasts now, and *Star Trek* is more popular than ever."

Visitors can don *Star Trek* clothes, and pose on the bridge for photographs with lifesize cardboard cutouts of their favourite characters. For a $10 fee they can also play Vulcan Space Adventure, a $250,000 virtual reality game wherein they train as space cadets and try to save Earth from alien invaders. "Shop lifters will be vaporized," store signage cautions playfully.

In downtown Vulcan, a handful of businesses have started embracing the *Star Trek* theme. The post office has a spaceship cancellation stamp for mail, there's a *Star Trek* mural on the pharmacy and a *Star Trek*-themed water park. Even the historic Vulcan Hotel has a *Star Trek*-themed room.

Most visitors leave with a pair of pointy, distinctly *Star Trek* ears, for Vulcan is the only place you can procure them. Before they hit the highway to Calgary, many give the Vulcan salute meaning "live long and prosper," which, interestingly, has Jewish roots.

In the priestly blessing performed by Jewish Kohanim, they use both hands thumb to thumb to form the Hebrew letter Shin. It stands for *Shaddai*, which means Almighty. As a child, actor Leonard Nimoy, who plays the half-Vulcan character Mr. Spock in the original series, was fascinated by the blessings he saw in the Orthodox synagogue he attended with his grandfather. He recalled those blessings in the Vulcan salute, recreating it with a one-handed greeting that's oft-used today by *Star Trek* fans.

www.vulcantourism.com; (403) 485-2994

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Travel Talk

By BILL GLADSTONE

Birdwatchers from all over the world are expected in the Israeli resort town of Eilat for the 4th Eilat Spring Migration Festival next March.

Israel's location on the only land bridge between Europe, Asia and Africa makes it uniquely suited as a prime bird-watching site for a large variety of migratory birds. Eilat is "one of the world's prime bird-watching locations," said Arie Sommer, Israel's tourism commissioner for North and South America. Visitors may witness the migration of more than 500 million birds including rare raptors, pelicans and cranes.

Scheduled for March 18 to 25, 2010, the week-long festival will feature day and night birding tours, workshops, an opening banquet and evening activities at the Isrotel Agamim Hotel. Details at www.goisrael.com.

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Israel for Active Seniors: Join the Canadian Friends of Bar-Ilan University for the Young at Heart Mission to Israel. The itinerary includes "the magic of Jerusalem, the thrill of the Tel Aviv, and the beauty of the Galilee at a leisurely and relaxed pace."

The program includes visits to Israel's historical, archaeological and holy sites; a tour of Bar-Ilan University's campus, and exclusive experiences hosted by Bar-Ilan's guides and speakers. Travel dates are Oct. 15 to 29. www.cfbiu.org

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Dancing in the Desert: The Isrotel Phaza Morgana Festival features dance and musical performances by top Israeli artists in the Negev Desert north of Eilat at Timna Park. From Oct. 22 to 25, the dance extravaganza showcases a special collaborative performance by leading Israeli choreographers Ohad Naharin and Sharon Eyal in a specially designed amphitheatre at the foot of Solomon's Pillars. Other performances include a presentation of Ohad Naharin's dance masterpiece, Anaphaza, by the Batsheva Dance Company. Details at www.phazamorgana.com.

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Literary Illustrations on View: Isaac Bashevis Singer and His Artists, an exhibition of art works that illustrated the writings of the celebrated Yiddish writer, is currently featured at a New York-area museum.

Singer spun tales that unleashed a rich storehouse of Jewish popular imagination, interweaving everyday life with wonders emerging from dreams and nightmares. The exhibition features works by 17 artists who illustrated 25 of his books, including Roman Vishniac, Maurice Sendak, Irene Lieblich and Uri Shulevitz. Hebrew Union College, Jewish Institute of Religion Museum, Brookdale Center, One West 4th St., New York. Until June 30, 2010.

• • •

Whale Watching in California: There's something incredibly magical about whales, and seeing their intelligence and playfulness up close only enhances appreciation of these marine mammals. The best time to see whales in California is December through March, when approximately 20,000 grey whales, up to 50 feet long and 45 tons each, make their annual 6,000-mile trek south from Alaskan waters to breeding waters in Baja California. Typically journeying in small groups close to the shoreline for protection against predators, the whales may be seen surfacing every three to five minutes to breathe. Details at www.visitcalifornia.com.

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Travel Briefs

• The Battle of the Plains of Abraham, an exhibit of 14 images of historical landscapes in and around the City of Québec, is on display at the Canadian War Museum to mark the 250th anniversary of this seminal Canadian battle. Placed in various locations around the museum, the exhibition continues until Jan. 3, 2010.

• Jerusalem's popular "Autumn Evenings in the Old City" continues through October with live musical performances and guided night-time tours around the Old City's Jewish and Christian Quarters every Monday and Thursday. A variety of concerts and special tours are being offered. Besides promoting the Old City as a place that can be enjoyed after dark, the festival features "The Night Spectacular," a multi-media performance at the Tower of David Museum. For advance tour registration, visit www.klaimonline.co.il.

• An exhibition of collages from 1916 to 2008 is on view at the Tel Aviv Museum of Art. The exhibit features illustrations by Leonora Carrington as well as artwork from the early Modernist movement of the 1920s and lithographic and photographic print-screened collages. www.tamuseum.com

• Fun in Jerusalem is a new website that offers a wealth of ideas about activities for parents with young children in Jerusalem. The site currently lists a variety of activities related to Succot in and around Jerusalem as well as special events for October. It also has a daily events calendar, the FUN List, and a blog of useful posts such as "Swimming Pools in Jerusalem." www.funinjerusalem.com

• Jerusalem and Tel Aviv have been voted the first and third "Best City in the Middle East" by readers of the hugely influential travel magazine *Travel + Leisure*. "This year's awards are especially meaningful with Tel Aviv celebrating its centennial and Jerusalem opening new hotels and attractions," said Oded Grofman, tourism consul and director of the Israel Government Tourist Office for Canada.

• Gap, the popular American clothing retailer, recently opened its first Israeli store at the Alrov Mamilla Mall in Jerusalem. The fashionable clothing brand also plans to open branches in Tel Aviv and Herzliya.

• More than a quarter million tourists visited Israel in August 2009, similar to the number of August 2008, a fact that "may well mean that the downturn is behind us and there is light on the horizon," according to Israel Tourism Commissioner Arie Sommer. The United States was the top source of tourists to Israel, followed by Russia, Britain and France. Tourism officials partly attributed the upturn to the growing number of flights from North America to Israel by such carriers as El Al, US Airways, Continental, Delta and Air Canada.

A conversation about poetry

By TOBY SALTZMAN
Special to The CJN

Although Erica Jong rose to literary stardom with the scandalous novel *Fear of Flying* – the tale of a flighty woman's erotic desires and rush to freedom – she is first and foremost a poet.

Earlier this year, following the publication of 20 books, including poetry, fiction, non-fiction and her biography, *Seducing the Demon*, Penguin published an eclectic collection of poems, *Love Comes First*. The poems speak of profound issues of current relevance. They are brilliant, focusing on Jong's metaphorical views of love, life, death, nature and the Holocaust, as well as her love of mythology and travel.

By a stroke of luck, I recently met the vivacious Jong and her gentle husband, Ken Burrows, on a transatlantic crossing aboard the grand Queen Mary 2, where she appeared as a guest lecturer on a literary-themed cruise. Over coffee in the Princess Grill lounge, the writer – ever glamorous though still clad in gym togs after exercising, her sparkling eyes animated by laugh lines under a froth of blond hair – spoke candidly about her inspiration for her evocative poems.

"These poems, written individually over 10 years, are indicative of themes of decades in my life," Jong said. "Now, in my 50s and 60s, when losses start to pile up, people [like me] must make sense of our own mortality."

The book is divided into three sections. The first part, titled "You Are Here," portrays her rapture on seeing a flying hawk and the ache at the death of a friend. Of the poem *Wishing for Angels*, Jong says, "Our culture is searching for the meaning of life. I believe kindness is the highest act you can perform. My angels are the truth tellers, people who tell the truth through the art of language, dance, music."

In the second section, "People Who Can't Sleep," *The God of the Chimneys* poses the haunting questions, "For what angry God… have we given our eyes, our teeth, our eyeglasses, bales of hair, and the magic of worthless gold?" and "For what atonement do we walk again and again into the oven?"

"In my 20s, I started to wonder what is this need to kill Jews. Was it because of the Ten Commandments, Mosaic laws which we imposed on people who weren't ready for it?" Jong said.

Her voice turned hard when she recalled her inspiration for *When a Jew Kills a Jew* – a poem that harks to Cain and Abel, Judas and Jesus. "Few of my poems are inspired by political events, but I was away promoting *Fear of 50* when [prime minister] Yitzhak Rabin was assassinated by an angry fundamentalist, and I started scribbling these lines, 'Without the law, without our brothers, what is a Jew, but a convert hiding from the light.'"

Of the poems that make up "People Who Can't Sleep," Jong said, "There's a certain separate consciousness that goes with being Jewish, even if you are secular."

The final section of *Love Comes First*, "Aphrodite's Laughter," is devoted to Jong's mischievous muse, the Greek goddess of love and beauty.

Jong's conversation is peppered with quotes from the likes of Sappho and Sartre to Isaac Bashevis Singer. I was smitten by her literary intelligence.

Why did she pen her thoughts and ideals in poetry? "People think poetry is superfluous until someone they love dies, or until we fall in love, or a baby or grandchild is born. Then they see that poetry is the most intense expression that we have in words to celebrate or mourn," she said.

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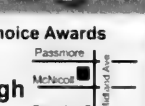

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Books & Authors

A portrait of King Hussein of Jordan

By SHELDON KIRSHNER
Staff Reporter

King Hussein of Jordan negotiated the dangerous shoals of Arab politics, escaped a succession of assassination attempts, fought a civil war with the Palestinians, and maintained a covert dialogue with Israel until he finally signed a peace treaty with the Jewish state in 1994. He has been the subject of a torrent of biographies, some of which have been published since his death a decade ago. But *King Hussein of Jordan: A Political Life* (Yale University Press), by British historian Nigel Ashton, is the first to draw on his private papers. Ashton, a senior lecturer at the London School of Economics and Political Science, has used the opportunity to write an accessible and generally sympathetic account of King Hussein's turbulent reign, which ended in the winter of 1999 with his death.

The king, who ascended to the Hashemite throne at the age of 17 after his mentally ill father was deemed unfit to hold office, was often confronted by issues relating to Israel, his much more powerful neighbour shunned by the Arab world. Citing an example, Ashton refers to an Israeli raid that he correctly describes as "a key landmark on the road to war."

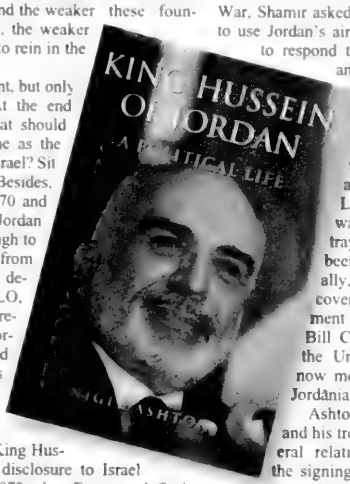
In the autumn of 1966, less than a year before the Six Day War, Syria stepped up its campaign to destabilize Jordan by backing Palestinian raids against Israel. Six of those attacks were launched from Jordanian soil, and one of them claimed the lives of three Israeli soldiers. By way of retaliation, Israel sent an infantry brigade, backed by tanks, artillery and air cover, into the Jordanian village of Samu.

King Hussein, having had started secret contacts with Israel in the early 1960s, felt betrayed by the raid. He told Israeli interlocutors that he could not "absorb" such a "serious" retaliatory blow. Ashton sympathizes with the king, but fails to explain why Israel should have exercised restraint in the face of blatant aggression.

Ashton believes that King Hussein's decision to attack Israel in the Six Day War was "the greatest calamity of his reign." As he points out, the king was misled by his ally, Egypt, which claimed that three-quarters of Israel's army in the Sinai Peninsula had been destroyed. As a result of its colossal error, Jordan lost much of its armoured force, as well as the West Bank, which had accounted for about 40 per cent of its gross domestic product.

King Hussein was prepared to make peace with Israel in exchange for a complete Israeli withdrawal from the West Bank, but Israel was only ready only for a partial pullback.

During the postwar period, when Jordan became one of the front lines in Israel's military struggle with the Arabs, King Hussein was caught in the middle. As Ashton puts it, "The more Israel punished Jordan for incursions on the part of Palestinian guerrilla groups, the weaker the foundations of his rule became. And the weaker these foundations became, the weaker was his ability to rein in the fedayeen."



He has a point, but only to a degree. At the end of the day, what should Israel have done as the PLO pounded Israel? Sit on its hands? Besides, as events in 1970 and 1971 showed, Jordan was strong enough to eject the PLO from its territory. In defeating the PLO, King Hussein restored his authority, but damaged his relations with his fellow Arabs.

Ashton's interpretation of King Hussein's startling disclosure to Israel on Sept. 25, 1973, that Egypt and Syria intended to launch the Yom Kippur War seems plausible. The king apparently hoped to forestall a new round of fighting and persuade Israel to make genuine concessions for the sake of peace. But by late September, the die for war was already cast. He adds that King Hussein tried to fend off Egyptian and Syrian requests for Jordanian participation in the Yom Kippur War, but when he could stall no longer, he limited Jordan's involvement.

Ashton discloses that, in a step toward peace in 1974, Jordan offered Israel a proposal in which both sides would pull back eight kilometres from the Jordan River and Jordan would reestablish its rule in the area vacated by the Israelis. Israel rejected that idea.

According to Ashton, King Hussein publicly welcome Anwar Sadat's 1977 rapprochement with Israel but privately condemned it because he had not been notified in advance. Nor did he like Israel's 1978 Camp David accord with Egypt. From his perspective, it was too vague on the Palestinian issue.

Ashton is skeptical that King Hussein's 1987 agreement with Shimon Peres – then Israel's foreign minister – was "a great missed opportunity" to advance peace. Since Israel's prime minister of the day, Yitzhak Shamir, was scathing of Peres' approach, it was effectively a still-born agreement.

His assessment of the king's alliance with Saddam Hussein on the eve of Iraq's invasion of Kuwait is harsh: "The king's faith in Saddam was probably the biggest character misjudgment of his reign."

Having refused to join Egypt in the peace process, King Hussein entered the Arab rejectionist camp, led by Iraq. Why? Jordan was dependent on its lucrative commercial relationship with Iraq and Iraq's generous subsidies, totalling more than $1 billion per annum. Further, he believed that Saddam's leadership could restore Arab pride and dignity. What a miscalculation!

Prior to the outbreak of the 1991 Gulf War, Shamir asked the king for permission to use Jordan's airspace in case Israel had to respond to Iraqi aggression. The answer was a resounding no. The king said he could not be seen colluding with Israel.

King Hussein's reaction to Israel's 1993 Oslo accords with the Palestine Liberation Organization was one of anger and betrayal because he had not been consulted. But eventually, he regarded Oslo as a cover to reach a peace agreement with Israel. As he wrote Bill Clinton, the president of the United States: "We shall now move on our own on the Jordanian-Israeli agenda."

Ashton's chapter on this topic, and his treatment of Israel's bilateral relations with Jordan after the signing of the peace treaty, is comprehensive.

King Hussein was of the view that, in Yitzhak Rabin, the Israeli prime minister, he had a reliable and trustworthy partner who had internalized the need for peace.

Yet the king was not prepared to take the risk of officially recognizing Israel until he was given certain economic and military benefits by the United States. Rabin appointed Efraim Halevy, a top-ranking Mossad official who was close to the king, to act on Jordan's behalf in Washington. He convinced the White House to cancel Jordan's $700-million debt and sell Jordan a squadron of F-16 jets. Israel's position prompted Dennis Ross, the U.S. envoy to the Mideast, to exclaim, "Tell me, Efraim, who are you representing here? Israel or Jordan?" Halevy said, "Both."

As Ashton tells it, King Hussein was genuinely grief-stricken by Rabin's assassination. In a eulogy at his funeral, he called Rabin "a brother" and "a friend." Yet King Hussein's relationship with his successors, Peres and Benjamin Netanyahu, was cool by comparison. He claimed that Peres had used disproportionate force in the 1996 Grapes of Wrath operation in southern Lebanon. As for Netanyahu, he accused him of undermining peace talks with the Palestinian Authority and of violating Jordan's sovereignty by sending a Mossad hit team to Amman in 1997 to kill a Hamas leader, Khaled Meshal.

Perhaps Ashton's most astonishing revelation turns on a short-lived initiative undertaken by Rabin in the year he was killed. Rabin asked King Hussein to wangle an invitation from Saddam to visit Baghdad and establish relations with Iraq. Saddam did not rule out Rabin's overture, but an Iraqi internal crisis rendered it impossible.

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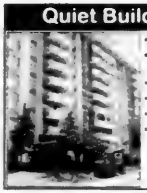

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Israel & the Jewish World

Crumbling cemetery in Florence waiting to be restored

BY MARCIE BEYATTE
Special to The CJN

Eighteen-year-old Vera Bolaffio might have been known for her wit, her waist-length ebony hair or her talent as a poet. But her story ended in August 1944 in Florence, Italy, when a German grenade struck her while she was searching for drinking water just eight months before Liberation Day.

She is known today only because she was the last person to be buried in the old Jewish cemetery in Florence.

The old cemetery had been closed for 60 years but reopened its gates for Vera's interment in 1944 because the new cemetery was outside the city centre and deemed unsafe during the last days of the war.

Vera Bolaffio's grave stone. *[M. Beyatte photos]*

Visiting cemeteries is how I learn about the history of the places I go to. I am comfortable among the dead. A portrait gallery of my ancestors graces my dining room walls. I can imagine their lives and dreams without any messy interactions, unlike some of my living relatives. When the dead refuse to talk to me, at least they have a good excuse.

The old Jewish cemetery where I discovered Bolaffio's weed-shrouded tombstone is just outside the San Frediano gate on Viale Ludovico Ariosto, near one of my favourite restaurants, Trattoria Sabatino. I've walked by the cemetery's graffiti-covered concrete walls dozens of times, unaware of what lay behind the gates.

Recently, a small historic marker identifying the cemetery caught my eye. I learned that it's open only on the first Sunday morning of the month from 10 a.m. to noon and it costs three euros to enter. The sign also informed me that the cemetery was founded in 1777 and closed in 1880, when a bigger site opened in Rifredi on Via Delle Cacciolle. Another sign announced that the cemetery was going to be restored by the city of Florence in co-operation with the Jewish community of Florence.

While I was mentally translating all this Italian into English, a man drove up on a scooter and unlocked the rusty green metal gate. I asked if I could enter.

In a thick Italian accent, he said, "Sorry, *signora*, I have absolutely nothing to do with the cemetery. I'm just an architect who rents some office space here."

I snaked my neck around him to catch a glimpse inside, curious to see what one could rent in a cemetery. It was a cozy red-brick cottage with weather-beaten white wicker furniture on the porch. Maybe I could get on the waiting list and live there one day.

I locked eyes with the architect; I was ready to beg for admittance.

He paused. He shrugged his shoulders, a gesture so uniquely Italian, ushered me through the creaking gate and invited me to take a quick look around.

I entered a walled verdant garden splashed with yellow buttercups and red poppies surrounding the headstones.

The headstones resembled overturned dominoes. I grazed the surface of one of the graves and touched a tombstone with my fingers. The surface was pocked and rough, and the concrete crumbled in my hand. A grey and white cat hiding behind the grave pounced, and missed, a yellow butterfly. Fragments of white marble crunched under my feet. Bullet holes fractured the marble on some of the headstones, a reminder of when the Nazis paid a visit. I hurried through the cemetery snapping pictures, trying not to take advantage of my kind host.

I returned to the cemetery a few weeks later, the first Sunday of April. I waited alone at the gate for the tour leader. Yael arrived and told me she was a graduate art-history student from Israel who hoped to help with the restoration by translating the Hebrew inscriptions on the gravestones into Italian.

"There isn't money to keep the cemetery open more than once a month," she says. "Not many people come to visit."

After the war, local Christians tried to clean up the destruction created by the Nazis. Yael pointed out some headstones that were "replanted" upside down because these Good Samaritans couldn't read Hebrew.

Yael introduced me to Bolaffio. Her grave stands out because it is newer white marble and the words are clear. The inscription on the stone, translated from Italian, is: "Here rests in peace Vera Bolaffio/ Snatched away by a German grenade/ from the affection of those who loved her/ On August 28, 1944/ At the age of eighteen."

"We know very little of Vera's life," Yael told me. "She was born in Trieste, but escaped with her family to hide in Florence during the war. Her father tended her monument until he returned to Trieste. He paid someone to take care of her grave until he passed away."

Dandelions and buttercups were growing around Bolaffio's resting place when I visited. Time has yet to erode her short story and leaves us a few clues as to who she was. But it is who she might have been, had she lived, that fascinates me.

Cypress trees line the central pathway. I imagine the black-clad mourners arriving in horse-driven carriages and can hear the crunch of their boots on the white gravel as they walk in a line to the grave site, sobbing into their linen handkerchiefs. A wooden coffin is unloaded, and the mourners gather in a tight group to sway to the mourner's *Kaddish*.

Today, red poppies grow over the broken stones, and stories go untold and forgotten, maybe forever. There are no visitors to place pebbles on the graves of their loved ones, letting them know they are remembered.

As I slowly walked back out the rusty gates and onto the bustling streets of Florence, I promised myself, I would find out more about Bolaffio.

To view Beyatte's photos of the graveyard go to www.marciebeyatte.com.

For more information about the cemetery restoration project, e-mail sandra@firenzebraica.it.

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Basketball player retires with his kippah on

By SHAUN FELDMAN
Special to The CJN

After seven years playing professional basketball, Tamir Goodman is hanging up his jersey.

On Sept. 15, the 27-year-old point guard, who made history as not only the first pro basketball player to wear a kippah on the court but also the first never to play on Shabbat, announced his retirement from Israel's pro league due to multiple injuries sustained over his career.

Goodman, once dubbed "The Jewish Jordan" by *Sports Illustrated*, makes it very clear, however, that this is far from the end of his basketball career. In fact, the second phase of his journey has only just begun, as he turns his attention toward the multiple charities, camps and clinics he has set up to help special needs kids and underprivileged Jewish youth, including Haifa Hoops for Kids and the Tamir Goodman Athletic Leadership Basketball Camp.

Goodman was in Toronto recently to deliver a public address on the topic, "A Story of Faith." He will return next spring for a three-on-three tournament to raise money for the Hoops For Kids program.

Ever since he watched his older brother, Reuven, play for his high school basketball team, Goodman knew he wanted to get into the sport. He considered playing basketball somewhat of a religious experience, stating that, as he matured, it was his way to "sanctify HaShem" through being a positive role model for others.

"I just tried to be the absolute best player that I could be, but at the same time tried to always be the best Jew that I could be," he said. "And as I get older, I realize that it's all one thing – you're not just Jewish when you go to shul and a different person when you go to work."

Following his high school basketball stint, he accepted a scholarship to play for the University of Maryland, but due to the coach's insistence that he play on Shabbat, he was forced to transfer to lesser-known Towson University.

It was at Towson that Goodman made sports history, convincing the league to rearrange its schedule and becoming the first Division 1 basketball player to never play on Shabbat and the major Jewish holidays.

After moving to Israel in 2002, Goodman played for several Israeli teams, including Maccabi Tel Aviv and Maccabi Shoham. He also served in the Israeli Defence Forces before returning to the United States in 2007 to play for the Maryland Nighthawks of the Premier Basketball League for one year.

He returned to Israel to play his final pro season with the Haifa Heat in 2008. Goodman said he'll remember that season as the culmination of many fruitful years in the sport.

"It was such a blessing to end my career there, because my career was basically about fighting for Shabbat, fighting for kosher food, fighting for Judaism in many ways. And Maccabi Haifa was just such a professional team… just the way they treat you, the way they respect you and just what they're trying to do off the court and on the court, through basketball. I just felt so at home."

As much as he would still love to be able to play, Goodman sees his basketball career as merely the first phase in a life of motivating others to follow their dreams and realize their goals.

"My body has come back from three career-ending injuries – two major injuries in my knee and one in my hand. I had nine major injuries in the last 10 years, so now I'm at the point where I physically can't play anymore, but it really fell right into place with Maccabi Haifa and phase two of my life, which is to create a school to help everyone else and to inspire everyone else," he said.

Tamir Goodman

Goodman announced his retirement at the Jewish Children's Museum in Brooklyn. The museum was dedicated to the memory of Ari Halberstam, a yeshiva student and fellow basketball player who was murdered 15 years ago by an Arab gunman on the Brooklyn Bridge in apparent retribution for a massacre of 29 Arabs by Jewish doctor Baruch Goldstein days earlier at a mosque in Hebron.

According to Goodman, the museum supports the very same philanthropic work he will be conducting over the second part of his career.

"When there's a tragedy, Judaism teaches us that we fight back with light," he said. "So, the greatest thing we can do in [Halberstam's] memory is announce our charity work and all the good that we're doing."

"I don't just look at basketball as a game. I know how much good it can do. I know how basketball can get special needs kids to have the time of their life.

"I've been around basketball my whole life and it's a very, very powerful tool that can be used in a very, very positive way, and I feel like it's my mission to do it."

Goodman says he's grateful that all of his hard work and loyalty to his beliefs have paid off and that others have taken notice as well, a fact that he considers the ultimate kiddush HaShem.

"I'd say the best basketball compliment I ever got was last year when my coach just came up to me one day and said 'You know what, I scouted all the players in Europe and around the world [and] you're the hardest worker I've ever met in my life.' My drive was so strong because I wanted to show the world that I could do this with my kippah on."

Israel gets Chile in Davis Cup draw

By NIR WOLF
© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Yom Kippur, September 2007. Israel's Davis Cup team is fighting impossible odds. Dudi Sela stuns Fernando Gonzalez, and Israel beats Chile to gain promotion to the World Group. A new era begins in Israeli tennis.

For two years, the Chileans have been haunted by that embarrassing defeat and have been out for revenge ever since. Last week they got their chance when the draw for the first round of the 2010 Davis Cup was made in Geneva – and again pitted Israel against Chile in a match to take place in March. This time, however, the tie will be played on South American clay.

"Of course we remember that defeat," said Chile's non-playing captain, Hans Goldmeister. "It was an extremely painful loss and it's impossible to forget. But this time we'll be playing in Santiago, and it will be a very different story."

So while the Chileans were smiling, the Israeli team was left to look for a silver lining. "We're playing in the World Group and any team we drew against would have been tough," said Israeli captain Eyal Ran.

"But then again, we could have drawn Switzerland with Roger Federer, Serbia with Novak Djokovic or even France, so drawing Chile really isn't so bad. But it's still a tough prospect. Chile is the favourite and there's nothing we can do to change that. In the World Group, you need to play above yourself to progress. If we play the kind of tennis we usually do, we won't beat anyone. But if we raise our game like we did against Sweden and Russia, we can pull off a surprise, even on clay."

The clay surface, which was a contributory factor in Israel's recent semifinal loss to Spain, is slightly less intimidating this time around. "The tie against Spain will certainly benefit us," said doubles specialist Andy Ram. "If we managed not to disgrace ourselves on clay against the best tennis nation in the world, we can only take encouragement from that. The worst is already behind us."

According to Ram, "Chile is the kind of team that plays best in front of its passionate supporters, and it will be highly motivated to beat us and to avenge the defeat in 2007. We will learn the lessons from our loss in Spain. We already know, for example, that we must play at least one tournament on clay before we travel to South America. Harel Levy's last tournament before the Spain tie was on clay, and he adjusted better than anyone else to the unfamiliar surface. On the first day, he played superbly and was unlucky to lose. He then went on to win his next game."

The Israeli team hopes to hold a training camp after the Israeli Championships in December. If Israel is victorious in Santiago, the next stop on the Davis Cup tour will also be overseas, against the winner of the tie between Belgium and the Czech Republic. And if anyone needs reminding, the Czech Republic has already booked its place in this year's final.

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Inside Back

It's not the 'flu' – it's influenza

By MICHAEL GORDON

Reports first came out of Mexico in April about swine flu, or more accurately H1N1.

As the number of cases mounted and the World Health Organization issued releases about the potential for a world-wide flu outbreak, or pandemic, the media reported on it daily and caused a great deal of concern.

However, when it became clear that most people who contracted H1N1 had mild cases, the public became bored with stories about the flu and the risks entailed in this flu outbreak. Excessive media coverage may have done an inadvertent disservice to public health officials who were trying to prepare the public for the upcoming flu season.

The Senior Side of Life

As a teenager growing up in Brooklyn, I contracted Asian flu and recall how terribly ill I was. I was in bed for a week with high fevers and excruciating muscle pains. The Asian influenza outbreak of 1957-58 was followed by the Hong Kong outbreak in 1968-69. In both outbreaks, it is estimated that hundreds of thousands, if not more, succumbed to the illness directly or indirectly, due to underlying illnesses worsened by the infection.

One problem with raising the public's awareness of the potential seriousness of such outbreaks is that we have tended to use the term "flu" for a disease that rightfully should be called influenza. The term "flu" is used almost dismissively for almost any type of viral infections, many of which are minor in nature and have nothing to do with influenza.

Sometimes health-care professionals will describe non-specific illnesses with fever and respiratory symptoms as the "flu," and since these illnesses are usually not serious, the whole idea of the potentially catastrophic nature of true influenza is lost.

When people are told to get flu shots, even by public health officials, a false sense of security about influenza being relatively innocuous may be perpetuated. People who refuse the vaccine often say, "I never get the flu," or "Last year, I got the needle and got the flu anyway, so what good did it do?" Then there is always the story about someone they knew or heard of who got a flu shot and got sick or died or was paralyzed, or had some other perceived and often unsubstantiated disaster befall them.

What is the swine flu and what has it to do with the usual "flu," and what should everyone do about it? The most important point for the public and health-care professionals to understand is that using the term "the flu," especially when it is preceded by "it's just," is misleading. Influenza is a serious and potentially lethal disease. The influenza outbreak of 1918 following World War I killed more people than that terrible war itself.

The development of influenza vaccine during World War II, and its improvements subsequently, have been among the great advances in medicine. We are fortunate in Canada because the vaccine is readily available to the population, and in some provinces such as Ontario, it is available without cost to everyone. Manufacturers are trying to include H1N1 strain in next year's vaccine repertoire, so that we can decrease its risk on our population.

So remember, it's not the "flu" – it's influenza – get the "shot" and encourage everyone in your family to do the same.

Dr. Michael Gordon is medical program director of palliative care at Baycrest and co-author with Bart Mindszenthy of Parenting Your Parents (Dundurn Press). His latest book, Brooklyn Beginnings: A Geriatrician's Odyssey, can be researched from his website: http://www.drmichaelgordon.com

POMEGRANATE APPLE SALAD

DRESSING
1/3 c vinegar
3/4 c sugar
1 tsp. salt
1 tsp. dry mustard
1/2 small onion
1 c vegetable oil
1 1/2 Tbsp. poppy seeds

SALAD
1 head lettuce
1 pomegranate, seeded
1 green apple, chopped

DRESSING
In food processor, combine vinegar, sugar, salt, mustard, onion. Slowly add oil. Pour dressing ingredients into a jar. Add poppy seeds and shake well. Refrigerate.

SALAD
Wash and dry lettuce leaves. Carefully (pomegranate juice stains), remove seeds from pomegranate. Just before serving, put lettuce in a serving dish. Add pomegranate seeds. Cut apple into thin strips and add to salad. Sprinkle dressing on top, toss.

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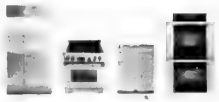
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Feeding our children

About Nutrition

By LISA WEINBERG

Most kids, at some point, will be picky eaters. But as parents, we take the responsibility of feeding our children seriously and feel this is one area that we *can* control. We may feel we are "failing" in this area when children refuse to eat what we think they should.

However, we need to take control only in buying healthy foods that appeal to kids, and in modelling good eating and lifestyle behaviours. We can't control our children's appetites, genetics or taste preferences. So, stop trying to decide when kids should be hungry, how much they must eat and what they should like.

I have seen parents follow children around, forcing food into their mouths while the kids are turning away, clearly signaling that they aren't hungry. The kids may even cry or flail around when forced to eat. Unless your child is failing to thrive and not meeting regular developmental milestones, you should never resort to these tactics, which lead to resentment and unhappiness for all parties.

Kids are born with an innate, miraculous ability to know when they are hungry and when they are not, but many parents erase that essential ability that will help them have a lifetime of healthy weights by insisting that they ignore their cues of hunger and satiety but let the parent decide when and how much they should eat. This often leads to obesity.

As adults, we experience times when we are more hungry, or less. So do our kids. With good intentions, parents insist that kids eat – but is the food too much? Are the kids simply not hungry?

I don't recommend that we allow our kids to never eat, and I am aware that left to their own devices, some kids would choose that option, but we have to be realistic about our expectations, listen to the child, read body language and re-evaluate the struggles.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. You can also follow Weinberg at http://twitter.com/lisaweinbergrd If you have any nutrition questions, please send them to The CJN.

The splendour of the sukkah

By AVRUM ROSENSWEIG

The sukkah that we build for the holiday of Sukkot – the holiday of booths – is a marvelous, desert-like home that takes us into a world of spiritual wonder.

URBAN WRITER

Bees swarm about the ceiling, through the schach (the bamboo sticks, pine branches or wood used to make the roof), and sometimes swoop down on our plates searching for a nibble of carrot tzimmes.

The walls of the sukkah are covered in special decorations meant to remind us of the Jews, our ancestors, after their exile from Egypt. It is on Sukkot that we step outside our homes and eat and sleep in this makeshift dwelling, just as the Jews of the desert did.

I remember as a child welcoming guests into our quaint sukkah and taking great pride in the knots on the old wood, the rusty hook on the door – the one that protected us from the dangerous wildlife (the cat next store).

I asked friends and colleagues to share with me their memories of the sukkah.

Robyn Tousson, a community worker, said this year will be the first time she, her husband, Coby, and their exquisite little boy, Lev, will have their own sukkah. Mazel tov!

"One of things Coby and I were most excited about when we bought our house was to have our very own sukkah and invite family and friends to enjoy it with us," she said.

Robyn added that the most striking sukkah she has ever seen was one built by staff and volunteers of Ve'ahavta: The Canadian Jewish Humanitarian & Relief Committee, a few years ago in the backyard of fellow community member Dalia Margalit.

"It was a lot of work, with some obstacles, but lo and behold, it was one of the most beautiful sukkot I have ever seen," Robyn said.

"We hung white fabric for the walls and had the volunteers paint images of tikkun olam [repairing the world] as the decorations. We used psychedelic fabric made for a rockin' front door. For me, the feeling of the afternoon was truly one of community, family and gratitude for our many gifts and opportunities to do tikkun olam. I was flying high that day."

My niece, Deena Levenstein, a hero in our family for her global citizenship, told me, "Oh, I love Sukkot."

She added that Sukkot is a time when the Jewish people experience great change, "eating outside instead of in the dining room." Deena loves the ambiance of the sukkah and feels that just sitting in it, eating with family and friends and talking Torah "is really special.

"It sounds funny, but actually, just looking at a sukkah or standing or sitting inside one – or even thinking about one makes me feel happy and excited."

The mitzvah of the sukkah is really to live in it, and there are community members who actually do. Sarah Zelcer, a new mom and international development professional told me, "When I was young, we would build a sukkah every year in our backyard made of fiberglass walls. My sisters and I used to sleep inside the sukkah, and my parents would sleep on the couch just inside the house to keep a watchful eye on us. The next morning, our shul would invite all the kids who had slept in the sukkah to the bimah to lead the prayer *Adon Olam*."

The sukkah is one of the earthiest Jewish rituals. If you haven't built one before, consider it. If you are planning on it, invite us over. We would love to drop by. Chag Samayach. Happy Sukkot. Next year, we should all live indoors.

To comment go to http://avrum.net

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This Week

National

Theodore Bikel examines Sholom Aleichem's life. *Page 12*

Marni Wolf, 22, is set to volunteer in Indian village. *Page 24*

Arts & Travel

A Serious Man has a deep spirit of Jewishness. *Page 43*

Sascha Cole enjoys the challenge of playing three roles. *Page 49*

On cjnews.com

Simchat Torah: The most joyous of holidays.

Index

National 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
According to Reports 17
Jewish Life 18
Family Moments 27
What's New 28
Obituaries and Notices 30
On Campus 34
Health & Lifestyles 35
Food, Scrumptious Food 37
Heebonics 38
Israel & the Jewish World 39
Arts & Travel 42
Sports & Leisure 50

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World to Tehran: 'Take swift action'

By ANDY LEVY-AJZENKOPF
Staff Reporter

Iran's recent revelation that it had covertly built a second nuclear facility led to a flurry of international diplomatic activity last week.

Representatives from Russia, China, France, the United Kingdom, the United States and Germany held an emergency meeting in Geneva on Oct. 1 and 2 with Iranian diplomats to stress the West's growing impatience and concern with Iran's continuing obfuscation surrounding its nuclear program.

Canada 'deeply troubled' by Iran

Saying that the United States and its UN Security Council partners are no longer "interested in talking for the sake of talking," U.S. President Barack Obama last week called on Iran to take "swift action" to demonstrate its nuclear program is peaceful.

Though Canada was not at the meeting – it is not a UN Security Council member – Foreign Minister Lawrence Cannon said last week that Iran has to "stop its pattern of concealment and follow the same rules as the rest of the world."

Iran continues to assert its nuclear program is peaceful. But it recently test-fired medium- and long-range missiles in a show of defiance against western demands that it prove it is in compliance with the international nuclear non-proliferation treaty.

On Sunday, a report released by the International Atomic Energy Agency (IAEA) found that Iran has acquired "sufficient information to be able to design and produce a workable" atom bomb.

Similar conclusions were reached by Israeli intelligence teams this summer.

The IAEA report, titled Possible Military Dimensions of Iran's Nuclear Program, emphasized that its conclusions were "tentative and subject to further confirmation of the evidence, which it says came from intelligence agencies and its own investigations."

In a statement last month, Prime Minister Stephen Harper said Canada was "deeply troubled" by Iran's Sept. 25 announcement to the IAEA that it had secretly been building its second uranium enrichment facility for several years near the city of Qom. The other, in Natanz, was made public in 2002.

"This is especially worrisome considering the continuous repugnant statements by the president of Iran," Harper said, adding that he hoped last week's Geneva talks would "address the continued dishonesty surrounding Iran's nuclear program. Canada has been very clear. We will be very supportive of whatever actions are necessary to deal with threats to acquire nuclear weapons."

Continued on page 39

GILAD SPEAKS TO HIS PEOPLE

Israel last week exchanged 20 Palestinian women prisoners for a video of captive soldier Gilad Schalit. Please see pages 8 and 40. *[Flash90 photo]*

'AND YOU SHALL BE HAPPY CELEBRATING THE HOLIDAY'

Even as Israelis were somberly reflecting on the sight of captive solder Gilad Schalit, they were still celebrating Sukkot. Here, President Shimon Peres is seen with a handful of happy children whom he received in the presidential sukkah.

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Last commander of Warsaw Ghetto uprising dies – see page 40

The News in Brief

Canada

Aid Fund Established

TORONTO — UJA Federation of Greater Toronto has set up a Philippines disaster relief fund in the wake of typhoon Ketsana, which hit the Asian country on Sept. 26. Funds raised will allow for a four-member IsraAid team to head to the Philippines, where they'll distribute items such as food and clothing as well as medical treatment. IsraAid is a coalition of Israeli and Jewish NGOs that offer relief, rehabilitation and aid to communities in need. To donate, visit jewishtoronto.com.

World

Barak Warrant Nixed

LONDON — A London judge last week rejected a call to issue an arrest warrant against Israeli Defence Minister Ehud Barak. He was in Britain to speak at the British Labour Party's annual conference at an event for the Labour Friends of Israel lobby. The lawsuit for an international arrest warrant was filed Sept. 29. The judge said war crimes allegations against Barak stemming from last winter's Gaza war are well documented, but said she's "satisfied that under customary international law, Mr. Barak has immunity from prosecution as he would not be able to perform his functions efficiently if he were the subject of criminal proceedings in this jurisdiction." The suit was filed on behalf of several Palestinian families, who were victims of Israel's offensive in Gaza. It was based in part on the Goldstone commission's report to the UN, which accused Israel of war crimes and possible crimes against humanity.

Hate Messages Found

NEW YORK — Police are investigating a series of incidents involving the spread of anti-Semitic material in Brooklyn. Last Wednesday morning, residents of the Bay Ridge neighbourhood found hundreds of two-inch signs with the words "Kill Jews" littering a street, the *New York Daily News* reported. Police said identical signs were found littering other parts of the borough at least two other times last month. A hate crimes unit is investigating.

Anti-Semitism On Rise

MADRID — Anti-Semitism is on the rise in Spain, according to a new Anti-Defamation League report released last week. The report, which was presented to Spanish Foreign Minister Miguel Moratinos, points to "more public expressions and greater acceptance of virulent anti-Jewish attitudes" in Spain, including anti-Jewish attitudes during Israel's Gaza military offensive last winter, and anti-Semitic cartoons and articles in Spain's mainstream media. In addition, opinion polls conducted over the past year show a rise in anti-Semitic attitudes.

Conservative Columnist Worked for Nixon

WASHINGTON — William Safire, the conservative speechwriter turned columnist who made an art of at once embracing and poking the Washington D.C., establishment, died Sept. 27 at age 79 of pancreatic cancer at a hospice in Maryland.

Safire was an adman visiting Moscow in 1959 when he made friends with then-vice-president Richard Nixon by setting up a capitalism vs. communism "kitchen debate" between Nixon and Nikita Khrushchev, the Soviet premier. That friendship landed Safire a speechwriter's job in Nixon's White House in 1969. He helped cultivate the image of Nixon – the ex-vice-president and consummate Republican insider – as an outsider to Washington. He coined the phrase "nattering nabobs of negativism" to describe the administration's critics.

From the White House, he leapt in 1973 to the op-ed page of the *New York Times*, another bastion of the establishment, to become, according to one account, a "hawk among doves." His twice-weekly column, running until 2005, made him a gadfly of Democrats and liberals. He worked the column like a beat reporter and won the 1978 Pulitzer Prize for columns.

Safire is equally remembered as the "On Language" columnist in the *New York Times Magazine* from 1979 until earlier this year. He loved to plumb the meanings of what had become common usage and seemed to take special pleasure in uncovering Jewish origins.

Markers Erected

NEW YORK — Markers for the unmarked graves of 266 indigent Jews were erected at a New York cemetery. The grave markers, donated by the Hebrew Free Burial Association, arrived Sept. 30 at the Mount Richmond Cemetery on Staten Island. The graves hold Jews who couldn't afford a proper burial and were interred by the burial association, which buries some 300 indigent Jews annually.

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Torture key to Islamic rule in Iran, author says

By MICHAEL ISENBERG
CJN Intern

There is hope for a democratic Iran, Iranian-Canadian author Marina Nemat told a small audience at Friends of Simon Wiesenthal Center for Holocaust Studies recently.

UN fiasco awakens world to Iranian danger

According to Reports
Please see Page 17

Nemat wrote the popular 2007 memoir *Prisoner of Tehran*, which recounts her experiences growing up in Iran and being tortured in the infamous Evin Prison at 16.

About 20 people attended the early morning briefing at the Wiesenthal centre on Sept. 25. Nemat's topic was "Iran in the 21st Century: Examining Human and Civil Rights."

"Growing up before the revolution we watched the same television shows, read the same books and wore the same clothes as North Americans. We had similar cultures and values, and there's no reason we cannot have them again," she said.

"One [interview] there was me [a Christian], a Jewish man and a Muslim on a program together. We went out for drinks after and had a great time. Unity is the goal and this proves it's possible. Now we have to get that message into Iran."

Nemat said that although most Iranians are not in favour of their government, it is difficult to speak out against it.

"You don't realize the magnitude of the situation until you wake up with two guns at your head, guards ready to take you to prison. At 16, I thought I was invincible, but I soon learned the harsh reality for free speech."

She said that torture is the key to Islamic rule in Iran.

"Torture's used to intimidate and instil fear into the people. It aims to crush your soul.

"There's a limit to how much torture one can take. If I actually had the information [the guards in Evin] wanted, I probably would have given in to them eventually.

"[Those in power] are experts in torture techniques. It's been like this since the '80s. They try to convince you you're not human, but you must remember you are."

She said that her memories kept her "alive" when she lived in Iran.

"Only by living in the past did it create a beacon of hope for the future. It kept us human beings."

Nemat said that for change to take effect, everyone must become advocates for freedom.

"All Iranians in the Diaspora need to band together. If you have friends or family in Iran, try to gather as much information about what's going on, to be able to speak out.

Marina Nemat

"If you're Jewish, or of any other faith, the unity of your people takes precedence. Educate yourselves on your history, culture, current events and the problems surrounding your society. Only when your own people are unified, can peace for all people begin."

As for those living in Iran who want democracy, Nemat told them to continue to fight.

"With technology today, we see the protests and actions on YouTube. We see innocent people standing up for their rights, and we see them being persecuted thereafter.

We in Diaspora know the truth. We must continue to see it so we know what to fight for."

Nemat said the biggest challenge for change is communication between former victims of torture and the rest of the world.

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Confidence lost , so too peace

From the editor's desk...

Very often, too often, Israel's friends have suggested, or urged, or demanded that the Jewish state undertake confidence-building measures toward the Palestinians to prove its earnest desire to make peace.

Very often, but not always, depending of course upon the circumstances, Israel would comply.

Soon after he cobbled together a coalition, Benjamin Netanyahu's government adopted a series of measures for that very purpose. Road blocks were removed in the West Bank, entry points were opened to Gaza and joint business ventures have been fostered. Netanyahu believes that economic prosperity for the Palestinians increases the opportunity and likelihood for political accommodation with the Palestinians. Thus, it is not surprising that he would have approved of "confidence-building" measures toward the Palestinian people, since to do so is consistent with his overall purpose of facilitating economic expansion for Israel's neighbours. Indeed, quoting the International Monetary Fund, Israel's ambassador to the United States, Michael Oren, pointed out in *The CJN* of Aug. 27, that "the West Bank economy is flourishing."

Most of us have observed over these many years, however, that confidence-building measures are essentially unidirectional, that is, from Israel toward the Palestinians, as if only the Palestinians need to feel confident that the people of Israel really want to make peace, yet Israelis need not feel similar confidence in their Palestinian counterparts.

Palestinian leaders – and most of Arab world leaders, too, as U.S. President Barack Obama recently discovered – are decidedly uninterested in showing Israelis that they really and truly do wish to live side by side along a Jewish state.

Two recent developments, alas, make this so sadly evident.

Last month, Obama strongly urged Palestinian Authority leader Mahmoud Abbas and Netanyahu to resume peace discussions without preconditions as quickly as possible. In light of Netanyahu's offer for a temporary freeze in settlement construction, Obama pulled back somewhat from his earlier admonition to Israel to halt all settlement activity. The Netanyahu offer was an opening that Obama saw as sufficiently face-saving for the Palestinian leadership for them to seize and reciprocate.

Not surprisingly, Abbas and his colleagues did not see it the same way. Last week, Fatah, the largest party in the Palestine Liberation Organization, and the one to which Abbas belongs, prohibited Abbas from returning to the negotiations table unless Israel freezes its settlement construction.

Fatah's Central Committee met with Abbas after the latter's meeting with Obama and Netanyahu in New York last month. Mohammed Dahlan, a member of the committee proclaimed: "Settlements and negotiations are two parallel lines that will never meet."

However, even a cursory examination of the history of prior negotiations between the two sides suggests that the adamant position by the Palestinian leadership tying negotiations to a settlement freeze is sheer domestically oriented public relations bunk.

As Abu Khaled Toameh, an Arab-Israeli journalist with the *Jerusalem Post* has frequently pointed out, never once in the past did settlement construction in the West Bank prevent peace negotiations between Mahmoud Abbas and, for example, former prime ministers Ariel Sharon and Ehud Olmert, or with former foreign minister Tzipi Livni.

The PA's refusal to negotiate with Israel has very little to do with standing up for the Palestinian people. Rather it has much more to do with standing up to the Hamas leadership. Of course, a further result of this ill-advised but much publicly displayed show of PA "resolve" is to thumb its nose at the need for Israelis as well to feel confident in the peace process.

The other recent coup of confidence building by the PA toward the Israeli people was its urging last week upon the UN Human Rights Council to adopt the Goldstone Commission report *in full* and pass it on to the General Assembly for action.

Israel and the United States were *both* reported to have been "furious" with the PA posture. Last Thursday night, the council postponed further debate on the report until March. *Ha'aretz* reported that "some sources claimed that U.S. President Barack Obama had personally intervened behind the scenes, impressing upon the Palestinians that the diplomatic process would be adversely affected if the vote were not shelved."

So upset was Netanyahu with the report that he had earlier said its adoption would "be a crippling blow to the peace process." Most Israelis agree with him.

The PA's decision to effusively endorse the Goldstone report and thereby directly endeavour to bring Israel before the International Court of Justice was not surprising. The PA correctly sees the report as advancing Palestinian aims, namely, demonizing and delegitimizing the Jewish state.

The fact, though, that these *are* Palestinians aims is not lost on Israelis. What is lost, however, is the planting of even the beginning of a small seed of confidence in the belief that perhaps the Palestinians, too, do truly want to coexist alongside a Jewish state.

In the end, alas, something even far greater than Israeli confidence in the peace process is lost by such predictably malevolent manoeuvring by the PA.

The Palestinian people themselves lose the possibility of a more immediately proximate peace with Israel and, finally, their own state. – ***MBD***

See JN

SOLEMN MEMORIAL

More than 400 people attended the Canadian Society for Yad Vashem's (CSYV) annual memorial service on Erev Yom Kippur at the Holocaust Wall of Remembrance in Earl Bales Park. Pictured at the microphone is CSYV national chair Fran Sonshine, and seated, from left, are Amir Gissin, Israel's consul general in Toronto; MP Peter Kent, minister of state of foreign affairs (Americas); Deanna Barkobic; philanthropist Joe Lebovic; CSYV vice-chair Joe Gottdenker; CSYV benefactors Max Glassman and Gianna Glassman; CSYV board member Faye Minuk, and Eli Rubinstein, spiritual leader of Congregation Habonim.

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Former shaliach subject of police probe

By FRANCES KRAFT
Staff Reporter

York Regional Police and Jewish Family & Child – the children's aid society for Toronto's Jewish community – are investigating sexual abuse allegations against Avichai Zehavi, a former shaliach at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto.

Zehavi was arrested in Israel last month for alleged sexual abuse of a 14-year-old male student at a religious boys' high school there. He denied allegations of sodomy after his arrest.

The 41-year-old father of four taught Tanach and rabbinics at TanenbaumCHAT's Richmond Hill campus from 2000 to 2005, then spent 10 months as a cantor at Shaarei Shomayim Congregation, where he also led youth programming and ran the synagogue's bar mitzvah program.

He also volunteered in programs run by the National Conference of Synagogue Youth (NCSY) – the youth organization affiliated with the Orthodox Union – during the first three or four years that he was at TanenbaumCHAT. Zehavi participated in programs such as Shabbat dinners, sometimes leading the singing, when he lived near NCSY's Thornhill offices. Rabbi Glenn Black, NCSY Canada's CEO, told *The CJN*.

Det. Chris Coleman, of York Regional Police's crimes against children unit, who is in charge of the investigation, told *The CJN* last Thursday that no victims had come forward to him at that point, but that there had been second-hand allegations.

He anticipated an extensive investigation that would last a couple of months, he said.

Paul Shaviv, TanenbaumCHAT's director of education, told *The CJN* last week that the school had completed its initial investigation and that "the matter is now in the hands of Jewish Family & Child and the local police."

In a *CJN* ad last week in the form of an "open letter to the community," JF&CS wrote that further allegations had come forward in Israel and in Toronto "with reference to a number of Jewish institutions. We understand… that numerous people may be affected by these allegations."

The ad noted that the agency has dedicated resources to assist, in confidence, those who were affected directly, as well as parents, teachers, faculty members or friends.

"Any and all allegations of this kind are really taken seriously," said Richard Cummings, executive director of JF&CS.

Anyone who thinks that a line may have been crossed "should certainly be in touch," said Cummings.

Adults have a responsibility under Ontario's Child and Family Service Act to report suspicions of child abuse to a children's aid society, he noted.

Anyone with information about the case should call Coleman at 1-866-876-5423, ext 6045, or JF&CS at 416-638-7800.

Threatening letter to Associated being investigated

By FRANCES KRAFT
Staff Reporter

Toronto police are investigating a threatening communication received by Associated Hebrew Schools' Posluns branch on Sept. 23.

The school, which is located on Neptune Drive, runs from nursery to Grade 5.

"They received a letter, and they forwarded it to me to see if we can see where it came from," Detective David James of 32 Division, told *The CJN*. "I can't give you any more details about that."

As of last Thursday, James was waiting for calls to be returned regarding the case.

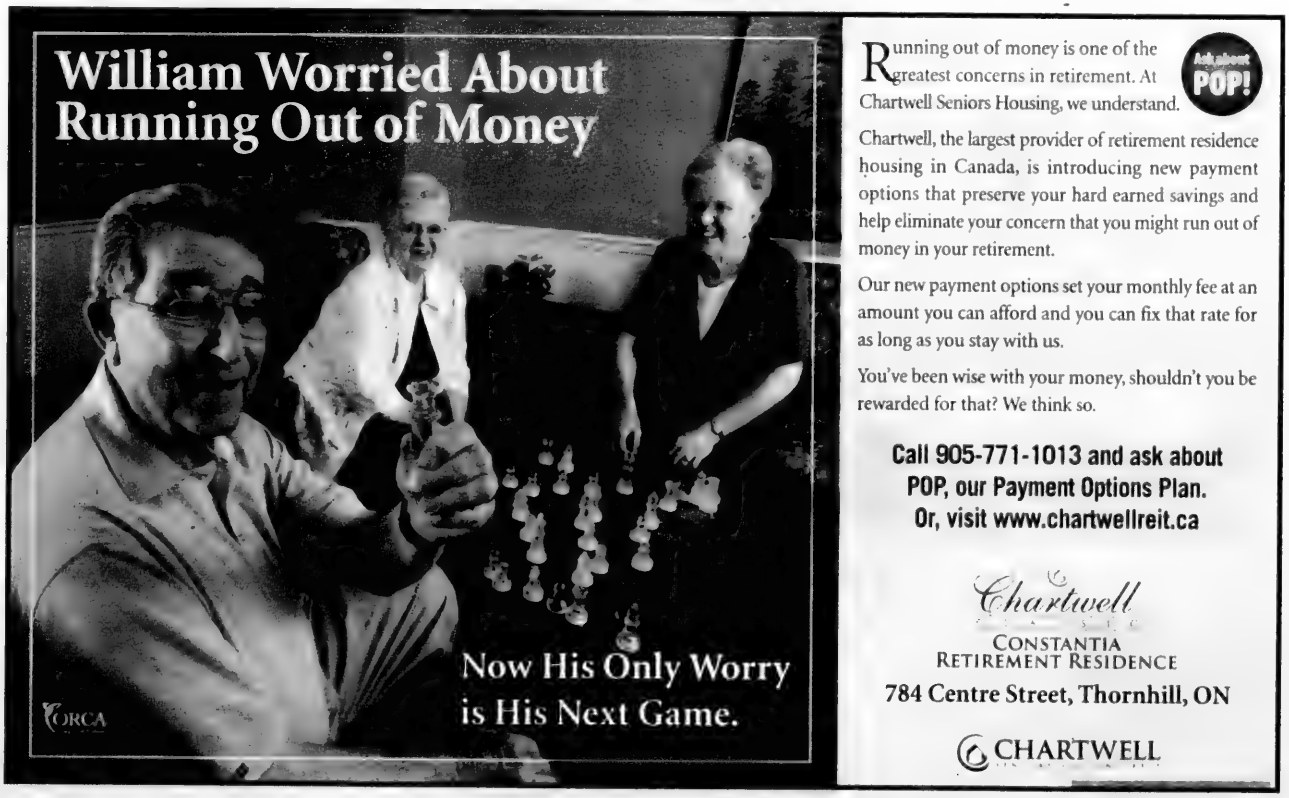
The previous week, on Sept. 25, the president of the school, David Brown, sent an e-mail to parents about the situation.

"Members of a family with two children who are students at Posluns have been involved in an ongoing criminal investigation. On Wednesday, the school received a threatening communication related to this situation," he wrote.

He listed measures being taken by the school, including hiring additional uniformed security personnel and instructing the family involved that their children were not to attend school.

The school has been consulting with UJA Federation of Greater Toronto's community security director, he said.

Brown also encouraged parents to be aware of their surroundings while on school property and to notify the school of anything unusual.



GTA

Katie Oringel

Cantor joins shul

In addition to the clergy mentioned in the article "Toronto shuls welcome new clergy" (Sept. 10), Cantor Katie Oringel, 27, joined Temple Sinai Congregation on July 1 as cantor and youth director. The cantor joins the synagogue's three rabbis and Cantor Gershon Silins, who has been at the temple since 2002. A native of Detroit, Cantor Oringel grew up in Houston and Fort Lauderdale. She graduated in May from New York's Hebrew Union College after completing a double degree in music and religion at Florida State University. –*FK*

Clarification

The article "Beth Torah celebrates addition, renovation" (Sept. 24) gave incomplete information about a donation. The $1.5-million donation was made by the Turk family, including Harry Turk, in memory of Morris, Anne and Jerry Turk.

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The heroism of the Hamas torturer

Transfixed to their television sets last Friday, most everyone in Israel watched a two-minute video of Gilad Schalit, the 22-year-old soldier abducted three years ago from an army base in Israel by Hamas. The video was a sign from his kidnappers – the first visual one since his abduction – that the young man was still alive, at least as of Sept. 14, when the video was made.

Israel secured this sombre "proof of life" in exchange for the release of 20 Palestinian women who had been convicted of participating in or plotting terrorist acts against the Jewish state. Indeed, 13 of the 20 had been convicted of attempted murder.

Neither the International Red Cross nor any other international party has been granted access to Schalit during the three years of his captivity. Two letters from him have reached his family during that time, and an audio tape was released on the first anniversary of the kidnapping. But prior to the release of the video, there had been no visible evidence of his physical condition or that he was even alive.

In the video, Schalit read from a prepared text. He was pale, gaunt, clearly uncomfortable, emotionally wooden, soft-spoken to the point of being timid, but thankfully, still alive.

Ismail Haniyeh, Hamas leader in Gaza, called the prisoners-for-tape exchange "a triumph of the armed resistance against Israel, an amazing accomplishment to the Palestinians who captured Schalit."

Khaled Meshal, Hamas leader in Damascus vowed his organization would abduct more Israeli soldiers. "We will continue our efforts to kidnap soldiers in order to free every one of our prisoners in Israel."

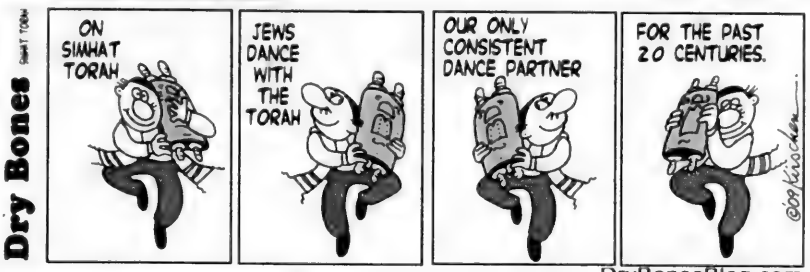
That Haniyeh referred to the exchange as "an amazing accomplishment" is not surprising. The statement is itself poignant testament of the chasm-like difference between Hamas' and Israel's belief systems. Exchanging a score of convicted criminals for merely a scrap of evidence showing that Schalit still lives is an act that only a democratic, life-respecting society would undertake. It is the paradigm of the command to honour and protect life that governs Israeli leaders, and at the same time, the paradigm of the cruel, abject indifference to life that animates Hamas.

That Meshal vowed more kidnapping attempts is also not surprising. He understands very well that the fate of its soldiers is a national obsession over which the Jewish state long agonizes, and that through vastly asymmetric prisoner exchanges, Israel will risk exposing its people to further acts of terror in order to bring its soldiers home.

The relief in seeing that Schalit is still alive was accompanied by an aching of bittersweet shivers. His family and an entire people were submitted, once again, to the emotional and psychological torture that the Hamas leaders have perfected, and which, in their celebrated cruel, inhumane "heroism," they will only understand, yet always champion, as "an amazing accomplishment."

25 years ago in *The CJN*

In a speech to the United Nations General Assembly, Israeli foreign minister and deputy premier Yitzhak Shamir reiterated Israel's readiness to withdraw all of its forces from Lebanon, but he said a withdrawal would only take place if security measures are established to protect Israel's northern borders from terrorist attacks.



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Goldstone report

In that the report on the hostilities in Gaza was commissioned by the United Nations Human Rights Council, it comes as no surprise of its inherent bias against Israel ("Goldstone denies bias in report critical of Israel," Sept 24). What is difficult to understand is that the report would be authored by South African Judge Richard Goldstone, who acknowledges himself to be a Zionist and has connections with Israel. As a judge, supposedly learned in the law and trained as a fact-finder, he seems to dismiss out of hand Israel's right to defend itself from attack and to provide security for its citizens. He obviously ignored such internationally recognized facts that Hamas fired rockets into Israel from schools and mosques and during the Gaza incursion fired weapons from apartment buildings filled with civilians. Goldstone seemed to find a moral equivalence between the democratic State of Israel and the terrorist entity Hamas.

Bert Raphael
Thornhill, Ont.

* * *

Cotler is an independent thinker

I take issue with Sam Goldstein's letter, in which he states that Cotler "is nothing but a backbench MP" and then denounces the Liberal Party of Canada, as if to suggest that Cotler and the Liberal party espouse the same views on Israel ("Cotler vs. Kenney," Sept. 24).

In fact, Cotler's record on Israel and human rights in general is well-known to anyone who has read a newspaper in Canada in the past 40-plus years. In the early 1990s, when he was appointed an Officer of the Order of Canada, Cotler was described as someone "who has greatly influenced international peace and human rights" and a "human rights advocate and a pioneer in the development of peace law... engaged in the search for justice and peace for all." While it is true that Cotler is a backbench MP, he is also a distinguished legal scholar who, working with others such as Harvard law professor and author Alan Dershowitz; human rights activist Elie Wiesel; anti-apartheid activist and former president of South Africa, Nelson Mandela, and refusenik and former Israeli cabinet minister, Natan Sharansky, has done more to advance the causes of Israel and human rights the world over than most people alive today.

While it is true that the Conservative party's recent record with respect to Israel is much better than that of the Liberal party's, Cotler stands out as an independent thinker, and one who has done so much for Israel and for human rights, regardless of his political affiliations.

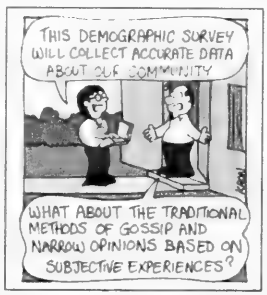
Leigh Lampert
Toronto

* * *

Cotler article worthy of front page

Sam Goldstein's letter ("Cotler vs. Kenney," Sept. 24) questioned the prominence of *The CJN*'s report on former justice minister and current MP Irwin Cotler's historic human rights visit to South Africa – a country he has a long and profound association with as counsel to Nelson Mandela and as a leader of the anti-apartheid movement ("Cotler briefs South African leaders on Iran," Sept. 10.)

I was privileged to accompany Cotler on this visit and to participate in his multiple meetings in his short time in South Africa – with the South African president, Jacob Zuma; with six cabinet ministers, as well as parliamentarians and NGOs; with activist Winnie Mandela; with Zimbabwe human rights and democracy activists, and with leaders of the women's movement. I also accompanied Cotler during his testimony on freedom of expression and hate speech before the South African Human Rights Commission, during his large public lecture at Wits University, and during his keynote address to more than 1,000 members of the South African Jewish community and South African civil society, as well as Zuma.



The CJN report of these meetings on issues of grave concern to the Jewish community and to international peace and security – notably on Iran – was worthy of *The CJN*'s front page.

Howard Liebman
Chief of staff and Executive Assistant to MP Irwin Cotler
Montreal

* * *

UN boycott of Ahmadinejad

Dear Prime Minister Stephen Harper,

I salute you, for Canada doing the right thing, by boycotting Iranian President Mahmoud Ahmadinejad's speech to the United Nations General Assembly. You are truly a light unto the nations ("Canada takes lead in UN boycott of Ahmadinejad," Oct. 1.).

May other nations take your example and do the right thing!

Rabbi Yirmi Cohen
Thornhill, Ont.

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

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Perspectives

Israel's right of self-defence not mentioned in Goldstone report

Following are excerpts from a statement made by Israel's ambassador to the United Nations, Aharon Leshno Yaar, to the UN Human Rights Council on Sept. 29, during the debate on the fate of the Goldstone report.

For the states in this council, this is indeed a fateful time. Today's debate is a real test of the integrity and purpose of this body. But more than that, the response to the challenge presented today will have a clear effect on our ability – collectively and individually – to face some of the greatest challenges in the year ahead.

Ambassador Aharon Leshno-Yaar

Five years ago, in a remarkable gesture reaching out for peace, Israel removed every one of its soldiers and over 8,000 civilians from the Gaza Strip. We withdrew hospitals and kindergartens, synagogues and cemeteries, leaving only the greenhouses we had struggled to build in the hope that these would be the start of a productive Palestinian society.

Five years later, the greenhouses had been ransacked by Hamas thugs, over 8,000 rockets and mortars had been fired on schools and kindergartens in Sderot and other Israeli towns, and an unceasing supply of weaponry was being smuggled through tunnels into Gaza from terror-sponsoring states like Iran.

Israel's urgent appeals to the international community were to no avail, and our attempts to extend a fragile cease-fire were met with new, increased barrages of missiles from Hamas. And all the while the range of the attacks was increasing. Now Ashkelon and Be'er Sheva were within reach. One million Israeli children, women and men had to live every moment of their lives within seconds of a bomb shelter.

The decision to launch a military operation is never an easy one. It is even more challenging when we have to face an enemy that intentionally deploys its forces in densely populated areas, stores its explosives in private homes and launches rockets from crowded school yards and mosques. These are new and horrendous challenges, and we sought to deal with them responsibly and with humanity. Yet when we dropped millions of leaflets and made tens of thousands of phone calls to warn civilians in advance of operations, we were witness to the callous and deliberate Hamas tactic of sending women and children onto the roofs of terrorist headquarters and weapons factories. In such cases, again and again [military] missions were aborted, letting the Hamas terrorists escape, Israel protected Palestinian civilians that Hamas had put at risk.

In grappling with these dilemmas, we seek the guidance of other states… in discussions between officials charged with securing the lives of their own civilians, we hear genuine admiration for our restraint. For example, when Col. Richard Kemp, commander of British forces in Afghanistan, was asked about Israel's conduct in Gaza, he replied: "I don't think there has ever been a time in the history of warfare when any army has made more efforts to reduce civilian casualties and deaths of innocent people than the IDF [Israel Defence Forces] in Gaza."

In complex urban warfare, though, civilian casualties are tragically inevitable. There also may have been incidents in which soldiers did not always maintain the standards that we expected of them. The true test of a genuine democracy is how it deals with such cases, and how it examines its own failings. Following the Gaza Operation, Israel has opened over 100 separate investigations into fundamental operational questions, like damage to UN centres and medical facilities, as well as specific allegations of misconduct. Of these investigations, 23 have already resulted in criminal proceedings. And this process continues…

Israel struggles to deal with these tough questions arising of terrorists acting within civilian centres. Sadly, these are questions which also occupy many other democratic countries…

But these questions, apparently, do not occupy the authors of the shameful report which has been presented to this council.

Like many of the distinguished individuals who rejected invitations to head the fact-finding mission with its one-sided mandate, we objected to a mission which, in the words of Mary Robinson, [the former head of the UN Human Rights Commission] was "guided by politics not human rights."

While Israel has co-operated with dozens of inquiries and investigations from international organizations and NGOs into the events in Gaza, it refused to co-operate with this mission. And the report presented today fully justifies that decision…

This is a report – 575 pages – in which the right of self-defence is not mentioned, in which the smuggling of weapons into Gaza through hundreds of tunnels deserves not a word.

A report based on pre-screened Palestinian witnesses, not one of whom was asked about Hamas terrorist activity or the abuse of civilians, hospitals and mosques for terrorist attacks.

A report which is based on carefully selected incidents, cherry-picked for political effect. As Justice Goldstone revealed in an open correspondence: "We did not deal with the problems of conducting military operations in civilian areas. We avoided having to do so in the incidents we decided to investigate."

A report which gives credibility to every allegation or hearsay against Israel, and none to even direct admissions of guilt by Hamas leaders. Indeed, which sometimes accepts the same source as authoritative as against Israel, but somehow unreliable vis-a-vis Hamas…

The report was instigated as part of a political campaign, and it represents a political assault directed against Israel and against every state forced to confront terrorist threats.

Unlike the Hamas terrorists who rejoice with every civilian death, Israel regards every civilian casualty as a tragedy. Israel is committed to fully examining every allegation of wrongdoing. Not because of this report but despite it.

For let there be no doubt. This report… is a betrayal of Israelis and moderate Palestinians alike.

In the final analysis, the true test of such a report can only be whether in future armed conflicts it will have the effect of increasing or decreasing respect for the rule of law by the parties. Regrettably this one-sided report, claiming to represent international law but in fact perverting it to serve a political agenda, can only weaken the standing of international law in future conflicts.

This report broadcasts a troubling – and legally unfounded – message to states everywhere confronting terrorist threats, that international law has no effective response to offer them, and so serves to undermine willingness to comply with its provisions.

At the same time, it signals an even more troubling message to terrorist groups, wherever they are, that the cynical tactics of seeking to exploit civilian suffering for political ends actually pays dividends.

Finally, and perhaps most importantly, we want to find a way to live in peace with our neighbours. This is the ultimate question that Prime Minister Netanyahu asked the General Assembly in New York last week: "The same UN that cheered Israel as it left Gaza and promised to back our right of self-defense now accuses us… of war crimes? And for what? For acting responsibly in self-defence?… Israel justly defended itself against terror. This biased and unjust report is a clear-cut test for all governments. Will you stand with Israel or will you stand with the terrorists? Because if Israel is again asked to take more risks for peace, we must know today that you will stand with us tomorrow. Only if we have the confidence that we can defend ourselves can we take further risks for peace."

The third threat

By GABRIEL SIBONI

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Ever since its establishment, Israel has had to deal with the threat from the Arab states.

At first the Arab countries put together a military force with the aim of conquering Israel. In the face of this physical threat, Israel developed a doctrine of building a force that allowed it to thwart the invasion attempts. When the enemy realized that their approach was not effective, the doctrine of "resistance" was constructed, combining activity by states and organizations.

This doctrine is backed by the developing of hostile groups who send steep-trajectory weapons from civilian areas into population centres in Israel. Since this threat was identified, defence officials have been working to answer it. The experiences in the Second Lebanon War and Operation Cast Lead formed part of the process of formulating that answer.

In recent years, however, an additional threat has been developing. Its main thrust: attempts by pro-Arab organizations to destroy Israel's legitimacy as a political entity. There are many examples of this, such as accusations of an apartheid policy, Holocaust denial and the claim that the state's establishment was an illegal act, as well as accusations that Israel has committed war crimes. These lead to boycotts of Israeli companies and products, academic and cultural boycotts and ultimately calls to destroy the Zionist entity.

This threat is different from the previous distinctly military ones – its characteristics are not physical and the areas of action are the countries of the world and their citizens. But it combines with the physical threat in an attempt to delegitimize the Israeli response to the Hamas threat.

The Goldstone report, which is part of it, is creating a legal infrastructure that supports the filing of law suits abroad against top officials in the army and defence establishment. In fact, it is possible to see the two elements of the threat – the physical and political – as two parts of an integral action against Israel.

The Defence Ministry has led the development of a response to the changing military threat against Israel. However, the threat of delegitimization is not receiving the attention it deserves, for it is not clear in government circles who bears the overall responsibility for dealing with this and putting together a complete response doctrine.

If we accept the argument that the two threats, the physical and political, are two parts of a single threat, no one appears to be looking at the entire picture with an overall strategic vision.

The government's decision makers have to understand that the attacks on Israel's political legitimacy are not a mere drip but are now a veritable flood. The danger that this attack will in the future influence decision makers in the international community must not be ignored. To take preventive action, we must set up a framework to examine the threat and develop a comprehensive response. The most suitable institution in Israel for doing so is the National Security Council, which can get help from the defence establishment, the Foreign Ministry, the authorities responsible for public relations, world Jewry and pro-Israel organizations.

During its existence, Israel has been able to create a suitable response to the changing military threat. However, a response to the attempts to delegitimize Israel also depends on the development of a strategic outlook with respect to another important factor: the faith of the country's citizens in our national existence in this land, regardless of our many political disagreements.

Various pro-Arab bodies in the world are trying, with some success, to confuse some of the people of this country and damage their basic belief in the Jews' right to a national home in Israel. Deepening the belief in the justice of our national existence here is one of the main tools for thwarting this plot.

Gabriel Siboni is head of the military research program at the Institute for National Security Studies.

Opinions

A sinister agenda

Christians who suspect that some Jews use interfaith dialogue as a way of seeking support in efforts on behalf of Israel may have a point. Similarly, Jews who suspect that some Christians use the dialogue as a subterfuge for missionary activity may also be right.

Rabbi Dow Marmur in Toronto

The Catholic commitment to convert Jews was confirmed recently in a statement by the U.S. Conference of Catholic Bishops when they "clarified" that a previous document mistakenly played down the importance of converting non-Christians, including Jews.

Contrary to statements by the late Pope John II that God never revoked the "old covenant" with Israel, a spokesperson for the Conference alleged that its current stance reflects the authentic Vatican position: "While the Catholic Church does not proselytize the Jewish people, neither does she fail to witness to them her faith in Christ, nor to welcome them to share in that same faith whenever appropriate."

Though Jews don't seek converts, they do need Christian allies, both in defence of Israel and to fight anti-Semitism. The love affair between American evangelicals and right-wing Israeli politicians is a case in point. Isi Leibler, an Orthodox right-wing columnist in the *Jerusalem Post*, wrote recently that "on Israel-related issues, a pragmatic co-operation is not a matter of creed but of political common sense." It suggests that many Jews respond to Christian overtures out of political, not religious, reasons.

Leibler laments that "some liberal Jews continue to criticize the relationship." I'm one of them – and proud of it. For I fear that evangelicals may exploit Jewish needs for political influence for their own missionary work. They may love Jews, but they hate Judaism and believe that Judaism has been superseded by Christianity and thus rendered irrelevant. They may not be as blatant as the Catholic bishops, but they aren't less ardent.

That's why interfaith dialogue only works between sincere individuals and small groups committed to collaboration on joint projects across religions and denominations. It's doomed to fail when institutions with hidden agendas of their own are involved. Even though some organizations that bring together Christians, Jews and now also Muslims undoubtedly do very good work in the service of peace and reconciliation, their institutional affiliations and loyalties can easily lead to disappointments and worse, however much the Leiblers of this world would like to think otherwise.

"The blows a friend gives are well meant, but the kisses of an enemy are perfidious" (Proverbs 27:6). We've good reason to heed our talmudic sages (Taanit 20a) when they cite this verse to warn against the danger of flatterers with a sinister agenda.

Tishrei teaches there's more than 'I and I'

While driving the other day, I saw a license plate that must rank as the ultimate vanity plate. It read "I and I," and I'm assuming it doesn't indicate that the owners are Ina and Ira.

Rather, I think it a take-off on Martin Buber's *Ich und Du*, published in 1923, and translated as *I and Thou*.

Seymour Epstein in Toronto

The very same day, I was making our Pesach wine in the garage and thinking deep thoughts about this Tishrei holiday season, as compared with Nisan and Pesach. It's a wonderful quirk of the northern hemisphere's growing season that we use the autumn grapes we hoped for in the spring to make the wine we will use next spring at the Pesach seder. And we do this in the midst of the overflow of holy days that constitute the month of Tishrei – Rosh Hashanah, Tzom Gedaliah, the Ten Days of Repentance, Yom Kippur, Sukkot, Shmini Atzeret and Simchat Torah make Tishrei a full month of feasting, prayer, fasting and family time.

But, what does this have to do with *I and Thou*? Buber's notion of mutuality is a 20th-century rendition of values revealed and taught centuries ago in our biblical and talmudic texts. Simply stated, it's the idea that when I look in the eyes of the other, I should see the "I" that resides in me. The same hopes, aspirations, fears, misgivings, and desires that are mine dwell equally in the body and soul of the person in front of me.

This allows for honour and respect that goes way beyond tolerance and politeness. In fact, it demands it. "I and I" is the precise opposite of that position. It's the attitude of the "me generation." It's solipsism to the exclusion of any external force, human or divine, that could temper the demands and desires of the powerful ego.

A month such as Tishrei teaches us in so many ways that "I" is not enough. First, the very cycle of harvest, winter sleep, rebirth, growth and yet another harvest is not ours to determine. We must work with it to produce our food, but sun and rain in their seasons are part of God's cycle of nature. The mixed imagery of the sukkah in its fragility and the four species in their beauty permit us to celebrate the harvest in its bounty, and yet know the dangers of a poor harvest in a bad year.

The fact that all the fasting and praying of the Ten Days of Repentance don't pardon us from sins committed against other human beings, but only from our wrongdoing against God is an overwhelming message about the need for human mutuality. We can't experience the unique (a better translation for kadosh than "holy") days of Tishrei in synagogue and with family and friends without seeing what's beyond our own ego – in both the human and the divine.

The prayers of Tishrei that praise, thank, request, and honour do indeed give the individual a strong sense of self. To pray sincerely is to believe in one's power to influence the Creator and His/Her cosmos. But our prayers are mostly in the plural form in order for us to see and feel those around us as equals. Even the confessional is all plural, so that we can share our anxiety with others and take on their guilt with our own. And, of course, all sincere prayer recognizes the transcendent, which is beyond our merely human potential. Prayer opens us to that which is beyond us. Way beyond "I and I."

This month of holidays that we soon close with Simchat Torah – a celebration of the cycle of teaching God's values – confronts us each year with our own strength and power, the cycle of nature, the transcendent beyond us, and the eyes of the other, which reveal the "I" in every human being on this planet.

I sincerely hope the car belonged to Ina and Ira, and not some misguided, egocentric, sad soul.

Zaide in the archives

The other day, I met my zaide in the archives.

As part of my sabbatical project, I'm doing research at the U.S. Holocaust Memorial Museum in Washington D.C. The museum has a vast – one might say overwhelming – range of archival material, and a cadre of talented and dedicated historians, archivists and librarians help researchers navigate a rich collection of documents, testimonies, diaries and other material attesting to the Nazi genocide, and the diversity of Jewish life before the destruction.

Sara R. Horowitz in Toronto

I was tracing a thread that involved a number of eastern European shtetls between the two world wars, looking through yizkor (memorial) books and old photographs. On a whim, I decided to see what I could find from the shtetl where my mother's family hailed from. I had once seen a photo of the Jewish landmark of the town – a lovely wooden synagogue, one that was burned down during World War II. I wondered whether I might find some photos of the town itself – buildings where people lived almost a century ago, or the market square – or perhaps I could find a familiar name on lists of people drawn up at various times for different purposes. I looked at names of Jewish draftees over several decades, as well as names of Jewish businesses and families, but came up wanting.

And then, there he was. In a sepia-coloured photo in front of the shtetl's wooden shul, I saw my my zaide's face – younger, of course, than I had ever known him, but his face, unmistakably. He was standing with a few other men, all looking straight ahead into the camera with the seriousness of expression one wore when photography was still a formal occasion. Zaide was by far the youngest, wearing a jaunty cap, and he was the only one wearing a tie. The photo was captioned, "Orthodox men in front of synagogue." I looked further and saw that someone had identified some of the men, and there was my zaide's name.

By the date assigned to the photo, and by my zaide's age, I knew that the photo had been taken not long before he left the shtetl for good. It was after World War I, but before the rise of Nazism. The crushing poverty and ongoing anti-Semitism convinced Zaide to wager on the unknown, to wend his way through Europe and bring his young family to America. I remember hearing stories of his fascination with the modern innovations that he found en route – such as flush toilets in more westernized countries.

It was only as a child that I knew my Zaide, *alav hashalom*. I was barely five when he passed away. People speak of his intelligence and tolerance, but I remember his gentleness. The photo captured him in his youthful optimism.

Susan Sontag once wrote, "All photographs are *memento mori*," reminders of our mortality. "Precisely by slicing out this moment and freezing it, all photographs testify to time's relentless melt." And to some extent, sitting with this photo had the feeling of a pilgrimage to the grave of ancestors – *kever avot*. It told of a chronotype – a place and a time – that is closed to me.

But if Sontag was correct about the way photographs call up our mortality, it's also true that they can call us to life, and call the past to life inside us. What I searched for in the photograph, what had sent me on an impulse into the archives of zaide's shtetl, was the desire for some handle on a past that had so rapidly receded – the daily lives of my ancestors, the world of the shtetl encountering modernity, the place of unrecounted memories that nonetheless lodge in the hearts of those who come after.

I sent around a scan of the photo to my siblings and some of my cousins. Each of us read ourselves into this image of his youth: traditional, rebellious, adventurous, intuitive, daring. We agreed about one thing: in ways that he could not have imagined when he persuaded his bride to cross the ocean with him, we owed our lives to this choice.

The Kirshner File

Jewish studies take off at universities in Poland

Jewish studies in Poland – a country whose Jewish population exceeded three million before the Holocaust – have taken off at Polish universities in the past 20 years.

At Maria Curie-Sklodowska University in Lublin, Jagiellonian University in Krakow and Warsaw University in the nation's capital, among other institutions of higher learning, a new generation of Polish Catholic scholars versed in Yiddish and Hebrew are exploring a wide range of topics, and writing monographs and books about them.

Sheldon Kirshner in Poland

"There is not much awareness abroad of this scholarship, since so few people read Polish," said Konstanty Gebert, a Warsaw-based journalist and the director of the Taube Foundation for Jewish Life and Culture, which provides grants to Polish scholars interested in Jewish subjects.

Monika Adamczyk-Garbowska, head of the Center for Jewish Studies at Maria Curie-Sklodowska University, is one such scholar. Garbowska, 53, whose interests range from Yiddish literature to yizkor books, was one of the founders of the centre in 2000.

Part of the department of cultural studies, it offers a two-year program, with a diploma, in Jewish studies. It has five professors, including historians and a philologist, and an enrolment of 33 students. Unlike Jagiellonian University, it does not grant a BA or MA degree in Jewish studies.

Garbowska, a scholar-in-residence at the United States Holocaust Memorial Museum in 2006 and 2007, was originally in American studies. She switched to Jewish studies after receiving a letter from a person in Britain in 1977 soliciting her opinion of Isaac Bashevis Singer, the Polish-born novelist who immigrated to the United States prior to World War II and won the Nobel Prize for literature in 1978.

[Sheldon Kirshner photos]

Monika Adamczyk-Garbowska

Astonishingly enough, she had never even heard of Singer, some of whose stories are set in Lublin, a town in eastern Poland whose Jewish community was virtually wiped out by the Nazis.

"In 1977, Jewish topics were still practically taboo in Poland," she said in a reference to the previous Communist government's somewhat skittish attitude to things Jewish. "Almost nothing by Singer had been published in Polish. He was an inconvenient writer because he was anti-communist and had compared Stalin to Hitler."

Her curiosity whetted, she read *Satan in Goray* and *The Manor*. She was so impressed that she decided to translate his books into Polish. At first, she translated Singer from English, but after learning Yiddish at Columbia University in the late 1980s, she translated his works from the original Yiddish. "His stories are richer in Yiddish," observed Garbowska, whose husband is a Canadian of Polish descent.

In addition to her translations, she has written *Isaac Bashevis Singer's Poland: Exile and Return* (1994). "Singer helped unblock Jewish topics in Poland," she explained in an interview in her office. "His books were best-sellers. Today, Singer is better known in Poland than in the United States."

A member of the editorial board of the academic journal *Polin: Studies in Polish Jewry*, Garbowska is also the author of *Shades of Identity: Jewish Literature as a Multilingual Phenomenon* (2004), *Contemporary Jewish Writing in Poland. An Anthology* (2001) and *Kazimierz vel Kuzmir: A Shtetl of Various Dreams* (2006).

Her research on yizkor, or memorial books, fill a need. "They are a rich but a rather neglected body of works," she wrote in a monograph, *Patterns of Return: Survivors' Postwar Journeys to Poland*. "The treatment of survivors returning to their hometowns after the Holocaust was mainly one of indifference, with hostility and sympathy in between," she observed.

Edyta Gawron, a 36-year-old historian at Jagiellonian University's department of Jewish studies, teaches courses on the history of Polish Jews in the 20th century, contemporary Israel and the Holocaust.

The department was created nine years ago, replacing a chair in Polish Jewish history that had been established in 1986, during the last years of communism. Currently, the department has 160 students in BA and MA programs and 15 PhD candidates. "Jagiellonian University was a pioneer in Jewish studies," said Gawron, who formerly headed the Galicia Jewish Museum's education and research department.

Edyta Gawron

Born in Wloszczowa, near Krakow, she drifted into Jewish studies through an interest in the history of her birthplace, where Jews once comprised more than half of its population. "It was a step by step process. I got sucked into Jewish studies."

Having written *Jews in Wloszczowa: 1867-1942*, she is now awaiting the publication of her latest book, *Jews in Krakow after the Holocaust 1945-1995*. "Krakow was a transit point for Jews going to the West," she said. "Seven thousand Jews lived here after the war. But Jews returning to Krakow were not always nicely welcomed."

As she notes in her book, Krakow was convulsed by a pogrom on Aug. 11, 1945, in which two Jews were killed and a synagogue was damaged. The authorities condemned the rampage, triggered by a false rumour that Jews had murdered Polish children, but the Catholic Church was silent.

Currently, Gawron is working on a paper titled *The Polish Jews' Migrations after the Holocaust, 1945-1948*.

Gawron's colleague at Jagiellonian University, Maciej Tomal, 45, teaches at Warsaw University as well. He has taught modern Hebrew language and grammar, Hebrew literature and the history of Zionism and Israel. He is also an expert in Aramaic.

Tomal, whose wife has a Jewish parent and lived in Israel after leaving Poland following the 1968 state-sanctioned anti-Semitic campaign, was drawn into Jewish studies by way of the Jewish philosopher Gershom Scholem. "I was fascinated by the world of Jewish mysticism as presented by Scholem," he explained. "I realized that I had to learn Hebrew to better understand him."

In the mid-1980s, he set about mastering Hebrew. His teacher, Witold Tyloch, a Warsaw University professor, died in 1990. Tomal assumed he could learn Hebrew easily. But as he delved deeper into it, he realized that it was a difficult language.

He began teaching Hebrew at Warsaw University in 1988, a year before the collapse of the Communist regime. His students, then and now, were largely Poles without any Jewish roots who were interested in Hebrew culture. "Young Polish people are generally interested in Jewish culture," he said. "Sometimes, their starting point is the belief that it's an integral component of Polish culture. Jewish culture is indeed an element of Polish identity, despite all the disturbances that have affected Polish-Jewish relations. Our common history is very strong."

Maciej Tomal

Tomal's first visit to Israel in 2000 sharpened his Hebrew speaking skills. "After two weeks, I felt comfortable in Hebrew and at home in Israel." Since then, he has been a regular visitor.

Next to Jewish studies, Poland has also experienced something of a boom in the publication of books on Jewish themes.

Marek Szukalak, the director of the Foundation Monumentum Judaicum Lodzense in the city of Lodz, has published more than 200 titles since 1989. "Among young Poles, there is an enormous interest," he said. "The older generation has problems with Jews in terms of attitudes and stereotypes."

In Krakow, Wojiech and Malgorzata Ornat, a Polish couple with Jewish ancestors, have been churning out Jewish-themed books and maps since 2001 through their Austeria publishing house. "Demand has been growing," she said. "We fill a real niche."

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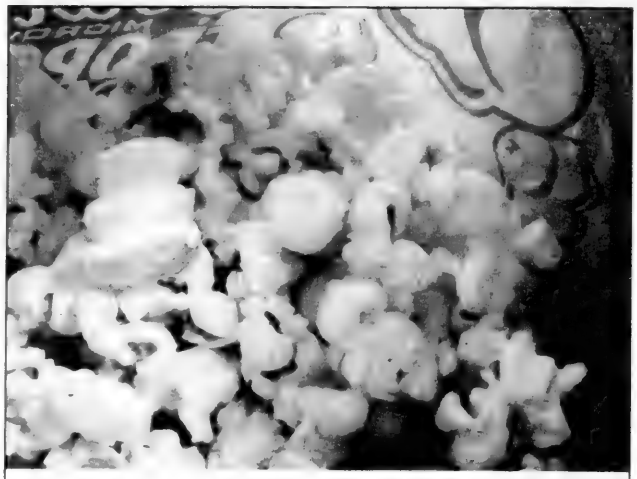

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Theodore Bikel brings Sholom Aleichem to life

By KATHRYN KATES
Special to The CJN

One of the Jewish community's most beloved thespians, Theodore Bikel, is bringing his acclaimed one-man show to the Winter Garden Theatre next week.

Written by Bikel, *Sholom Aleichem Laughter Through Tears*, is a look at Aleichem's life through music and stories. The show, presented by the Harold Green Jewish Theatre Company, is in Toronto Oct 13 to 18.

Russian-born Sholom Aleichem (1859-1916) was the popular Jewish humorist and author of Yiddish literature who introduced the world to Tevye the Milkman. The character inspired the landmark Broadway musical *Fiddler on the Roof*, with Bikel as Tevye. The Viennese-born actor gloriously brought Tevye to life more than 2,000 times over 37 years.

"Sholom Aleichem has been part of my life ever since I was a small boy," said Bikel, 85. He said Aleichem is the quintessential Yiddish writer who epitomizes everything about the Old World and the shtetl.

"For his time, he was an intensely modern man as well, who knew world literature. While he concentrated on the milieu of his people, he was well versed in everything else as well."

Bikel said he is writing about two kinds of journeys. "One is my own journey as an artist and as a Jew, which then intersects with Sholom Aleichem's journey, in which I am able to take pieces of his writing and bring them to life." Bikel will be playing dozens of Aleichem's characters, from young boys to old men and women.

"Let's face it, something that is written on the page for the purposes of performance has to be lifted and made three dimensional."

Bikel thinks that "laughter through the tears" is something that goes through Jewish life. "We always manage to find the laughter, even in the midst of sadness. We certainly know in the midst of laughing and humour, there is always that little tear. It is a Jewish trait that we do have. It is kind of unique. I don't know it in any other people."

Bikel wrote the play based on Aleichem's writings, which he grew up with. "I have all his volumes on my shelves. After dinner, my father used to read to us a short story, a monologue or even a whole play in Yiddish, so that has accompanied me through all my life."

Bikel has always championed the Yiddish language. "It has been threatened by extinction in some many ways – the Holocaust not only murdered six million people, but also a language along with it," he said. "There were survivors, and the survivors carried the language with them. Today, Yiddish is threatened in other ways, by apathy, laziness and Jews, who tried to make an either/or proposition out of Hebrew versus Yiddish."

Coincidently, this year is the 150th anniversary of Aleichem's birth, and Bikel performed this show to rave reviews in Washington, D.C., and Florida, and will be taking it to New York after the Toronto run.

Theodore Bikel as Sholom Aleichem

He said the show appeals to both Jews and non-Jews. "People have told me that they are taking away from this show a renewed appreciation of the lasting value of 'folk writing.' Sholom Aleichem wrote of a time and a place that can only live with us, if we manage to get the descriptions of the huts that they lived in, and of how exquisitely they treated their own poverty."

Bikel, a graduate of the Royal Academy of Dramatic Art, is a star of stage, film and television, an accomplished musician and renowned social activist. The actor has appeared on stage with Laurence Olivier, Vivien Leigh and Peter Ustinov, and played Captain VonTrapp in the first production of *The Sound of Music* on Broadway.

Bikel's film career began with the 1951 classic *The African Queen*, in which he played opposite Humphrey Bogart and Katherine Hepburn. He received an Oscar nomination for his portrayal of the southern sheriff in *The Defiant Ones* in 1958.

On the small screen, the Emmy Award-winning actor, appeared in numerous shows, including *The Twilight Zone*, *Hawaii Five-O*, *All in the Family*, *Murder She Wrote*, *Star Trek: The Next Generation* and *Law and Order*

The folk-singing troubadour, a longtime recording artist, co-founded the Newport Folk Festival.

For tickets to *Sholom Aleichem: Laughter Through Tears*, call the box office at 416-872-5555 or contact Ticketmaster at www.ticketmaster.ca.

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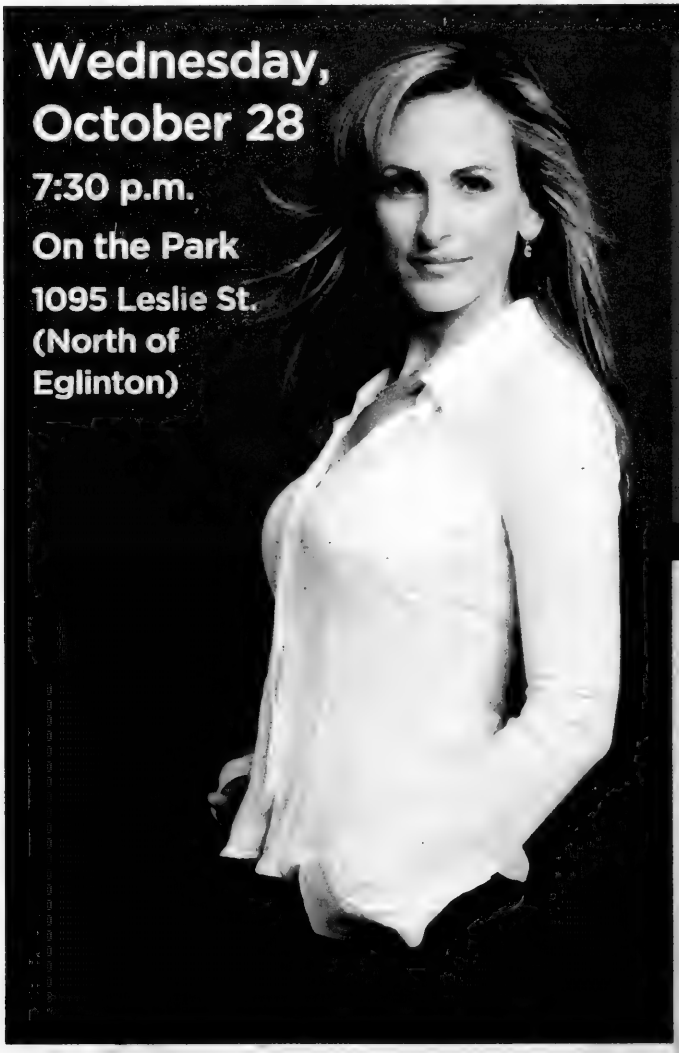

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Artists give 'new, personal meanings' to kiddush cups

MICHAEL ISENBERG
CJN Intern

A kiddush cup design competition and exhibition showcases styles that are meant to give new meaning to Jewish ritual events that are sanctified with wine, its curator says.

The exhibit, titled "Blessings and Innovation: Celebrating Ideas in Ritual Cup Design," has been on display at Beth Tzedec Congregation's Reuben & Helene Dennis Museum since Sept. 21. It features artists' unique interpretations on the classic, simple bronze or silver cup used for making Kiddush on Shabbat and holidays, or at simchahs.

The competition enabled artists to create a cup out of any material, preferably catering to a specific holiday or event in the Jewish life cycle, such as Passover or a wedding.

"This is the opportunity for new, personal meanings to develop for the holidays [and other events]," said museum curator Dorion Liebgott. "The cup has a story and depth related to a specific point in Judaism, so when a person uses it, the cup itself will further enhance that moment."

The winners of the competition will be announced Oct. 18 at a kosher wine-tasting event at the museum. The cups are also being sold as part of a two-week silent auction. The winning bids will be revealed that night.

Liebgott said the design competition, exhibit and auction all grew out of her friend's idea to have a wine-tasting fundraiser for the museum.

"In Jewish rituals, wine necessitates a cup, so the events go hand in hand," Liebgott said.

There will be four categories of winners: best cup composed of pottery or similar material, as well as of metal and glass, and most innovative design for a ceremonial cup.

"We have several categories of winners, so artists can express themselves as they most feel comfortable," Liebgott said.

Zahava Lambert's *Miriam's Timbrel Cup* is a large, sterling silver chalice with silver bells hanging down the edges, symbolizing Miriam and the women who sang and played tambourines after crossing the Red Sea.

David Ivens' *Magen Dovid Cup*, looks like the Vince Lombardi Super Bowl trophy with a Star of David as the frame.

Charles Funnell's *Flames of Shabbat* is a sterling silver cup in the shape of a flame. Its bronze cup holder is coated with flames as well. Liebgott said the artist intended to show that just as Shabbat begins with flames, followed by Kiddush, so does it end with flames and wine during *Havdalah*.

The judges are all distinguished art professionals, including Sara Levine Petroff, owner and curator of Petroff Gallery in Toronto.

The artists will be at the Oct. 18 event to discuss their works.

Auction prices start from $18 to $4,000. Cups will remain on display at the museum for three months after the event. Cups not sold in the silent auction will remain on sale.

To register for the wine-tasting event, call 416-781-3511.

Gillian Batcher's knitted gold and silver wire decorated kiddush cup.

Charles Funnell's Shabbat of Fire cup.

David Iven's Sterling silver kiddush cup with Magen David base.

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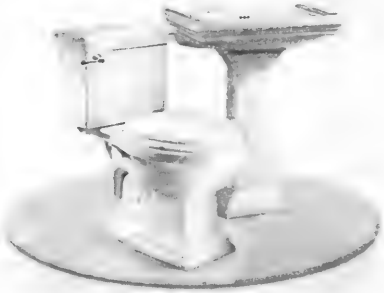

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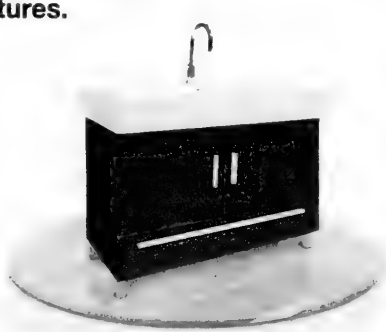

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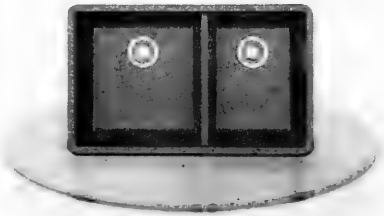

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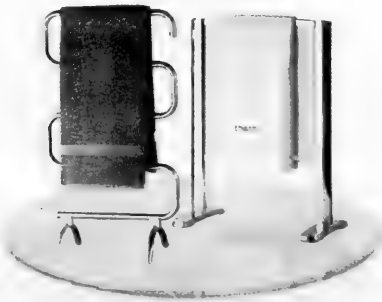

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Preparing for Sukkot

Ryan Press, top photo, a nursery student at Associated Hebrew School's Posluns Education Centre on Neptune Drive, prepares for Sukkot.

Bryan Laks, bottom photo, left, and Emmett Levin, students at William Lyon Mackenzie Collegiate Institute's Jewish Student Union Club, display their sukkah made of graham crackers, marshmallow fluff, and sour sticks.

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Greater Toronto Area

UN fiasco awakens world to Iranian danger

According to Reports

By PAUL MICHAELS

Mahmoud Ahmadinejad's Sept. 23 address to the United Nations General Assembly was a vicious, if predictable, screed. Canada set a principled example. In anticipation of its contents, the Canadian delegation, led by Foreign Affairs Minister Lawrence Cannon, boycotted Ahmadinejad's address. Other western nations followed Canada's lead.

While Holocaust denial has long been a staple of Ahmadinejad's anti-Semitism, on this occasion, he upped the ante, expounding on a Jewish conspiracy to control the world's "politics, economy and culture... by its complicated networks and [to] establish a new form of slavery."

On the *National* (CBC, Sept. 24), commentator Rex Murphy commended the Canadian government for being "a rare voice of brave lucidity in rebuking the detestable assertions of Iran's president."

He added: "It was a really good speech to stay away from, with its replay of that oldest of hateful anti-Jewish bile, of the sinister web cast by the Jews over all aspects of the world."

Murphy asked rhetorically: "Can it be the 21st century in which these words are spoken in a world forum?"

At least important world leaders are speaking up, warning that such words are not mere bluster meant to stave off internal dissent, but rather reflect a sick obsession with Jews that runs deep in Iran's Islamic leadership.

Having nuclear weapons and the missiles to deliver them becomes a scenario too frightening to contemplate. Indeed, the deluge of media reports – especially after a second, secret site to develop nuclear fuel was discovered near Qom – make it clear that massive international attention is being paid to the danger that a nuclear Iran poses to the world, not just to Israel.

Israeli strategy, accordingly, has recently been to let the United States and Europe take the lead in trying to stop Iran's nuclear program.

The *Globe and Mail*'s lead editorial "Sanctions against going nuclear" (Sept. 28) summed up this attitude: "An end to Iran's nuclear weapons ambitions must ... be a priority for the world."

A huge amount of ink has been spilled trying to figure out how such an end can be achieved. Most media argue that if the six-nation talks with Iran being held (as of this writing) in Geneva fail – and almost no one believes they will succeed – a biting round of sanctions will have to be imposed. But even if the United States, Britain, France and Germany get Russia and China to go along with vastly toughened sanctions – something many concede will be unlikely, given the large amount of business the latter two nations do with Iran – then the Iranian regime will almost certainly continue to put its nuclear agenda ahead of any suffering felt by its citizens. After all, it felt no compunction about brutally attacking Iranians who protested their country's heavily tainted election results.

And then what?

Almost all western media agree, as the *Globe* editorial noted, that war with Iran could be "catastrophic." It might not even eliminate the nuclear threat, just set it back by a number of years.

The question, however, is what is worse: a catastrophic war with Iran, or an intolerable, radically destabilizing situation in which nuclear weapons are in the hands of a fanatical Islamic regime?

• • •

Toronto Star columnist Haroon Siddiqui, who is habitually one-sided in his denunciations of Israel, has recently found additional cover in emphasizing the Jewishness of Israel's critics, such as Richard Goldstone ("Shining a light on Israeli aggression in Gaza" Sept. 20) and Richard Falk ("Israel keeps shooting the messenger" Sept. 27).

Mahmoud Ahmadinejad at the UN
[*CJN* file photo]

Siddiqui described Falk as "another high-profile Jewish public intellectual critical of Israeli policies on Palestinians." This, of course, makes Falk sound entirely reasonable. But what Siddiqui didn't tell his readers is that this "Jewish public intellectual" is not a fair-minded critic, but a notorious, fanatical Israel-basher who has accused Israel of carrying out a Nazi-like Holocaust on the Palestinians.

Space does not allow more details. Suffice it to say that by invoking Falk, and not disclosing what he stands for, Siddiqui scratches the bottom of a deep and rotting barrel.

Paul Michaels is communications director for the Canada-Israel Committee.

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Jewish Life

Part of the Canadian mosaic

By RABBI YEHIEL BEN AYON

A not uncommon custom among Jews of Syrian descent is to light an additional candle on each of the eight nights of Chanukah. What is the meaning of this custom and where did their nine-branched (excluding the shamash) chanukiyah originate?

Oral traditions among families who light this extra candle explain that subsequent to their expulsion from Spain in 1942 and their eventual resettlement in Alepo and Aram Soba, they began to light this additional candle as recognition of their communities' successful migration, one they perceived as nothing short of miraculous.

In a similar vein, the migration and resettlement of Jews from Arab lands in the last century can also be viewed as miraculous.

The United Nations vote to establish a Jewish homeland was an immediate catalyst for many things: the realization of a dream of 200 years, the subsequent declaration of war by virtually all Arab states and the end of Jewish communities dating back thousands of years.

In retaliation for the modern State of Israel, Jews in Arab lands around the world suddenly found themselves decidedly unwelcome. The reactions varied from country to country – from outright expulsions and confiscations of private and communal property to limits imposed on personal freedom in travel, education and employment. The mood in Arab Street was ugly and unpredictable to say the least. Mass migration was, in one way or other, imposed on the Jews of Arab lands.

For the great majority, the nascent State of Israel was the logical destination. In making aliyah, these people were effectively ending 2,000 years of Diaspora. For the others, who chose the capitals of Europe or the Americas, Diaspora continued.

During this particular time, Canadian visas, while not easy to come by, were relatively easier to obtain than those for the United States, and if people were not able to procure visas for the United States, Canada was perceived as the next best thing.

The Canadian Sephardi community recently marked the 50-year milestone of this immigration. In this relatively short time, they have managed to establish themselves economically, participating in both commerce and the professions.

Socially, they chose to remain true to their heritage. Being culturally distinct, the community, while fully participating in endeavours such as local Jewish federations, B'nai Brith Canada and the like, established their own separate synagogues wherein their unique customs and liturgy could find expression.

Today this community flourishes mainly in Montreal and Toronto, although there is also a presence in Ottawa and Vancouver. The community now proudly comprises dozens of congregations. It has its own day schools where the children are educated, and even several kollelim - institutes of advanced study. As is the norm in every Jewish community, the Sephardi community is concerned with the good and welfare of those in need through its many chesed organizations.

With time and exposure, Sephardi customs, culture and cuisine have become less and less an exotic item, but simply another variation in the wider kaleidoscope of the greater Jewish community.

The free service: a new shul model

My Yom Kippur was beautiful. Services were filled with singing and dancing, sermons with powerful messages and breaks – well, no, there wasn't one! I never thought I could sit in services from 7:30 a.m. until 7:30 p.m. But there I was, in shul all day, praying along with an entranced congregation.

CLASS ACT
By Daniel Held

At about 4 p.m., as we were finishing Musaf and about to dive into Minchah, I took a short break and walked downstairs. There, in the social hall, the synagogue was hosting a free, all-English, no-RSVP required, one-hour Yom Kippur service that was open to the public. The room was packed.

The Hebrew Institute of Riverdale (HIR) in New York City, affectionately known as the Bayit of Riverdale, sees its role as being a shul for the entire community – dues-paying members and all local residents.

In the days leading up to Yom Kippur, members were asked to take home flyers for the service to put up in local shops or their apartment buildings. Rabbi Avi Weiss insisted that everyone would be welcome and each "regular" shul attendee had a responsibility to invite those who might not otherwise attend a service. Sure enough, everyone came: young and old, with wheelchairs and walkers, with kippot or not, dressed in their Yom Tov finest or in jeans. Nearly 500 people crowded into the social hall.

As the traditional service began an uplifting Minchah upstairs that, at times, could be heard through the ceiling, the free service began its own form of prayer. Each person was greeted and made to feel at home as they entered the room. Men and women sat together and each person was handed a machzor. The service was simple, consisting of songs and stories, meditations and prayers in English. Rabbi Weiss used personal anecdotes to connect with the crowd and drew on personal connections with particular congregants to teach specific prayers.

The shaliach tzibur taught and led *Unetane Tokef* using Leonard Cohen's song *Who by Fire*, the *Shema* was sung in both English and Hebrew, and the hour-long service concluded with *Yizkor*.

The service sets the Hebrew Institute apart from any other synagogues I have attended. All too often, especially on the High Holidays, access to prayer is limited to dues-paying members with tickets and/or those fluent in Jewish ritual. Entering a synagogue where liturgy and ritual are foreign can be an intimidating and off-putting experience – even to seasoned shul-goers – and the cost of a High Holiday ticket limits attendance at all our synagogues.

The free service seeks to lower the bar for engagement and open the synagogue to the entire community. The flyer advertising the program made this clear: a free, all-English, one-hour Yom Kippur service with no RSVP necessary. The explanations given throughout the service, as well as the language of prayer, the teaching of songs and the use of personal meditation, made the service accessible to everyone in the room.

Even as Minchah continued upstairs, the entire synagogue staff was in the free service – three rabbis, rabbinic interns, the cantor, the youth director and the director of the Hebrew school. All were welcoming the attendees and encouraging the service along. The common mission of engagement was clear. At the end, Rabbi Weiss invited everyone to the final service of the day, Neilah, upstairs in the main sanctuary, insisting that there's always room for new faces.

While the free service may not be an appropriate model for all congregations, the statement it makes about a synagogue's role is critical for the success of congregations in our contemporary world. Shuls cannot view themselves solely as membership-driven organizations, but rather must see their mission as serving the spiritual needs of the entire Jewish community, with the support of their memberships.

Jewish Life

Being Jewish far from home

A lot can change in a year. Just ask Jewish student-turned-teacher Andrew Farberman.

One short year ago, Farberman was attending the University of Ottawa, but now the 23-year-old is at a different school, far from his family's home in Richmond Hill, Ont. The school, Child U, is in South Korea, where Andrew teaches English to young Korean children.

On Campus
By Justin Dahan

While outside Canada, Farberman was able to connect with a friend from Ottawa, Atilla Szonyi, who is in the same program, teaching English at Wadong Middle School in Ansan, South Korea.

Farberman and Szonyi, along with three other Jewish teachers in South Korea: Mitch Schwartz (Toegyewon Elementary School), Mark Gluzman (Evan English School) and Shari Jennifer Danan (SLT Hagwan), have formed a small Jewish clique in the Asian country.

For these five people to get together, as they did for Rosh Hashanah, they must each travel from one to two hours using local transportation. But despite the obstacles, these young Jews believe in keeping their traditions alive, even in South Korea.

Did any of them complain about the travel or the difficulties in celebrating a Jewish holiday far from a major Jewish centre? The only complaint I heard was from Farberman, who told me, "You wouldn't believe how hard it was to find challah."

It may have been hard, but he did it.

South Korea has a very small Jewish community, and these five students have formed a secondary Jewish community of their own. Needless to say, it can be difficult to maintain Jewish traditions in a place that doesn't have many people who share similar ideas and traditions.

Schwartz explains the importance of observing tradition on the High Holidays. "I've been in Korea for almost a year now, and being so far away, it's natural that you miss home sometimes. When I think of the High Holidays, I think of home and family. So being able to share a home-cooked meal with some friends from back home that I haven't seen in a long time for me really underscored the importance of maintaining traditions.

"I think it can be easy to take Rosh Hashanah for granted when it's part of your regular daily life. I think making an extra effort to observe the holiday so far away from home made me appreciate it more."

Szonyi offered up his apartment to his Jewish brethren for this celebration. Why did he do it?

"We must retain those traditions that make us who we are," he said. "Celebrating Rosh Hashanah and fasting on Yom Kippur are traditions that have been kept by our ancestors, regardless of time and place. Being in Korea with such a small Jewish community, here is no exception. I decided to host a Rosh Hashanah dinner, following my family's tradition of wine, challah, chicken soup, chicken schnitzel and, of course, apples and honey to make all of our years abroad as sweet as possible. We all came together, and it felt like home. It was a great success."

Farberman echoed these sentiments.

"Working in a foreign country is an enriching experience. The importance of keeping Jewish tradition afloat so far from home is paramount. I have been in many different situations for the High Holidays, whether it is with my family in Toronto or my brotherhood [from Alpha Epsilon Pi, a Jewish fraternity] at school in Ottawa, but coming together with a small group of Jewish individuals in a country so far from home really strengthens my religious bonds," he said.

These people are a perfect example of how Jews can come together in any situation and keep tradition alive. Everyone should heed their example.

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By MARK MIETKIEWICZ

Finishing the holidays in song

As we approach the final days of Sukkot, we celebrate three days: Hoshana Rabbah, Shmini Atzeret and Simchat Torah – with their own unique traditions and music. Now is the perfect time to take a listen and appreciate our incredible aural heritage.

Although Hoshana Rabbah may sometimes be overlooked on the trek from Sukkot to Shmini Atzeret, the mystical day plays an important role evocative of the Yom Kippur service. The cantor dons a white kittel and chants the prayers in melodies reminiscent of the Days of Atonement. **[bit.ly/song01]**

Despite the sanctity of the day, it does not share the same prohibitions on work as other Jewish holidays. That's why you can watch a video taken of the late Rabbi Shlomo Carlebach as he conducted a two-hour Hoshana Rabbah service at New York City's Congregation Kehilath Jacob in 1991. **[bit.ly/song02]** (The technology wasn't great back then, and the video is jerky, but the audio is good.) For a more recent peek at a lively Hoshana Rabbah service, take a look at how the Happy Minyan of Los Angeles celebrates the day. **[bit.ly/song03]**

From there, we move on to Shmini Atzeret/Simchat Torah, celebrated for one day in Israel and for two days elsewhere. Considered a separate holiday from Sukkot, it marks the annual completion of the reading of the Torah and the celebration of its start with the story of Genesis. **[bit.ly/song04]**

There is a tradition to read King Solomon's Megillat Kohelet or the Book of Ecclesiastes during Sukkot. Since the first day of Sukkot fell on Shabbat this year, Kohelet will be recited on Shmini Atzeret. **[bit.ly/song05]**

Granted, Kohelet is not as well-known as the Megillat Esther or the Song of Songs. However, a selection from Kohelet ("To every thing there is a season, and a time to every purpose under the heaven…) did attain popular fame a in the 1960s, thanks to folksinger Pete Seeger. **[bit.ly/song06]** Seeger adapted the beginning of the book's third chapter to his song *Turn, Turn, Turn*, which the folk-rock group the Byrds recorded and made into a number 1 song. **[bit.ly/song07]**

For something more traditional but less familiar, listen to historic renditions of holiday melodies from the Jewish communities of Greece, Tunisia, Yemen, Georgia, Morocco, Lithuania, Bukhara, Italy and Bulgaria. **[bit.ly/song13]** This music is part of the online National Sound Archives at Hebrew University, which is certainly worth a longer listen.

On Shmini Atzeret, we say goodbye to the sukkah and an official hello to blustery weather, with the beautiful Prayer for Rain. *Tefilat Geshem* is a beautiful prayer that shows how crucial water has been to the heroes of the Torah. For example: "Remember the one [Moses] drawn forth in a bulrush basket from the water. They said, 'He drew water and provided the sheep with water.' At the time, Your treasured people thirsted for water, he struck the rock and out came water. For the sake of his righteousness, grant abundant water!" The prayer ends with the entire congregation praying, "For a blessing, not a curse. For life and not for death. For abundance, not for famine." **[bit.ly/song09]** Luckily, we have a recording of the legendary cantor Yossele Rosenblatt delivering this beautiful prayer and can enjoy it online today. **[bit.ly/song10]**

Simchat Torah is best known as the time of endings and beginnings. We complete the annual reading of the Torah, and then immediately restart at Bereshit. It also marks the annual appearance of two "bridegrooms." Two respected members of the community are called to the Torah: the Chatan Torah or "Bridegroom of the Torah" recites the blessing over the final reading from the Torah, while the "Bridegroom of Genesis" is called up for the first portion. You can listen to the traditional songs chanted in the Syrian Jewish community as the Chatan Torah **[bit.ly/song11]** and Chatan Breishit are called forward. **[bit.ly/song12]**

Have a very happy and melodic holiday.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Help Hebrew U stem Israeli brain drain, MK urges

'We need the support of friends and allies around the world'

By SHERI SHEFA
Staff Reporter

Likud MK Danny Danon was recently in Toronto to garner support for Hebrew University's Institute for Medical Research Israel-Canada (IMRIC), which he hopes will help "keep the brilliant people in Israel."

In May 2008, Canadian Friends of Hebrew University (CFHU), a non-profit organization that promotes and raises funds for Hebrew U, pledged to raise $50 million over eight years to support IMRIC.

The institute, housed in a new building on the Ein Kerem medical campus, is meant to encourage interdisciplinary partnerships – in some cases, between Israelis and Canadians – to help scientists better understand how to prevent and fight diseases such as cancer, Alzheimer's disease and Parkinson's disease.

Danon, a Hebrew U alumnus – he obtained a master's degree in public policy and administration – spent two days in Toronto meeting with CFHU donors and said he hopes to attract others to the cause to help keep "the brains in Israel by giving incentives to professors and researchers."

He said he was happy to offer his support to an institution that is investing in keeping Israel's brightest in Israel so that it won't cost more later on to lure them back from abroad.

"Today, with globalization, it is very easy to find a research position elsewhere. I think that by keeping them in Israel with their families, in the future those people will win Nobel Prize awards and they will be developing for the army, for security, for health, and that is the most important value," Danon said.

"Otherwise, we will pay much more for technology in the future."

He said although the Israeli government funds the university, "in terms of building the infrastructure, we need the support of friends and allies around the world."

Danon said IMRIC provides, new, better and roomier labs and more research opportunities that will help Israel keep its most promising students.

"If they have the possibility to do the research and advance their studies and professions [in Israel], they prefer to stay in Israel. But the minute they go to the U.S. or Canada, it is very hard to bring them back because they make connections, professional connections and family connections."

Before Danon entered politics, he served the Jewish Agency as a shaliach in Florida from 1994 to 1996, where he encouraged Jews to stand up against anti-Israel propaganda.

Danon, a Likudnik who said he is more right-wing than Israeli Prime Minister Benjamin Netanyahu, promotes the ideas, among others, that a strong Israel depends on ceasing talks to establish a Palestinian state and that Israel should declare its right to exist within its current borders, with no further surrender of territory.

Danny Danon

He said he is no longer involved with the Jewish Agency, but he continues to "promote Zionist issues as a member of Knesset."

Danon, who called himself a "strong advocate of hasbara and PR," said that those who support Israel and its institutions should "know the facts and not be shy.

"I see a lot of students or people who know the facts, who know that we are right but are shy to speak out. I am an activist myself who grew up in the Betarist movement. I was a shaliach in Florida and I met a lot of students and I heard the stories from here about York University… I would recommend that when we see someone crossing the line, we should speak out and be aggressive and not just hope that it will go away."

Danon said he hopes that people will take notice that a politician with his ideologies is advocating for a university.

He said universities usually represent a more liberal, left-wing point of view, but he hopes his promotion of Hebrew U will show the importance of the institution to right-wing supporters as well.

"I think that fact that I come from Likud, with a very strong ideology concerning the issues of Middle East peace talks and other relevant issues, coming and asking people to endorse the university, I think is important."

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Greater Toronto Area

Global jihadists stronger today: British MP

By SHELDON KIRSHNER
Staff Reporter

The threat posed by global jihadists has escalated since Islamic radicals destroyed the World Trade Center in New York City eight years ago, claims a Conservative party member of the British Parliament.

"They're more dangerous than ever," said Michael Gove, the author of *Celsius 7/7: How the West's Policy of Appeasement Has Provoked Yet More Fundamentalist Terror ... And What Has To Be Done Now*.

Brought to Toronto by UJA Federation of Greater Toronto to speak to donors, Gove, a rising star in his right-of-centre party, has represented the riding of Surrey Heath since 2005 and has been the Conservative shadow secretary of state for children, schools and family for the past two years.

Reporting to Conservative leader David Cameron, Gove, 42, would likely be appointed to his cabinet if the Conservatives form Britain's next government.

In a recent interview, Gove, a former journalist, said that Islamists, from Hezbollah in Lebanon to the Taliban in Afghanistan, have grown stronger since the events of Sept. 11, 2001 in the United States. "Islamists are confident that the West will falter," he said. "What the West needs is able political leadership, resolution, endurance and an ability to sacrifice."

Western leaders should look to Britain's wartime prime minister, Winston Churchill, for inspiration, he noted.

Weakness and appeasement will only embolden Islamists, warned Gove, who worked for the *Times* and has contributed to the *Spectator*.

Branding Islamists as the new Nazis and Communists, Gove said that, based on their writings, they aspire to reverse the decline of the Muslim world, overthrow secular Muslim governments, establish regimes grounded in Sharia law, reclaim territory once ruled by Muslims, including Spain and Israel, and resurrect the caliphate in all its former glory.

"Their agenda is relatively transparent," said Gove.

The West can push back by vigorously combating Islamist encroachments, such as in Afghanistan, cutting off funding to extremist organizations and strengthening the voices of moderate Muslims who, he contended, are "peace-loving."

In his view, more and more Muslim moderates are speaking out against Islamic fundamentalism. "We should encourage them. They need help."

Gove claimed that a lack of will to confront Islamism, particularly before 2001, was buttressed by left-wing elements in the media and academia.

"They have a tendency to put the West in the dock for the indignities that have taken place in the Muslim world, as if the West is responsible. There's a terrible tendency to blame ourselves."

Westerners should not believe "our enemy's propaganda" that terrorism can be traced to either poverty or historical grievances, Gove declared.

The roots of terrorism are instead buried in ideological conviction, he added.

Gove argued that Islamism is a perversion of Islam, just as Nazism was a mockery of nationalism and Communism was a misapplication of socialism.

Calling for an "ethical" foreign policy to promote genuine democracy and the rule of law, he expressed confidence that democratic principles can one day take root in such authoritarian Arab regimes as Egypt.

"The desire to choose your own leaders is a universal yearning, though it's not an easy path to tread," said Gove, who said he is heartened by the growth of democracy in Iraq since the 2003 allied invasion. "The world is safer and more prosperous with democracy."

To Gove, foreign policy need not be based solely on realpolitik.

He believes that invading Iraq was "the right thing to do," although he admits that mistakes were made during the post-war era.

"Iraq under Saddam Hussein was a torture chamber. We now have a democratically elected government in Iraq."

Turning to Iran's current quest for a nuclear arsenal, Gove said Tehran can't be allowed to achieve its objective. "Iran is led by an eliminationalist anti-Semite who wants to destroy Israel. We should make it clear that it's unacceptable for Iran to acquire nuclear weapons. If Iran were a liberal democracy, then the whole nature of the debate would be different."

Asked if he would support an Israeli military strike on Iran's nuclear sites, Gove replied, "Israel has a right to take whatever steps to defend itself. Israel is uniquely vulnerable, and no option should be taken off the table."

Gove said he "completely understands" why Israel, despite its denials, maintains a nuclear force.

A member of the Conservative Friends of Israel organization, he voiced understanding of Israel's invasion of the Gaza Strip last winter. "Israel was facing a terrorist threat from Hamas. Israel was also sending a signal to Iran that it has every intention of defending itself."

A supporter of a two-state solution to resolve Israel's conflict with the Palestinians, he said, "I pray it happens, but I fear it won't happen soon. It requires a willingness by Palestinian leaders to live in peace with Israel, which I don't see."

But if a Palestinian state arises, it should be a democracy. "If it is not a proper democratic state, it'll always be a launching pad for terror and violence."

Declining to be drawn into a discussion about the future boundaries of such a state, he said, "It's not for me to say where its borders should be."

Federations collaborated to counter TIFF protest

By SHERI SHEFA
Staff Reporter

By now, most people have heard about the controversy that erupted last month when hundreds of people signed a letter of protest against the Toronto International Film Festival's (TIFF) City to City Spotlight on Tel Aviv.

But what many people don't know is that it led UJA Federation of Greater Toronto to pursue a rather unusual partnership with the Jewish Federation of Greater Los Angeles to enlist its help in mobilizing Hollywood A-listers – such as Natalie Portman, Sacha Baron Cohen, Jerry Seinfeld, Jason Alexander, Lenny Kravitz, Lisa Kudrow and Halle Berry – to counter the protest.

"Federations are co-operating with each other all the time on various issues – on marketing techniques, on fundraising techniques – but it is very rare for two federations to collaborate on an advocacy initiative, because in many cases, advocacy is local," said UJA Federation spokesperson Howard English.

"But in this case… It was more than an advocacy issue. It was a mobilization initiative that crossed time zones and national boundaries. It showed us how powerful the concern for Israel is and how deep the opposition is to the tactics of those who conspire against Israel's security and Israel's existence as a Jewish state."

In the days leading up to the festival, which ran from Sept. 10 to 19, filmmaker and York University film professor John Greyson announced that he had pulled his film from the festival to protest the decision, because he said the spotlight was "complicit in the Israeli propaganda machine."

Soon after, more than 1,500 filmmakers, entertainers and authors – including actors Viggo Mortensen and Danny Glover, and musician David Byrne – endorsed an online letter titled "The Toronto Declaration: No Celebration of Occupation," to protest the decision to celebrate Israeli culture.

This sparked a response from other celebrities to support TIFF's decision to highlight Israeli film, which left some wondering how the Hollywood stars were mobilized so quickly.

"We knew that once the Toronto Declaration was issued and published that the response would be most effective coming from members of the film industry, coming from the peers of those who were at the forefront of the Toronto Declaration," English said.

He added that because Hollywood is North America's entertainment capital, the decision to work with the Los Angeles federation "was natural" and made in less than an hour, just a day or two after the protest letter surfaced on Sept. 2. "Once that decision was made, we knew we had a very short amount of time to recruit the names."

John Fishel, outgoing president of the Los Angeles federation, said the two organizations collaborated on the text for the ad, which appeared in the *Toronto Star*, *National Post* and *Variety* magazine.

Titled "We don't need another blacklist," it said, "Anyone who has actually seen recent Israeli cinema, movies that are political and personal, comic and tragic, often critical, knows they are in no way a propaganda arm for any government policy. Blacklisting them only stifles the exchange of cultural knowledge that artists should be the first to defend and protect."

Fishel was excited by the number of people – about 185 – who signed on.

"We used our networks out here to get the core group, and then they started to reach out to clients and colleagues, friends and so forth, both on the talent end and behind the scenes," he said.

"The names just kept pouring in… I think up until the day [the ad] went to press, even after the deadline, people called us and wanted to be on the list."

English said the names that ran in the *Star* ad on Sept. 15 were rounded up in just three days.

"The speed with which all this took place showed the tremendous force of opposition to what the Toronto Declaration signers really stand for. Despite their increasingly weak attempts to say that they were not proposing a blacklist, that is exactly what they were proposing. The whole notion of a blacklist really struck an emotional chord among the entertainment industry personalities who signed our ad," he said.

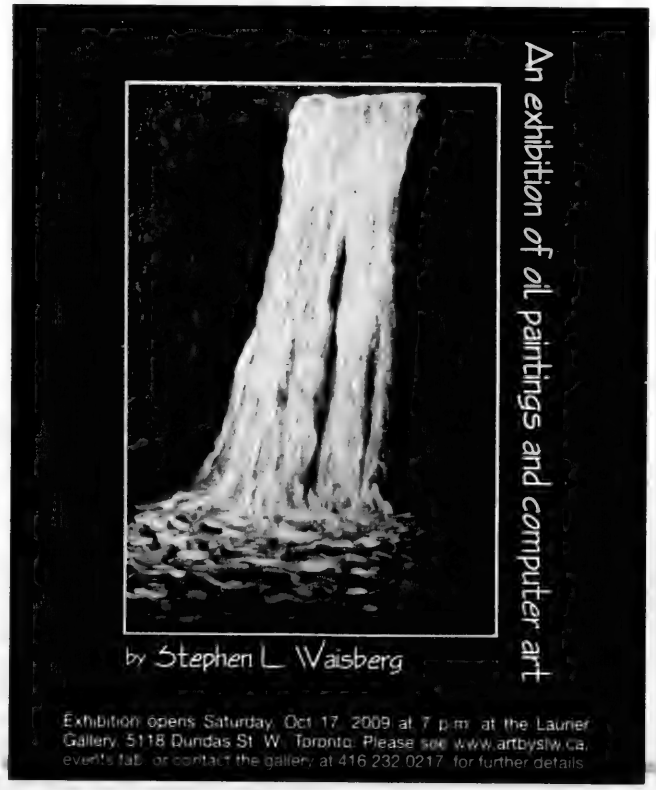
English said that in Toronto, Canadian film producer Robert Lantos' assistance in mobilizing members of the entertainment community was "invaluable."

He said Lantos, who was one of the first to speak out against the protest and wrote an article in the *National Post* on Sept. 11, "displayed his extraordinary dedication to this cause… In between takes on the set of *Barney's Version*, the movie he's producing, he was calling and e-mailing and writing and doing everything within his body and soul to help the cause."

Fishel said many celebrities support UJA and Israel, and some even donate to the cause, but they're not always willing to issue public statements of support.

"There are always exceptions to every rule, but I thought this time, because of the situation, because of the blatant falsehoods and the buzzwords in the original statement and because it looked like a censorship type of thing, it rose above the issue of the delegitimization of Israel, and we did see a phenomenal response to it."

Fishel added that if the effort to collect names had continued for another week, the number of signatories would have doubled. "I think it was a wake-up call for many of the people in the Hollywood community that it was time to stand up and be counted."



Fellowships available for Croatia leadership seminar

By FRANCES KRAFT
Staff Reporter

The New York-based Memorial Foundation for Jewish Culture is accepting applications for the European Nahum Goldmann Fellowship, scheduled to take place in Croatia, on the island of Pag, from March 8 to 16, 2010. The deadline for applications is Nov. 30.

The fellowship – the 22nd of its kind – includes room and board, but not travel expenses. Men and women age 25 to 40 with an interest in Jewish culture and potential for individual growth and communal leadership are eligible to apply.

The theme of this year's fellowship is Trauma and Transformation: Reconstructing Jewish Culture and Communities in the Diaspora in the 21st Century.

Faculty will include, among others, Ismar Schorsch, professor of Jewish history and former chancellor of the Jewish Theological Seminary; Moshe Halbertal, professor of Jewish thought and philosophy at the Hebrew University of Jerusalem; Benjamin Ish-Shalom, rector, Beit Morasha, Jerusalem; Jerusalem-based psychologist Rina Rosenberg; and Rabbi Benjamin Lau, director of the Center for Judaism and Society, Beit Morasha, Jerusalem.

The program includes lectures, discussion groups, workshops on Jewish texts, Jewish identity and community building; cultural events; and a meeting with fellowship alumni now serving their respective communities.

There are more than 700 graduates of the program, although few are Canadians, Jerry Hochbaum, the foundation's executive vice-president, told *The CJN*. "We're very eager to see some Canadians there," he added.

Among the former fellows are about 60 Americans and about 200 from Russia, according to Hochbaum. Previous seminars have been held in eastern and western Europe, Australia, southeast Asia, South Africa, Latin America and Israel.

"The chief rabbi of Turkey was a fellow," he said. As well, he cited university professors, a president of the Jewish community in Stockholm, and a vice-president of the Jewish community in Sydney, Australia.

"We keep the numbers small," said Hochbaum, who developed the program. "It's a very intimate and intense experience.

"The most important part is the opportunity to meet and talk to one another about their concerns – personal, communal and professional."

Goldmann himself – a founder of the World Jewish Congress and the founder of the Memorial Foundation, who died in 1982 – "understood the need, in Europe particularly ... to prepare the next generation of leaders," Hochbaum said.

In a letter to fellowship alumni, Hochbaum wrote that by organizing the upcoming seminar in Croatia, the Memorial Foundation is "making an important statement about our responsibility to smaller Jewish communities in Europe and around the world."

Further information is available at ngfp.org.

CJC hails judicial review of web hate case

Compiled by CJN Staff

TORONTO — Canadian Jewish Congress (CJC) last week commended the Canadian Human Rights Commission for seeking judicial review of the decision in the case of Warman v. Lemire, which called into question the constitutionality of the Canadian Human Rights Act's (CHRA) section on online hate.

Last month, a human rights tribunal ruling in the case, which involved a number of alleged anti-Semitic and homophobic postings on administrator Marc Lemire's website, said a section of the CHRA that imposes quasi-criminal penalties is unconstitutional. The one-man tribunal, Athanasios Hadjis, said Lemire did promote hatred with an article titled "AIDS Secrets," but he wouldn't apply the provisions of the act to him.

Opponents of the CHRA's Section 13, which addresses Internet hate promotion, hailed the decision as a breakthrough, but supporters of the provision said the adjudicator's decision isn't binding and should be appealed.

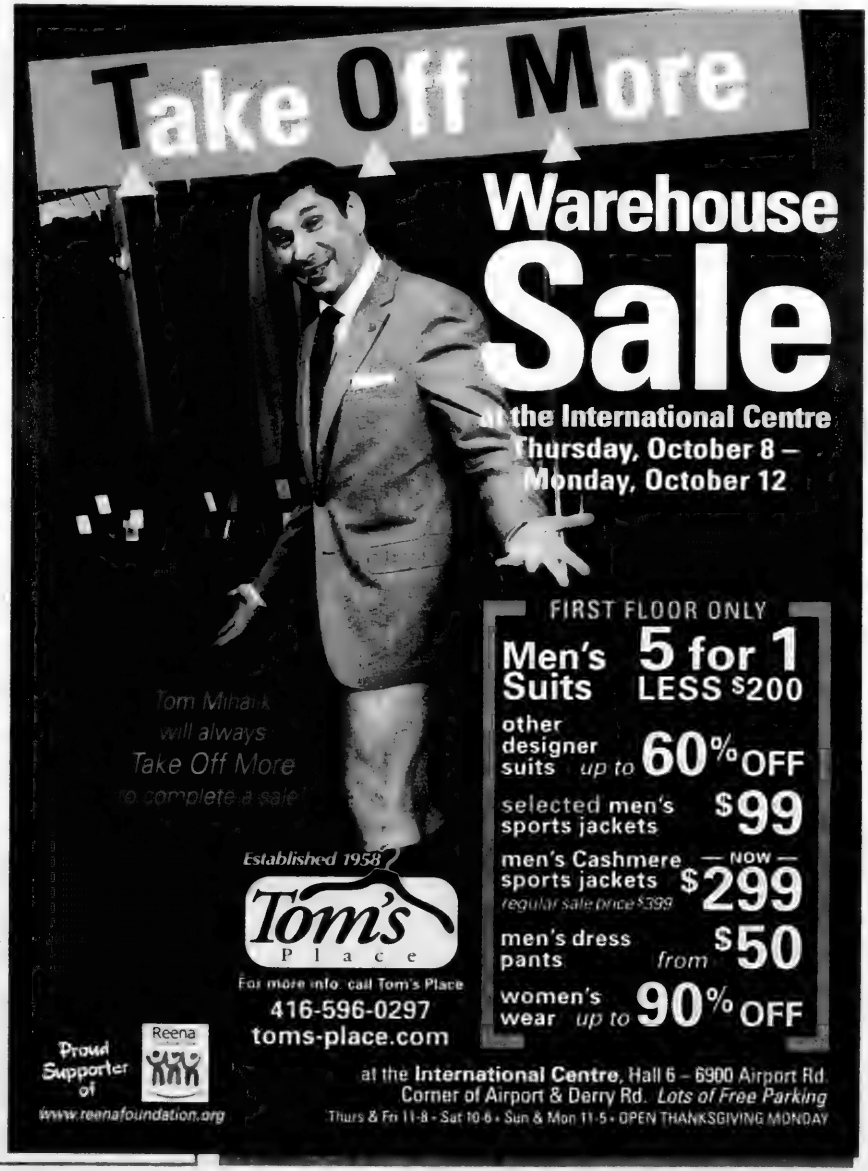
The decision turned on a 1998 amendment to the CHRA that added penalty provisions to the act. The provisions, Hadjis stated, substantially altered the nature of Section 13 from being primarily "conciliatory, preventative and remedial" to more closely resembling criminal court remedies. As a result, an earlier Supreme Court ruling in the John Ross Taylor case could be revisited.

In that 1990 case, the Supreme Court ruled Section 13 was constitutional even though it violated the Charter guarantee to free expression, because its impact was minimal and, given the benefits in protecting minorities, was warranted in a free and democratic society.

But "since the 1998 amendments, [Section 13 has] lost the exclusively compensatory and preventative features that characterized it in the eyes of the majority in Taylor," Hadjis said.

Canadian Jewish Congress – an intervenor in the case, along with B'nai Brith Canada and Friends of the Simon Wiesenthal Center – called for an appeal. Joel Richler, Congress' honorary legal counsel, said at the time that Hadjis should have followed a well-established constitutional doctrine of "reading out" the penalty provision while applying the rest of the CHRA.

"CJC agrees that the decision of the Canadian Human Rights Tribunal in this case is based on significant errors of law. These errors raise important questions about the constitutionality of [Section 13] that require clarification," said Congress CEO Bernie Farber.



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Greater Toronto Area

Torontonian to volunteer in rural Indian village

By SHERI SHEFA
Staff Reporter

Marni Wolf is no stranger to travelling and volunteering outside of Canada, but never before has she participated in a 10-month program, living and working in a rural Indian village.

"I've always really wanted to travel to India for a long, long time," said 22-year-old Wolf.

"I've taken a bunch of courses on Indian history, politics, religion, and I'm just generally interested in the culture. I also wanted to integrate into this trip a way that I could learn more about myself and have a 'two-way-street' thing."

Later this month, Wolf will be one of 10 Jewish youths – the only Canadian – who will travel to western India to work with an NGO as part of American Jewish World Service's (AJWS) World Partners Fellowship.

The fellowship is awarded to recent Jewish college graduates and young professionals who are committed to volunteering.

The 10-month program requires fellows to volunteer at separate NGOs in India, engage in educational seminars and workshops and take part in orientation and retreats.

"The program is an opportunity to learn about human rights in an international context, make valuable contributions to a grassroots organization and explore Jewish values that substantiate and motivate this work," the AJWS website said.

Wolf, a McGill University graduate who studied psychology and religion with a focus on Hinduism and Buddhism, said that while India boasts a booming information-technology industry and a growing middle class, it also struggles with high rates of child malnutrition and a poorly managed public education system.

Marni Wolf

The public health system is also weak, as the Indian government only allocates one per cent of its GDP to health care, but has plans to bump it up to two per cent in 2011.

Wolf said she is "ecstatic" to be working in Baroda, India, for an NGO called Vikalp, a 10-year-old organization that advocates for women's rights and works to improve government programs, as well as political and legal systems.

"They do a ton of different things from peer education to [improving] domestic livelihood for women in rural areas who don't really know their rights. Recently, they started a sex-worker program for women with HIV and AIDS," Wolf told *The CJN* before she left Toronto on Sept. 30 to travel before her stint begins at the end of this month.

"They also work to support transgender and homosexual women – I can't imagine how they are treated in India. They're just trying to promote equality."

Wolf said that she is most intrigued by a new program called Women's Court.

"The thing with the court cases in India is, let's say a woman is raped or is a victim of domestic violence and they try to get justice in the judicial system. The case will be pushed back for years and years, and even if it does come to court, justice is never served," she said.

Continued on page 25

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ש'שאר י'נ'ש

גידי קורן וחברים

דו"ח ארגון זכויות האדם של האו"ם

דו"ח של האו"ם על מבצע "עופרת יצוקה" שפורסם לאחרונה קובע שגם החמאס וגם ישראל ביצעו פשעי מלחמה. הדו"ח קובע בעליל שהחמאס, בהפגיזו ישובים ישראלים, ביצע פשעי מלחמה. הוא קובע גם שצה"ל, בחלק מפעולותיו, עבר על החוק הבינלאומי.

הדברים התקבלו בסערה רבה בישראל ובשלום היתתר. לדעת רובני לא היתה מלחמה יותר מוצדקת ממבצע "עופרת יצוקה". כשישראל מבלינה חודשים רבים על הפגזות עזירה על ידי החמאס בעזה בטרם היא נכנסת לפעולה צבאית. הפעולה גם מוכיחה את עצמה כיעילה, שכן החמאס מעריך רק כיתן, וכך זכה ללמוד את מה שהיה צריך לדעת מראש-שלא יתכן שילוח יהודי בשדרות לא יוכל ללמוד ולגדל בשקט.

באופן כללי-העדיפו עד כה מנהיגי ישראל וכמותם מנהיגי יהדות העולם שלא להתמודד עם פרשי הדו"ח עצמו. בעיני זו טעות. כי יש בדו"ח נקודות שכל ישראלי חייב להתמודד איתן. אביא כאן מספר דוגמאות:

במהלך "עופרת יצוקה" הופגזו בתי חולים בעזה, תוך פגיעה בחולים מאישיזים. ישראל טענה שהמפצצות אלה היו בתגובה לירי מבתי החולים. אפילו זה נכון-האם יש לצה"ל זכות להפציץ בתי חולים? אני סבור שזה נושא שלא צה"ל צריך להחליט עליו- מדינה דמוקרטית צריכה להביע לטכנוקרט-אמתי לא מפציצים בתי חולים ויהיה מה שיהיה. המרי מזה-בתי החולים הופצצו בפצצות זרחן,שאסורות על פי החוק הבינלאומי. מה בדיוק עבר בראש של אלה שהורו על הפצצת באלה? צה"ל כפוף לשר הבטחון, שהוא פוליטיקאי שמדווח לכנסת. לעצמי את הנושא הזה אסיר לשאבא מתחת לשטיח.

במספר מקרים הפגיז צה"ל בתי ספר של אונר"א, שבהם התרכזו אלפי פליטים. האו"ם מציג ראיות לכך שהוא הודיע לישראל על הזיהוי הזה. ישראל טוענת שהיה ירי לעבר כוחותיה מתוך מתחם בתי הספר, וביי סיום אפילו הראו סרטים שמצביעים על כך. שוב-לדעתי היה צריך להיות ברור מדיני שאומר- אנחנו לא יורים לתוך בתי ספר ויהיה מה שיהיה. ישראל, בסיוע מיטב המשפטנים היהודים בעולם, דוגמת אלן דרשוביץ, תבסה להתמודד ולהדים את הדו"ח. לדעתי תהיה זו טעות להתעלם ממנאיו רק על בסיס "הגנה עצמית". חשוב יהיה ללמוד לקחים, ובעיקר להוציא מסקנות. לדאבון הלב עקרון "טוהר הנשק" בצה"ל הוכח כלא נכון פעמים רבות לאחרונה. כולל התעללויות בטירונים, כמו גם ירי בפלשתינים כפותים.

צה"ל הוא צבא גדול, ומי שסבור שכל חיילו מוסרים רק כזה או אחר נשק-הוא או נאיבי או עוור.

חייבים לקרוא את הדו"ח ולהתמודד איתו. אבל שישאר בינינו.

לשיר לתל אביב

ביום א' ה- 25 באוקטובר, נתגוג מאה שנה לתל אביב. אני אבן, אתם תשירו, וביחד נארח את הסופרת נאווה סמל, שהאופרה שלה ושל המלחינה אלה שריף "צחוק של עכברוש" תועלה בתחילת נובמבר. זו הפעם הראשונה בהיסטוריה שאופרה מועלית בעברית בטורונטו, ולדעתי חשוב שכולנו נהיה שם.

את נאווה היכרתי כשהיתה ילדה סקרנית וחכמה. אחותי הצעירה של חברי שלמה ארצי. לא מפליא-היא גדלה להיות סופרת מצליחה, כשהנושא העיקרי של ספריה הוא השואה מנקודת המבט של דור הבנים. גם האופרה "צחוק של עכברוש" מבוססת על סיפורה של ילדה שהתחבאה בבור עמוק בזמן השואה, כשחברה היחיד הוא עכברוש.

לכרטיסים ל"קפה כסית" ב 25 באוקטובר
תמי ברמן 9057647817
לפרטים על האופרה "צחוק של עכברוש"
פנינה זילברמן peninah36@hotmail.com

Individuals in India who have benefited from the field work of the AJWS volunteers. *[AJWS photo]*

'This way I can really learn about the place and give something back'

Continued from page 24

"So these women from Vikalp started this court, where they literally sit under a tree, and families come from rural places in India – they'll discuss the case, take people's opinion, write it all down, send it to the court with hundreds of signatures, and they'll get it notarized by the court."

She said that this program has been so successful that other communities in India are starting courts of their own.

"What's great about this is that not only are we achieving justice faster, but… the women who are making the decisions realize how much power they can have."

Wolf, who said she has a lot of volunteer experience but has never participated in anything this long term, added that she is thrilled to have survived an intense months-long application process to be awarded the fellowship.

Wolf said the application process, which began in January, required that she write essays, obtain reference letters, undergo a two-hour telephone interview, and fly to New York for a group interview.

She said it wasn't until a month ago that she learned she'd be living and working in Baroda.

"I've travelled a lot and seen a ton of places, but this is off the tourist trail, and this way I can really learn about the place and give something back – not just money from being a tourist," she said.

"A lot of Jewish people are wealthy and give to charities and have the money to do that, but I don't have that and this is a way for me to contribute."

She said that although she's confident she'll adjust to the work and feel comfortable as a part of the Vikalp team, "I'm nervous that I'll get lonely."

She said she anticipates the biggest challenge will be getting past the language barrier.

"I took Hindi classes back in March. It was so long ago that I've almost forgotten it all, but it's just a completely different script and language," Wolf said.

"The only people who speak English there are the people in the higher class, so if I go into a rural village and I want to have a conversation with someone, my English isn't going to help me. I need to learn the language."

She said that in the days before she left, she was aiming to collect $1,800 in donations for AJWS in an effort to raise awareness about the fellowship.

"I've been speaking to a bunch of people about it, promoting it," she said, adding that she threw a dinner party for her friends and charged a cover with all proceeds going to AJWS.

"I have a bunch of cousins and family members that can donate money, but I have all these great friends that are students or unemployed and I can't ask them for money. So I figured I'd throw a party."

For more information about Wolf or the American Jewish World Service's World Partners Fellowship, visit action.ajws.org/goto/marni.wolf.

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Greater Toronto Area

UJA Federation announces nominees

David Engel, nominating committee chair for UJA Federation of Greater Toronto, has announced the nominees for the board of directors and individual representatives council members.

Elections will be held during UJA Federation's annual meeting on Monday, Nov. 16, 2009, at 7:30 p.m., at On The Park (1095 Leslie St., Toronto).

In accordance with the bylaws, the governance consists of a council, a board of directors and an executive committee. The board of directors, the chair and the senior vice-chair will be elected by the council members; the executive committee will be ratified by the board of directors from among the directors. No nominations can be made from the floor during the annual meeting. However, any member of the Jewish community may be placed in nomination by complying with the following bylaws:

"In order to be elected or appointed and to continue as a council member, each individual must (a) be an individual general member; (b) have made a financial commitment to the United Jewish Appeal of Greater Toronto in respect of the most recent annual campaign and be in good standing with the United Jewish Appeal in respect of such commitment; and (c) shall not have refused to remove any barrier that is within his or her control that would prevent his or her spouse's religious re-marriage."

"Each individual representative council member shall be elected at an annual general meeting by the individual general members from among the qualified candidates duly nominated therefor by the nominating committee or nominated by any seven individual general members; provided that in respect of nominations made by individual general members: (a) No individual general members may nominate more than three nominees for election as individual representative council member at any annual general meeting; (b) such nominations shall be in writing and accompanied by the written consent of the nominee; and (c) such nominations shall be delivered to the secretary at least 21 days before the annual general meeting at which the election is to occur."

Nominated for chair of the board is Alan Winer and senior vice-chair of the board is Elizabeth Wolfe. Nominees for the board of directors include:

For a two year term:

Elena Aleinikov, Michael Davis, Richard Diamond, Sheldon Disenhouse, Steven Farber, Jill Goldberg-Reitman, Louis Greenbaum, Warren Kimel, Elyse Lackie, Bruce Leboff, Joseph Lebovic, David Mansell, Gilbert Palter, Robert Palter, David Peltz, Craig Rimer, Ralph Shedletsky, Honey Sherman, Eileen Silver, David Spiro, Arthur Stern and Sara Zagdanski

For a one year term:

Jeffrey Cohen, Sheldon Goodman, and Shawna Granovsky

Continuing their two year term:

Barbara Bank, Austin Beutel, Stephen Cole, Glennie Lindenberg, Steve Mayer, Ran Mesterman, Morris Perlis, Elan Pratzer, Randy Shiff and Kenneth Tanenbaum

The following are to be elected for a two-year term 2009-2011 as individual representative council members:

Elena Aleinikov, Stephen Altbaum, Natan Aronshtam, Barbara Bank, Brent Belzberg, Austin Beutel, Morley Brown, Michael Buckstein, Samuel H. Cohen, Sharon Cohen, Stephen Cole, Michael Davis, Richard Diamond, Sheldon Disenhouse, William Draimin, Lisa Draper, Wendy Eisen, Ruth Ekstein, David Engel, Judy Engel, Steven Farber, Sherry Firestone, Michael Florence, Sheldon Goodman, David C. Green, David Y. Green, Robert Harlang, Alison Himel, Warren Kimel, David Koschitzky, Sarena Koschitzky, Elyse Lackie, Bruce Leboff, Joseph Lebovic, David Mansell, Steven Mayer, Michael B. Miller, Karen Morton, Clifford Orwin, Elisa Palter, Robert Palter, David Peltz, Sarah Perlis, Elan Pratzer, Joel Reitman, Craig Rimer, Ariella Rohringer, Ralph Shedletsky, Honey Sherman, Randy Shiff, Eileen Silver, Miguel Singer, David Spiro, Elaine Todres, Richard Venn, Dodi Weill, Alan Winer, Elizabeth Wolfe, Henry Wolfond, Sara Zagdanski

In addition to the individual representatives listed, each group general member of the Federation shall be entitled to two representatives on the council (group representative council members). Any group general member which has membership in good standing in excess of 100 persons residing in the Greater Toronto Area shall be entitled to one additional group representative on the council. According to the bylaws of UJA Federation of Greater Toronto, organizations and associations may apply to become group general members by submitting an application that confirms that it subscribes to the objects of the UJA Federation, and promotes the United Jewish Appeal annual campaign. Applications for group general membership were solicited via mail in September 2009. All group general members must be registered with UJA Federation by Oct. 2, 2009.

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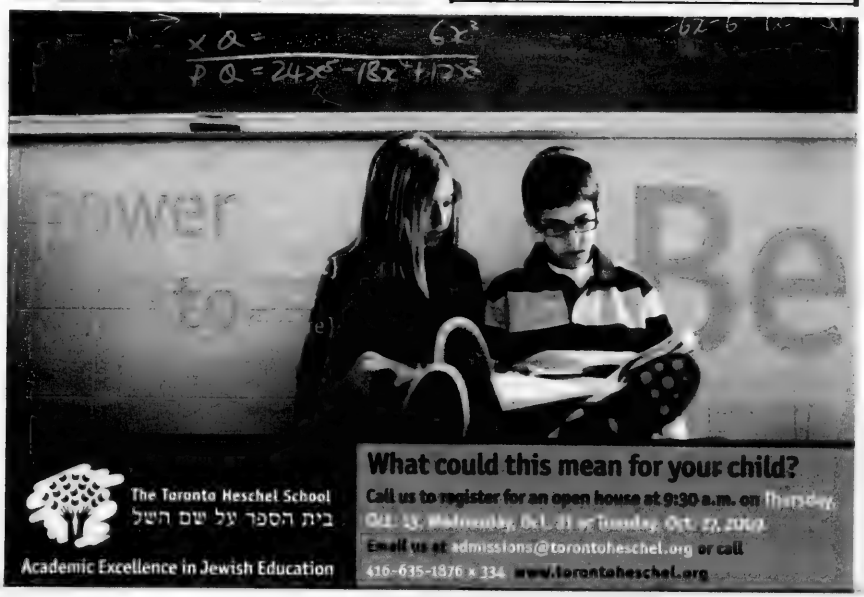

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Sukkot

SUKKOT PREPARATION: With a fundamental knowledge of paper techniques, Grade 6 girls at Netivot HaTorah Day School – from left, Sydney, Meirav, Adina and Ariella – manipulated paper into beautiful forms in celebration of Sukkot. ***[Rebecca Ansel photo]***

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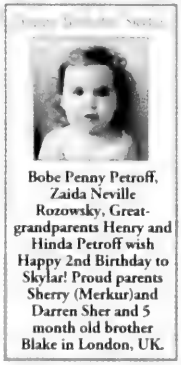
FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

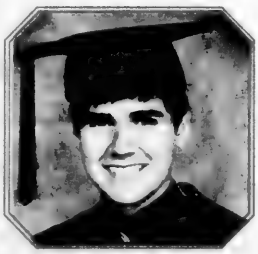
Happy third birthday Rebekah Beasley. Love always, Mommy, Daddy, little sister Jessica, Bubbie, P.Pop, Gramma and Papa.



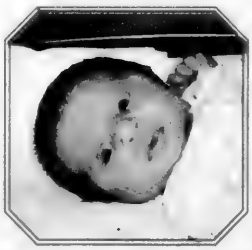
Bobe Penny Petroff, Zaida Neville Rozowsky, Great-grandparents Henry and Hinda Petroff wish Happy 2nd Birthday to Skylar! Proud parents Sherry (Merkur)and Darren Sher and 5 month old brother Blake in London, UK.

Mazel tov to Sam & Rose Potok on the birth of their first great-grandchild, Corey Rylan Wang, born June 14.

Melissa (Hoffer) & Daniel Stober are thrilled to announce the arrival of Matthew Brayden, July 1. Matthew's grandparents, great-grandparents, uncles, aunts and cousins are ecstatic!



Congratulations, Josh, on your graduation. It's onward and upward to high school where you can pursue your goals and dreams. We are proud of you.



Hanoch & Tara Schvalb welcome son Bailey Reid. Loved by big brothers Mason and Brodie, grandparents Sandy & Dayna Shulman, David & Clarise Schalb, Zaida Mordhi.

SEND US YOUR PHOTOS!!

Email your digital photos to **cblackman@cjnews.com** or go online to **WWW.CJNEWS.COM** and click the **Family Moments button!**

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What's New

By LEILA SPEISMAN

Social Networking @
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YIT

What's New deadlines: Due to the Thanksgiving holiday, Tuesday, Oct. 13, is the deadline for Oct. 22. Monday, Oct. 19, is the deadline for the Oct. 29 issue. I take calls Mondays, Tuesdays and Wednesdays. Call 416-391-1836, fax 416-391-0829 or e-mail lspeisman@cjnews.com or info@cjnews.com.

This week's column was prepared by Carolyn Blackman.

CORRECTION

Temple Har Zion's adult education committee presents Rabbi Michael Strofi reviewing *Revolutionary Road* Oct. 8. Pizza, popcorn and beverages will be served. $3 for members; $5 for non-members. RSVP, 905-889-2252, ext. 5. Begins at 6:30 p.m. Incorrect information appeared in last week's column.

Monday, Oct. 12

DOCUMENTARY FILM

Wiesenthal documentary film, *Echoes that Remain*, Lodzer Centre, 7:30 p.m. Information, www.lodzercentre.com, 416-63-6665.

Tuesday, Oct. 13

CHALLAH MAKING

Beth David Synagogue sisterhood's meeting features Challah Making Techniques with master baker **Susan Lapell**, 8 p.m., Sisterhood Hall. Non-members $5 at the door.

CHUG HATANACH

Beth David Chug Hatanach schedule for 2009-10, Tuesdays, 8 p.m., begins with The Book of Job. Introduction and chapters 1, 2.

ISRAELI PHILATELY CLUB

Opening monthly meeting of Israeli Philately Club is set for 7 p.m., Antibes Community Centre, 140 Antibes Dr. Everyone welcome. Bring traders or want lists. For information, **Philip Elias**, 416-226-2050, p.elias@rogers.com.

Wednesday, Oct. 14

WARTIME MEMOIR

Kitty Wintrob, author of *I'm Not Going Back: Wartime Memoir of a Child Evacuee*, talks about her book, and her husband, **Ralph**, reads from it, 7:30 p.m., Israel's Judaica, 870 Eglinton Ave. W. 416-256-1010 or www.nowandthenbookstoronto.com.

Other News

DANCING WITH OUR STARS

Bayerest Foundation Gala features dance competition with six community leaders and celebrity panel of judges, Sheraton Centre, Oct. 29. Hosted by Jazz FM's **Ralph Benmergui**. For tables/tickets, call 416-785-2500, ext. 2568.

YEHUDAH AND SHOMRON

Marc Prowisor, director of security projects, One Israel Fund, speaks about Yehudah and Shomron. Also, a short film. Oct. 18, 7:30 pm., Shaarei Tefillah Synagogue, 416-787-1631.

ADULT EDUCATION

Beth David Synagogue offers Torah with commentary and insights into the weekly Haftorah, with **Hana Werner**. Fall sessions, Oct. 19-Dec. 7, 7-8:30 p.m. All discussions in English. Call 416-633-5500.

BETEL FUNDRAISER

Michael James performs songs by **Jacques Brel** and **Stephen Sondheim**, Oct. 25, 2 p.m., at Bernard Betel fundraiser. Tickets $36, 416-225-2112.

BBYO TEEN SHABBATON

Come join in all the fun at BBYO's fall convention in Niagara Falls, Oct. 23-25. Contact **Kevin Goodman**, 416-398-2004, ext. 222.

DRIVERS NEEDED

Drivers are needed to drive vision-impaired members of the Jewish Club for the Vision Impaired to the Bathurst JCC on the first Monday of each month, 7-10 p.m. For many of these members, this evening out is their only means of socialization. Call **Bess** at 905-508-2892.

Continued on page 29

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FAT AND CELLULITE REDUCTION BREAKTHROUGH

Dr. Rochelle Schwartz & Dr. Sharla Lichtman are excited to introduce an innovative technology that offers non-surgical face lifts, fat & inch loss reduction and body contouring. The most advanced radio frequency (RF) device in the cosmetic market today is an Israeli-made machine powered by unique TriPollar RF technology. The Apollo, distributed by Sigmacon, has found incredible success in 55 countries across the globe and **Genesis Wellness** is proud to be introducing it into their North Toronto Aesthetic Clinic.

The Apollo reduces fat and cellulite, tightens skin and generates new collagen in a pain-free, non-invasive, no downtime procedure that has immediate and long-term results. It can treat virtually any body area quickly and with instant improvement. The Apollo has been well researched and praised by international doctors and is leading the way for affordable, simple cosmetic procedures. Whether it is crow's feet, saggy skin from weight loss or pregnancy, a stubborn area of fat or a double chin, the Apollo has shown significant results. With a facial treatment only 30 minutes, this simple 'walk-in, walk-out' procedure allows you to immediately return to your daily routine. The process is safe, effective and turns back the clock.

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For more information call the JACS office at 416-638-0350 ext. 221

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JACS

UJA FEDERATION Live generously

Continued from page 28

JF&CS GROUPS

The following groups and workshops are open to the community

For information or to register, call **Shawna Sidney**, 416-638-7800, ext 215 or visit jfandcs.com

Looking Ahead. A six-session group for newly separated or divorced individuals who are dealing with feelings of loss, anger, loneliness. Begins Oct. 8, 7-9 p.m

Effective Parenting: A four-session group to help parents learn what they can do to raise a happy, motivated and well-behaved child. For parents of children ages 2 to 11. Begins Oct. 8, 7-9 p.m

A new workshop, Surviving Divorce: Avoiding Financial Disaster, explores the common financial mistakes made in divorce and how to avoid them. Oct. 14, 7-9 p.m. Registration required

Widow/widower bereavement group for those 60+ begins Oct. 27, 1:30 p.m

Losing a parent as an adult, begins Oct. 20, 7:30 p.m

JEWISH HEALING SERVICE

Jewish Healing Service, Oct. 18, 3-4 p.m., Beth Tzedec Synagogue, facilitated by **Rabbi Adam Cutler** and **Yehudit Judy Shier Weisberg**. Sponsored by Jewish Family & Child. Call 416-638-7800, ext. 287. Wheelchair accessible. No charge

YIDDISH CLASSES

Yiddish classes for children age 4 and up. Sundays, 9:30 a.m.-noon, begins Oct. 18. Prosserman JCC. $20. Sponsored by Committee for Yiddish, UJA Federation

Yiddish classes for adults, beginners, intermediate and advanced levels. Sunday mornings, 10 a.m.-noon, begins Oct. 18, Prosserman JCC. Cost $125. Contact 416-635-2883, ext. 5389, or committeeforyiddish@ujafed.org

KULANU

Shabbat dinner with guest speaker **Martin Gladstone**, Oct. 16, 7 p.m., Wolfond Centre. $20 non-students, $15 students. RSVP by Oct. 12. www.kulanutoronto.blogspot.com

MEKOROT

Mekorot offers a variety of year-long and three- to six-week courses on Bible, Talmud, Prophets, Chassidism, laws of honouring your parents and more. Information: www.mekorot.ca or 416-877-2050

FALL LECTURE SERIES

Revised program. Registration open for Temple Emanu-El fall lecture series, Mondays 2-4 p.m. Oct. 19, "Genes and Behaviour: The Foraging Gene" with **Marla Sokolowski**, prof. of biology, U of T; Oct.26, "Age-Associated Memory Changes and Compensatory Technology" with **Brian Richards**, psychologist, Baycrest; Nov. 2, "Who Is Afraid of Sarah Palin?" with **Hugh Innes**, professor, media studies, Ryerson U; Nov. 9, "Art, Pornography and Censorship in Canada" with **Ken Carpenter**, prof. of art history, York U. $30 for the series, or $10 per lecture. For information, call 416-449-3880

CAMP REUNION

Camp Wooden Acres, formerly in Saint-Adolphe-d'Howard, Que., has been closed for 32 years, but a reunion is planned for campers and staff from all years. Help is needed for the planning committee, with memorabilia or photos, or with finding alumni. Contact **Ken Kates**, kkates@videotron.ca or **Sari Medicoff**, sarimedicoff@live.com

HOSPICE VOLUNTEERS

Circle of Care needs hospice volunteers. Volunteers get a free 30-hour training program. Flexible schedule. New training program begins Oct. 19. Contact **Mindy Shiel** at 416-635-2860, ext. 467, or mshiel@circleofcare.com.

FOR SENIORS

Earl Bales Seniors Club in the Park. Casino Niagara, Tuesday, Oct. 27. Ongoing mah-jong, Tuesdays, 10 a.m.-1 p.m. Social bridge, Thursday, 12:30-3 p.m. Rummy, Mondays-Thursdays, 9 a.m.-1 p.m. Seniors walking group, Tuesdays and Thursdays, 9-10 a.m. Call **Valerie**, 416-395-7881.

Adath Israel. Bridge, mah-jong, RummyQue and more. Wednesdays, 1-4 p.m. Call **Pearl**, 416-636317, or **Marcia**, 416-932-1229

Association of Jewish Seniors annual Sukkot lunch, Thursday, Oct. 8, 12 noon, Shaarei Shomayim. Festive meal and entertainment by **Michael Kinkus**, admission by pre-paid reservation. Members $20, guests $25. Call **Tammy**, 416-635-2860, ext. 458.

LZA Seniors Cultural Club's discussion group meets Tuesdays, 10 a.m., Borochov Centre, 272 Codsell Ave. Call 416-630-9441 for information.

Active Seniors, Miles Nadal JCC. Memories: A Brief History of 20th-Century Jewish Popular Music begins Thursday, Oct. 8, 1:30 p.m with "The Life and Music of George Gershwin," with **Jordan Klapman**. Info, 416-924-6211, ext. 155

Oct. 15, 1:30 p.m., Afternoon of Jewish Humour with **Alf Kwinter**. Ext. 255.

Temple Sinai Social Club, *Brighton Beach Memoirs*, Toronto Centre for the Arts, Nov. 15, 2 p.m. Tickets, members $20, guests $22. Ticket deadline, Oct. 15. Call education office, 416-487-3281

Beth Sholom Synagogue Chai Society Lunch and Learn with **Rabbi Flanzraich**, Wednesdays Oct. 21 and 28, Nov. 4, noon. "Not Just Stories: Inspiring Ideas from Inspiring Events." Lunch and lecture, $10. Call **Rivy**, 416-783-6103, ext. 228

BERNARD BETEL CENTRE, 1003 Steeles Ave. W., 416-225-2112

Creative writing with **Sylvia Warsh**, Fridays, Oct. 9-Dec. 18, 9-11 a.m. or 11:30 a.m.-1:30 p.m. Members $66, non-members $132. Call **Ruth Cohen** for information.

Senator David A. Croll Memorial Lecture: "Wake Me Up for the Tsunami, a doctor's take on aging and ageism in modern medicine with **Dr. Brian Goldman**. Free Admission, refreshments. Oct. 15, 1:30-3:00 p.m. Ext. 126

WAGMAN CENTRE, 55 Ameer Ave., 416-785-2500, ext. 2267

Beth Sholom Synagogue Chai Society Group is going to see **Theodore Bikel**'s *Shalom Aleichem*, Oct. 14, 11:30 a.m. Lunch, bus to theatre and ticket, $60. Call **Rivy**, 416-783-6103, ext. 228

PROSSERMAN JCC

Prosserman Jewish Community Centre, 4588 Bathurst St. 416-638-1881 or www.prossermanjcc.com

Treasures in Jewish literature, book review series. Ext. 4235.

Registration for all senior social, recreational and education programs is open, ext. 4259 for info, ext. 4235 to register. New this season, tai chi, afternoon and evening classes; adult learning classes in conjunction with Ryerson/Chang. Join Arts Unlimited for theatre tickets. Call ext. 4235.

Family-activity programs at Prosserman JCC include Hebrew and Yiddish for Parents in a baby-friendly environment. Call ext. 4235

MILES NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org

The Art of Television, eight lectures with **Mark Clamen** examining the impact of TV . Oct 19-Feb 22, Mondays 7:30-9:30 p.m.

Alternate Mondays, Hollywood and Society: Through the Cinematic Lens: Oct 26-March 1, eight lectures with **Shlomo Schwartzberg**. $15 drop-in fee. Go to one or register for all 16 lectures. 416-924-621. Info: film@mnjcc.org 416-924-6211, ext. 606.

Jewish Life @ the J: language classes. Hebrew for beginners Aleph, Mondays, Oct. 19-Nov. 30; Hebrew for beginners Bet, Mondays, Oct. 19-Nov. 30; Hebrew grammar essentials (four intensive workshops) Nov. 16-19; cooking with chef **Elise Burton**. Breakfast for Dinner. Wednesday, Oct. 14, 6:30-9:30 p.m., $25 members, $30 non-members

"The Landscape of Jewish Music" with **Dr. Judith Cohen** Tuesdays 7-8:30 p.m., $15 drop-in fee. *Vos Hert zikh epes naves?* (What's new with Yiddish?) with **Kalman Weiser**, Wednesdays, 7:45-9:15 p.m., $15 drop in fee

For info on Jewish Life programs, jewishlife@mnjcc.org 416-924-6211, ext. 154. To register: 416-924-6211, ext. 0.

Strength and Self, a free nine-week program for women transitioning away from abusive relationships. Next group starts Oct.19. Strengthandself@mnjcc.org or **Michelle**, 416-924-6211, ext. 147. Al Green Theatre

What's New is now online, for subscribers only. You can find it at cjnews.com

UJA SUPER WEEK: To show support for UJA Federation of Greater Toronto, United Synagogue Day School formed a team, including parents, grandparents, students, alumni, staff and board members, to work a telethon shift during UJA Super Week. The team included the head of school, Claire Sumerlus, and board president Leonard Abramsky. Above are Bayview Campus vice-principal Nanci Wax Pearl and Bayview student Courtney Marks.

SINGLES EVENTS CAN BE FOUND ON PAGE 32

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

George Abrahamsohn	Sep 20/09	5444 Yonge Street
Samuel Rutman	Sep 19/09	25 Rockland Drive
Ben Shoom	Sep 20/09	65 Spring Garden Avenue
Alan Tytel	Sep 19/09	75 Talara Drive
Bianca Israeli	Sep 17/09	3181 Bayview Avenue
Edward Cohen	Sep 20/09	136 Regina Avenue
Sara Frenkel	Sep 20/09	18 Hollywood Avenue
Sylvia Borovoy	Sep 21/09	541 Finch Avenue, West
Sylvia Morris	Sep 10/09	2121 Bathurst Street
Klara Wagner	Sep 22/09	44 Artreeva Drive
Sandra Papsin	Sep 23/09	1 Benvenuto Place
Isaiah Michaels	Sep 22/09	3560 Bathurst Street
Michael Kolin	Sep 22/09	20 Ivor Road
Danny Israel	Sep 23/09	70 Cambridge Avenue
Jack Goldman	Sep 24/09	4005 Bayview Avenue
Gary Barnartt	Sep 26/09	299 Mullen Dr.
Norma Silverman	Sep 26/09	6250 Bathurst Street

Steeles Memorial Chapel

Schwebel, Helen	Sept. 11/09	187 Maxwell St
Tucker, Irene	Sept. 12/09	227A Crawford St
Rybak, Sarah	Sept. 12/09	668 Roselawn Ave
Gonor, Alexander	Sept. 12/09	523 Finch Ave. W.
Frank, Magda	Sept. 12/09	3560 Bathurst St
Gyenes, Elizabeth	Sept. 13/09	521 Cranbrooke Ave
Silber, Leopold	Sept. 14/09	7601 Bathurst St
Belkin, Dan	Sept. 14/09	Private
Radzinsky, Brenda	Sept. 16/09	3560 Bathurst St
Berman, Shirley	Sept. 16/09	170 Red Maple Rd
Kibrick, Arnold J.	Sept. 16/09	Private
Schreibman, Ben	Sept. 14/09	Private

The unveiling of a monument to the memory of the late
MURRAY SCHWARTZ ז"ל
will take place
Sunday, Oct. 18th at 2:00 p.m.
Pardes Shalom Cemetery
Beth Torah Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ANNE KNOPMAN ז"ל
will take place
Monday, Oct. 12th at 1:00 p.m.
Bathurst Lawn Memorial Park
Ohenstekover Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
SAMUEL PUPKO ז"ל
will take place
Monday, Oct. 12th at 12:30 p.m.
Bathurst Lawn Memorial Park
Jonah Lithuanian Farband Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
SYLVIA RUTH MICHAEL ז"ל
will take place
Sunday, Oct. 18th at 12:45 p.m.
Pardes Shalom Cemetery
Beth Emeth Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
HELEN GOODMAN ז"ל
will take place
Sunday, Oct. 18th at 1:00 p.m.
Mount Sinai Memorial Park
Farband Section 8A
Relatives and friends are invited to attend
Refreshments will be served following the service

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

In loving memory of my dear husband
Sholom Lokach ז"ל
who passed away October 11, 2008.
You are sadly missed by your wife Sophie.
Sophie and Family

OGNIEWICZ, Miriam (Paula) - Peacefully on Monday, September 28, 2009 at Sunnybrook Health Sciences Centre. Miriam Ogniewicz, beloved wife of Abram Ogniewicz. Loving mother and mother-in-law of Conrad and Nilza Ogniewicz, and Ilana and Larry Hicks. Devoted Safta of Oren, Daniel and Tessa, Matthew, Aviva, Yael, and Tali. She will be greatly missed, but will remain forever in our hearts. At Benjamin's Park Memorial Chapel, 2401 Steeles Avenue West (3 lights west of Dufferin) for service on Wednesday, September 30, 2009 at 2:30 p.m. Interment Workmen's Circle Section of Mt. Sinai Memorial Park. Memorial donations may be made to the Holocaust Memorial Fund, 416-635-2883, ext:5153.

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Gary Goodman & Helen Goodman circa 1992

Helen Goodman ז"ל

Helen, my mother, was born in 1901 in a shtetl in Galicia (now Poland). After her mother died, when she was only 12 years old and her father was conscripted into the Austrian army at the beginning of World War I, Helen was left to raise her three younger brothers with the help of her aunt. At one point during the war the fighting raged back and forth through her shtetl. One morning she found a wounded German soldier in her garden. She gave him food and water and told us the German soldiers were more humane than the Russians.

In 1920 relatives brought Helen to New York. She found work in a box factory and studied English at night. During her courtship (by mail) between Melville, Saskatchewan and New York, Sam, my father, bragged to Helen that Melville had "three elevators". This gave Helen the impression that Melville had elevated transportation similar to New York's. What a surprise when she got there and found they were grain elevators!

During the 1930's, Sam and his brother Jack bought a bankrupt general store for 15 cents on the dollar. Their customers consisted mainly of Polish, German, Ukrainian and Hungarian speaking farmers and nearby First Nations reservations. Helen worked in the store and got along with the immigrant farmers because she spoke, most of their languages. She was very popular with the First Nations members who referred to her as "Mrs. Sam". She also dealt directly with the Dept. of Indian Affairs, in Ottawa, to collect payment for their purchases.

In the years before World War II, she sent American dollars and clothing in parcels to her family in Poland. When she learned they were not receiving them, she stopped mailing the gifts. (She knew something bad was happening in Europe).

Always, even in Broadview, Helen kept a kosher home. Kosher meat was sent by train from Winnipeg and if the train was late the ice melted and the meat was thrown out.

We were the only Jews in town yet we made a good living and got along well with everyone.

Helen's bravery was apparent when she lost her darling Pearl who died at the age of 21, six weeks after contracting a very virulent form of tuberculosis. Helen said she would gladly have died in Pearl's place.

In 1953, she became the superintendent of an apartment building my parents purchased when they moved to Toronto to be near to me. Helen was a philanthropic person who gave generously to all who asked. She joined Na'amat and continued to support Israel and Toronto Jewish causes.

Helen never missed a Shabbat at the Beth Sholom Synagogue where she was befriended by the late Rabbi Monson. After my father's death in 1985, Rabbi Monson got Helen into the National Council of Jewish Women's new building and she lived there until she was 91. My mother, at age 90 was still making shabbos dinners, resplendent with candles and a pure white tablecloth for my wife Shirley and me.

At age 91 Helen went into the Baycrest Home for the Aged because of their religious heritage and, I quote, "she wouldn't have to die alone". She passed away in August, 2008 at the age of 107.

Helen was a strong, independent person ahead of her time.

Gary Goodman

Coast to Coast

Cabby's day in court postponed until spring

By DAVID LAZARUS
Staff Reporter

MONTREAL — The fate of the Jewish items that Cote St. Luc cabby Arieh Perecowicz refuses to take out of his taxi won't be known until next spring.

After a day of proceedings on Sept. 29, the municipal court judge decided to put aside four full days for trial: April 21-22 and June 7-8, 2010. The trial was supposed to take three days of the court docket last week, but only one day was scheduled.

"It is going very slowly," conceded Perecowicz, who has racked up over $1,400 in fines for allegedly breaking regulation Number 98 of the Bureau du Taxi's bylaws barring vehicles from having items in them not considered "necessary for service" (*CJN*, Oct. 1).

The case has drawn attention worldwide because 65-year-old Perecowicz, a cabby for 43 years, says he has every right, based on the Canadian Charter of Rights and Freedoms, to carry a photo of the late Lubavitcher Rebbe and two mezuzot in his vehicle. But the Bureau wants them out, along with some other non-religious items.

Perecowicz said the media were well represented in the courtroom.

He has also brought the case before the Quebec Human Rights Commission.

Perecowicz was feeling confident following the day of proceedings that his case will at least be heard. The trial, he said, will involve testimony from the individual inspectors who issued each of the tickets.

The prosecution is trying to argue the case that his taxi is "dirty" and that the items present a hazard to the public, Perecowicz said.

Perecowicz agreed that it is somewhat absurd that taxpayers are being obliged pick up the high cost of such a trial, but added that the onus is on the Bureau.

"It's an enormous cost to the public," he said. "Ninety-nine point nine per cent of other people getting such a ticket would have paid and removed the items.

"I'm doing this for the ones who could have been there instead of me. I'm losing money, but I feel an obligation to do it."

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Coast to Coast

3 shuls hit by vandalism in the same night

By DAVID LAZARUS
Staff Reporter

MONTREAL — The executive director of Congrégation Sépharade Beth Rambam in Cote St. Luc thinks there's "definitely" a connection between the vandalism at his and two other nearby synagogues the night of Sept. 24-25 and a similar incident 10 days earlier in St. Laurent.

It "seemed organized," Guy Hadad said "It is upsetting and worrying."

At Beth Rambam, a front entrance pane of glass was shattered, as was one at Beth Israel Beth Aaron Congregation a few minutes away and at nearby Congrégation Or Hahayim, all apparently within a 20-minute span.

On Sept. 14, vandals broke two windows at Petah Tikva synagogue in St. Laurent.

In Cote St. Luc, Beth Israel appears to have been the first hit at 11:46 p.m., the synagogue's spiritual leader, Rabbi Reuben Poupko, said, followed by Beth Rambam eight minutes later and Or Hahayim a few minutes after that, leading police to believe that the vandalism was committed by the same person or persons

"We can assume that," said Cmdr. Sylvain Bissonette of police station 9 in Cote St. Luc. "It was all the same modus operandi."

Hadad said a window at Beth Rambam "exploded" at exactly "12:03:23" a.m. on Sept. 25 at his Westminster Avenue synagogue, according to a video from a surveillance camera that monitors the front entrance.

"We see a car arrive," he said, "and two or three seconds later, we see the window explode."

Hadad is convinced a special tool that "punches" glass to break it was used, but Bissonette said individual projectiles – rocks – were recovered from all three synagogues.

Bissonette said none of the synagogues was actually entered, nor was any other property damaged or stolen.

Rabbi Poupko, who co-chairs Federation CJA's community security co-ordinating committee, said police responded promptly.

As well, he said, they "delivered on their promise that there would be extra patrols around Yom Kippur [a few days later]."

"Obviously, people are disturbed by it," Rabbi Poupko added. "These are cowards who under the cover of darkness throw stones at buildings... insignificant people who do significant damage.

"It is certainly disturbing that houses of worship would be targeted during the holiest week of the Jewish calendar."

According to Bissonette, all three synagogues had surveillance cameras, but because of the nighttime conditions, the images from them were obscure. "We saw a form, but didn't recognize anyone," he said.

In all three cases, congregants arriving for morning prayers on Sept. 25 discovered the broken glass.

Moshe Ben-Shach, the director of operations at Federation CJA in chargé of the security at community institutions, visited the three shuls the day after the vandalism and has been consulting with police. He said the community is working "very closely" with authorities on the case

On Sept. 25, Ben-Shach's office issued a community security alert to synagogue and Jewish institutional and school administrators, noting that "video footage" had been "collected and secured."

"The police have assured us that the investigation of these incidents will be pursued promptly," the alert said. "Local police... as well as municipal public security services were briefed and they will increase their vigilance and patrols during the coming high holidays around all Jewish institutions."

Rabbi Reuben Poupko

Bissonette told *The CJN* that even under normal circumstances, security is bolstered and surveillance increased around Jewish institutions during the High Holiday period

Despite the absence of swastikas or other markings, Rabbi Poupko said he believed the attacks were more than just vandalism.

"Generally speaking, no matter what we feel in our gut and intuitively, we're reluctant to declare it anti-Semitic unless it's accompanied by graffiti," he said

"However, when three synagogues are targeted in the same night, and those are the only buildings that are targeted, that certainly paints the picture for itself."

In St. Laurent, Petah Tikvah's executive director Simone Felece felt the attack on her synagogue was mere vandalism, but president Nissim Amar said he believed there could be more sinister motives behind it.

"There were other buildings 50 yards away. Why did they break only [our windows]?" Amar asked.

In an apparently unrelated incident, Michael Crelinsten, executive director of the YM-YWHA Ben Weider JCC, confirmed that a broken window was discovered "three or four weeks back" at the entrance to the Y's George Reinitz Wrestling Centre on Mountain Sights Avenue.

Police were also notified about that incident, Crelinsten said, but whoever did it "left no graffiti, nothing."

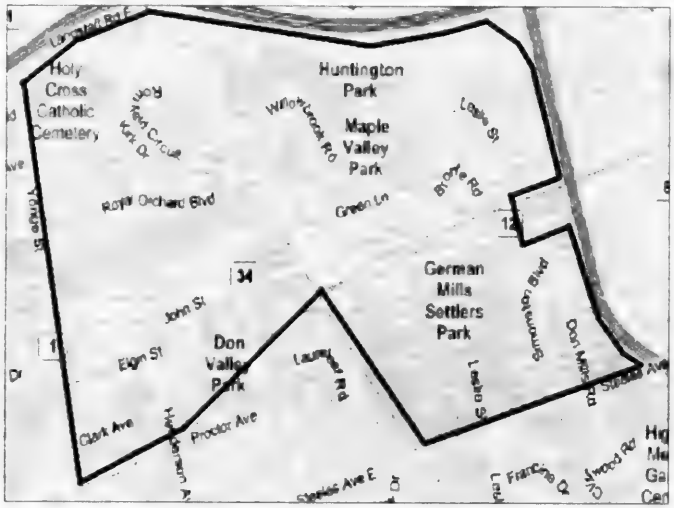
Markham now part of Toronto eruv

By FRANCES KRAFT
Staff Reporter

The Jewish community in Markham, Ont., is now within the Toronto eruv, as of mid-September.

The completion of the project, which represents an extension of the Toronto eruv, marks the end of a 13-year period when the area east of Yonge Street and north of Steeles Avenue – Toronto's northern limit – didn't have an approved boundary within which observant Jews could carry items or push a stroller or wheelchair on Shabbat.

The addition of Markham improves the entire Toronto eruv, because the new eastern and northern borders (along highways 404 and 407 respectively) now rely more on walls and fences that serve as highway and railway safety barriers, instead of relying on hydro poles, said Rabbi Avraham Plotkin, spiritual leader of Chabad Lubavitch of Markham.



The Markham eruv extension

Rabbi Plotkin, whose synagogue spearheaded the eruv effort over the past couple of years, said the project's cost was approximately $18,000. More than half that amount – about $10,000 – went toward adjustments to existing hydro poles.

Work included completion of the "walls" that form the eruv by creating so-called "doorways" using hydro poles and strong nylon wire attached on top of them.

"The poles are like the doorposts, and the wire becomes like the lintel of the door," said Rabbi Plotkin.

A committee of about a dozen people was involved in the eruv project. In addition to financing – some of which Thornhill's Shaar Shalom Synagogue helped with – approval was needed from the Town of Markham in order to proceed, Rabbi Plotkin said.

"We're very excited," the rabbi said. The completion of the new eruv provides "an opportunity for many more young families to move into the area," he added. "It makes it much more easy for families to be able to keep Shabbat."

The area has a Jewish population of about 12,000, with about 370 families belonging to Chabad Lubavitch of Markham, according to Rabbi Plotkin.

For the rabbi himself, the new eruv means, among other things, that he can carry his tallit on Shabbat instead of wearing it. A more challenging issue has been bringing the Plotkins' special-needs child to shul. In the past, they would manage as best they could, or engage the services of a non-Jewish person, he said.

"The eruv is very liberating."

Toronto's eruv – which dates back to 1922 and has been updated several times since then – used to include the Markham area. However, it was excluded in 1996 when Toronto's eruv committee, in consultation with Rabbi Shlomo Miller, rosh kollel of Toronto's Kollel Avreichim, sought to establish an eruv that didn't rely on *heterim* (special halachic authorizations), according to the website of the Toronto eruv.

The eruv is checked weekly to ensure that it is intact. Its status can be verified online at torontoeruv.org, or by calling 416-350-2879.

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On Campus

York president moves to implement report

By SHERI SHEFA
Staff Reporter

York University president Mamdouh Shoukri says he agrees with virtually every recommendation made by York's Task Force on Student Life, Learning and Community and is in the process of implementing changes that he hopes will provide students with an environment "free from intimidation, abuse, free from racism and anti-Semitism."

The task force submitted its 26-page report to Shoukri on Aug. 31. He released his response to it last week.

The 13-member task force, which was chaired by York vice-president academic and provost Patrick Monahan, and included six students and six faculty members, was founded in March in response to the increasing tensions on campus between pro-Israel and anti-Israel students.

The recommendations included creating a committee to promote open discussion and debate, creating more and better student space on campus, expanding the Student Code of Conduct to include student rights, and providing better enforcement of university policies relating to the use of space on campus.

In general, Jewish community groups were pleased with the task force report, but some expressed disappointment that the report didn't make specific reference to anti-Semitism or the fact that an incident at York on Feb. 11 involved a group of Jewish students who were huddled inside Hillel's offices while other students chanted anti-Israel slogans.

In an interview with *The CJN*, Shoukri said that although he has no idea what "went through the minds of the committee when they were doing the drafting… I can tell you that when someone uses the word racism, they also mean anti-Semitism.

"I know anti-Semitism is a special issue that has certain historic connotations, and I certainly never disagreed with the fear of it being on the rise. There is zero tolerance of any form of racism and zero tolerance of any form of anti-Semitism," he said.

Mamdouh Shoukri

In his response to the report, which addressed each of the 40 recommendations one by one, Shoukri approved the creation of a Standing Committee on Campus Dialogue to "foster an inclusive exploration of important public issues from the widest possible range of perspectives."

He also commissioned York's vice-president of students, Robert Tiffin, to explore the creation of an intergroup relations program, as well as to participate in the Canadian Community for Dialogue and Deliberation conference to be held in Toronto this month, and to develop an annual award "to recognize a student who demonstrates a strong commitment to fostering intercultural awareness and constructive dialogue between students."

As well, Shoukri addressed the need for more student space for studying and socializing, particularly the recommendation that the open-concept Vari Hall rotunda, popular among student activists for staging protests and demonstrations, be converted into a student lounge area with "food service(s), cultural displays, information services, or a forum for debate and dialogue."

"I think [Vari Hall] can be used as a wonderful gathering space for students to socialize or share things, but we're also talking about making sure that there is enough space around for students to debate and rally and so on," Shoukri told ***The CJN***.

"We're not imposing on the students' freedom to be active, but at the same time, it's time to maximize the space for the benefit of the students… The committee came up with the idea of making sure there is an outdoor space for [rallies]. I'm happy with that. I think it's a great idea."

Shoukri's response to the report also focused on York's "temporary use of university space" policy, which students must follow to book space on campus for events and demonstrations.

He said York has developed an online process for space bookings that is expected to be operational by next month.

In an effort to improve on York's Student Code of Conduct, Shoukri said that a panel consisting of students, faculty and staff will be established this month to review the code, as well as to amend it to include student rights and rename it the Student Code of Rights and Responsibilities (SCRR). The review will be completed by the end of April.

"The code itself was about to be reviewed anyway this year, so we are proceeding with that and we are going to change the name of it and create a list of rights for the students," he told *The CJN*. "The most important thing for us will be implementing the code."

Shoukri, who said that his goal is to "make absolutely sure that we have an environment here that supports learning and personal development for the students and an environment that is free from intimidation, abuse, free from racism, and anti-Semitism," added that he's pleased the task force focused on enforcement and security on campus.

Endorsing another task force recommendation, Shoukri said that when violations of the space usage policy occur, York security will ask that the activities cease or a notice of violation will be issued. A report will then be filed and followed up by the appropriate office. He expects to have this system in place by Nov. 15.

If students violate the new SCRR, security will file a report on the incident and notify York's Office of Student Community and Leadership Development, which is charged with enforcing York's current code of conduct.

Shoukri said he rejected the idea of appointing special constables – who would have the authority of police officers within the confines of York's campus – because the task force offered ways to make York's security more effective.

"In my heart of hearts, I think York's biggest problem was not the way we have organized our security forces. I honestly believe it's an issue of enforcement," Shoukri said.

Regarding "non-community members" – people who are not York students, faculty or staff – Shoukri accepted the task force's recommendation that outside interest groups shouldn't be allowed to demonstrate on campus.

The task force urged that non-students who "engage in disruption of university business or activities… be warned and subsequently [cited for trespassing] if they violate university regulations."

Shoukri stressed that York is still a welcoming place for Jews, adding that "when you look at the list of the things this university is committed to that are of direct benefit to the Jewish community, I think people should realize that we'll always be welcoming to not only the Jewish community, but all communities."

Matan Hazanov, president of Hillel at York, said that his group "has a good relationship with the university administration" and is "pleased that they're moving forward with some of the recommendations [in the task force report], and we look forward to working with them as they address all the recommendations in the future."

He said he was most pleased about the recommendation that York security have the authority to hand down notices of violation on the spot. He said he's also optimistic about finding a better use for Vari Hall.

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ROSH HASHMADAN

Mitch Sohmer, left, of Concordia Hillel and Abdullah Husen of the Concordia Muslim Students Association give a thumbs up for tolerance at a "Rosh HaShmadan" dinner celebrating their respective holidays, Rosh Hashanah and Ramadan, held at Hillel House. About 30 students came together to learn about each others' religions and to signal their desire for mutual understanding and respect on campus.

JGH's palliative care earns international honours

Compiled by CJN Staff

MONTREAL — The seamless integration of palliative care and medical oncology has garnered another round of international and local accolades for the Jewish General Hospital (JGH), with particular recognition for the activities of the division of palliative care and its chief, Dr. Bernard J. Lapointe.

Close co-ordination between the division and the JGH Segal Cancer Centre is beneficial to patients, says the European Society for Medical Oncology (ESMO), which is once again recognizing the Segal Cancer Centre as a Designated Centre of Integrated Oncology and Palliative Care.

In addition, Lapointe has been appointed director of palliative care in McGill University's oncology department, where he has also been named to the Eric M. Flanders Chair in Palliative Medicine.

"The progressive initiatives of Dr. Lapointe and the division of palliative care are ideal examples of why the Segal Cancer Centre has become a leading referral centre for patients from across Montreal and throughout Quebec," said Dr. Hartley Stern, JGH executive director.

"The integrated approach of the Segal Cancer Centre is designed to meet the full range of patients' needs – not just physical, but emotional. These are supported and complemented by palliative care, whose activities have been creatively broadened by Dr. Lapointe to be more than an end-of-life service."

Reaccreditation of the Segal Cancer Centre was formally announced by the ESMO at its 34th Multidisciplinary Congress, held last month. The centre was the only North American facility of its kind to receive ESMO accreditation when it was originally designated for a three-year term in 2006.

In gaining this recognition, it joined a health-care network comprising thousands of oncology professionals in more than 100 countries.

In 2006 and again this year, the Segal Cancer Centre demonstrated – through a rigorous application process that examined 13 criteria – that it provides comprehensive palliative services as part of its routine care.

Cancer centre designed to meet full range of patients' needs

This approach is in keeping with the ESMO's multidisciplinary commitment to cancer prevention, diagnosis, treatment and supportive and palliative care.

"The large interdisciplinary team that surrounds patients in the palliative care unit is dedicated to offering continuity of care," Lapointe said. Oncologists, nurses and health-care professionals with expertise in oncology, including physiotherapists, psychotherapists, pharmacists and nutritionists, work collaboratively to provide patients and their families with ongoing support, information and counselling.

"We're there from the beginning," Lapointe said. "Cancer patients and their families see us very early on, often directly after diagnosis. Since our presence and involvement are central to the process, the oncologic and palliative teams operate in the same space, and our ambulatory clinics are physically integrated.

"We are partners in care, which is pretty unique. The goal is to enhance patients' quality of life and ensure they are not isolated in silos of cancer care or end-of-life care. This is the vision we hold at the Segal Cancer Centre – an approach that we see coming for programs across the country."

"The program that Dr. Lapointe has helped build at the JGH should serve as a model for other programs," said Dr. Gerald Batist, director of the Segal Cancer Centre and the Centre Monda de Gunzburg Professor and Chair in McGill's Department of Oncology.

"This level of integration of the interdisciplinary palliative care team into the various other aspects of cancer care is the optimal approach. The ESMO designation represents a remarkable accomplishment, since it is made by an internationally recognized panel of experts that is examining programs across the world."

Lapointe's leadership in the field of palliative care has also been recognized locally, with his nomination in July to the Eric M. Flanders Chair in Palliative Medicine at McGill University. Lapointe, past president of the Association des soins palliatifs du Québec and of the Canadian Palliative Care Association, is only the second person to hold the chair, which was created in 1994.

He succeeds Dr. Balfour Mount, considered the "father of palliative care in Canada."

"The nomination is very humbling," Lapointe said. "I feel very honoured to be able to occupy the chair. I look forward to further strengthening the academic and research programs in palliative care at McGill in the upcoming years."

In this anniversary year, the Jewish General Hospital has redoubled its commitment to ensuring that patients receive care of the highest quality in a clean, safe environment. The JGH has been able to deliver these pioneering and innovative services by strengthening its role as a McGill University teaching hospital, expanding and upgrading its facilities, and pursuing cutting-edge studies at the Lady Davis Institute for Medical Research. For more information, please visit jgh.ca.

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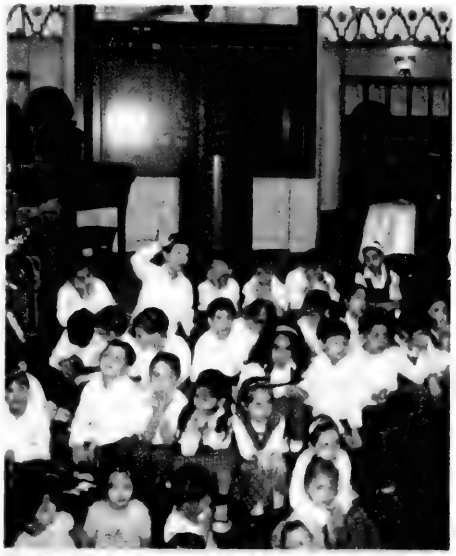
Class Acts

SUKKAH DECORATING: Paul Penna Downtown Jewish Day School Grade 1 students continued the annual tradition of decorating the Mount Sinai Hospital sukkah last week. Joining students, parents and teachers in the fun are, back row, from left, Mount Sinai president and CEO Joseph Mapa, Dr. Lawrence Librach and Dr. Zane Cohen. *[Francis Heraldo photo]*



SHUL VISIT

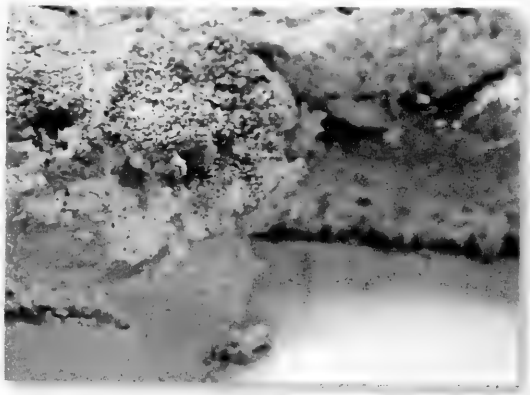
Students at Or Haemet Sephardic School recently had the opportunity to visit the Abir Yaakob Synagogue at the Sephardic Kehila Centre and learn about the structure of the synagogue and the process of writing a sefer Torah.

STUDENTS REMEMBER: Students from United Synagogue Day School took part in the annual community Holocaust Yizkor service in Earl Bales Park, led by the Canadian Society for Yad Vashem. The theme this year was recalling the 1.5 million children who died in the Shoah. The USDS students paid tribute by reading names, blowing the shofar and laying wreaths. Pictured, from left, are Jennifer Taras, Sydney Kerzner, Sid Lichtenstein, Adam Brunder, Josh Nash, Dara Poizner, Talia Abramsky, Bailey Solomon and Gabby Lieberman.

Sweets to enjoy as we conclude the holidays

By RIVKA TAL
Special to The CJN

Webster's New World College Dictionary defines *Kiddush* as "a prayer recited over wine or bread on the eve of or on the day of the Sabbath or of a festival so as to set the day apart as holy." The Torah refers to two requirements concerning Shabbat and festivals — to keep them and to remember them (*shamor* and *zachor*). One must "keep" the Sabbath or yom tov by refraining from 39 forbidden activities, and one must "remember" it through the *Kiddush* blessings.



Kiddush is recited on the eve and day of Shmini Atzeret and Simchat Torah, as on every Shabbat and yom tov, and it's a wonderful opportunity for family and friends to get together, especially if you have the custom of reciting the blessings in the sukkah – either at the synagogue sukkah or at a sukkah in a private home. Young and old can admire the beautiful handmade-by-little-children seven species of the Land of Israel posters, dried or real pomegranate motifs strung from the ceiling, professional artwork or coloured lights.

Wine or grape juice and some baked treats complete the picture.

Whether you recite the *Kiddush* in the sukkah or in the house, you can enjoy these treats afterward.

APPLE COFFEE CAKE

1 cup warm water
1 envelope fast-acting yeast
3 1/4 cups flour, sifted (divided)
2 eggs
1/2 cup margarine, at room temperature
1 cup sugar and 1 tbsp. sugar (divided)
1/2 tsp. salt
2 tbsp. margarine, melted and cooled
3 cups thinly sliced peeled and cored apples
1 2 tsp. cinnamon

Place warm water in a large mixing bowl. Sprinkle with yeast and stir to dissolve. Stir in 1-1 2 cups flour. Beat until smooth.

Cover and let rise until doubled in size, about 1 hour.

Punch down. Add eggs, one at a time, beating well after each addition. Stir in 1/2 cup room-temperature margarine, 1/2 cup sugar, salt and remaining flour. Beat well.

Spread dough in a lightly greased 8-inch square baking pan. Spoon 2 tablespoons melted and cooled margarine and 1 tablespoon sugar over dough. Cover and let rise until double in size.

Preheat oven to 375. Press sliced apples into dough, distributing evenly. Combine cinnamon and remaining 1 2 cup sugar. Sprinkle over apples.

Bake for 40-45 minutes until golden and beginning to pull away from sides of pan.

COFFEE COCONUT CLUSTERS

Easy and delicious as well as handy to serve in the sukkah, since no last-minute cutting is involved.

1 cup chocolate chips
1 oz. margarine
1 tsp. espresso powder
3/4 cup flaked coconut

Melt chocolate chips with margarine in a double boiler over low heat or in microwave. Remove from heat and stir in espresso powder and coconut.

Let cool a few minutes. Form into 1-inch balls and place in fluted cups.

SACHER TORTE COOKIES

Easy, elegant, delicious.

1 cup margarine, softened
1 package (3.9 oz.) instant chocolate pudding mix
1 egg
2 cups flour, sifted
1/4 cup sugar
1 2 cup apricot preserves (substitute strawberry, raspberry or mixed fruit jelly)
Optional glaze
1/3 cup chocolate chips
1 tbsp. margarine

Cream margarine and pudding mix in a large mixing bowl. Beat in egg. Add flour and stir until thoroughly combined.

Preheat oven to 325. Shape dough into 1-1/4-inch balls. Roll in 1 4 cup sugar. Place 2 inches apart on parchment paper-lined baking sheets. Gently press thumb in the centre of each ball to make an indentation.

Bake for 15-18 minutes until firm but not dark. Remove from baking sheets and cool on wire rack.

Fill indentations with preserves. For optional glaze: melt chocolate chips and margarine in a small saucepan over very low heat, stirring constantly. Remove from heat and cool slightly.

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And now for something completely different: HEEBONICS

Toronto musician develops an international fan base through YouTube

By CARA EDELL
Special to The CJN

His music has been played on radio and television, he's won a car for his songwriting skills, and his Internet exposure has made him popular among fans as far as Norway, but Rafe Malach won't let success get to his head.

While his songs have attracted attention, especially among his YouTube followers, Malach, 24, says becoming the next big thing is not his main priority.

"My goal is just to spread my music to people who like it, not to be a superstar. If I can gradually grow my fan base for a long time, and always have people that are excited to hear my stuff, that's what will matter most to me in the long run," he says.

"I don't want to be a flash-in-the-pan or a one-hit wonder. Even if I don't make any money off my music, if people legitimately connect to my songs, I will feel a sense of accomplishment."

A solo artist who has named his act Trick of Disaster, Malach writes and sings his own lyrics and plays the keyboard and guitar. His music is a mixture of acoustic, pop and punk styles.

Now in law school, he says music will always be his passion, but Malach knows it is important to be realistic about the industry and how rare it is to become famous.

"I think people get too caught up with trying to make it. You'll see a band on MuchMusic and you won't realize that two months ago they were nothing, and in two months, they'll probably be nothing," he said.

"People say, 'Do what you love and what you're passionate about,' but that doesn't necessarily mean it has to be your source of income. If you love music, you can still pursue it without putting pressure on yourself that you have to make money doing it. I know professional songwriters who are sick of writing songs. Those people could have become lawyers and written songs they actually liked."

Malach says he has written about 70 songs and takes pride in his consistent progress. Since beginning to make his talent public more than a decade ago at camp, he has noticed a significant evolution in his creative abilities. He says his song *Where Was Superman*, a tribute to the tragedy of Sept. 11, is what really got him noticed.

"I played it at my camp's talent show, and soon afterwards every kid could sing it. It became so popular that I recorded it in a studio. One thing lead to another, and I was, all of a sudden, in Nashville working with a producer."

Malach says he took a big leap as an artist once he embraced his potential and enrolled in a songwriting workshop. He began penning the lyrics he still uses today and became more piano-based and upbeat.

When his Grade 12 rabbinics teacher at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto assigned his class a project titled "Why Be Jewish?" Malach says he could only approach the assignment musically.

"It made the most sense to me to answer the question as a song."

The chorus lyrics are, "When it seems like your neighbours are glaring at you /The nation that heaven forgot /Just buck up your chin and put on a grin /Why be Jewish? Well, why the hell not?"

"My teacher loved it, so I put it on YouTube and got 40,000 hits."

As Malach's skill at writing songs developed, he applied for a grant through FACTOR (The Foundation Assisting Canadian Talent on Recording) and was awarded $2,000 toward recording a demo.

Malach turned to Jake Gold, a former *Canadian Idol* judge who he once interned for, to provide professional guidance.

He says Gold set him up with a producer who manages the Canadian rock band the Cliks.

Malach says he considered forming a band a year ago, when an opportunity arose that required a group audition, although the experience further convinced him that he is better off on his own.

After seeing an ad for bands to perform on the MuchMusic reality show disBand, Malach and two other musicians got together and applied without even practising together, and got the gig to perform live on television. In the end, the trio did not succeed in impressing the judges, but Malach gained recognition from his on-air appearance.

"I decided I'd rather be solo, maintaining my unique sound and identity. I sent in one of my songs to [radio broadcaster] Alan Cross from 102.1 The Edge, which proved to be more worthwhile.

"The song got played, and Cross said I won't be indie for long. He thinks I'll eventually get signed. That gives me credibility."

Malach says his most recent claim to fame is when he entered a social media contest and used his musical creativity to score a car. This past summer, he wrote a song about the Nissan Cube and was one of 50 winners across Canada to receive the brand-new vehicle.

"The idea was that all the shapes were gathering around and making fun of the cube for having ambitions to become a car. They all told the cube he couldn't do it, and he proved them wrong."

Malach says the majority of his fan base comes from YouTube and is international. He was once told by a teenager in Norway that a group of 17 friends get together every few days to listen to Malach's new material.

"I have a relatively young audience, and I'm more successful online as opposed to live,' he said. "I'm focusing on growing my e-mail list and staying in touch with my fans. I like to send out one free song every week to keep people interested."

Malach's Myspace page is always buzzing, with his songs being played up to 200 times per day. Check out his tunes at www.myspace.com/trickofdisaster and at www.itunes.com/trickofdisaster.

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'Pledges of co-operation must be fulfilled'

Continued from page 1

As a result of the Geneva meeting, Obama said that although Iran has agreed to co-operate with the IAEA, it now needs to "grant unfettered access" to its Qom facility, so that agency inspectors can probe it by the end of next week.

IAEA director general Mohammed ElBaradei said Sunday in Tehran that the Vienna-based nuclear watchdog organization will inspect the previously undisclosed enrichment site on Oct. 25.

IAEA director general Mohammed ElBaradei

As a result of the Geneva meetings, Iran has also agreed "in principle" to ship out most of its enriched uranium for reprocessing in Russia and France.

"Pledges of co-operation must be fulfilled. We have made it clear that we will do our part to engage the Iranian government on the basis of mutual interests and mutual respect, but our patience is not unlimited," Obama said.

While all this diplomatic activity unfurls, many in the pro-Israel community are not yet convinced the fallout from Geneva will lead to any real progress.

Shimon Fogel, CEO of the Canada-Israel Committee, fears that Iran is only buying time.

He said the Iranian regime has proved adept at engaging with the international community simply as a "stall tactic."

Speaking to the IAEA-scheduled inspection of the Qom site, Fogel said that while this is a positive first step, "it has to translate into something meaningful, both in terms of Iran's compliance with the expectations of the international community, but as well… for the international community to address this in ways that do not allow Iran off the hook."

Fogel said his organization would like to see the international community use more "coercive" engagement tactics instead of the "co-operative" ones that have so far led to no real progress on stopping Iran's pursuit of nuclear weapons.

Last week, Canadian customs officials seized materials they believed were being illegally shipped to Iran for use in its alleged nuclear weapons program.

George Webb, head of the Canada Border Service Agency's Counter Proliferation Section, said centrifuge parts, programmable logic controllers and a shipment of microchips that appear to be some type of guidance system are among the materials that customs officials intercepted, according to an article in the *National Post*.

Webb also said that Canada recently identified a new port in the Persian Gulf, Ras al-Khaimah, that is being used to ship goods to Iran. The port is technically in the United Arab Emirates but is controlled by Iran. Webb said Canadian customs officers are looking for goods destined for the port.

"All of our people in those ports are aware," he said, "so as soon as they see [a suspicious item], it's hauled aside for examination and follow up."

The Canada-Israel Committee praised the job done by Webb and his staff.

"The Canadian record has been extraordinary in interdicting and intercepting all those shipments, and continues to be," Fogel said, praising Canadian authorities for helping not make Canada an "easy target" for the smuggling of these items.

With files from JTA

Ahmadinejad born Jewish: report

JTA

LONDON — Iranian President Mahmoud Ahmadinejad was born to a Jewish family that converted to Islam when he was four years old, according to a British newspaper.

The *Daily Telegraph* reported the discovery Saturday, based on Ahmadinejad's original family name of Sabourjian.

The newspaper published a picture of Ahmadinejad holding up his identity card during last year's election campaign in a way that shows his family's previous name. The article said Sabourjian is a common Iranian Jewish name, especially among those from Aradan, where the Iranian president was born.

The paper said the name means cloth weaver, or specifically tallit weaver. It adds that the word "sabour" means tallit, and the suffix "jian" indicates his family were practicing Jews.

Ahmadinejad has never denied that his family changed its name when it moved to Tehran in the 1950s, but he has never stated the family's original name.

However, a report on the *Guardian*'s website disputed the claim. Citing Israeli experts and its own reporters, the paper said the word "sabour" doesn't mean tallit and that Sabourjian isn't a well-known Jewish name. It it also said "jian" is a common suffix in Muslim names.

The report said the name "derives from thread painter *sabor* in Farsi – a once-common and humble occupation," and the name was likely changed to avoid being identified with the lowly carpet-weaving trade in Aradan.

The *Guardian* reported that Ahmadinejad's father was a Shia Muslim who taught the Qur'an before and after the family's move to Tehran. Also, his mother was known as a *Seyyede*, a title given to women believed to be direct descendants of the Prophet Muhammad.

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Palestinian prisoners exchanged for Schalit video

By JACK KHOURY
© Ha'aretz Daily Newspaper Ltd

JERUSALEM — Israel last week completed an exchange of 20 Palestinian women prisoners for a videotape that provided the first visible evidence that abducted Israeli soldier Gilad Schalit is still alive.

The German- and Egyptian-mediated swap has stirred expectations that a deal can soon be reached to release Schalit in exchange for a wider Israeli prisoner amnesty, but officials on both sides said there was still some hard bargaining ahead.

In the two-minute videotape, Schalit looked healthy and sounded coherent. In a proof-of-life gesture by Hamas, he held up a copy of an Arabic-language newspaper dated Sept. 14.

For Schalit's release, Hamas has demanded that Israel free hundreds of Palestinians from its prisons, including many jailed for involvement in suicide bombings and lethal shootings. More than 10,000 Palestinians are incarcerated in Israel.

The London-based pan-Arab daily *Asharq al-Awsat* reported on Sunday that a dispute over the release of Israeli Arab and east Jerusalem prisoners as delaying the conclusion of a prisoner exchange between Israel and Hamas aimed at securing Schalit's release.

According to the report, Hamas is insisting that Israel release most of the prisoners from east Jerusalem, as well as those who are Israeli citizens, since the vast majority of them have been jailed for a long time, and some of them even belong to Hamas.

However, Israel has refused to release these prisoners, saying that releasing Israeli citizens would create a dangerous precedent.

The newspaper further reported that the German mediator accompanying the swap talks has suggested replacing these prisoners with Arab prisoners, but Hamas rejected the proposal.

However, the report continued, Israel has agreed to release all the prisoners on Hamas' list who are from Gaza and the West Bank, among them Hamas military commanders. Hamas, for its part, has agreed to deport some of these prisoners to Arab nations and to Europe.

In a separate story, *Asharq al-Awsat* quoted a senior Israeli defence official as saying that Israel knows exactly where Schalit is being held captive, and that the location is under constant Israeli surveillance.

According to the report, the official said that if Israel so desired it could take the risk and storm the place, but the fear that Schalit might get hurt is preventing Israel from launching such an operation.

Hamas is aware of the fact that Israel knows where Schalit is held, the paper reported, and has consequently surrounded the location with explosives. Hamas has also issued a directive to kill Schalit if an Israeli attack is sensed, the paper said.

The above poster reads 'I volunteered into the army of the Friends of Gilad Schalit.' *[Flash90]*

The paper said these remarks were made during an informal discussion surrounding the prisoner exchange talks.

Asharq al-Awsat further reported that one of the individuals present in the discussion said, "Since we knew exactly where the secret Iranian nuclear reactor was before any western intelligence body, and we knew about the Syrian reactor, is it logical that we wouldn't know where Schalit is?"

"We know where he is, but don't want to repeat the scenario of the evacuation of the soldier Nachshon Wachsman," he said. Wachsman was kidnapped by Hamas in 1994 and was killed during an Israeli attempt to rescue him.

On Friday, senior Hamas official Mahmoud al-Zahar said that Schalit will be set free within weeks or two months at most, suggesting that the Islamic group might show greater flexibility in upcoming negotiations.

Israeli officials said Friday's completion of a swap of 20 female Palestinian prisoners for a recent videotape of Schalit was the first stage in a bigger effort by Israel, Hamas and German mediators.

In an interview with the German weekly *Der Spiegel*, Zahar said his organization seeks to wrap up negotiations as soon as possible.

Aviva Schalit, Gilad's mother, told friends on Saturday that she hoped that a videotape showing her son alive in Hamas custody signals "the beginning of the end of his captivity."

She spoke Saturday, one day after Israel obtained the video from Hamas.

However, Noam Schalit, Gilad's father, looked to quell any expectation that the release of the tape was indicative of an imminent deal for his release.

"We're concerned," Schalit said, speaking outside his home Saturday in the Galilee community of Mitzpeh Hila. "Gilad looks like someone who isn't at a picnic or a convalescent home."

Schalit received a telephone call earlier Saturday from French President Nicolas Sarkozy. The Schalit family holds dual Israeli-French citizenship. During the phone call, Sarkozy inquired into Gilad's health.

Debate on Goldstone report deferred to March

JTA

JERUSALEM — Palestinian diplomatic efforts to advance within the United Nations system Richard Goldstone's report charging Israel and Hamas with war crimes have been deferred until March.

The Palestinian Authority representatives had garnered sufficient support among the 47 nations on the UN Human Rights Council to win the council's endorsement for a resolution they had authored on the report, but failed to win the backing of the United States and other western nations. Without such backing, the Palestinian resolution stood little chance of consideration by the UN Security Council, the only UN body capable of making international law.

The Palestinian draft resolution would have condemned Israel for not co-operating with the fact-finding mission. It would also have endorsed Goldstone's call for the UN General Assembly or Security Council to follow up on the investigations into alleged violations.

Israeli Prime Minister Benjamin Netanyahu had threatened to suspend the peace process if the report were to advance out of the United Nations Human Rights Council (UNHRC).

The UNHRC meeting ended Thursday in Geneva without voting on the Palestinian-authored resolution. Its next gathering is in March.

The western nations want a resolution that describes the report on last winter's war in Gaza as flawed and delegates consideration of its findings of human rights abuses solely to independent Israeli bodies. U.S. officials indicated that they would not allow the report to reach the Security Council.

Israel refused to co-operate with the fact-finding mission, headed by Richard Goldstone, a former South African judge. The Israeli government said UNHRC, which commissioned the report, has an implacable anti-Israel basis, and noted that the fact-finding mission's mandate drew pre-emptive conclusions, accusing Israel of "violating" laws.

Israel said the commission's mandate undermined whatever report might emerge. It accused Goldstone, in the final report, of ignoring Hamas' agenda to wipe out Israel, of not sufficiently addressing the difficulties of combat in built-up areas and of drawing far-reaching conclusions not based on fact.

Following the decision, the PA came under fire from Hamas and Palestinian human rights groups who accused it of blocking the resolution after heeding pressure from the United States and Israel.

The Palestinian Authority denies that was the reason behind the decision.

With files from Ha'aretz Daily Newspaper Ltd.

The Staff of
The Canadian Jewish News
extends its heartfelt condolences
to our colleague and friend
Paul Lungen
and to his entire family
on the passing of his father,
Ben Lungen ז"ל
May his memory be for blessing.

Last Warsaw Ghetto uprising commander dies

JTA

WARSAW — Tributes poured in following the death of Marek Edelman, the last surviving commander of the 1943 Warsaw Ghetto uprising against the Nazis.

Edelman died Friday in Warsaw at the age of 90.

"He will remain in my memory as a fighting hero, a man of great courage," said Shevach Weiss, former Israeli ambassador to Poland and former head of the Knesset. "He never ceased in his struggle for human freedom and for Poland's freedom."

A cardiologist who after World War II lived and worked in the central city of Lodz, Edelman joined the anti-Communist Solidarity movement in 1980 and later fought for other civic and human rights causes, becoming a moral authority in Poland. After the fall of communism, he was awarded Poland's highest civilian honour, the Order of the White Eagle. He also was awarded the French Legion of Honor and an honorary degree from Yale.

Marek Edelman

Lech Walesa, the former Solidarity leader who became Polish president after the fall of communism, called Edelman "an upright, unequalled human being. There are no words to express the loss."

Said French Foreign Minister Bernard Kouchner: "France has lost a hero. He was a man who thought and did the unthinkable."

The United States stands with Poland as it mourns the loss of a great man," U.S. State Department spokesperson Ian Kelly said Saturday. "We extend our sincerest condolences to the family and friends of Mr. Edelman and salute his life dedicated to the defence of human dignity and freedom."

Edelman's funeral was held Friday at Warsaw's main Jewish cemetery.

Some 40,000 secular Israelis pray together on Yom Kippur

By JENNY HAZAN
CJN Israel Bureau

The first time Rabbi Yair Silverman held Yom Kippur services for secular Israelis in a school gymnasium in Zichron Ya'acov, only six families attended. This year, just two years later, some 1,500 participants turned up.

"Last year we had well over 1,000, and this year, many more," says Rabbi Silverman, 35, an Orthodox rabbi from Montreal, who made aliyah three years ago.

"These are people who either have never gone to synagogue in the past or who last went as children," Rabbi Silverman says. "Many discover for the first time, or rediscover, powerful feelings of forgiveness and renewal that can come along with experiencing Yom Kippur communally, and it is very moving for them."

Rabbi Silverman is one of 200 rabbis who volunteered to hold explanatory Yom Kippur services across Israel for more than 40,000 secular participants this year, as part of an initiative called Praying Together.

The program, run by Tzohar: A Window Between Worlds, a non-profit organization dedicated to bridging the gap between secular and religious people in Israel, has grown by 10 to 15 per cent each year since it started in 10 years ago.

"The reality in Israel is that although some two-thirds of Israelis respect the sanctity of Yom Kippur and acknowledge it in one form or another, most stay at home," says Tzohar co-founder and chair Rabbi David Stav.

File photo of Rabbi Yair Silverman from Hoshana Rabah last year.

Rabbi Stav believes the lack of comfort with Orthodox services can be attributed to several factors, including crowdedness of synagogues during the High Holidays, which makes non-regulars fearful of taking regulars' seats; a non-welcoming atmosphere; alienation from the service itself, in which many non-observant find themselves lost in the prayer book; and hostility on the part of seculars toward the religious establishment, which they feel they would somehow be submitting to, by attending Orthodox synagogue services.

Tzohar services attempt to respond to these issues. They are held in cultural and community centres rather than synagogues, neutral places where attendees don't feel like strangers or guests; rabbis stop frequently during services to offer explanations and reference page numbers; and Tzohar prints special kippot, a "machzor Yom Kippur," and detailed handouts explaining the rituals, meanings of the prayers and prayer processes (when to stand, when to bow).

"For tens of thousands of Jews in Israel, Yom Kippur is their only contact with Judaism for the year," says Nachman Rosenberg, executive vice-president of Tzohar. "It should be a warm, welcoming and meaningful spiritual experience."

Rosenberg says that unlike many other non-profit organizations that aim to inspire secular Jews to become more observant, Tzohar is not a "stairway" to greater religious observance, and is concerned exclusively with offering secular Jews a connection to Jewish tradition at their level of comfort.

"We are not interested in encouraging secular Jews to become religious. We are interested in offering a spiritual window to the 80 per cent of secular Jews who will remain secular, but who want to have some connection to Judaism," he says. "In Israel, being religious tends to be a zero sum game, and this is unfortunate, given that there are a lot of Jews looking for ways to embrace their tradition on their own terms."

In some cases, however, the Yom Kippur services have led to the creation of new Judaism-centred communities. For instance, Rabbi Silverman's High Holiday services have served as a springboard for the birth of a new community in Zichron Ya'acov, focused around weekly Shabbat services, which attract about 80 families, and Torah classes, which attract many more.

"We wanted to create a community that would be welcoming, respect people where they are at, and help them become the people they want to be, in a way that they find intuitively meaningful," says Silverman.

"There is something tremendously ironic about the fact that secular Jews are alienated from 'Jewish community' in Israel, but they are. Jewish community is largely Orthodox and synagogue-centred here. At the same time, there is a real thirst among secular Jews for spirituality. There is an overarching trend in Israel to seek meaning in one's life, which has blossomed over the last decade."

At the heart of this "blossoming" is Tzohar, which was established in 1996 in response to increasing polarization between religious and secular populations in Israel – specifically when it came to marriage.

For most secular Israelis, their first brush with the national religious authority, the rabbinate, is when they get married, and many are turned off by the bureaucratic organization and its process. In lieu of the option to be married in a civil ceremony in Israel, many secular Israelis opt to wed in neighboring countries such as Cypress, since Israel recognizes civil marriages performed outside of the country.

Tzohar offered these couples a viable alternative, making available secular-friendly Orthodox services recognized by the rabbinate, free of charge. In addition, Tzohar's volunteer rabbis adhere to a strict policy of booking only one wedding per day (as opposed to rabbis provided by the rabbinate, who are paid per ceremony and are more likely to overbook). Tzohar also offers pre-wedding ceremony consulting services.

Since the organization started to perform weddings 13 years ago, more than 30,000 couples have been married through Tzohar, with 2,500 to 3,000 requesting services each year.

"We managed to transform the Orthodox wedding in Israel into a phenomenal success," Rosenberg says.

Today, the organization, with more than 1,000 rabbis, educators and volunteers, does much more to bridge the gap between secular and religious Israelis. In addition to performing marriages and running the Praying Together Yom Kippur program, Tzohar offers alternative rabbinate-mandatory premarital counselling to more than 2,500 brides each year, assistance with halachic Jewish authentication to thousands of families from the former Soviet Union, training and placement of Orthodox rabbis in 15 secular communities via the organization's communities program (among them Rabbi Yair Silverman of Zichron Ya'acov), as well as public activism and Jewish educational leadership conferences and publications that promote Jewish identity and unity in Israel.

"We believe there is a deep thirst for spiritualism and connection to Judaism among the people of Israel that is not being met by the religious establishment," Rabbi Stav says. "It's a pity that because of his attitude toward the religious establishment, the secular Jew will lose his ties to Judaism. That's where we come in. We try to show secular Israeli society that Judaism and Jewish tradition are relevant to them."

"There are many challenges facing Israel today," Rosenberg adds. "This one – dwindling Jewish identity and the united Zionist spirit – is something that, unlike Iran, we can do something about. We have succeeded and can succeed in promoting the Jewish identity of the State of Israel."

Israel Briefs

Tunnels destroyed

The Israeli Air Force targeted five smuggling tunnels last week in the Rafah border area in the southern Gaza Strip. The attack was carried out in response to reported Qassam rockets and a mortar shell fired into Israeli territory from the Gaza earlier in the week and during Yom Kippur. Since the beginning of 2009, some 725 Qassam rockets, mortar shells and Grad missiles have been fired at Israel.

German subs arrive

Two new German submarines were delivered to Israel. The submarines, ordered in 2005, reportedly can launch cruise missiles carrying nuclear warheads, according to the French news agency AFP. An Israeli military spokesperson, speaking off the record, confirmed the delivery of the two Dolphin-class submarines, known as U212s. The range of the missiles the subs can carry would extend at least as far as Iran. Israel reportedly now has five submarines from Germany, which donated the first two subs to Israel after the 1991 Gulf War. The two countries split the cost of the third sub. In a recent military exercise, an Israeli submarine entered the Suez Canal for the first time, accompanied by an Egyptian naval escort.

Riot in eastern Jerusalem

Palestinians rioted in eastern Jerusalem over Yom Kippur, throwing rocks and firebombs as well as garbage at police in the eastern Jerusalem neighbourhood of Isawiya. In addition, at least two firebombs were hurled at Jewish homes in Silwan. In response, Jews stoned Arab cars. The unrest followed an incident on Sept. 27 when at least 150 Palestinians surrounded and threw stones at 15 Jews visiting the Temple Mount. Israeli police fired stun grenades and tear gas at the attackers during the incident, which occurred on the eve of Yom Kippur. The Palestinians reportedly began the riot on the Temple Mount because they heard that it was being invaded by Jewish "settlers."

New Technion head

Renowned sleep medicine expert Peretz Lavie became president of Haifa's Technion-Israel Institute of Technology. Lavie succeeds Yitzhak Apeloig. "We need to re-educate the Israeli public and our government about the value of higher education, and clearly show that Israel's future is tied to world-class education in science and technology," Lavie said. Lavie joined the Technion in 1975 as a lecturer, and in 1979 developed the Technion Sleep Research Laboratory and Sleep Medicine Center, playing a major role in the development of sleep medicine that is now the subject of study for thousands of scientists around the world. The centre has branches throughout Israel and also is a part of the Harvard School of Medicine. The editor-in-chief of the *Journal of Sleep Research*, a leading publication in the field, Lavie has authored several influential books, including *The Enchanted World of Sleep*. The best-seller has been translated into 15 languages.

Tabernacle tourists

About 8,000 Christian tourists from about 100 countries around the world, will participate in the Christian Feast of Tabernacle this week. The festival, which this year carries the slogan "The Tabernacle of David," is sponsored by the International Christian Embassy Jerusalem and the Ministry of Tourism. Participants come from tens of countries including Australia, Bolivia, Canada, Chile, Austria, India, Italy, Nigeria, Brazil, Finland, Norway and more. The participants join in a traditional and colourful march through the streets of Jerusalem.

Gaydamak indicted

Russian-Israeli billionaire, Arcady Gaydamak, was indicted in Tel Aviv on charges of fraud and money laundering. Several top executives of a subsidiary of Bank Hapoalim were also indicted. They are accused of "the utilizing of the Israeli banking system for the purpose of defraudment and money laundering." Gaydamak, the owner of the Betar Jerusalem soccer team, is currently in Russia. He left a nearly $1-million bond to ensure his return to Israel, *Ha'aretz* reported.

– files from JTA

Lots of laughs in *Anvil! The Story of Anvil*

Steve (Lips) Kudlow and Robb Reiner, on drums, playing at the Monsters of Transylvania Rockfest.

By JOSEPH SERGE
Arts Editor

Who knew that Anvil, one of the pioneers of '80s heavy metal music, was formed by a couple of nice – well, by a couple of Jewish boys from Toronto?

Founded in 1981 by Steve (Lips) Kudlow and Robb Reiner, Anvil, who achieved worldwide notoriety with the song *Metal on Metal*, is the subject of the documentary *Anvil! The Story of Anvil*, directed by their former roadie, Sacha Gervasi. The film, which was critically acclaimed, is now available on DVD.

The film is quite possibly the greatest rock documentary since *This Is Spinal Tap*. And maybe, even funnier. It has its own Rob(b) Reiner and, if you look closely, an amplifier that goes to 11.

Anvil influenced some of the biggest names in heavy metal, including Metallica and Slayer, but while those groups rose to international stardom, Anvil faded into obscurity after a handful of albums.

Anvil! follows Kudlow and Reiner as Anvil embarks on a 2006 tour of Europe, led by a road manager who seems to be out of her depth. They leave their day jobs – Kudlow works for a caterer delivering food to schools – and look forward to the tour, hoping they catch the eye of a major promoter or record label.

After a successful start at a festival in Scandinavia, where Kudlow is like a kid in a candy store chasing after his rock idols, including rock drummer Tommy Aldridge and guitarist Michael Schenker, things go downhill when the band misses their train to their next gig.

In one tiny Czech club, Kudlow is restrained from beating up the club owner who refuses to pay them as they arrived late (their bus got lost), and at the Monsters of Transylvania Rockfest in Romania, the band plays to 174 people in an arena meant to seat 10,000.

The London *Times* called this "the greatest movie ever made about rock 'n' roll." You don't have to be an Anvil fan to enjoy it. It's a funny, and at times sad, and other times a really pathetic look at a couple of men in their 50s with families still trying to make it big in the world of rock 'n' roll. And it has a happy ending.

The documentary did bring the band back into the spotlight. They recently opened up for AC/DC, and the album they recorded during film, *This Is Thirteen*, was just released by VH1 Classic Records. As well, Kudlow and Reiner have written a book that's also titled *The Story of Anvil*.

The DVD special includes deleted scenes from the film, a commentary track with Gervasi, Kudlow and Reiner, and an interview with Metallica drummer Lars Ulrich, who tries to offer some insight into Anvil. This is a treat for any rock 'n' roll fan.

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Arts & Travel

Coens' *A Serious Man* suffused with Jewishness

By SHELDON KIRSHNER
Staff Reporter

Joel and Ethan Coen's *A Serious Man* is their most personal feature film to date. Premiered at the Toronto International Film Festival, and scheduled to open here on Oct. 16, it unfolds in the U.S. Midwest in 1967 and turns on a Jewish physics professor whose life implodes in a matter of weeks.

There are parallels here with the Coens' biography that are striking. They were born in a suburb of Minneapolis, raised in a Jewish family, came of age in the late 1960s and are the sons of university professors.

Compared to some of their previous films, such as *Raising Arizona*, *Miller's Crossing*, *Fargo* and even *Barton Fink*, *A Serious Man* is suffused with a deep spirit of Jewishness.

The Gopniks, the family around which the 105-minute film revolves, are unabashedly Jewish. The central character, Larry Gopnik, consults three rabbis as his problems pile up. There are direct references to the Torah, the Kabbalah, "mixers" at Hillel, "goys" and anti-Semitism, and the soundtrack resounds to both Yiddish and Hebrew.

The Jewish tone is established in the first scene, which takes place in a shtetl in the old country, probably Russia, in the waning decades of the 19th century or in the early 20th century.

A rabbi, supposedly deceased, visits a couple conversing in Yiddish. They are bundled up in layers of clothes to ward off the cold of winter. Is the rabbi real or merely an apparition? He may be a dybbuk, come to enlighten the couple.

The film fast forwards to an infectious pop song, *Somebody to Love*, as performed by the Jefferson Airplane, and then segues to a Hebrew class and a doctors' examining room in America.

At this point, the Coens get down to real business as the camera pans on a cookie-cutter suburb devoid of trees.

Gopnik (Michael Stuhlbarg), a reticent professor, is jolted to learn that his wife, Judith (Sari Lennick), plans to leave him. She demands a *get*, a Jewish divorce. Her paramour, Sy Abelman (Fred Melamed), is an educated, well-spoken widower to whom she has gotten "very close."

Gopnik's reaction is one of resignation rather than indignation or rage. Stranger still, he accepts Abelman's soothing but outrageous suggestion that he and his unemployed brother, Arthur (Richard Kind), should move out of the family house and decamp in a local motel so that he and Judith can live together happily ever after as lovers.

Judith's bombshell is merely one of Gopnik's problems. An anonymous letter writer is trying to sabotage his chances for tenure, and a disgruntled student with a heavy Korean accent attempts to bribe him for a passing grade. The student's menacing father threatens Gopnik if he refuses to comply.

Gopnik, whose health takes a sudden turn for the worse, is also having trouble controlling his son, a slacker at school, and his daughter, a Jewish princess who's lifting money from his wallet to pay for a future nose job.

The Coen brothers direct these scenes with aplomb, managing to inject appropriate doses of sardonic humour into the proceedings.

Gopnik's travails prompt him to consult several rabbis, but they are of little or no use to him. Try as they might, they cannot tell him why a serious man like himself – a mensch, really – is so besieged and bewildered by troubles.

The film barrels along at a steady clip, never tripping up on its subplots, and it is authentic in terms of the picture it paints of a modern, secular middle-class Jewish family in the United States in the last third of the 20th century.

Terrifically atmospheric, it conveys authenticity by panning on such minor details as a book by Abba Eban, Israel's foreign minister at the time, and photographs of solemn rabbis.

But ultimately, it is the calibre of the acting that elevates *A Serious Man* into a satisfying experience.

Stuhlbarg, a virtual unknown, is a wonder as a befuddled man embroiled in a mounting crisis. Melamed is pitch perfect as a soft-spoken hypocrite and backstabber, while Lennick is just so right as a wife who is dumping her husband for no apparent reason.

As a portrait of an individual who cannot make sense of his unravelling life, *A Serious Man* is an accomplishment. Indeed, it is the Coens' finest film in years.

Michael Stuhlbarg plays the lead role in *A Serious Man*.

Artist continues to work despite blindness

By SHERRY SMITHER
Special to The CJN

A retrospective of blind artist Ron Satok's innovative artwork was presented over two evenings at Toronto's Canadian National Institute for the Blind (CNIB) recently.

Satok's slide presentations included his artwork from Toronto, Mexico, Japan, England and New York, created during two stages of his life: his 22 sighted years and 33 non-sighted years.

Satok, now 77, was already an established painter when he lost his sight in 1976 as a result of glaucoma. Remarkably, rather than giving up, he continued to paint despite this handicap.

"Great artists are the ones who march to their own drummer - it's a necessity to do so. In years gone by, nobody was setting a trend," Satok said to a group of family, friends and art enthusiasts recently at the CNIB.

Taking his own advice, Satok travelled to Mexico in the summer of 1959 looking for inspiration. "I went to a country that made me very emotional – watching women washing clothes on flat rocks and watching blind vendors selling brought out the emotion and passion in me," Satok said.

"I knew I was in the right place. I saw things that you don't see in Toronto or New York. That's what I needed. You can't always get passionate about something unless you're living it."

In Mexico, Satok went on a third-class bus and observed a young girl standing asleep beside her younger brothers, who were asleep on a bench.

"I thought to myself, 'How can she be that way without falling over when the bus lunges forward?' I was mesmerized. After watching her, I went home and from memory drew *Children Asleep on a Bus*. That's the way you learn, by doing it. Looking at the feet and at the shoulders is how you teach yourself how to draw, not from sketching or photography," he said.

Children Asleep on a Bus

Satok preferred using a pastel or a charcoal pencil and a limited amount of paint – that way he'd have more control and wouldn't have to wait for paint to dry.

After receiving a fellowship, the artist worked in Japan and England. In Tokyo, a Sumo theme became prominent in his work as he was fascinated with the gestures of Sumo wrestlers. "Wrestlers lifted up opponents and carried them across the ring, but they couldn't slash or punch," he said.

While in Japan, Satok discovered kumohada paper, a large-woven porous paper that inspired him to express himself in new ways. In London, he experimented by drawing with dark charcoal pencils that grazed the surface of the kumohada paper and gave it a tapestry-like quality seen in *Conversations with Yoshiko*, a seven-by-seven-foot charcoal, pastel and acrylic painting of abstract faces within a circle format.

Satok's work has been showcased in museums and public spaces all over the world. During his sighted years, Satok was commissioned to create works such as *Face-off*, a vibrant hockey mural whose central portion, *Detail*, is on exhibit in the VIP entranceway of BMO Field at Exhibition Place in Toronto.

In his non-sighted years, he was commissioned to do *One Force of Destiny*, a 14-by-16-foot mural consisting of three-quarters of a million tesserae (Italian glass mosaics), on display at the Joey and Toby Tanenbaum Opera Centre on Front Street. With the assistance of patients from the Donwood Institute, a drug and alcohol rehabilitation centre, and students of the Toronto Catholic District School Board, the mural was completed in eight months in 1988.

Satok attributes his love of the arts to his parents, who inspired him since he was a child. He studied visual arts at the Ontario College of Art.

After losing his eyesight, Satok founded the Satok School of the Arts, where he has taught children and adults who are blind or physically or developmentally challenged to discover their innermost emotions and transpose them into art.

Satok received an Order of Ontario Lifetime Achievement Award in 1994.

"When you have a calling, believe in the power of it and follow your dream," he said.

For more information about Satok and the Satok School of the Arts, call 416-967-0780.

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Eye on Arts

By BILL GLADSTONE

BETH TZEDEC PRESENTS WINE EVENING WITH DISPLAY AND SILENT AUCTION OF JEWISH CEREMONIAL CUPS

A new exhibition of one-of-a-kind Jewish ritual cups for life cycle and holiday events, created by Canadian artists in silver, ceramic glass and other materials, is currently on view in the Beth Tzedec Reuben and Helene Dennis Museum, 1700 Bathurst St.

During a kosher wine tasting in the synagogue foyer on Sunday, Oct. 18, 7:30 p.m., participants may tour the museum's exhibit of ceremonial cups and bid on them at a silent auction. Admittance to the wine tasting is $36 per person. A wine expert from Mazel Wines will discuss new developments in kosher wines. Silent auction bids will continue until 8:30 p.m.

Guests are invited to meet the artists. All proceeds go toward museum programs and conservation of artefacts. To register for the wine tasting, contact Avital, 416-781-3511 or e-mail info@beth-tzedec.org. For the museum, please phone 416-781-3514, ext. 232.

Gertrude Berg is the subject of an engrossing documentary.

* * *

Focus on The Goldbergs: Television pioneer **Gertrude Berg** is the subject of *Yoo Hoo Mrs. Goldberg*, a new film by **Aviva Kempner** that opens in Toronto on Oct. 16. Berg was the creator, principal writer and star of *The Goldbergs*, a popular radio show that became television's first character-driven domestic sitcom, in 1949. The "humorous and eye-opening" documentary includes interviews with Supreme Court justice **Ruth Bader Ginsburg**, actor **Ed Asner**, producers **Norman Lear** and **Gary David Goldberg**, and National Public Radio correspondent **Susan Stamberg**.

Kempner, maker of the previously acclaimed film *The Life and Time of Hank Greenberg*, hosts Q&A discussions at screenings at the Cineplex Odeon Sheppard Grande Cinemas on Oct. 17 and 18.

* * *

Jerusalem Docs: The upcoming Planet in Focus International Environmental Film Festival presents more than 85 environmentally themed films from 25 countries, including a *Land & Conflict* series, co-presented with the International Diaspora Festival, and *Voices Forward*, focusing on "people and land in contested terrain."

Jerusalem Moments 2009 is a program featuring multiple short documentaries by seven young Palestinian and Israeli directors that reflect the complexity of life in Jerusalem in the context of the Israeli-Palestinian conflict. The series was commissioned by Ir Amim (City of Nations), a non-profit and supposedly non-partisan organization that examines issues affecting Israeli-Palestinian relations and Jerusalem's political future. A post-screening discussion will include participating filmmakers. Innis College, University of Toronto. Sunday, Oct. 25, 3 to 5 p.m.

The festival is also screening *Voices From El Sayed*, a "beautiful and layered documentary" by Israeli director **Oded Adomi Leshem**. The film focuses on a largely deaf Bedouin community, as one of its own prepares for a cochlear implant. Producer **Itay Ken-Tor** will be in attendance for a post-screening discussion. Royal Ontario Museum, Saturday, Oct. 24, 9:30 p.m.

Other Middle Eastern films are included in the festival, which runs Oct. 21 to 25. $10 per screening. 416-531-4689, www.planetinfocus.org.

* * *

Literary Events

• Toronto author **Lily Poritz Miller** reads from *In A Pale Blue Light*, her newly published first novel focusing on a Jewish family in the morally contorted world of the South African apartheid society of the early 1940s. The book launch is at Indigo Books, Yonge and Eglinton. Thursday, Oct. 15, 7 p.m. Free admission, everyone welcome. Poritz Miller also reads from her novel at McNally Robinson, 1090 Don Mills Rd., Tuesday, Oct. 20, 8 p.m.

• Torontonian **Kitty Wintrob** has written a memoir of her experiences as a Jewish child in East London being evacuated to the British countryside at the start of World War II. *I'm Not Going Back: Wartime Memoir of a Child Evacuee* tells the story of her attempt to preserve her Jewish identity in temporary foster homes and sneaking back home to her mother as the German bombs begin to fall. The book launch is at Israel's Judaica, 870 Eglinton Ave. W., on Wednesday, Oct. 14, 7:30 p.m. Free admission, everyone welcome. 416-256-1010, www.nowandthenbookstoronto.com

* * *

Arts in Brief

• A community theatre production of *Driving Miss Daisy*, the award-winning play by **Alfred Uhry**, is being performed at the Sanderson Centre for the Performing Arts in Brantford. Oct. 9, 2 and 8 p.m. 1-800-265-0710, www.sandersoncentre.ca.

• Toronto's second Israel Film Festival unreels at the Sheppard Grande Cinema, 4861 Yonge St., Oct. 18 to 22. All movies are in Hebrew with English subtitles. 416-231-0029, www.israelfilmfestival.ca

• The Miles Nadal JCC presents a two-track film and TV series of Monday evening lectures examining the impact of television and film. Lecturer **Mark Clamen** speaks on "The Art of Television" in eight lectures from Oct. 19 to Feb. 22. On alternate Mondays, lecturer **Shlomo Schwartzberg** presents eight lectures on "Hollywood and Society: Through the Cinematic Lens," Oct. 26 to March 1. Attend one or register for all 16 lectures. $15 drop-in fee. 416-924-6211, ext. 0. E-mail, film@mnjcc.org. Also at the MNjcc, "The Landscape of Jewish Music" with **Judith Cohen**. Tuesdays, 7 to 8:30 p.m. $15 drop-in fee.

• **Noa and Mira**, Israel's Jewish and Palestinian representatives at the 2009 Eurovision Song Contest, headline the Partners for Peace Tribute Dinner for **Michael Dan**. Hosted by the Canadian Friends of Haifa University in Toronto, Sunday, Nov. 15. 416-972-9400.

Books & Authors

Spies of Warsaw takes spy genre to sophisticated heights

By NORMAN RAVVIN

Alan Furst's suspense novels of eastern Europe have become the critics' choice among recent writers of espionage tales set in the shadow of Nazi and Soviet political power. His recent *The Spies of Warsaw* (Random House), set in 1937, takes the spy genre to sophisticated heights while depicting a setting which, in less than a decade, would be obliterated by the German army.

Norman Ravvin

Furst's hero is the self-effacing, though still-dashing, Jean-Francois Mercier, who is the military attaché at the French Embassy in Warsaw. A hero of World War I, Mercier is well schooled in the falsities and fiascoes of international diplomacy, and he has little regard for his own country's military preparedness in the event of another massive German assault on France.

Part of the suspense that drives *The Spies of Warsaw* derives from Mercier's premonition of coming dangers, "a certain apprehension, a shadow of war." And he is motivated by this apprehension to plan a number of undercover excursions over the German border, where getting caught would not necessarily mean death, but would, at least, end his career. Through his discoveries, Mercier builds a reliable argument for the kind of war the Germans are planning – its differences from the trench warfare of World War I, including the increased reliance on tanks to plow through stretches of forest, making the French Maginot Line a useless defence.

The Spies of Warsaw presents Mercier as being free of the preconceived notions of prewar Europe. He is at odds with his own military commanders, with the appeasement of the English, and the isolationism and self-interest of such countries as Canada and the United States.

On one of Mercier's spy missions into German territory, he encounters the grotesque quality of German anti-Jewish propaganda as he and his driver pass through "pretty Schwabisch villages. Every one of them had its Christbaum, a tall evergreen in the centre of town, with candles lit as darkness fell, and a star on top. There were also candles in every window, and red-berried holly wreaths hung on the doors. By the side of the road, at the entry to each village, stood a sign attacking the Jews. This was, Mercier thought, a kind of competition, for none of the signs were the same. *Juden dirfen nicht bleiben* – 'Jews must not stay here' – was followed by "*Wer die Juden unterstuzt fordert den Kommunissmus*, 'Who helps the Jews helps communism…'"

Mercier is not a Judeophile and needn't speechify about the madness of Nazism for readers to appreciate his ethical view of prewar anti-Semitism. He is an inheritor of the tradition of existential heroes found in the fiction of Raymond Chandler, Dashiell Hammett and Ernest Hemingway. Furst's notable additions to the genre include Mercier's successful romance with a Polish woman he meets in the course of his work, and his deep feelings for Warsaw, its cultural effervescence and variety.

In a few striking set pieces, Furst brings to life the coffee-house culture of Praga, across the Vistula River from Warsaw's main centre, the nightlife and country houses of the city's elite, and the Jewish quarter, Muranow, where Nalewki Street offers up "kosher butchers, pushcarts piled with old clothes or pots and pans, men in caftans and fur hats, hurrying along through the snow."

These atmospheric qualities and the book's rootedness in its particular time and place make it a more satisfying read than its counterparts by lesser spy writers, and even more satisfying than the hard-boiled work of Chandler and Hemingway, in which the hero's moral code is tested through his interaction with an empty and cynical surrounding culture. Mercier feels deeply for Warsaw, which he fears is doomed. It is this quality that makes *The Spies of Warsaw* more than just a narrative of suspense, but one of deep commitment to the lost causes of recent European history.

Arts & Travel

The Jazzman *hits high, low notes*

By ANDY LEVY-AJZENKOPF
Staff Reporter

Last year, Josh Koffman set out to direct a movie in homage of his legendary grandfather: the jazz saxophonist, flutist and composer Moe Koffman.

That movie, titled *The Jazzman*, is now out.

Koffman also co-produced and wrote the film, his first feature-length endeavour, made in collaboration with the local production company Summer Pictures. He has crafted a loving take on Moe's music and his legacy on the Canadian jazz scene.

Moe Koffman died in 2001 of non-Hodgkin's lymphoma at 73.

Jazz fans will find listening to the film's soundtrack a treat. It features a plethora of Moe's compositions. Koffman uses the music to maximum effect, giving his grandfather a presence in the film that the audience can feel.

Though set in contemporary times, the movie alludes to an earlier epoch, when jazz could be heard in many a Toronto bar.

Torontonian viewers will note the heavy use of various city landmarks and buildings, as Koffman shot the film on location in his hometown.

He's assembled a strong cast, starting most notably with veteran character actor Michael Ironside, who plays Bernie Kadly, an aging sax player battling both the ravaging effects of lung cancer and a headstrong son.

Corey Sevier plays John Kadly, Bernie's son, an aspiring jazz drummer with a rebellious streak who won't listen to his father's warnings about the perils of the music industry.

Actress Laura Vandervoort provides the love interest. She plays Sara, a special needs educator drawn into John's tormented world after she falls for him one night at a bar.

Sevier, Vandervoort and Ironside all hail from Ontario.

Ironside lends a nice veteran presence to the film, bringing an authenticity to his character – channelling Moe, as it were – that helps balance the sometimes stilted group effort of his co-actors in the early scenes.

Vandervoort and Sevier's characters progressively warm to each other, and to the viewer, as the film moves from its first to middle act.

While filming at The Beach in Toronto last year, Koffman told *The CJN* he hoped the movie would depict the "struggle of the artist as a timeless theme" and show the Toronto jazz scene in a way that "has never been shown before. To really showcase the jazz scene at its best, before it becomes totally forgotten."

Filmmaker Josh Koffman

The Jazzman does that while wrapping a dramatic arc around the scene. This is accomplished primarily through John and Bernie's father-son struggle to connect despite their stubbornness.

Koffman also pulls no punches with the gradual demise and eventual death of Bernie. Suffice it to say, the latter is not a scene meant for kids or people who have lost loved ones to lung cancer. Those viewers may wish to avert their eyes, lest they relive some painful memories.

That said, the scene is probably one of the movie's best. It infuses the closing minutes with deeper meaning and forces the audience to reflect on the important things in life; family, health, happiness and, in this case, jazz.

The Jazzman premières on SuperChannel on Oct. 25 at 8 p.m.

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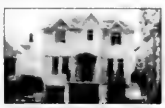

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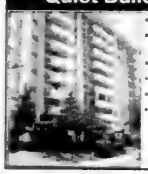

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Arts & Travel

Sascha Cole has three roles in Stoppard's *Rock 'n' Roll*

By KATHRYN KATES
Special to The CJN

Sascha Cole is thrilled to be playing three characters alongside veteran actors Kenneth Welsh and Fiona Reid in the Canadian Stage Company's production of Tom Stoppard's play *Rock 'n' Roll*.

"I feel so lucky and so thankful. I just try to be a sponge in the best way possible, trying to learn as much as I can from them by watching them work. They are amazing onstage together, and I feel really blessed to be part of the show," Cole, 25, says.

Rock 'n' Roll, in Toronto at the Bluma Appel Theatre until Oct. 24, was a hit on Broadway and in London's West End. It begins just after the Soviet invasion of Czechoslovakia in 1968.

Jan, played by Shaun Smyth, is a Jewish rock music enthusiast and student at Cambridge University in England. He returns to his Czech homeland, where rock music is censored by the Communist government. While there, he takes up the cause of a local band called the Plastic People of the Universe, which lands him in prison.

Cole plays Gillian, a student of classical literature at Cambridge University; Magda, a law student in Prague and the girlfriend of Jan, and her third character, Deirdre, is a student in the 1990s.

"I have three supporting roles throughout the play, and I get to come in at each time period. It is really amazing and challenging to work on this Tom Stoppard play in a way that I have [not] ever been challenged before as an actress," Cole says. "His writing is extremely intellectual.

"As a company, we spent the first four days of rehearsal just talking about the ideas in the play and researching as much as possible, so that we could completely understand what these characters are talking about and where they're coming from. I wasn't alive when these events were happening, I have just heard about it in passing from my parents… now, I've had the opportunity to really understand what was happening in the '60s – rock 'n' roll, communism, Prague Spring, prior to the invasion and the Czechoslovakian invasion."

A graduate of the National Theatre School in Montreal, Cole, now living in Toronto, also studied at the British American Drama Academy in Oxford, England, last summer.

Her stage credits include TeAmim Theatre's *Ten Green Bottles*, *Whale Music*, *The Tin Drum: Book One*, *A Flea in Her Ear* and *Twelfth Night*. On television, Cole appeared in the CBC production *The Great War*, and in *Manson*, which was aired on the History Channel.

Cole's family has a long tradition in the local arts scene. Her aunt, Susan Cole, is the entertainment editor of *NOW* magazine. Another aunt, Ellen Cole, is the executive director of the Miles Nadal Jewish Community Centre. Before going to school in England, Cole worked as the receptionist at the JCC for three years.

"Theatre for me is really fun, but when I'm not doing that I read a lot of fiction," Cole says. "I just went travelling by myself for the first time to London and Paris, and now I have the travel bug."

For tickets to *Rock 'n' Roll* at the Bluma Appel Theatre, call 416-368-3110 or Ticketmaster at 416-872-1111. The production moves to Edmonton for a Nov. 7 to 29 run at the Citadel Theatre. 780-425-1820.

Sascha Cole in Tom Stoppard's play *Rock 'n' Roll*

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College coach has eyes set on March Madness

By ELI SHUPAK
Special to The CJN

John Shulman understands there's no such thing as rebuilding at the University of Tennessee at Chattanooga (UTC).

Despite having graduated the entire starting lineup from last season's Southern Conference championship team, the Mocs' basketball coach is determined to mould a unit over the coming months that will compete for another NCAA tournament berth.

They got an early start on the season coming north of the border for four exhibition games, a trip American schools are allowed to make once every four years. UTC was last in Canada in 2004, when the Mocs played at Ottawa and Carleton.

"The reason we wanted to do this was to get invaluable experience," said Shulman, an East Tennessee State alumnus entering his sixth season as bench boss. "It's so important for us to do this. I'm not sure I love our basketball team at this moment, but we'll get there."

Playing against the University of Toronto less than 12 hours after arriving in the country, UTC dropped an 85-70 decision. The Mocs were back on the court six hours later and held on to defeat York 78-71 after leading comfortably for most of the game.

The team toured the CN Tower and took in the Blue Jays-Yankees game the next day prior to losing at Guelph that evening. Chattanooga defeated Sheridan College before flying home with a split of the four games.

The Mocs started working out on Aug. 24 in preparation for those games. NCAA regulations restrict team practices before Oct. 16, but players can work out individually for two hours a week.

Chattanooga opens its season at home on Nov. 13 against Virginia Intermont.

This year's schedule is considerably easier than last season's, when the team opened against Tennessee, Missouri, Memphis and USC. Three of those teams were ranked in the U.S. top 20 at the time.

The first four games this year are against NAIA-school Virginia-Intermont, followed by East Tennessee State, Richmond and Missouri.

John Shulman

Shulman hopes to have his team set by the middle of December, when the Mocs play host to Georgia Tech.

Last year's team started 2-9, but peaked at the right time of the year en route to the school's 10th NCAA tournament appearance. Playing host to its conference tournament provided the Mocs with a home-court advantage that it rode to Philadelphia and March Madness.

"We didn't deserve a 16 seed, but our record [18-16 entering the tournament] indicated that we did," said Shulman, whose team was trounced 103-47 by top-seeded Connecticut in the opening round. "We kind of got what we deserved. We didn't take care of business our last three games in the regular-season and that's why we got a 16."

It was Shulman's second trip to the tournament in his five years at the school. In 2005, Chattanooga was much more competitive, leading Wake Forest by three at the half before falling 70-54, in the first round.

The Mocs received a lot of publicity in the week leading up to the game against Connecticut, when late-night talk show host Jimmy Fallon adopted the school as his team for the tournament. Shulman was interviewed on the show via Skype the day before they met UConn, and flew to New York with his seniors to appear on the show the night after.

Chattanooga has won the Southern Conference North Division title three times since Shulman achieved his dream of becoming a Division I basketball coach at age 37 back in April 2004.

In his first season, he guided the Mocs to the division title, the conference championship and a 69-68 victory at Tennessee, the school's first victory over the Volunteers since 1927.

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Israeli fencer advances at championships in Turkey

© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israeli fencer Tomer Or advanced to the third round of the World Fencing Championships in Antalya, Turkey, last week after his Iranian opponent, Mohammed Hussein Ibrahimi, failed to report for the match.

Or, 31, returned to competition in May after a drug test earlier this year turned up traces of marijuana. All of Israel's competitors advanced last week: Or, Maor Hatuel, Kobi Hatuel and Oren Basal.

The nine-day championship ends Oct. 8 with final matches.

Boxer to fight in championship bout

JTA

NEW YORK — An Israeli boxer reportedly will fight for a world championship for the first time.

Yuri Foreman, who is undefeated in 27 professional bouts, will challenge super welterweight champion Daniel Santos (32-3-1) for the World Boxing Association title, the 15 Rounds website reported last week.

Dovid Efune, Foreman's spokesperson, said the fight is expected to take place Nov. 14 in Las Vegas.

"He's got a Jewish head attached to his Jewish fist," Efune said in a telephone interview. "He's a very tactical player. He boxes like he's playing chess."

Foreman, 29, is observant and is studying to become an Orthodox rabbi.

He was born in the city of Gomel in present-day Belarus, then part of the Soviet Union, and moved to Israel at age nine. Foreman relocated to Brooklyn, N.Y., in 2001 to pursue his boxing career.

Donors can help save lives

Compiled by CJN Staff

Canadian Blood Services is asking potential donors to attend a clinic on Oct. 20, 3:30 to 8 p.m., at the offices of National Council of Jewish Women, Toronto section (NCJW), 4700 Bathurst St., south of Finch Avenue West.

A press release from Canadian Blood Services said the blood donor clinic and one-match screening could save the life of Shari Ichelson Silverman, 34, who has Acute Myeloid Leukemia.

When Silverman, mother of 11-year-old daughter Ashley-Ann, first fell ill in June, numerous doctors made wrong diagnoses, the press release said, and when she collapsed and was transported by ambulance to hospital, staff thought she was dehydrated.

Blood tests soon revealed, however, that Silverman had leukemia, and testing at Princess Margaret Hospital led to the definitive diagnosis.

She spent six weeks in hospital undergoing chemotherapy and was so ill that the Code Blue (medical emergency) team responded to her twice. She received a second round of chemotherapy as an outpatient, but she developed a high fever and was hospitalized again.

Now, the press release said, Silverman has been given the news that she must have a bone marrow transplant in order to survive.

Shari Ichelson Silverman and her daughter Ashley-Ann

"She has had numerous blood and platelet transfusions to keep her alive to this point, and she will need many more. She needs blood, platelets and a bone marrow donor to survive."

Her best chance of survival, it said, is a Human Leukocyte Antigen match from a Jewish donor. "All that is needed [now] is a simple mouth swab."

The clinic could help Silverman, or the 833 other patients currently in need of life saving bone marrow transplants, the release said.

A second clinic, a collaboration between NCJW Canada Toronto section and the Hospital for Sick Children (SickKids), is being held, also at Council House, Nov. 1, 10 a.m. to 3 p.m. to screen for Ashkenazi Jewish genetic diseases including Tay-Sachs, Canavan, Familial Dysautonomia, Bloom syndrome, Fanconi Anemia Type C, Niemann-Pick disease Type A and Mucolipidosis IV.

Sponsors of the genetic clinic also include Jacob's Ladder – the Canadian Foundation for Control of Neurodegenerative Disease, Dysautonomia Foundation of Canada, Fanconi Canada and the Stephanie Just Memorial Fund.

For more information, call 416-633-5100, or go to www.whatsinyourgenes.com.

SAUTEED SPINACH WITH PINE NUTS & GOLDEN RAISINS

2 tsp extra-virgin olive oil
2 tblsp golden raisins
1 tbls pine nuts
2 cloves garlic, minced
1 10-oz bag fresh spinach tough stems removed
2 tsp balsamic vinegar
1/8 tsp salt
1 tblsp shaved Parmesan cheese
Freshly ground pepper, to taste

Heat oil in large nonstick skillet over medium-high heat. Add raisins, pine nuts and garlic; cook, stirring, until fragrant, about 30 sec. Add spinach and cook, stirring, until just wilted, about 2 min. Remove from heat; stir in vinegar and salt. Serve immediately, sprinkled with Parmesan and pepper.

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REMEMBERING OUR YESTERDAYS

By BILL GLADSTONE

Rotman's Hat Shop and Haberdashery closed this past summer after 75 years on Spadina Avenue, once the main thoroughfare of Toronto's Jewish community. Situated south of College Street near the former Shopsy's Delicatessen, Rotman's was one of the last remaining vestiges of the once-bustling Jewish presence on Spadina. Inset, an ad for the shop from the early days, in Yiddish, offering special bargains for hats of the latest styles and best quality.

Clanton Park: the champions

By AVRUM ROSENSWEIG

In September, on a cool night, my team, Clanton Park Synagogue, won the Orthodox Synagogue 2009 Baseball Championship.

I watched from the sidelines with pride, as my mom and I cracked open sunflower seeds. I had an injury. We clapped feverishly as Clanton Park shul dominated its opponents, Shomrai Shabbos, the best team in the regular season.

URBAN WRITER

Clanton Park team is made up of many buddies, fine athletes and talmudic-thinking ball players. Here are a few things the boys had to say.

Ezra Rosenzweig, a tenacious outfielder, said, "I've been on the team for eight years. We are unique because we are like one big family." He added, "When you have [Elie] Goldberg and [Oren] Gal hitting bombs, it makes it a little easier to win."

Ezra said his greatest play of the year came in the first round of the playoffs. Clanton Park was winning 7-5, with bases loaded and two outs. He was playing centre field, and the ball was hit over the right fielder's head. Ezra darted from right field and nabbed the ball. "I'm pretty sure it was quite a lift for the team!"

Immanuel Greenberg, the team captain, a warrior, said he has known most of his teammates "since we learned how to throw a ball." His most memorable game was when he and Ezra hit eight home runs in one game – four each."

Immanuel said, "From managing, I've learned this is no one-man show and the heart of this team is the respect, friendship and the determination to win."

Oren Gal, a first-class athlete, reminisced about a line drive he hit into the far trees in left centre in Clanton Park, "which began its decline as it was stopped by the trees."

Oren attributes Clanton Park's success to the fact that "no one is bigger than the team." He said, "This is displayed by always hitting the cut-off man, and not running ourselves out of innings. He added, "Clanton Park is not a charity. They do not just give away games!"

Baruch Kanner, a six-year veteran, has known these guys all his life. He said the players are committed to the good of the team, "hence winning the championship frequently over the years."

Eli Edell, like Baruch, grew up with the boys. He fondly remembers when the bases were loaded in the final game and he hit a blast of a triple in the top of the ninth to secure a come-from-behind victory.

Moshe Hillel Lipson, the youngest team member said, "As a boy I looked up to the guys." He said his greatest hit was a double to the opposite field in the final game, and managing two extra bases.

"The team plays with a drive to win every time we step up to the plate," he added.

Elie Goldberg, a slugger, stated that the most powerful moment was lifting the shul trophy in Stanley Cup style. "The strength of this team is we're solid at every position, every guy is willing to bat wherever in the lineup, and we have really cool jerseys."

Yizchak Kaplan, a focused pitcher, rejoiced over striking out one of Shomrai Shabbos' most powerful hitters to win the championship. He said, "This team has grown so much and continues to get stronger. Hopefully, we will continue together for many years to come."

In 5770, the respect found within this team should be extended to all Jews, from one denomination to another. Chag Samayach.

Dedicated to: Eli Edell, Oren Gal, Elie Goldberg, Immanuel Greenberg, Yitzchak Kaplan, Baruch Kanner, Ari Levy, Moshe Hillel Lipson, Daniel Magder and Ezra Rosenzweig.

Comment at http://avrum.net.

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annual
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November 1-11 2009

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PRIME MINISTER PREMIER MINISTRE

Holocaust Education Week
November 1-11, 2009

I am deeply honoured to extend my heartfelt greetings to all those participating in the 29th annual Holocaust Education Week.

Six decades have passed, but the painful lessons of the Holocaust continue to affect survivors, families and all the compassionate people who confront the horrors of this dark period for mankind. The systematic persecution and annihilation of millions of European Jews and other victims must never be forgotten. Vigilance, remembrance and education are essential to honour the memory of the victims and survivors of the Shoah.

We must resist viewing the Holocaust as a strictly historical event. The seeds of hatred that spawned this brutality are still germinating in parts of the world. Free and democratic societies such as Canada have a moral obligation to unequivocally condemn ideologies of hatred, anti-Semitism and tyranny whenever and wherever they occur. To this end, earlier this year Canada was proud to achieve full membership in the Task Force for International Cooperation on Holocaust Education, Remembrance and Research. Together with twenty-seven member nations, we have pledged a commitment to teach future generations the lessons of the Holocaust.

I would like to commend all those involved in Holocaust Education Week, the UJA Federation Holocaust Centre of Toronto, as well as this week's guest speakers, for their crucial role in ensuring young Canadians learn the important lessons of the past.

On behalf of the Government of Canada, please accept my best wishes for a thought-provoking and enlightening week.

Sincerely,

The Rt. Hon. Stephen Harper, P.C., M.P.
Prime Minister of Canada

Premier of Ontario / Premier ministre de l'Ontario

November 1 – 11, 2009

A Personal Message from the Premier

On behalf of the Government of Ontario, I wish to extend greetings to everyone participating in the 29th annual Holocaust Education Week, organized by the Holocaust Centre of Toronto, UJA Federation.

Holocaust Education Week provides Ontarians with an opportunity to reflect on one of the darkest moments in human history and the lessons we can continue to learn from it. The thought-provoking educational and cultural activities planned this year not only pay tribute to those who so tragically perished in the Holocaust and honour those who survived it, but they also impel us to renew our resolve to ensure that such a tragedy never happens again.

The Holocaust serves as an enduring reminder of our obligation — as a society and as individuals — to be vigilant against all forms of hatred and intolerance, and to embrace inclusiveness and diversity. I commend everyone taking part in Holocaust Education Week for your commitment to a caring and compassionate society, one in which we protect the rights and dignity of every citizen.

I would like to thank all the hard-working organizers and volunteers who have devoted so much time and energy to making this year's Holocaust Education Week possible.

Please accept my best wishes.

Dalton McGuinty
Premier

TORONTO

DAVID MILLER

Proclamation

Holocaust Education Week

November 1 – 11th, 2009

WHEREAS it is very important that we honour the memory of the men, women and children who perished in the Holocaust and recognize those who survived this tragedy.

In order to avoid a repetition of this dark time in history, it is our duty to continue to educate our children about the lessons of the past and instill in them a deeper understanding of their responsibility for the future.

It is only through education, understanding and remembrance of the Holocaust that awareness can be heightened and racism and prejudice eliminated.

NOW THEREFORE I, Mayor David Miller on behalf of Toronto City Council, do hereby proclaim **November 1 - 11, 2009** as "**Holocaust Education Week**", and join with the Holocaust Education Centre and our Jewish community in honouring the Holocaust survivors, War Veterans and Resistance Fighters. This week is a reminder of their struggles and sacrifices and we must strive as a city to eliminate all forms of discrimination in our communities and our lives.

Mayor David Miller

UJA FEDERATION
OF GREATER TORONTO

Sarah and Chaim Neuberger
Holocaust Education Centre
UJA Federation of Greater Toronto

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HOLOCAUST EDUCATION WEEK

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Opening Night Program

Sunday, November 1
7:30 pm

Shaarei Shomayim Congregation
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RUTH BIELSKI EHRREICH

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SUNDAY, NOVEMBER 1

10:30 AM
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This program will highlight Holocaust songs introduced and sung by survivor JENNY EISENSTEIN
ANNA VANESYAN
competition winner OMER STRUMPF

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experiences during the Holocaust

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MONDAY, NOVEMBER 2

12:00 NOON
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3050 Lawrence East, Scarborough
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MY PERSONAL TESTIMONY

ESTHER BEM survived the Holocaust after

Thomas Collins

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Holocaust survivors and **NTARE SHARANGABO**

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Harbord Collegiate, 286 Harbord St., Toronto
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MY PERSONAL TESTIMONY

STUDENT SEMINAR

Holocaust survivor **ALEX LEVIN**

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2:00 PM
Forest Hill Library | 700 Eglinton Avenue W., Toronto | 416.393.7706

MY PERSONAL TESTIMONY

Born in Lodz, Poland in 1929 **JERRY KAPELUS**

"This policy of mass extermination could not have been so effectively carried out without the participation of German medical scientists."

– Brigadier General Telford Taylor, Chief of Counsel, Doctors Trial, Nuremberg, Germany 1946–1947

2:00 PM
Ryerson University
Jorgenson Hall - POD 250
380 Victoria St., Toronto | 416.979.5000 x 6293

JEWISH PERSONA IN THE EUROPEAN IMAGINATION

PROFESSOR LEONID LIVAK

7:00 PM
Cineplex Entertainment L.P.
Toronto Jewish Film Festival
Sheppard Grande Theatre
4861 Yonge Street, Toronto

INSIDE HANA'S SUITCASE

GEORGE BRADY

7:00 PM
Angus Glen Public Library
3990 Major Mackenzie Drive E., Markham
905.513.7977 x 7140

MY PERSONAL TESTIMONY

PINCHAS GUTTER

7:00 PM
Beth Tikvah Synagogue
3080 Bayview Avenue, Toronto | 416.221.3433

DEFIANCE

and death. Introduction LARRY ANKLEWICZ ordinator Toronto Jewish l by GERALD ZIEDENBERG historian. This program also includes a personal appearance and comments by RUTH BIELSKI EHRREICH Tuvia's daughter. No advance reser-

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7:00 PM
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RAMONA CARMELLY performs

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7:30 PM
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MARILYN LERNER

ADRIENNE COOPER

12:00 NOON
Beth Tikvah Synagogue
3080 Bayview Avenue, Toronto
416.221.3433

TUVIA BIELSKI'S DAUGHTER

RUTH BIELSKI EHRREICH Tuvia's daughter will tell her

12:00 NOON
Brampton Civic Hospital, Auditorium
William Osler Health Centre
2100 Bovaird Drive, Brampton
416.747.3400 x 32058

TRAUMA: THE PSYCHOLOGICAL IMPACT OF POLITICAL VIOLENCE, GENOCIDE AND ITS TREATMENT

DR. CLARE PAIN

12:00 NOON
Speakers Action Group and The Canadian Jewish Civil Rights Association
Minden Gross LLP
145 King Street West, Suite 2200, Toronto
416.488.7468

LIES USED AS WEAPONS: DOES LAW OFFER A REMEDY?

JUDGE HADASSA BEN ITTO these quest

1:00 PM
Ansley Grove Public Library
350 Ansley Grove Road, Woodbridge
905.653.7323 x 4404

MY PERSONAL TESTIMONY

ALEXANDER EISEN was born

RECOMMENDED FOR STUDENTS GRADES 7+

TUESDAY, NOVEMBER 3

1:30 PM
Deer Park Library
40 St. Clair Avenue E., Toronto | 416.393.7657

MY PERSONAL TESTIMONY

LESLIE MEISELS

RECOMMENDED FOR STUDENTS GRADES 7+

1:30 PM
Toronto Reference Library
789 Yonge Street, Toronto | 416.393.7172

MON TEMOIGNAGE PERSONEL

FRENCH LANGUAGE LECTURE

DENISE HANS est née à Paris en 1938. Elle est

RECOMMENDED FOR STUDENTS GRADES 7+

1:45 PM
Lillian Smith Library
239 College Street, Toronto | 416.393.7746

MY PERSONAL TESTIMONY

FANNY PILLERSDORF

RECOMMENDED FOR STUDENTS GRADES 7+

2:00 PM
Baycrest Centre
Wortsman Hall, Baycrest Hospital
3560 Bathurst Street, Toronto
416.785.2500 x 2271

HOW AGING SURVIVORS VIEW THEIR OWN MORTALITY

DR. PAULA DAVID interviewed ten Holocaust

2:00 PM
Louis Honoré Fréchette Public School 40 New Westminster Drive, Thornhill | 905.738.1724

MY PERSONAL TESTIMONY: FROM *KRISTALLNACHT* TO LIBERATION

MARTIN MAXWELL

RECOMMENDED FOR STUDENTS GRADES 6+

"I write to understand as much as to be understood."

– Elie Wiesel

2:00 PM
Yorkville Library
22 Yorkville Avenue, Toronto | 416.393.7660

MY PERSONAL TESTIMONY

HENRY MELNICK born in Lodz, was deported [illegible] shortly after

RECOMMENDED FOR STUDENTS GRADES 7+

7:00 PM
Kulanu Toronto
Wolfond Centre for Jewish Campus Life
36 Harbord Street, Toronto | 416.913.2424

WALK ON WATER

[illegible]

EITAN GRINSPUN

7:30 PM
Forest Hill United Church
2 Wembley Road, Toronto | 416.783.0879

MY PERSONAL TESTIMONY

After their expulsion from their [illegible]

MIRIAM FRANKEL [illegible]

CHURCH SPONSORED PROGRAM

7:30 PM
Beth Radom Congregation
18 Reiner Road, Toronto
416.636.3451

WE SHALL NEVER FORGET – BUT HOW WILL OUR CHILDREN REMEMBER?

SAM WEISBERG

[illegible] SAMANTHA SERFATY and three generations of Jewish sur[illegible] ARTHUR, MICHAEL and SHERA BIRNBAUM [illegible] formed by Beth Radom's CANTOR DAVID ROSEN along with CANTOR TIBOR KOVARI [illegible]

NATHAN ROSEN

7:30 PM
Israel's the Judaica Centre
870 Eglinton Ave. W., Toronto
416.256.5983

FROM THE DEATH CAMP OF AUSCHWITZ TO THE BATTLE FOR JERUSALEM

ERNST WEISS [illegible]

TUESDAY, NOVEMBER 3

7:30 PM
Shaarei Tefillah Congregation
3600 Bathurst Street, Toronto
416.787.1631

THE WARSAW GHETTO UPRISING REASSESSED: THE ROLE OF THE LEFTISTS

PROFESSOR PIOTR WROBEL

7:30 PM
Holy Blossom Temple
1950 Bathurst Street, Toronto | 416.789.3291 x 239

SOME MEASURE OF JUSTICE: THE HOLOCAUST-ERA RESTITUTION CAMPAIGN OF THE 1990s

PROFESSOR MICHAEL MARRUS

PROFESSOR MICHAEL MARRUS

WEDNESDAY, NOVEMBER 4

10:00 AM
Kingsway-Lambton United Church
International Christian Embassy Jerusalem – Canada
85 The Kingsway, Toronto | 416.234.8224 x 26

FROM DARKNESS TO THE LIGHT

DR. SUSANNA KOKKONEN

CHURCH SPONSORED PROGRAM

DR. SUSANNA KOKKONEN

"Injustice anywhere is a threat to justice everywhere."

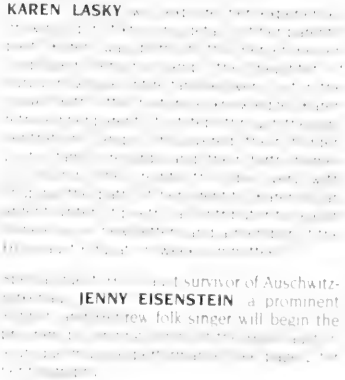
– Dr. Martin Luther King, Jr.

WEDNESDAY, NOVEMBER 4

1:00 PM
Bernard Betel Centre for Creative Living
1003 Steeles Avenue W., Toronto
416.225.2112 x 105

A PERSONAL MISSION OF DISCOVERY: SECOND GENERATION

KAREN LASKY

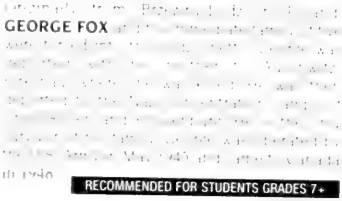


[illegible] survivor of Auschwitz-
JENNY EISENSTEIN a prominent
[illegible]rew folk singer will begin the
[illegible]

1:30 PM
Milliken Mills Community Library
7600 Kennedy Road, Unit #1, Unionville
905.513.7977 x 3538

MY PERSONAL TESTIMONY

GEORGE FOX



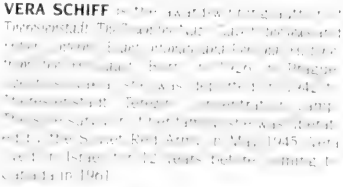
in 1946

RECOMMENDED FOR STUDENTS GRADES 7+

1:30 PM
Unionville Library
15 Library Lane, Unionville | 905.513.7977 x 2182

MY PERSONAL TESTIMONY

VERA SCHIFF



in 1961

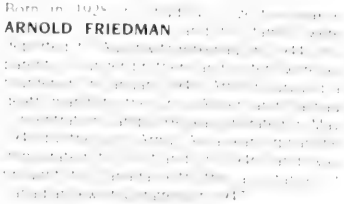
RECOMMENDED FOR STUDENTS GRADES 7+

1:30 PM
Thornhill Community Centre Branch
7755 Bayview Avenue, Thornhill
905.513.7977 x 3523

MY PERSONAL TESTIMONY

Born in [illegible]

ARNOLD FRIEDMAN

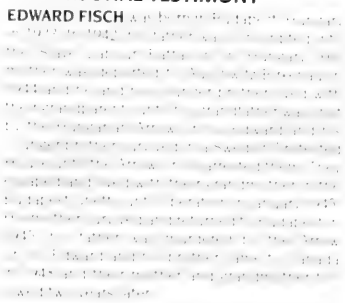


RECOMMENDED FOR STUDENTS GRADES 7+

1:45 PM
Locke Public Library
3083 Yonge Street, Toronto
416.393.7731

MY PERSONAL TESTIMONY

EDWARD FISCH



RECOMMENDED FOR STUDENTS GRADES 7+

2:00 PM
St. Lawrence Library
171 Front Street, E., Toronto
416.393.7621

MY PERSONAL TESTIMONY

Holocaust survivor HENRY MELNICK

RECOMMENDED FOR STUDENTS GRADES 7+

WEDNESDAY, NOVEMBER 4

6:00 PM
York University, Glendon Campus
Conference Centre
2275 Bayview Avenue, Toronto
416.736.2100 x 88254

STRONGER THAN FIRE

...tunity to interact

DON GRAY

7:00 PM
Richmond Hill Public Library
1 Atkinson Street, Richmond Hill
905.884.9288 x 321

MY PERSONAL TESTIMONY

JUDY WEISSENBERG COHEN

Bergen-Belsen concentration camp, a slave

7:00 PM
St. James Cathedral
65 Church Street (King & Church) Toronto
416.364.7865

CHURCH SPONSORED PROGRAM

IN SEARCH OF OUR HUMANITY: CONFRONTING GENOCIDE THROUGH MEMORY, HISTORY, AND ART

PROFESSOR ROBERT MELSON

...igh cultural outlets such as poetry, ...ator MITCH SMOLKIN recently ...

LARA ARABIAN and ...

PROFESSOR ROBERT MELSON

"I believe that anyone who lived through an experience is duty bound to bear witness to it."

– Elie Wiesel

7:30 PM
Jewish Genealogical Society
Shaarei Shomayim Congregation | 470 Glencairn Avenue, Toronto | 416.494.4744

DOCUMENTING THE FATE OF THE VICTIMS: RESEARCHING THE RECORDS OF THE INTERNATIONAL TRACING SERVICE IN BAD AROLSEN, GERMANY

MICHAEL GOLDSTEIN

7:30 PM
First Narayever Congregation
87 Brunswick Avenue, Toronto | 416.927.0546

PORRAIMOS: EUROPE'S GYPSIES IN THE HOLOCAUST

RONALD LEE and BILL BILA

7:30 PM
League for Human Rights of B'nai Brith Canada
15 Hove Street, Toronto
416.633.6224 x 111

THE *ST. LOUIS* ERA: A CANADIAN PERSPECTIVE 70 YEARS LATER

LISA AVEDON

WEDNESDAY, NOVEMBER 4

7:30 PM

CHURCH SPONSORED PROGRAM

St. Gabriel's Passionist Parish (R.C.) | 670 Sheppard Avenue E., Toronto | 416.221.8866

SISTERS OF SION: THE STORY OF RESCUE

SISTER ANNE DENISE RINCKWALD

CHRISTIAN – JEWISH RELATIONS IN POLAND TODAY

SISTER ANNA BODZINSKA

THURSDAY, NOVEMBER 5

FROM 8:00 AM THURSDAY NOV. 5
TO 8:00 AM FRIDAY NOV. 6

Hillel of Greater Toronto
Wolfond Centre for Jewish Campus Life
36 Harbord Street, Toronto
416.913.2424

UNTO EVERY PERSON THERE IS A NAME

12:00 NOON

St. Michael's Hospital
30 Bond Street, Toronto | 416.864.6060 x 2373

NARRATIVE ETHICS: STORIES FROM THE HOLOCAUST

in ethical decision-making. The meaning of nar

DR. MICHAEL GORDON

12:00 NOON
Stikeman Elliott LLP and PricewaterhouseCoopers Inc.
Stikeman Elliott LLP Main Boardroom, 53rd floor
5300 Commerce Court W., 199 Bay Street, Toronto | 416. 869.5500

NAZI MEDIA AND PROPAGANDA: HOW DID IT PERSUADE GERMAN YOUTH?

PROFESSOR AMANDA GRZYB

PROFESSOR AMANDA GRZYB

12:00 NOON
Etobicoke General Hospital, West End Cafeteria
William Osler Health Centre
101 Humber College Blvd., Toronto
416.747.3400 x 32058

THE ETHICS OF FORGETTING PAINFUL MEMORIES

MARCIA SOKOLOWSKI BA DipCS MA PhD

12:00 NOON
Toronto Western Hospital
University Health Network
399 Bathurst Street, Toronto

A SECOND LOOK AT THE 2ND GENERATION OF HOLOCAUST SURVIVORS' DESCENDANTS

This presentation by DR. MOLYN LESZCZ

1:00 PM
Cineplex Entertainment L.P.
Toronto Jewish Film Festival
Sheppard Grande Theatre, 4861 Yonge St., Toronto

INSIDE HANA'S SUITCASE

RECOMMENDED FOR STUDENTS GRADES 5+

THURSDAY, NOVEMBER 5

1:00 PM
Maple Library
10190 Keele Street, Maple
905.653.7323 x 4504

MY PERSONAL TESTIMONY

[illegible] GEORGE BERMAN [illegible]

RECOMMENDED FOR STUDENTS GRADES 7+

2:00 PM
High Park Library
228 Roncesvalles Avenue, Toronto
416.393.7671

MY PERSONAL TESTIMONY

JOE (JOSEPH) LEINBURD was born in Suceava [illegible] 1922. In 1941 the Romanian Fascist [illegible] -borating with Nazi Germany [illegible]

RECOMMENDED FOR STUDENTS GRADES 7+

2:00 PM
Mount Pleasant Library
599 Mt. Pleasant Road, Toronto
416.393.7736

MY PERSONAL TESTIMONY

Holocaust survivor HOWARD CHANDLER [illegible]

RECOMMENDED FOR STUDENTS GRADES 7+

3:00 PM
University of Toronto (South Building, # 2072)
3359 Mississauga Road N., Mississauga
905.569.4491

WOMEN, THE HOLOCAUST AND MY PERSONAL STORY

[illegible] JUDY WEISSENBERG COHEN will [illegible]

[illegible]

4:00 PM
Centennial College
Learning and Resource Centres
940 Progress Avenue, Toronto
(S. of 401, E. off Markham on W. side of Progress Ave. which turns N. Free parking)
416.289.5000 x 8888

FALSE PAPERS: THE TENSION BETWEEN TESTIMONY AND STORY IN A HOLOCAUST MEMOIR

[illegible] The story is based on interviews conducted by PROFESSOR ROBERT MELSON (born Sylvia Mendelsohn) with his parents before they [illegible] See page 11 for more on Professor Melson. Recommended [illegible]

[illegible]

This program is supported by Hillel of Greater Toronto

"Prejudice is a burden that confuses the past, threatens the future and renders the present inaccessible."

– Maya Angelou

7:00 PM
Tyndale University College & Seminary 25 Ballyconnor Court (Bayview & Steeles), Toronto 416.218.6766 x 6740

TIME APART: A HISTORY OF HOPE

DR. FELICIA CARMELLY

JOSH BROWN

WARREN BROWN

RACHEL BOWER

7:30 PM
Beth David B'nai Israel Beth Am
55 Yeomans Road, Toronto | 416.633.5500

FLIGHT FROM THE REICH: REFUGEE JEWS, 1933-1946

ROBERT JAN VAN PELT

7:30 PM
Beth Torah Congregation
47 Glenbrook Ave., Toronto
416.782.4495 x 24

LOST AND FOUND: ONE MAN'S JOURNEY TO RECAPTURE THE PAST

YURI DOJC

7:30 PM
Hazelton Place Retirement Residence
111 Avenue Road (Lounge), Toronto

416.928.0111

CHILDREN'S VOICES: REFLECTIVE MEMORIES OF THE HOLOCAUST

RENANIM YOUTH SINGERS

SUSAN MICHAELS

7:30 PM
Polish-Jewish Heritage Foundation of Canada
Lodzer Centre Congregation
12 Heaton Street, Toronto
416.636.6665

A CHRONICLE OF THE WARSAW GHETTO UPRISING

7:30 PM
Taiwanese United Church
Newtonbrook United Church
53 Cummer Avenue, Toronto
416.733.8183

POST-HOLOCAUST REFLECTIONS FOR THE FUTURE OF ASIAN CHURCHES

REV. DR. ALAN LAI

CHURCH SPONSORED PROGRAM

REV. DR. ALAN LA

For program changes, visit:
www.holocausteducationweek.com
or call our hotline **416.631.5689**

8:00 PM – NOVEMBER 5 & 7
2:00 PM – NOVEMBER 8

Richmond Hill Centre for the Arts | 10268 Yonge Street, Richmond Hill

Opera York in partnership with the
Sarah and Chaim Neuberger Holocaust Education Centre,
UJA Federation of Greater Toronto

[illegible]

AND THE RAT LAUGHED...

An opera by Nava Semel, author and Ella Milch-Sheriff, composer
Directed by Geoff Butler

[illegible]

[illegible]

November 5 & 7 at 8:00 pm and November 8 at 2 pm
Running time: 1 hr 35 minutes (no intermission)
Tickets: $35-$45

[illegible] 905 787 8811
[illegible]

[illegible]

Performances for high school students are available
Please contact Peninah Zilberman at 416 616 5195

[illegible]

[illegible] Gottdenker [illegible] the members of the Gottdenker and Zuckerprot families who perished during the Holocaust and [illegible] survived but have since passed away

May and Fred Karp and family honour the memory of the victims of Fascism and racial hatred

FRIDAY, NOVEMBER 6

9:30 AM
Sarah and Chaim Neuberger
Holocaust Education Centre,
UJA Federation of Greater Toronto
Sherman Campus
4600 Bathurst Street, Toronto
416.635.2883 x 5388

WHO WILL TELL THE CHILDREN?: A WRITING WORKSHOP FOR THE 2ND GENERATION

DR. KAREN SHAWN 2009 Holocaust Education Week Scholar-in-Residence will raise and

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1:30 PM
York Woods Library
1785 Finch Avenue W., Toronto | 416.395.0724

MY PERSONAL TESTIMONY

talk by INGE SPITZ Born in

RECOMMENDED FOR STUDENTS GRADES 6+

1:30 PM
Wychwood Library
1431 Bathurst Street, Toronto | 416.393.7684

MY PERSONAL TESTIMONY

ROMAN ZIEGLER spent 31 months in four slave labour and

RECOMMENDED FOR STUDENTS GRADES 7+

2:00 PM
Forest Hill Place Retirement Residence
645 Castlefield Avenue, Toronto
416.785.1511 x 223

WATERMARKS

MICHAEL ETTEDGUI who served a associate and consultant

The greatest triumph of all survivors is the continuation of the generations.

For program changes, visit:
www.holocausteducationweek.com
or call our hotline **416.631.5689**

FRIDAY, NOVEMBER 6

2:00 PM
University of Toronto | Munk Centre for International Studies
1 Devonshire Place, Toronto | 416.946.8900

GAY NAZIS ON CAMPUS?
THE PUZZLING EVIDENCE FROM HAMBURG DURING THE THIRD REICH

PROFESSOR GEOFFREY GILES

SATURDAY, NOVEMBER 7

11:30 AM
Stashover Slipia Congregation
11 Sultana Avenue, Toronto | 416.789.1333

A NEW PERSPECTIVE ON RESISTANCE IN THE LODZ GHETTO

RACHEL ISKOV

7:00 PM
Toronto East 7th Day Adventists Church
170 Westwood Avenue, Toronto
416.696.5784

MY PERSONAL TESTIMONY

MARK LANE was born in 1929 in

CHURCH SPONSORED PROGRAM

7:30 PM
National Council of Jewish Women | 4700 Bathurst Street, Toronto | 416.633.5100

I WILL NOT DIE

MARION RICE-OXLEY follows the

SATURDAY, NOVEMBER 7

7:30 PM
Congregation B'nai Torah | 465 Patricia Avenue, Toronto | 416.226.3700 x 23

HOLOCAUST FILMS: A CATALYST FOR FAMILY DISCUSSION

DR. KAREN SHAWN will examine short films

OUR SCHOLAR-IN-RESIDENCE

DR. KAREN SHAWN

DR. KAREN SHAWN

7:30 PM
Metropolitan Community Church of Toronto
115 Simpson Avenue, Toronto | 416.406.6228 x 107

CHURCH SPONSORED PROGRAM

PUNISHING HOMOSEXUALS IN NAZI GERMANY

DR. GEOFFREY GILES receive

DR. GEOFFREY GILES

SUNDAY, NOVEMBER 8

9:00 AM & 11:00 AM
St. Monica's Roman Catholic Church
44 Broadway Avenue, Toronto
416.483.1513

MY PERSONAL TESTIMONY

MAX EISEN was born in Moldava in the for-

CHURCH SPONSORED PROGRAM

10:00 AM
Pride of Israel Synagogue
Second Story Press
59 Lissom Crescent, Toronto
416.226-0111 x 12

WHISPERS FROM THE GHETTOS: STORIES FROM SURVIVORS OF THE HOLOCAUST

KATHY KACER

CLAIRE BAUM

RECOMMENDED FOR STUDENTS GRADES 5+

10:15 AM
Temple Sinai Congregation
210 Wilson Avenue, Toronto | 416.487.3281 x 226

ONCE THERE WAS A SHTETL NAMED LUNNA

During the last six years **DR. RUTH MARCUS** has

the Holocaust. The town her father's

DR. RUTH MARCUS

10:30 AM
Terrace Gardens Retirement Residence
3705 Bathurst Street, Toronto
416.789.7670 x 2004

SUPPORTING CHILDREN OF AGING HOLOCAUST SURVIVORS

JUDI COHEN MSW RSW **ANNE MAX** MSW RSW **PEGGY SOLOMON** MSW RSW **SHOSHANA YAAKOBI** MSW RSW

SUNDAY, NOVEMBER 8

11:00 AM
Jewish Storytelling Arts
Miles Nadal JCC
750 Spadina Ave., Toronto
416.924.6211 x 154

SPARKS OF LIGHT AMIDST THE KINGDOM OF THE NIGHT

ELI RUBENSTEIN

11:00 AM
St. James Cathedral
65 Church Street (King & Church), Toronto
416.364.7865

MY PERSONAL TESTIMONY

Born in 1936 in Amsterdam, the Net

ADA WYNSTON

CHURCH SPONSORED PROGRAM

1:00 PM
Sarah and Chaim Neuberger Holocaust Education Centre,
UJA Federation of Greater Toronto
Sherman Campus
4600 Bathurst Street, Toronto | 416.635.2883 x 5286

HOW CAN I SHARE WHAT I KNOW SO MY FRIENDS WILL REALLY LISTEN?: A WORKSHOP FOR THE 3RD GENERATION

DR. KAREN SHAWN

"...We have three unspeakably precious things: freedom of speech, freedom of conscience, and the prudence to practice neither."

– Mark Twain

1:00 PM
The Azrieli Foundation
University of Toronto Multi-faith Centre for Spiritual Study & Practice
569 Spadina Avenue, Toronto | 416.946.3120

HOLOCAUST CURRICULA WORKSHOP FOR EDUCATORS:

LAUNCH OF THE AZRIELI SERIES OF HOLOCAUST SURVIVOR MEMOIRS STUDY GUIDE – SERIES 1

LISA BLACK-MEDDINGS

LEORA SCHAEFER is Program Director of Facing

RECOMMENDED FOR EDUCATORS ONLY

3:00 PM
Beth Emeth Bais Yehuda Synagogue
100 Elder St., Toronto | 416.633.3838

"CAFÉ L'CHAIM":

AN INTIMATE AFTERNOON OF STORY SHARING – CELEBRATING LIFE AND THE COURAGE OF SURVIVAL – WITH TEENS, BUBIES AND ZAIDIES, FAMILIES AND FRIENDS

Cafe of Life

ELI RUBINSTEIN

before October 26, 2009.

before November 1

1:30 PM
Bathurst Clark Resource Library and Canadian Society for Yad Vashem
900 Clark Avenue W., Thornhill | 905-653-7323 x 4130

DIPLOMATS FOR THE DAMNED

FRAN SONSHINE, Nat

YARON ASHKENAZI, Executive Dir

IRENA STEINFELDT,

3:00 PM
Congregation Shir Libeynu
Wolfond Centre for Jewish Campus Life, Lebovic Hall
36 Harbord Street, Toronto | 416.465.5488

IN TRANSLATION: MY MOTHER'S TESTIMONY. A 2ND GENERATION FILMMAKER SHOWS AND TELLS

GAIL MENTLIK

4:00 PM & 7:30 PM
Toronto Jewish Film Society
Miles Nadal JCC – Al Green Theatre
750 Spadina Ave., Toronto | 416.924.6211 x 606

IMAGINARY WITNESS: HOLLYWOOD AND HOLOCAUST

THIS IS YOUR LIFE: HANNA BLOCH KOHNER

STUART HANDS.

7:00 PM
Fellowship Baptist Church
7478 Kennedy Road, Markham
905.470.9775

MY PERSONAL TESTIMONY: A CONCENTRATION CAMP SURVIVOR REMEMBERS

MARK LANE

CHURCH SPONSORED PROGRAM

7:00 PM
Melrose Baptist Community Church
375 Melrose Avenue (at Avenue Rd.), Toronto
416.785.1980

MY PERSONAL TESTIMONY: A *KRISTALLNACHT* SURVIVOR REMEMBERS

YAEL SPIER COHEN

Auschwitz-Birkenau in 1944. Her parents were murdered in the gas chambers of Birkenau and

CHURCH SPONSORED PROGRAM

"Not to transmit a story is to betray it."

– Elie Wiesel

For program changes, visit:
www.holocausteducationweek.com
or call our hotline **416.631.5689**

7:30 PM
Beth Lida Congregation | 22 Gilgorm Road, Toronto | 416.781.4667

RESCUING AND HIDING THE CHILDREN: A CHILD SURVIVOR'S PERSPECTIVE

YEHUDI LINDEMAN

PROFESSOR YEHUDI LINDEMAN

7:30 PM
Beit Rayim Synagogue
Town of Richmond Hill
Richmond Hill Centre for the Performing Arts
10268 Yonge St., Richmond Hill | 905.771.5489

A DEBT TO HONOR: ITALY
THE RESCUE OF ITALIAN JEWRY

Author **MIRIAM WALFISH**

ESTHER BEM

7:30 PM
Congregation Darchei Noam
864 Sheppard Ave. W., Toronto
416.638.4783

ONE FLIGHT FOR US

Following the screening a discussion will be moderated by film critic **SHLOMO SCHWARTZBERG**

SUNDAY, NOVEMBER 8

7:30 PM
Beth Sholom Synagogue | 1445 Eglinton Avenue W., Toronto | 416.783.6103

LAW ENFORCEMENT AND SOCIETY: LESSONS FROM THE HOLOCAUST

CHARLES H. RAMSEY was Chief of the Metropolitan Police Department

CHARLES H. RAMSEY

MONDAY, NOVEMBER 9

12:00 NOON
Mount Sinai Hospital
Joseph & Wolf Lebovic Health Complex
Ben Sadowski Auditorium - 18th level
600 University Avenue, Toronto
416.586.4800 x 8690

SIMON WIESENTHAL'S *THE SUNFLOWER* – THE MORAL DILEMMA OF NAZI REPENTANCE

AVI BENLOLO

7:30 PM
L'Arche Daybreak – Dayspring Chapel
11339 Yonge St. (at Devonsleigh), Richmond Hill
905.884.3454 x 227

IN THE SHADOW OF THE ACROPOLIS

AUDREY DIAMANT,

CHURCH SPONSORED PROGRAM

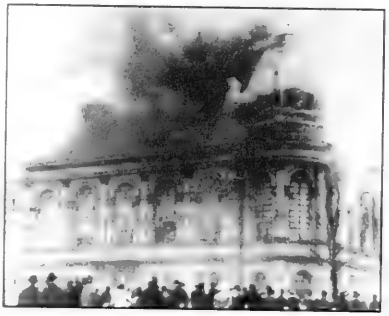
KRISTALLNACHT COMMEMORATION

Monday, November 9
7:30 pm

Beth Tzedec Synagogue
1700 Bathurst Street, Toronto | 416.781.3514 x 34

CONFRONTING THE HOLOCAUST: MORAL LESSONS FROM THE *SHOAH*

PROFESSOR DAVID R. BLUMENTHAL offers a l[illegible] moral education. Without minimizing the [illegible]



This program is co-sponsored by the Sam & Sarah Kerzner Holocaust Studies Institute

TUESDAY, NOVEMBER 10

12:00 NOON
York University, Canadian Centre for German & European Studies
230 York Lanes Rm. 305
4700 Keele Street, Toronto
416.736.2100

MY GERMANY

[illegible] LEV RAPHAEL [illegible]

1:00 PM
Bloor Gladstone Library
1101 Bloor Street W., Toronto
416.393.7632

MY PERSONAL TESTIMONY

[illegible] Antwerp, Belgium in 1936, ANNE EIDLITZ lived with her parents, Kiva and Liba [illegible] sister, Rosie. When [illegible]

RECOMMENDED FOR STUDENTS GRADES 7+

1:00 PM
Parkdale Public Library
1303 Queen Street W., Toronto
416.393.7687

MY PERSONAL TESTIMONY

HERB GOLDSTEIN [illegible]

RECOMMENDED FOR STUDENTS GRADES 7+

1:30 PM
Barbara Frum Library
20 Covington Road, Toronto
416.395.5456

INTO THE ARMS OF STRANGERS

This Oscar-winning documentary [illegible] Jonathan Harris tells the [illegible] SHEILA FREEMAN, [illegible]

RECOMMENDED FOR STUDENTS GRADES 7+

1:30 PM
North York Central Library
5120 Yonge Street, Toronto
416.395.5784

MY PERSONAL TESTIMONY

[illegible] survivor ERNST WEISS [illegible]

RECOMMENDED FOR STUDENTS GRADES 7+

2:00 PM
Danforth/Coxwell Library
1675 Danforth Avenue, Toronto
416.393.7547

MY PERSONAL TESTIMONY

JUDY LYSY was born in Kosice, Czech [illegible] in 1928. Her childhood [illegible]

RECOMMENDED FOR STUDENTS GRADES 7+

7:00 PM
Congregation Habonim | 5 Glen Park Road, Toronto | 416.782.7125

KILLING KASZTNER

GAYLEN ROSS

ANNA PORTER

7:30 PM
Netivot HaTorah Day School
Royal Conservatory of Music Telus Centre
273 Bloor Street W., (Koerner Hall), Toronto
905.771.1234 x 226

BRUNDIBAR

NETIVOT HATORAH DAY SCHOOL

PAUL HOFFERT

MEI LEE

GLENN GOULD SCHOOL OF MUSIC OF THE ROYAL CONSERVATORY OF MUSIC

7:30 PM
Temple Har Zion
7360 Bayview Avenue, Thornhill
905.889.2252

A STORY ABOUT SILENCE

JULIA CREET

TUESDAY, NOVEMBER 10

7:30 PM
Temple Emanu-El
120 Old Colony Road, Toronto | 416.449.3880

MOTHERS, DAUGHTERS, SISTERS – GENDERED DESTINY IN THE HOLOCAUST?

JUDY WEISSENBERG COHEN

8:00 PM
Canada Christian College, Speakers Action Group
50 Gervais Drive, Toronto | 416.391.5000

ANTISEMITISM THEN AND NOW:
A HOLOCAUST SURVIVOR'S REACTIONS

NATE LEIPCIGER

The talk will be moderated by DR. CHARLES MCVETY, President of Canada Christian

7:30 PM
Beth Emeth Bais Yehuda Synagogue
100 Elder Street, Toronto
416.633.3838

THE GERMAN QUESTION: JOURNEYS PAST AND PRESENT

LEV RAPHAEL

LEV RAPHAEL

WEDNESDAY, NOVEMBER 11

1:30 PM
Pine Villa Retirement Residence | 1035 Eglinton Avenue W., Toronto | 416.787.5626 x 2004

SKATE TO SURVIVE: THE ELLEN BURKA STORY

ASTRA BURKA

Closing Program

Wednesday, November 11
7:30 pm

Adath Israel Synagogue

37 Southbourne Avenue, Toronto | 416.635.5340 x 308

REMEMBERING THE HOLOCAUST: LESSONS FOR OUR TIME – IRAN, DARFUR, DURBAN II AND BEYOND

IRWIN COTLER

Closed Programs

We gratefully acknowledge the following schools and organizations for participating in 2009 Holocaust Education Week. If you are an educator, a parent or a student who would like to organize a program in your school for next year's HEW, contact Mary Siklos at the Sarah and Chaim Neuberger Holocaust Education Centre, UJA Federation of Greater Toronto at 416.635.2883 x 5301 or msiklos@ujafed.org

Banting Memorial High School

MAX EISEN

Bishop Allen School

Bishop Allen Academy

AMEK ADLER

Bishop Allen Academy

FAIGIE LIBMAN

Bishop Strachan School

MARTIN MAXWELL

Branksome Hall

MAJOR BRENT BEARDSLEY
INGE SPITZ

Cardinal Newman Catholic High School – Junior Division

MAGDA HILF

Cardinal Newman Catholic High School – Senior Division

BILL GLIED

Crosby Heights Public School

RAMMY AND DORIS ROCHMAN

Cummer LINC

ALEX LEVIN

Kenton Learning Centre – Toronto District School Board LINC

MARTIN MAXWELL

Lake Wilcox Public School

SHERRI ROTSTEIN

Leo Baeck Day School

GERDA FRIEBERG

Maple High School

SHARY FINE

Northern Secondary School

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Ontario College of Arts and Design

IAN LEVENTHAL

Our Lady of the Rosary Catholic School

HELEN SCHWARTZ

Paul Penna Downtown Jewish Day School

HEDY BOHM

Peel District School Board – H.J.A. Brown Education Centre

CLAIRE BAUM and MARK LANE

Sacred Heart Catholic High School

ANDY RETI

St. Edward Catholic School

HELEN YERMUS

St. Peter's Anglican Church Adult Study Group

SALLY WASSERMAN

St. Rene Goupil – St. Luke Catholic School

MENDEL GOOD

TanenbaumCHAT at the Kimel Education Centre

LEN RUDNER

TanenbaumCHAT Wallenberg Campus

The York School

MARTIN MAXWELL

Thornhill Woods Public School

SALLY ROSEN

Thornlea Secondary School

MAGDA HILF

University of Toronto

PROF. GEOFFREY GILES

Upper Canada College

ELLY GOTZ

Westmount Collegiate Institute

ROSEMARY SADLIER (Holocaust survivor **ELLY GOTZ**)

Wilmington Public School

JOHN KOMLOS

Listed below are additional survivor speakers who speak for the Sarah and Chaim Neuberger Holocaust Education Centre, UJA Federation of Greater Toronto throughout the year.

• Bronia Beker • Felix Brand • Irene Csillag • Marian Domanski • Sally Eisner • Edward Fisch • Edith Gelbard • • Dr. Mel Goldberg • Rosalind Goldenberg • Lou Hoffer • Bronka Krygier • Chava Kwinta • Wanda Lerek • George Lysy • • Freda Rosenblatt • Judith Rubinstein • Cypora Schneider • Magda Schullerer • Peter Silverman

Ontario-wide Regional Programs

All Regional Community Programs are co-sponsored by the Regional Jewish Communities of Ontario (RJCO) unless otherwise noted.

SUNDAY, NOVEMBER 1

7:30 PM
Hamilton Jewish Federation
Temple Anshe Sholom
215 Cline Avenue N., Hamilton
905.528.0121

RENÉ AND I

MONDAY, NOVEMBER 2

5:30 PM
Waterloo and Laurier Jewish Students' Association, Laurier University Campus
75 University Avenue W., Waterloo
519.954.9437

MY PERSONAL TESTIMONY

ALEXANDER EISEN

TUESDAY, NOVEMBER 3

11:30 AM
Trillium Woods Elementary School
120 Elmbrook Dr., Barrie
705.792.7766

MY PERSONAL TESTIMONY

MANNY LANGER

before

tudents in this interactive program

7:30 PM
Beth Israel Congregation
116 Centre Street, Kingston | 613.542.5012

FALSE PAPERS: THE TENSION BETWEEN TESTIMONY AND STORY IN A HOLOCAUST MEMOIR

For **Professor Robert Melson**'s program

see page 35

WEDNESDAY, NOVEMBER 4

9:00 AM – 3:00 PM
Centennial Secondary School
333 Quaker Road, Welland | 905.732.5412

4TH ANNUAL HOLOCAUST EDUCATION SYMPOSIUM AND ANTI-DISCRIMINATION DAY

SUZY GOLDSTEIN and GINA HAMILTON

ELI RUBENSTEIN

BILL GLIED, GERSHON WILLINGER ANDY RETI

RECOMMENDED FOR STUDENTS GRADES 7+

7:00 PM
Beth Israel Congregation
775 Weller Street, Peterborough
705.743.8671

MY PERSONAL TESTIMONY

SAM SHENE

THURSDAY, NOVEMBER 5

5:30 PM
University of Guelph
Jewish Students Organization
University Centre, Room 234
50 Stone Road E., Guelph | 519.636.1081

MY PERSONAL TESTIMONY

Born in 1930 in Budapest

GEORGE SCOTT

which he worked as a slave labourer in April 1945 he was deported to Dachau

tive presentation

7:00 PM
Shaar Hashomayim Congregation
158 John Street, Sudbury | 705.566.9487

MY PERSONAL TESTIMONY

Holocaust survivor **MAX EISEN** will shar his experiences in an interactive presenta

See page 22 for his biography.

7:00 PM
Am Shalom Synagogue
767 Huronia Road, Barrie | 705.792.3949

MY PERSONAL TESTIMONY

survivor VERA SCHIFF

discuss how the three years she spent

7:30 PM
Hamilton Jewish Federation
Lincoln Alexander Centre
Crowne Plaza Hamilton
150 King St. E., Hamilton
905.627.9922 x 24

THE GARDEN OF THE FINZI-CONTINIS

This 1971 film is adapted fr

RJCO programming

SUNDAY, NOVEMBER 8

7:30 PM
Congregation B'nai Israel
190 Church Street, St. Catharines
905.688.1016

ART AS RESISTANCE

EMILY AMIE WITTY, the Director Educator-In-Residence

TUESDAY, NOVEMBER 10

3:30 PM
Limestone District School Board
Beth Israel Congregation
116 Centre Street, Kingston | 613.542.5012

USING ART TO TEACH ABOUT THE HOLOCAUST

EMILY AMIE WITTY

RECOMMENDED FOR EDUCATORS ONLY

MONDAY, NOVEMBER 9

9:30 AM
Niagara District Secondary School | Highway 55, Niagara-on-the-Lake | 905.685.6767

6TH ANNUAL HOLOCAUST EDUCATION SYMPOSIUM FOR SENIOR HIGH SCHOOL STUDENTS

Keynote speaker EMILY AMIE WITTY

4:00 PM
District School Board of Niagara
Don Reilly Resource Centre
13227 Lundy's Lane, Allanburg
905.685.6767

THE CALL OF MEMORY: LEARNING AND TEACHING ABOUT THE HOLOCAUST THROUGH NARRATIVE

EMILY AMIE WITTY

RECOMMENDED FOR EDUCATORS ONLY

WEDNESDAY, NOVEMBER 11

7:00 PM
Beth Israel Congregation
775 Weller Street, Peterborough
705.743.8671

THE COUNTERFEITERS

facilitator MARILYN HERBERT

7:00 PM
Goodwin Learning Centre
Quinte West Public Library
7 Creswell Drive, Trenton | 613.475.1256

FROM DACHAU TO DARFUR

ELLY GOTZ

7:30 PM
Hamilton Jewish Federation
Adas Israel Synagogue
125 Cline Avenue S., Hamilton
905.528.0039

KRISTALLNACHT COMMEMORATION

THURSDAY, NOVEMBER 12

7:00 PM
B'nai Israel Congregation
190 Church Street, St. Catharines

THE COUNTERFEITERS

With facilitator MARILYN HERBERT

Cultural Programs

OCTOBER 24 – NOVEMBER 1

33RD ANNUAL JEWISH BOOK FAIR

Sherman Campus
Lipa Green Centre, Tamari Family Hall
4600 Bathurst St., Toronto
416.638.1881 x 4281

2010 ONTARIO PROVINCIAL STUDENTS' ART & LITERARY CONTEST ON THE HOLOCAUST

Sarah and Chaim Neuberger Holocaust Education Centre,
UJA Federation of Greater Toronto
Sherman Campus
4600 Bathurst Street, Toronto
416.635.2883 x 5153

WE WHO SURVIVED

GRADES 10-12 Senior Division and
GRADES 8-9
TOPIC:

NEW!
GRADES 6 & 7
TOPIC:

PRIZES: 1st PLACE INTERMEDIATE AND SENIOR DIVISION: Round tr[illegible] ation to visit a [illegible] Memorial [illegible] 1st PLACE JUNIOR DIVISION: Ontario Savings Bond

DEADLINE: APRIL 19, 2010

OCTOBER 27 – NOVEMBER 16

THREE OUTSTANDING 2008 HOLOCAUST FILMS

Beth Tikvah Synagogue, 3080 Bayview Avenue, Toronto

MONDAY, OCTOBER 27 – 7:00 PM
THE BOY IN THE STRIPED PYJAMAS (PG-13)

Price: $5 at the door

MONDAY, NOVEMBER 2 – 7:00 PM
DEFIANCE (R)

Screening includes a personal appearance and comments by **Ruth Bielski** – Tuvia's daughter. Ruth was present [illegible]

Price: $5 at the door

MONDAY, NOVEMBER 9 – 7:00 PM
THE READER (R)

NOTE:

Price: $5 at the door

EACH MOVIE INCLUDES AN INTRODUCTION AND COMMENTARY BY:
Larry Anklewicz – *Programming Coordinator, Toronto Jewish Film Festival*
Gerald Ziedenberg – *Historian* ***No advance reservations required.***

MONDAY, NOVEMBER 16 – 8:00 PM

A spirited panel discussion will focus on [illegible]

Rabbi Wayne Allen [illegible]
Dr. Doris Bergen – [illegible]
Larry Anklewicz – [illegible]
Gerald Ziedenberg Moderator – [illegible]

No charge for this program

Cultural Programs & Exhibition

SUNDAY, NOVEMBER 8

2:00 PM Bloor Cinema | 506 Bloor Street, Toronto | 416.516.2330/1

IRENA SENDLER'S CHILDREN

JOHN KENT HARRISON

RENATA SKOTNICKA ZAJDMAN

NOVEMBER 1 – NOVEMBER 30

Sherman Campus, Gales Family Pavilion | 2nd Floor, 4588 Bathurst St., Toronto | 416.635.2883 x 5286

V'HIGADETA L'BITKHA: 99 BIBLICAL PAINTINGS OF CAROL DEUTSCH
ANTWERP 1894 – BUCHENWALD 1944

Yad Vashem's premiere international exhibition presented jointly by the Sarah and Chaim Neuberger Holocaust Education Centre, UJA Federation of Greater Toronto and the Canadian Society for Yad Vashem

Hours: Monday – Thursday 9am–9pm; Friday 9am–4pm; Sunday 9am–7pm

Don't miss a special gallery talk about the exhibition on Monday, November 2 at 1:00 pm

TRACHEL GENESIS 29:30 BIBLICAL ILLUSTRATION
FROM THE CAROL DEUTSCH PORTFOLIO, 1941-1942
ARTWORKS ARE GOUACHE AND MIXED-MEDIA ON PAPER, ANTWERP, 1941-1942
GIFT OF THE LATE INGRID DEUTSCH HENDRICKX-ABRAMS, CHICAGO
COLLECTION OF THE YAD VASHEM ART MUSEUM

Pre and Post Programs

SUNDAY, OCTOBER 18

10:30 AM
Runnymede United Church | 432 Runnymede Road, Toronto | 416.767.6729

UNLOCKING THE DOORS: A WOMAN'S STRUGGLE AGAINST INTOLERANCE

EVA OLSSON

CHURCH SPONSORED PROGRAM

SUNDAY, OCTOBER 25

9:15 AM & 11:00 AM
Christ's Church Deer Park
1570 Yonge Street, Toronto
416-920-5211 x 26

MY PERSONAL TESTIMONY

ANITA EKSTEIN, child survivor, will

CHURCH SPONSORED PROGRAM

9:15 AM & 11:00 AM
St. Peter's Anglican Church, Erindale
1745 Dundas Street West, Mississauga
905-828-2095 x 50

I HAVE BEEN LIBERATED, BUT AM I FREE?

LEONARD VIS
the Netherlands

CHURCH SPONSORED PROGRAM

2:00 PM
Markham Public Library – Markham Village Branch
6031 Highway 7, Markham | 905.513.7977

OPERA INSIGHTS: *AND THE RAT LAUGHED*

[illegible] Association of Greater Toronto and Opera York
NAVA SEMEL and composer ELLA MILCH-SHERIFF

WEDNESDAY, OCTOBER 28

7:00 PM
Scarboro Missions
2685 Kingston Road, Scarborough
416.261.7135

BEING JEWISH DURING THE HOLOCAUST: A STORY OF SURVIVAL

MIRIAM FRANKEL

THE IMPORTANCE OF HOLOCAUST EDUCATION AND REMEMBRANCE TODAY

JOAN SHAPERO, Co-Chair of [illegible]

CHURCH SPONSORED PROGRAM

Pre and Post Programs

THURSDAY, OCTOBER 29

7:30 PM
Oraynu Congregation for Humanistic Judaism
Don Heights Unitarian Congregation
18 Wynford Drive (East of Don Mills), Toronto | 416.385.3910

ADELE'S WISH

TERRANCE TURNER

THURSDAY, NOVEMBER 12

7:00 PM
University of Toronto, Hart House
U of T Multi-faith Centre for Spiritual Study & Practice
7 Hart House Circle, Toronto | 416.978.5362

NOAH'S GREAT RAINBOW: A TALE OF TWO SURVIVORS WHO FACED THE RAINBOW

SUNDAY, NOVEMBER 15

10:30 AM
Bedford Park United Church | 100 Ranleigh Avenue, Toronto | 416.485.8046

MY PERSONAL TESTIMONY

FELICIA CARMELLY

CHURCH SPONSORED PROGRAM

FRIDAY, NOVEMBER 13

7:45 PM
Temple Kol Ami
Leo Baeck Day School
36 Atkinson Avenue, Thornhill
905.709.2620 x. 246

PEBBLES, MOTORCYCLES AND THE HOLOCAUST

ANDY RETI

8:00 PM
Solel Congregation
2399 Folkway Drive, Mississauga
905.820.5915

MY PERSONAL TESTIMONY

ARNOLD FRIEDMAN

During Holocaust Education Week, the following bookstores across the GTA will carry 2009 Program Brochures

BRAMALEA
Coles

BRAMPTON
Chapters

BURLINGTON
Chapters

Indigo

ETOBICOKE
Chapters

Coles, Cloverdale Mall

MARKHAM
Chapters

MISSISSAUGA
Chapters, Erin Mills

Coles, Eaton Sheridan Mall

Coles, Erin Mills

Coles, Square One

NEWMARKET
Chapters

OAKVILLE
Chapters, Oakville Town Ctr.

PICKERING
Coles

Mitchell's Family Bookstore

RICHMOND HILL
Indigo

SCARBOROUGH
Chapters, Kennedy Commons

Coles, Eglinton Sq.

Coles, Town Centre

THORNHILL
Batner Bookstore

Israel's, the Judaica Centre

The Israeli Source

TORONTO
Aleph Beth Judaica

Anglican Book Centre

Another Story Bookshop

Canadian Children's
Book Centre

Centennial College Bookstore

Chapters

Chapters

Coles, BCE Place

Coles, Royal Bank Plaza

Crux Bookstore,
Wycliffe College

David Mirvish Books on Art

George Brown College Bookstore

Indigo

Indigo, Eaton's Centre

Indigo

Indigo, Yorkdale

Israel's, the Judaica Centre

Mabel's Fables

Mitchell's Family Bookstore

Negev Book & Gift

Pages Books & Magazines

Parentbooks

Ryerson University Bookstore

Seneca College Bookstore

Speelman's Christian Bookstore

Tyndale University College & Seminary
Bookstore

University of Toronto Bookstore

Women's Bookstore

World's Biggest Bookstore

York University Bookstore

WOODBRIDGE
Chapters

2009 Holocaust Education Week Co-Chairs

Anna Mae Belmont Robert Buckler Rachel Iskov

Immediate Past Chair

Lesley Schwartz

Committee

SARAH AND CHAIM NEUBERGER HOLOCAUST EDUCATION CENTRE,
UJA FEDERATION OF GREATER TORONTO
is dedicated to preserving the memories of the victims,
honouring the legacies of those who survived
and educating the community so that the Holocaust will serve
as a warning to future generations about the dangers
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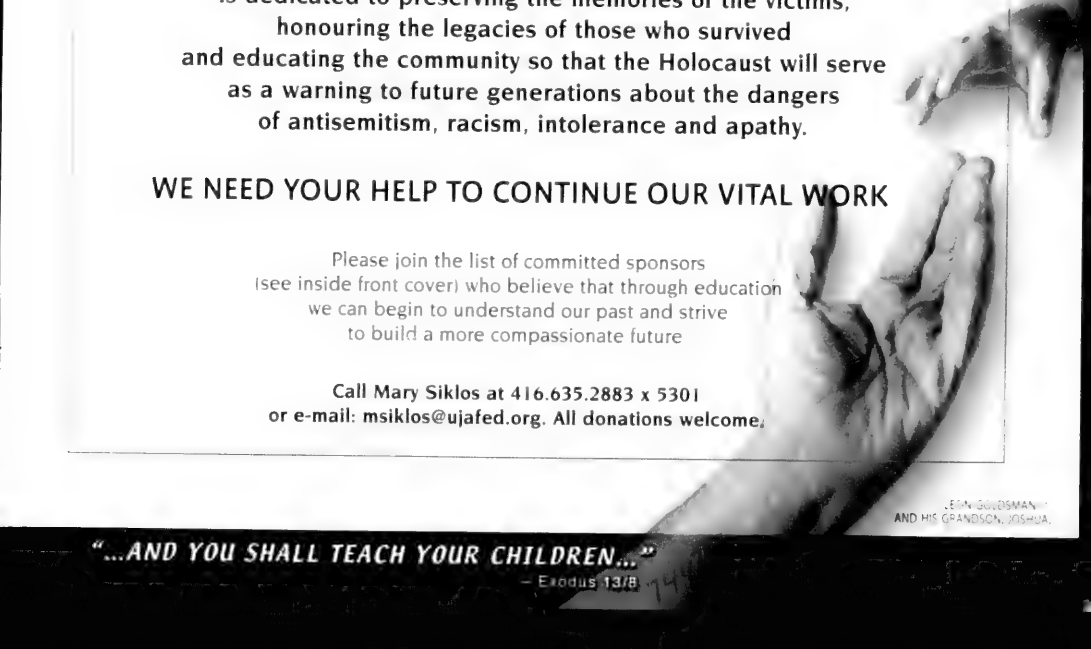

Sarah and Chaim Neuberger Holocaust Education Centre, UJA Federation of Greater Toronto

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Mary Siklos, *HEW Event Coordinator*

Carson Phillips, *Educator*
Rachel Libman, *Programs and Exhibitions Coordinator*
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The Canadian Jewish news

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This Week

National

Elie Wiesel speaks to 16,000 students. *Page 3*

Dressing modestly can be fun. *Page 18*

Brides

Love and marriage. *Special Supplement*

Jewish Life

Bob Marley expressed the very soul of Judaism. *Page 29*

On cjnews.com

Art & innovation: Focusing on the positive.

Index

National 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Yiddish Column 28
Jewish Life 29
Family Moments 37
What's New 38
Obituaries and Notices 40
On Campus 42
Health & Lifestyles 44
Israel & the Jewish World 49
Books & Authors 53
Arts & Travel 54
Classified 58
Sports & Leisure 62

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MARCHING FOR PEACE IN JERUSALEM

Tens of thousands of people – Israelis and tourists, Jews and non-Jews – participated last week in the annual March for Jerusalem that takes place during the holiday of Sukkot. Christian tourists from around the world celebrating the Feast of Tabernacles joined with Israelis in a colourful procession through the streets of Jerusalem, demonstrating to the world their support for a unified city of peace.

[Israel Sun photo]

Israeli scientist wins Nobel Prize in chemistry

© Ha'aretz Daily Newspaper Ltd.

REHOVOT, Israel — Israeli scientist Ada Yonath, a leading researcher in the structural biology field, has been awarded a Nobel Prize in chemistry.

Yonath shares the prize with Britain's Venkatraman Ramakrishnan and Thomas Steitz, an American, for studies of the structure and function of the ribosome.

Yonath has focused her research on the structure of the ribosome, a part of the cell that synthesizes protein and translates genetic code in the production of protein.

Yonath was the first Israeli biologist to work with NASA in sending research material to outer space. She co-operated with NASA on 12 missions. Her research contributed greatly to the development of more effective antibiotics, which can overcome the phenomenon of drug-resistant pathogens.

Yonath is the fourth woman to win the Nobel chemistry prize and the first since 1964, when Dorothy Crowfoot Hodgkin of Britain received the prize.

"I'm really, really happy," Yonath said. "I thought it was wonderful when the discovery came. It was a series of discoveries… We still don't know everything, but we progressed a lot."

Yonath is a professor and head researcher in the field of structural biology and biochemistry at the Weizmann Institute of Science in Rehovot.

Continued on page 50

Ada Yonath

Bereshit
Candlelighting: 6:14
Havdalah: 7:20

Greater Toronto Area

CJN00008600 64 12000 14JAN10
PATTI RENIHAN XXDIR(F)
MCLAREN MICROPUBLISHING LT 014
PO BOX 972 STATION F 886
TORONTO ON M4Y 2N9

Scientists make electricity from road traffic – please see page 49

The News in Brief

Canada

New Cash For Chabad

VANCOUVER — Chabad of B.C. has been given $633,000 in federal stimulus cash. Ottawa gave Chabad the grant on Sept. 30, and the province of British Columbia provided a matching grant. Both hinge on Chabad's ability to raise $633,000 more. As of Oct. 3, it had raised $300,000, it said last week. The funds will help renovate and expand Chabad facilities, the group said. It received $600,000 in federal and provincial grants in Winnipeg last month to build a 17,000-square-foot centre in the south end of the Manitoba capital.

McGill Talk Disrupted

MONTREAL — Two protesters who disrupted an Oct. 5 anti-abortion lecture at McGill University titled "Echoes of the Holocaust" were fined for mischief. The *McGill Tribune* quotes one of the protesters, Elise Eisenkraft Klein, as saying, "As a human being, but also as a Jew, I would say that this kind of comparison is not acceptable. By this ridiculous claim of trying to 'humanize' fetuses in order to further their cause, they are dehumanizing Jews." Protesters drowned out Jose Ruba, co-founder of the Calgary-based Canadian Centre for Bio-Ethical Reform, by singing and went on stage to block graphic videos he tried to show. Police were called after protesters refused security requests to return to their seats and be quiet. They issued summary convictions for mischief to two protesters who stayed in the room after being told to sit down or leave. They were then escorted out. The McGill student group that organized Ruba's lecture said it would try to reschedule it.

Files Sent to France

OTTAWA — Files from a computer seized from the office of the wife of the man accused in a 1980 Paris synagogue bombing can be sent to French investigators, a judge ruled last week. Ontario Superior Court Justice Robert Maranger said the search and seizure of computers from the home and office of Rania Tfaily was "borderline," but her Charter rights weren't violated. France wants to have her common-law spouse, Hassan Diab, extradited to face charges in connection with the bombing, which killed four people and injured dozens more. Both computers belong to Carleton University, where Diab, a dual Lebanese and Canadian citizen, used to teach and Tfaily is a professor. The judge will rule this week on whether files from the second computer can be sent to France; the *Ottawa Citizen* reported Diab is fighting his extradition, saying he's a victim of mistaken identity.

World

Demjanjuk Trial Set

BERLIN — The war crimes trial of John Demjanjuk will begin Nov. 30 in Munich, the state court said. Demjanjuk, 89, is charged with being an accessory in the murder of 27,900 people in the Nazi death camp Sobibor. If convicted, he faces up to 15 years in jail. He denies the charges, saying he was a prisoner of war in a Nazi camp. In 2002, the U.S. Justice Department charged him with being a guard at Sobibor and revoked his citizenship for lying about his past to gain it. He was extradited to Germany in May. In the early 1980s, he was accused of being the guard "Ivan the Terrible" at Treblinka. He was deported to Israel in 1986 and sentenced to death in 1988. But Israel's Supreme Court overturned his conviction, saying there was doubt about his identity.

Redgrave Backs TIFF

NEW YORK — Actress Vanessa Redgrave defended the Toronto International Film Festival's decision to showcase films about Tel Aviv. In a letter to the *New York Review of Books*, written with artist Julian Schnabel and playwright Martin Sherman, she said the protest of the festival's decision to feature Tel Aviv in its City to City program was "improperly thought out" and has "distressing implications." Redgrave, a longtime supporter of the PLO, backed a British boycott of Israeli artists in the 1980s. The letter notes many films and plays criticizing Israel's treatment of the Palestinians are by artists who live in Tel Aviv. She also criticized protesters' use of the term "apartheid regime," stating "we oppose the current Israeli government, but it is a government. Freely elected. Not a regime. Words matter. The point... is not to grandstand but to inch toward a two-state solution."

Bill Would Stiffen Penalties For Hate

Marlene Jennings

OTTAWA — A bill that would make it a criminal offence to commit an act of mischief targeting non-religious property associated with an identifiable group was tabled in the House of Commons by Montreal-area Liberal MP Marlene Jennings on Oct. 1.

Bill C-451 would amend Section 430 of the Criminal Code to add the clause that mischief motivated by "bias, prejudice or hate based on religion, race, colour, national or ethnic origin, sex, language or sexual orientation" against schools, community centres or other buildings, or structures on that property, "used exclusively or principally" by one of those groups for educational, recreational, cultural purposes is an offence.

Convictions would carry a penalty of up to 10 years in jail for indictable (more serious) offences, and up to 18 months for summary convictions (more minor violations).

"The purpose of the bill is to take action against these crimes and to ensure that all Canadians are protected from such violence," Jennings said in the House of Commons.

Senior Bnei Mitzvah

CINCINNATI — Nine residents of a Cincinnati retirement home went to Israel to have their bnei mitzvah. The residents of the Cedar Village Jewish Retirement Community, along with two rabbis, 13 staff and a family member, are on a 10-day trip. The residents, whose average age is 86, were to have their bar and bat mitzvahs Oct. 15 in Jerusalem.

The Canadian Jewish news

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'Racism is stupid,' Wiesel tells 16,000 students

By SHERI SHEFA
Staff Reporter

Holocaust survivor and Nobel laureate Elie Wiesel spoke in front of 16,000 students about the importance of tolerance and social action as part of We Day last week.

Wiesel joined a number of leading activists, politicians and entertainers – including former Canadian prime minister Paul Martin, author and environmentalist Robert Kennedy Jr., and pop stars Justin Bieber and the Jonas Brothers – at the Air Canada Centre on Oct. 5 for the Free The Children's annual We Day event.

We Day, which aims to empower youth to make positive change in the world, was conceived by brothers and Thornhill natives Craig and Marc Kielburger.

In 1995, Craig, now 26, a children's rights activist, founded Free the Children, an international non-profit organization that has since built more than 500 schools in developing countries.

The 16,000 grade 7-12 students from about 1,000 schools who attended the event were required to commit to a volunteer project through their school, or raise funds for Free The Children's Adopt a Village program, which aims to help communities break out of poverty.

Wiesel, who was introduced by Indigo Books and Music CEO Heather Reisman as "one of the great champions of the vulnerable" and a "champion of life," said that while Free the Children emphasizes freedom, "your freedom should never be at the expense of someone who has no freedom."

Eliciting cheers and even a standing ovation from the students, Wiesel, founder of the Elie Wiesel Foundation for Humanity, an organization that fights intolerance and injustice, said no one should ever accept racism.

"Racism is ugly, racism is stupid, racism is absurd," said the 81-year-old Boston University professor and author of more than 40 books of fiction and non-fiction, including the Holocaust work *Night*.

Continued on page 22

Elie Wiesel addressing students at the Air Canada Centre in Toronto. To see video of Wiesel's speech, go to cjnews.com. *[Phil Ogynist photo]*

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For Jerusalem's sake

From the editor's desk...

Incitement of the masses into irrational, frothing hordes ready at an instant to commit unimaginable harm to Jews has been a successful tactic of Arab demagogues throughout their nearly 100-year war against Jewish sovereign independence in the Middle East.

In the 1930s, Haj Amin Al Husseini, the mufti of Jerusalem, was fiendishly adept at fanning fires of hatred and violence against the Jews of the Yishuv (who were known by the rest of the world then as the Palestinians). When his outrages became too much even for the British Mandatory authorities, he fled to Berlin, where he happily became a confederate of the Nazis in executing their genocidal aspirations.

In the 1960s Egyptian leader Gamal Nasser incessantly inveighed on radio and television against "the Zionist entity," to the point where Arab populations throughout the Middle East essentially drooled with delight trawling the coastline of the Mediterranean into whose deathly depths Nasser had promised to throw all the Jews of Israel.

In the 1980s, while spurring on the bloody violence of the first intifadah, PLO leader Yasser Arafat lovingly referred to Palestinian children as his "precious stones," television and video cameras whirring heatedly alongside, as he launched them into battle against Israeli soldiers.

Incitement to hatred and violence has been the instrument of first choice of the religious, political and military leaders of Israel's enemies, including, alas, the leaders of all the various Palestinian movements.

Last week, predictably, as Jews and their friends from all over the world visited Jerusalem by the thousands to celebrate the autumn Jewish festivals, the pattern repeated. Jerusalem, once again, was the battleground. Jerusalem, once again, was the rallying cry.

On the eve of Yom Kippur, Sept. 27, some 150 Arabs stoned about a dozen Jews who had visited the Temple Mount. The Jews had permission from the Wakf, the Arab religious trust that rules the Temple Mount, to be there.

As in years past, a rumour circulated – malevolence obviously intended – that the Jews were coming to "occupy" the Temple Mount, that the Jews were coming to harm the holy mosques.

Riots ensued and spilled over, likely on instructions from highly placed Palestinian officials, to Arab neighbourhoods in the Old City. The clashes continued throughout Yom Kippur.

Israeli police temporarily restricted access to the Temple Mount to men over the age of 50 – on the premise that most of the violence is perpetrated by younger, more volatile men without family responsibilities and therefore with less to lose, so to speak – when they discovered wheelbarrows full of boulders and rocks stashed in various places across the Temple Mount. The caches were clearly deliberately set aside for use against Jews.

More violence erupted later in the week as Palestinian youths attacked worshippers on the Mount of Olives.

Sheikh Ra'ad Salah, the fiery, fundamentalist head of the northern branch of the Islamic Movement based near Nazareth, a worthy inheritor of the mufti's malicious mantle, called upon his supporters in east Jerusalem to "liberate al-Aqsa [a mosque on the Temple Mount] with blood and fire." He was arrested for inciting others to commit to violence, held in custody for less than a day, released and ordered not to set foot in Jerusalem for one month.

Palestinian Authority Prime Minister Salaam Fayad added to the atmosphere of insurrection. "We call on the Palestinian public to confront Israel and its plans," he said, implying that Israel had now formulated new plans for Jerusalem.

But, as he knows, the only plan Israel has for Jerusalem is the only plan it has ever had: that the city remain undivided. Indeed, his plan and the plan of the entire Palestinian leadership is to separate the Jews from the only city that has ever been a Jewish capital, to separate Jews from our history.

Palestinian negotiator Saeb Erekat, perhaps the most able dissembler among Palestinian spokesmen, said the Palestinian Authority condemned Israel for allowing Jews to visit the Temple Mount and called on the international community "to force Israel to halt its efforts *to Jewify the city*" (my emphasis).

Once again, Palestinian leaders are insidiously manipulating world opinion, even as they prey upon their own people, casting Israel as an interloper, a usurper, making the Jewish state defend its entitlement to be in Jerusalem.

As most of us recently chanted or read or skimmed the High Holiday prayers, we read time and time again of Jerusalem. Indeed, we ended the Yom Kippur fast with the millennial cry of communal and personal inspiration: "Next year in Jerusalem."

Jerusalem can no more be Judaized (or *Jewified*) than fresh air can be oxidized. Oxygen is part of the molecular definition of air. So, too, Judaism is part of the molecular definition of Jerusalem. It is inherent in the very essence and profound depth of Jerusalem.

To be sure, other religious and ethnic groups have also loved the city. But Jews have always agreed to "share" the city. Jews have always tried to build and beautify the city for the benefit of all its people, as the work of the Jerusalem Foundation, for example, proves so eloquently. And most importantly, Jews – and only Jews – have granted universal access to all worshippers of all faiths to their holy places in the city.

For the sake of Jerusalem, for the sake of our parents and our children, we must know how to answer the lies. And then we must answer them. –***MBD***

SHTETL EXPERIENCE: Some 30 children took part in Chabad Lubavitch of Markham's first-ever horse-and-buggy sukkah hop last week. The Sukkot Shtetl Experience was organized by the congregation's Chabad Youth Club (CYC), and included cookie-baking and a pizza party. Bassie Plotkin, CYC's youth leader, is standing beside the driver.

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Consul general calls 'Brand Israel' a success

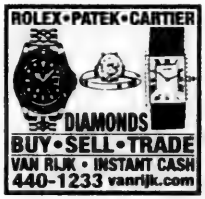
Time to 'make allies,' Gissin says

By ANDY LEVY-AJZENKOPF
Staff Reporter

Israel's pilot project in Toronto intended to help the Jewish state remake its image has concluded, and its chief organizer is calling it a success.

Brand Israel – the year-long initiative by the country's foreign ministry to portray Israel as a land of technological innovation, a producer of life-saving medicine, an archeological treasure chest and a top-notch tourist destination – was intended to move the popular discussion of Israel out from under the shadow of the Arab-Israeli conflict.

Israel's consul general to Toronto and Western Canada, Amir Gissin, helped spearhead the project, which often focused global attention on his office and saw a city-wide advertising blitz that included billboard, radio and TV promotions of Israel.



Gissin even donned fishing attire last summer to film a TV fishing show on the Bay of Quinte with iconic Canadian angler Italo Labignan.

Speaking to *The CJN* last week, Gissin said that, overall, he believes the project was a success, although a more empirical assessment of it is still being compiled by market researchers tasked with finding out how Canadians reacted to the campaign.

Yet he admitted he was unprepared for the degree to which anti-Israel activists latched onto the campaign and used it to try to cast the Jewish state in an even more negative light.

Amir Gissin

"When I sum up the challenges from this last year, I know one thing: we have to continue and make sure our voice will be heard," Gissin said. "But we've proved we are usually able to cope with these challenges successfully."

He said that the branding campaign is only one step on a "long road" to burnishing Israel's image in the public eye and that there will always be detractors who seek to spread falsehoods about the Jewish state.

Such people will use any justification to continue their vitriolic smear of Israel, Gissin said.

Using the recent Dead Sea Scrolls exhibit at the Royal Ontario Museum and the protest over the Toronto International Film Festival's showcase of Tel Aviv as examples, Gissin said Israel's detractors can always find an "excuse" to call for boycotts of the country.

"They would have found another reason if these weren't available," he said.

Still, as a result of the branding exercise, "Toronto today is the most important arena where the war of perception [about Israel] is taking place," he said. "We know the debate will continue, and that at any point in time and on any subject, the anti-Israel coalition – unfortunately sometimes spearheaded by Jewish personalities – will continue to work against us."

Now that this chapter in Gissin's consular file is in the past, it's time to move on to other tasks, he said.

One of his main objectives is to establish cross-cultural links between the Canadian Jewish community and other faith or ethnic communities to secure allies for both the local community and Israel.

It's now vital to hasten a mutual, grassroots dialogue between Jews and their neighbours, and in a city such as Toronto, one of the most multicultural places on earth, it makes sense to start promoting Israel wherever and whenever the community can intersect with others, he said.

"The changing reality on Toronto's streets and campuses is that new communities are building their lives here," he said. "You'll find lots of talk about multiculturalism, but little talk about cross-culturalism. In the same way the Jewish community helped build this city financially and socially, it is time for the community to understand it has a leading role in the attempt to bridge cultural gaps and engage in cross-cultural activities."

Continued on page 27

GTA

Helen Redner

Jewish Book Fair returns

By BILL GLADSTONE
Special to The CJN

When Toronto's 33rd annual Jewish Book Fair opens next week, it will not be with a hot book and author as in past years. Rather, the opener is *Taibele and Her Demon*, a musical performance involving klezmer, jazz, spoken-word storytelling and visual interpretation of a story by Isaac Bashevis Singer, featuring a bevy of musicians and compositions by Lorie Wolf.

Along with the requisite books that have always been part of its tradition, the upcoming book fair (Oct. 24 to Nov 1) is also presenting a new play, a movie, and several cooking demonstrations in the culinary arts studios of the revitalized Lipa Green Conference Centre at 4600 Bathurst St. All of these events are tied to books, but books are not necessarily the primary focus any more.

"We just want to freshen the look of the book fair," said director Helen Redner, who in the past 29 years has welcomed the likes of Mordecai Richler, Chaim Potok, Eli Wiesel, Isaac B. Singer and, last year, Alan Dershowitz. But such big names are the exception rather than the rule. "An Alan Dershowitz comes once every 15 years or so," she said.

Continued on page 24

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From Zion, Torah *and* science

Weizmann Institute scientist Ada Yonath, a leading researcher in the field of structural biology, last week won the Nobel Prize in chemistry. Yonath was only the fourth woman in history to do so. She shared the prize with Britain's Venkatraman Ramakrishnan and American Thomas Steitz.

Yonath has centred her research on the structure of the ribosome, a part of the cell that synthesizes protein and translates genetic code in the production of protein.

She is also the first Israeli biologist to work with NASA in sending research material to outer space. She has worked with NASA on 12 missions. Her research has contributed immensely to the development of more effective antibiotics, helping the medical world counter pathogens that have become drug resistant.

We join in the expressions of congratulations and in the feelings of "enormous pride" conveyed by Israeli Prime Minister Benjamin Netanyahu to Prof. Yonath.

"It is an enormous achievement," Netanyahu said of her work.

In truth, however, Yonath's achievement is of a piece with the full run of constantly emerging, astonishing achievements by Israeli science and scientists. Elsewhere in this issue of *The CJN*, for example, we report on an Israeli company that has developed a method of generating electricity from highway vehicular traffic. Generators implanted in the asphalt will create energy when cars and trucks drive over them. The electrical energy will then be stored in batteries along the side of the road for further distribution.

As well, just recently, Israel21c, an Israeli-based news service, reported on a revolutionary system developed by an Israeli company that closes wounds and stops bleeding by using a form of bonding glue. Israel21c also reported that Israeli "scientists have discovered a new protein partnership that leads to regression in certain pediatric tumours, holding out hope for a new breed of anti-cancer drugs." In addition, the agency highlighted a biomedical engineering firm that has developed "the tiniest medical camera in the world. It measures 0.05 inches in width, is cheap to produce and should eliminate the need for many invasive, costly and risky procedures."

The level and reach of the scientific work emanating from Israel is itself one of the most exciting and dramatic stories of the last 20 years. Yonath is the ninth Nobel Prize winner from tiny Israel.

We have always believed and sang "*Ki miTzion tetzeh Torah*." ("For out of Zion shall go forth Torah.") Alongside Torah, we might also now add *mada* (science), although as we know, true science is part and parcel of true Torah. And as with Torah, the science that emanates from Zion is also intended to benefit all humanity.

If only Israel's enemies would cast aside their enmity and their hatred to join with the scientists of the Jewish state in helping to build a better world for their people, too.

25 years ago in *The CJN*

Communist East Germany promised PLO leader Yasser Arafat political, diplomatic and material aid for the Palestinians. It also pledged to train PLO fighters in their conflict with Israel.

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Prays for Gilad Schalit

Israeli soldier Gilad Schalit was kidnapped by Hamas on June 25, 2006. To this day, I feel a strong connection to our Israeli brother, as this was my 13th birthday. For more than three years, I have prayed that Schalit is alive and healthy, and that he is returned home to Israel as soon as possible.

On Oct. 2, I was elated to find out that God has answered two of my three prayers, thus far. That day, Israel received a video of Schalit from Hamas, in exchange for 20 female Palestinian prisoners ("Palestinian prisoners exchanged for Schalit video, Oct. 8). The video, which was filmed on Sept. 14, features an often-smiling Schalit holding a Arabic-language newspaper from that day. Schalit lets his family know that he is in good health and asks Israeli Prime Minister Benjamin Netanyahu to "allow me to fulfil my dream and be released."

It, too, is a dream of mine that Schalit be returned to Israel. Two years ago, as a Grade 9 student, I learned the Jewish law *veshavu banim legvulam* (Jeremiah 31:16). The literal translation of this passage is, "And thy children shall return to their own border." This law dictates that we as Jews are responsible for any fellow Jew that is held captive. No matter what the cost, we must bring our children back home, dead or alive.

We must pray that Netanyahu reaches an agreement with Hamas in exchange for Schalit. I look forward to the day that he smiles in his home in Israel, instead of in a Hamas jail.

Sammy Hudes
Thornhill, Ont.

* * *

Time to move beyond divisive politics

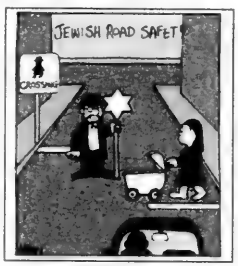
In his recent letter to the editor, Jerrold Landau vilifies Ontario Premier Dalton McGuinty with respect to his non-support of equality in funding for Jewish Day Schools in Ontario ("Day school funding, Oct. 1). For the record, I, too, support the funding of faith-based education.

While Landau chooses to blame McGuinty, he fails to grasp some fundamental issues. The rejection of the school funding came at the hand of the electorate in the last election. History has also shown that the people of Ontario have little stomach for funding separate schools. One only has to recall the provincial election in 1984. In that election, the divisive issue was former Ontario premier Bill Davis' promise to extend full funding to Catholic schools through Grade 13. The Tories were defeated. Secondly, this issue has been adjudicated by the courts on many occasions.

While funding of Jewish day schools continues to be an important issue to our community, the Tomorrow Campaign of the UJA Federation of Greater Toronto is of equal if not greater importance. The government's commitment of $15 million to this campaign will enable the Jewish community in Toronto to continue to provide programs for the broader Jewish community with services that it will need in order to flourish into the 21st century.

When the premier of Ontario affirms his government's financial support to our community, especially to the tune of $15 million, we as a community should say thank you. It is time to move beyond divisive politics and look out for the greater good of our community.

Mark Greenberg
Toronto



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Job prospects for female rabbis

Rabbi Adam Cutler, who writes of the importance of attracting both Canadian and non-Canadian rabbis to work in Canada (Letters, Sept. 24), and Daniel Held, who wrote the initial column ("Where have the Canadians gone?" Sept. 10), are overlooking a large reason why some Canadian rabbis don't return to Canada for work.

While growing up in Toronto, I met four talented students who became rabbis. I met two while working at the high school branch of the then-Jewish Students' Network. I met the third, a Wexner fellow and Rhodes scholar, at Jewish summer camp and the fourth at the Community Hebrew Academy of Toronto. I suspect that one of the reasons these rabbis did not return was that as women, their job prospects in Ontario were much more limited than in the United States, where Conservative synagogues hire women as senior pulpit rabbis and it's easier for female rabbis to get jobs in day schools or other educational institutions than it is here.

Aurora Mendelsohn
Toronto

* * *

Guatemalan children's fund

It was heartening to read the story about the work our organization is doing in Guatemala ("Women finds daughter's birth mom in Guatemala," Oct. 1). *The CJN*, however, left out the name of the organization. It is Access Education Guatemalan Children's Fund, and readers can trace our progress by visiting www.accesseducation.ca.

Adrienne Rosen
Director
Access Education Guatemalan Children's Fund

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

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Perspectives

Palestinians furious as UN delays vote on Goldstone report

By URIEL HEILMAN
JTA

It long has been considered almost axiomatic at the United Nations that there's no real sense for Israel to try to muster opposition to UN resolutions it considers hostile, particularly when those resolutions don't carry the force of law.

The powerful 56-member Arab-Muslim bloc known as the Organization of the Islamic Conference, coupled with the complacency of western governments, has made passage of anti-Israel resolutions in bodies such as the General Assembly and the UN Human Rights Council in Geneva a virtual guarantee.

So supporters of Israel were surprised and pleased when the Geneva-based council elected to delay a vote on endorsing the Goldstone report on the Israel-Hamas war – effectively setting aside a resolution considered negative for Israel – until the council's next session in March.

But the firestorm of controversy it generated among Palestinians almost immediately fuelled a new effort to take the matter directly to the UN Security Council.

Last Wednesday, at the urging of Libya, the Security Council held consultations in New York, to decide whether or not to hold an official emergency session to discuss the Goldstone report. The council ended up rejecting the idea, but it did move up its monthly meeting in October by a week and said the Goldstone report could be discussed then.

Insiders say strong pressure by U.S. and Israeli officials prompted the delay in Geneva, with Israel warning that a vote sending the report to the Security Council would derail Israeli-Palestinian security co-operation and U.S.-sponsored peace negotiations.

"I think the Palestinians got the message that they had to make a choice: either co-operate with Israel, including on the peace process, or pursue a futile political campaign based on the one-sided Goldstone report," said Hillel Neuer, executive director of UN Watch.

Once the Palestinian Authority, which is not a member of the 47-member Human Rights Council, asked to delay the vote, other Arab and Muslim countries followed suit. The Pakistani delegation to the council made the announcement last Friday on behalf of the Muslim bloc, officially citing the need for more time to discuss the Goldstone report.

Advocates for Israel initially took the delay as a hopeful sign that strong pressure by Israel and its allies actually can yield positive results.

"What happened on the Goldstone report suggests, maybe for the first time, that complacency on Israel may have eroded," said Felice Gaer, an expert on UN affairs and the director of the American Jewish Committee's Jacob Blaustein Institute for Human Rights. "It's a phenomenal outcome. I don't believe this has ever happened before."

The move infuriated Palestinians in Gaza and the West Bank. Hundreds of protesters took to the streets in Ramallah, and Hamas officials in Gaza accused Palestinian Authority President Mahmoud Abbas of treason. Barraged by the criticism, Abbas denied asking for a delay in the vote and said he would launch an investigation to discover how the delay came about.

Ismail Haniyeh, the Hamas leader and deposed PA prime minister, rejected Abbas' response as dissembling.

"Abbas gave the orders to delay voting on the report," Haniyeh said.

Last week, with the criticism showing no signs of abating, the Palestinian Authority switched gears: on Tuesday, Palestinian negotiator Saeb Erakat told the French news agency AFP that Abbas was considering asking the General Assembly or Security Council to take up the Goldstone recommendations. The next day, Libya put in its request. The move constituted a major breach of UN protocol, since the report officially is still under deliberation at the Human Rights Council, the body that commissioned it.

The Security Council's decision Wednesday not to hold a special session on the Goldstone report makes a vote on the issue at the Security Council's monthly meeting on Oct. 14 highly unlikely.

Posters of Palestinian president Mahmud Abbas with a phrase reading in Arabic, "to the dust bin of history, traitor" are plastered on the streets in Gaza City on Oct. 7, 2009. Hamas warned that controversy over a damning UN report on the Gaza war could affect the Palestinian reconciliation deal which Egypt said was to be signed later this month in Cairo.

[Photo By Abed Rahim Khatib/Flash 90]

A member of Abbas' inner circle last week criticized the PA leader for agreeing to the deferral of the UN Human Rights Council's debate of the Goldstone report. It was the first such criticism of Abbas from a high PA official and came after days of protests in the West Bank and Gaza.

Senior Abbas adviser Yasser Abed Rabbo told the Voice of Palestine radio that the Palestinian leadership had erred.

"What happened is a mistake, but [it] can be repaired," said Abed Rabbo, secretary general of the Palestine Liberation Organization." "We have the courage to admit there was a mistake."

Abbas' aides have defended his decision, saying the Palestinians needed more time to win international support for the UN report. They said deferring action did not mean burying the report. They noted that not only the United States, but also Britain and China opposed the PA's original motion. And since all three have veto power in the Security Council, referral to the Security Council would have accomplished nothing except to antagonize three major powers, he explained.

Several Arab states also urged Abbas to withdraw the motion, after they, too, came under pressure from Washington, he said.

Some analysts believe that the growing criticism of Abbas' UN decision prompted the PA to publicly demand last week that Arab states fight what he termed an Israeli takeover of Jerusalem, even though privately the PA is worried by the possibility of a conflagration in the city.

It was an effort to divert attention from the Goldstone issue.

Even so, Nabil Amr, a leading member of Abbas' Fatah movement who has long been one of his outspoken critics, resigned as the PA's ambassador to Egypt to protest Abbas' decision on the Goldstone report.

The 574-page report by former South African jurist Richard Goldstone, which was released in mid-September, was commissioned amid Israel-Hamas fighting last January. Israel considered the mandate – to probe Israel's "grave violations of human rights" – biased and refused to co-operate.

The report found both Israel and Hamas guilty of "war crimes" and called for the UN Security Council to send the matter to the International Criminal Court if Israel did not launch its own investigation of the alleged war crimes within six months.

The Human Rights Council, a body that has been fixated on Israel since its founding three years ago, with some 80 per cent of resolutions focused on the Jewish state – was expected to vote on a resolution endorsing the Goldstone recommendations.

But that never happened.

Officials at Israel's UN mission in Geneva declined to talk to JTA about Israel's role in the matter, saying they had been instructed specifically by Jerusalem to keep mum on the issue. Some media reports quoted anonymous PA officials as saying they were furious that Israeli officials had told reporters late last week that the Palestinian delegation was behind the delay.

Aside from the Goldstone report itself, which Israeli President Shimon Peres called a "mockery of history," because it did not "distinguish between the aggressor and a state exercising its right for self-defence," the Israeli government has a fundamental problem with being censured for taking action to protect itself against Hamas rocket attacks.

Israeli Prime Minister Benjamin Netanyahu articulated this argument last month in his address to the UN General Assembly. Given that the United Nations was silent when Hamas carried out intense rockets attack fire on Israel following the Israeli withdrawal from Gaza in 2005, censuring Israel for striking back during last January's war against Hamas would destroy Israel's willingness to take risks for peace, Netanyahu said.

"Will you stand with Israel or will you stand with the terrorists?" he told the General Assembly. "If Israel is again asked to take more risks for peace, we must know today that you will stand with us tomorrow. Only if we have the confidence that we can defend ourselves can we take further risks for peace."

With files from Ha'aretz.

Opinions

Love thy neighbour, and the stranger

Loving one's fellow human beings is a challenge.

Even the tiny Jewish people are divided among religious, secular, Reform, Conservative, Orthodox, Sephardi and Ashkenazi groups. Beyond the Jewish people, there are religious conflicts, ethnic rivalries, political rivalries, etc. Division is a fact of life.

Rabbi Chaim Steinmetz in Montreal

What makes love so difficult? There are two challenges. One is xenophobia, the fear of the stranger. Instinctively, we treat strangers with mistrust. The stranger is viewed as a threat or an inferior, either as someone who may abuse, or someone desirable to abuse, and sometimes, both views are confused. The biblical Egyptians, frightened at the increasing strength of the Jewish population, decide to enslave the despicable, insect-like Jews. Later, the Nazis would describe the Jews as both manipulative, omnipotent creatures and as dirty and despicable vermin. The incoherence of anti-Semitism is irrelevant. Xenophobia stirs up the irrational.

The second challenge to love comes from closeness. Freud used the phrase "the narcissism of small differences" to describe how warring tribes with a great deal of similarity would treat each other with even more enmity than they would total strangers. Those who are similar to us upset us the most, with minor differences stirring bitter criticism and jealousy. That is why in the Book of Genesis, sibling conflict is virulent and frequent. Because they are so close to us, siblings truly inspire the narcissism of small differences.

Most people love some people and ignore the others. Some loyally love those closest to them, but disdain those who are different. Xenophobia gets in the way of authentic love. Others embrace the exotic, but find it difficult to care for their boring and unenlightened kinfolk. Here, the narcissism of small differences gets in the way of universal love. This is why your uncle, who is deeply devoted to community, says despicably racist things at the dinner table, and this is why your cousin volunteers summers in Senegal, but completely ignores the people of Sderot.

The Torah requires that we open our hearts to both kinds of love. It commands us to love the neighbour, the people closest, and most annoying, to us, but it also requires that we love the stranger, the exotic outsider who is suspiciously different. The genius of these parallel commandments is that for some the challenge is to love the stranger, while for others, it's loving neighbours that gets complicated.

But in the end, God commands us to love all 6.6 billion of His children.

And that includes your irritating second cousin and the unusual foreigner on the subway.

Cohen's karma defeats boycotters

In late September, nearly 50,000 Israelis massed into the National Stadium in Ramat Gan to hear the Canadian troubadour Leonard Cohen sing. Not only did the sponsors add an additional 1,000 seats at the last minute, but many in the crowd seemed quite familiar with Cohen's oeuvre – and not just *Hallelujah*.

Gil Troy in Montreal

But perhaps most impressive, Cohen's magic worked in the Middle East. After the concert, as thousands streamed into the overflowing parking lots, as people pulled out of their typically Israeli haphazard parking spots – it took us more than 45 minutes to leave the complex – a modern miracle occurred: I didn't hear one shout, one sustained beep, one impatient "*Nu kvar*...." Cohen's karma proved contagious.

Tragically, most of our Palestinian neighbours weren't exposed to Cohen's charms. The simple fact that he was willing to play a concert in Tel Aviv made Cohen persona non grata in the Palestinian Authority. He had offered to play in Ramallah, too. But as part of the hysterical, misanthropic BDS – boycott, divestment and sanctions – movement targeting Israel, Palestinians spurned his offer. Undeterred, Cohen donated the $2 million the concert generated to a special foundation he established, whose major beneficiary is the Parents Circle, a group of bereaved Israelis and Palestinians who have lost loved ones in the conflict. Cohen repeatedly praised this "holy, holy" group during his transfixing 3-1/4-hour-long concert, each time triggering sustained applause.

With the Palestinians' ridiculous, impotent Cohen ban coming days after the failed attempt to ruin the Toronto International Film Festival (TIFF) because it dared to celebrate Tel Aviv's 100th anniversary, the pro-Palestinian movement seems to be reaching new lows. Palestinians and their fellow travellers are trying to treat Israel as a country with cooties – the schoolyard phrase captures just how immature and self-destructive this move is. As a result, even peace-loving Zen Buddhist monks like Cohen or the many left-leaning, pro-Palestinian Israelis in the Tel Aviv film community are deemed radioactive, because they dare to interact with the Jewish state.

This is a cultural intifadah, an all-out war, not against "the occupation" or the "Gaza operation," but against Israel itself. Just as Palestinian suicide bombers undermined their own propaganda yelling about "the settlements" by attacking Tel Aviv and Haifa, treating all of Israel as a "settlement," these boycott bullies find everything or anyone Israeli repulsive, no matter where they stand politically. This blacklist approach treats potential allies as enemies, dooming any chance for peace. It's hard to be open to compromise and reconciliation when your existence is threatened, when the very essence of who you are seems to trigger disgust in others.

Fortunately, the most unlikely of celebrities demonstrated how to fight this hatred. After she joined in condemning TIFF, Jane Fonda had second thoughts. Responding to a letter against the boycott signed by Jerry Seinfeld, Sacha Baron Cohen and others, Fonda realized that this proposed boycott against the Jewish state would harm the peace process and was like the despicable Hollywood blacklist of the 1950s.

People in the pro-Israel community take note: comparing the boycott to the blacklist was a masterstroke. It showed that the best way to fight these affronts is to master the insider language of the community in question and demonstrate – what is often true – that the attack on Israel is an attack on core liberal values, in this case, freedom of expression and association.

Joining Fonda in resisting the hate was Cohen. He showed that the good people of the world cannot be cowed. Cohen ended his concert by raising his hands solemnly, reaching back into his personal and communal tradition as a Kohen, a priest, and reciting the priestly benediction.

Wouldn't it have been grand, to have thousands of Israelis and Palestinians together absorbing that blessing, with its moving final lines, "May the Lord lift up his face to you and grant you peace."

Now, when you deprive yourself of these and other cultural opportunities, preferring to perpetuate hatred instead, we must ask, "Who is the loser?" – in both its meanings.

Things you can see from there

Israeli pop star Yehudit Ravitz sings: "*Dvarim sheroyim misham, lo royim mikan*" – "things you see from there, you don't see from here." How right she is.

From there, I see an interfaith *iftar*, a breaking of the Ramadan fast, with more than 100 Jewish and Muslim students eating and studying together texts on repentance from both the Torah and the Qur'an. From here, I see deep antagonism between Jewish and Muslim students at our universities.

Rabbi Elyse Goldstein in Jerusalem

From there, I see a rally of 20,000 Israelis speaking out after a tragic murder at a Tel Aviv lesbian, gay, bisexual and transgendered youth centre. From here, I see Queers Against Israeli Apartheid politicizing and polarizing Toronto's gay Pride Parade.

From there, I see women's groups denouncing "honour killings" – murders by men (let's call them what they are) of female family members they suspect of doing something, or more likely having something done to them. From here, I read "feminist" author Naomi Wolf claim that the burqa – a full veiling of a woman with only a slit to see out of – as a kind of new "feminist" statement.

From there, I see Israeli film festivals showcasing sensitive and soul-searching films about national identity, ethnicity, the Palestinian-Israeli conflict. From here, I get an orchestrated protest at the Toronto International Film Festival.

From there, I see honest, hard-working folks on both sides; beggars on both sides; dishonest politicians on both sides; schoolchildren being taught to hate on both sides; people trying to make ends meet on both sides, and youth groups trying to bridge the gaps on both sides. I see women in headscarves from both sides giggling at the freedom of learning to drive a car. I see fear and misunderstanding on both sides, and anger, loss, pain, stubbornness and closed-mindedness on both sides.

What I see there is extremely layered. It's not the lazy caricature of slogans that emanate from the mouths of those confined to ideology – on both sides.

What I saw at TIFF was a calculated attempt to divide Jews from Jews on the subject of Israel – to divide Jews who support Israel, even with critique and discomfort, from Jews who don't support it at all, as if to say, "Oh, I'm Jewish too, but I'm oh-so-much-more-moral than those Jews, I'm not like those Jews, those non-thinking zealots who blindly sing *Hatikvah* and therefore obviously feel no pain at the suffering of others."

It was an attempt to separate Jews who work for a two-state solution from Jews who would have Israel be anything but a Jewish state, to separate Jews who critique out of love from Jews who critique out of anger – so that those of us who ever call Israel to account are reticent to do so now for fear of being associated with the "anti-apartheid" crowd. Progressive Jews are powerfully silenced into toeing the "party line" for fear of being misidentified with a vocal group of left-wing, Jewish anti-Zionists.

Today's new morality police – people who condemn without ever once questioning how they can support freedom for everyone except Jews in Israel, who trivialize the pain and suffering of a people that has never wanted anything more than peace in a small corner of the world, in their ancestral homeland – are confined to a version of morality that totally disregards those of us who seek real change.

We must not let our tikkun olam get hijacked. We must not fear being thrown together with strange bedfellows and therefore stop working for the kind of just peace that we know is possible. We must not let the Jewish "anti-Israeli apartheid" left stand in the way of our hope, our longing, our vision, our commitment to dialogue and our proactive work for peace.

We must not be intimidated into believing that the evil is so large and so one-sided and so onerously ours alone.

"*Dvarim sheroyim misham, lo royim mikan*" – "things you see from there, you don't see from here." We must see clearly the things from there that can be reflected here.

Read Rabbi Goldstein's blog from Israel at http://jerusalemofgoldstein.blogspot .com.

The Kirshner File

A unique institution in Poland

The Emanuel Ringelblum Jewish Historical Institute is unique. "It's the most important Jewish academic-level institution in Poland," said its director, Eleonora Bergman, in an interview.

Known as the Jewish Historical Institute until 2008, it is the largest depository of Jewish archival documents, books, newspapers and Judaica in this country, and is funded by the Polish ministry of culture.

Sheldon Kirshner in Warsaw

Located at 3/5 Tlomackie St., in the centre of Warsaw, the institution is housed in a building that once served as the library of the Great Synagogue, an ornate 19th-century Reform shul blown up by the Nazis on May 16, 1943, shortly after the destruction of the Warsaw Ghetto. The Germans also torched the library, and the scorch marks from that fire have been deliberately left on the marble floors of the foyer as a testament to Nazi brutality.

The library was rebuilt in 1947, renovated in 1993 and substantially modernized between 1997 and 2000 with funds from, among other sources, the Conference on Jewish Material Claims Against Germany and the Foundation for Polish-German Cooperation.

The institute's most precious holding is the Ringelblum archive, which consists of 1,680 documents, diaries, papers and posters related to life in the doomed Warsaw Ghetto, the Nazi occupation of Warsaw from September 1939 to February 1943, and the Nazis' genocidal plans to exterminate the 3.3 million Jews of Poland.

[Sheldon Kirshner photos]

Eleonora Bergman

According to Bergman, an architectural historian born in Lodz and the director of the institute since 2007, the archive is an invaluable source for historians studying the Holocaust in Poland.

It was collected by Ringelblum – a historian, teacher and social activist – and his colleagues after they formed the Oneg Shabbat organization, whose goal was to preserve the institutional memory of the ghetto. Its founders met secretly in the library.

Shortly before Ringelblum and his family were smuggled out of the ghetto, on the eve of the Jewish uprising on April 19, 1943, he arranged for the archive of approximately 25,000 pages to be placed into several milk cans and metal boxes and buried.

When the Germans found the Ringelblums on the "Aryan" side of Warsaw on March 7, 1944, they executed them and the Polish Catholics who had hidden them.

In September 1946, 10 of the metal boxes were discovered beneath the ruins of the ghetto. A little more than four years later, two of the milk cans were found in a cellar.

"It was thought that a third milk can was buried on the grounds of the present-day Chinese Embassy," said Bergman. "A search was undertaken, but nothing turned up."

The archive, which is off-limits to almost all visitors, is stored in nine vaults in a temperature-controlled basement of the institute. Three volumes culled from the archive have already been published.

The Emanuel Ringelblum Jewish Historical Institute

The institution is also in possession of a plethora of other valuable items – a mountain of documents from prewar Jewish communities in Poland dating back to the 18th century, 7,300 Holocaust survivors' testimonies, including witness accounts of the 1941 massacres of Jews by Poles in the towns of Jedwabne and Radzilow; a card catalogue of more than 3,000 Jewish prisoners-of-war in Lublin killed in the Majdanek concentration camp; the complete set of *Gazeta Zydowska*, a Jewish newspaper licensed by the German authorities from 1940 to 1942; the collection of the Central Committee of Jews in Poland from 1944 to 1950; the correspondence of the American Jewish Joint Distribution Committee from 1939 to 1942, and 40,000 photographs.

The library, the only one of its kind in Poland specializing exclusively in Jewish topics, has a collection of some 80,000 books, half of which are in Yiddish and Hebrew.

The Germans, having removed the original collection of 35,000 volumes late in 1939, transported it to Berlin, said Bergman. "We don't know what happened to it."

But in 1947, a cache of books, manuscripts, old prints and ceremonial worship items, including textiles and Book of Esther scrolls, were found in Lower Silesia.

The institute's museum contains more than 11,000 objects, from paintings and sculptures to handicrafts and ritual textiles. The oldest paintings, displayed in a permanent exhibition, are by Mauricy Gottlieb, Samuel Hirszenberg, Jakub Weinles and Leopold Pilichowski, all 19th-century artists.

The second permanent exhibition chronicles the Warsaw Ghetto and consists of photographs, documents and films, including a half-hour movie in Polish, English, Hebrew, German, French, Russian and Spanish.

Within the bowels of the institute is the Jewish Genealogy Learning Center, which was launched in 1994 by the Ronald S. Lauder Foundation and is mainly supported today by the Taube Foundation for Jewish Life and Culture.

Its American director, Yale Reisner, has been working here for the past 15 years.

At the beginning, he said in an interview, he spent much of his time helping foreign visitors of Polish Jewish extraction document their roots. "It was family heritage work."

Lately, many inquiries have come from Polish Catholics who have either learned of their partial Jewish ancestry or suspect it.

Inquiries also come from several additional categories of people, said Reisner.

"After the war, some Holocaust survivors decided to close the Jewish chapter in their lives. They thought it was better to lie low and maintain a false identity." Of late, their children have talked with Reisner.

As well, he has been approached by Jews raised by Catholics, hidden in monasteries during the war or born into diehard Communist families of Jewish origin. He told a story about a Polish army general who, having buried his Jewish roots, wanted information about his late parents. In addition, Reisner receives inquiries from the children of mixed marriages whose parents were wed before or after the war. "People fell in love, or rebelled, and married out of the faith."

Some of these couples were Jewish converts to Christianity who were forced into the Warsaw Ghetto, where they attended churches – All Saints, St. Mary's Carmelite and St. Augustine – whose presiding priests were of Jewish origin.

Yale Reisner

Reisner also hears from Poles who have taken an interest in Jewish culture or have visited Israel. "They wonder whether there is something inside them pushing them in that direction."

Reisner, too, gets calls from people, primarily foreigners, who believe that their ancestors left property behind in Poland. "That's a whole legal morass we don't get into."

Since Poland joined the European Union in 2004, he has received inquiries from Jews in Israel and the Diaspora who want to capitalize on their parents' or grandparents' Polish nationality so as to be eligible for Polish citizenship and passports.

The information he extracts on their behalf derives from a variety of archives: municipal, state, military and police records, homeowner lists, tax rolls, memorial books, phone books and business directories.

"The hardest records to obtain are from Warsaw, since 84 per cent of it was destroyed during the war."

Reisner does not charge for his time, but the Lauder Foundation usually asks for donations after services have been rendered.

The data he unearths can have significant effects. "Some people have joined Jewish organizations or gone on Birthright trips to Israel. Survivors have found their rescuers. One woman, an orphan, found her mother in Denmark and her two brothers in Canada."

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Greater Toronto Area

Reform movement gears up for biennial

By FRANCES KRAFT
Staff Reporter

The Union for Reform Judaism (URJ) – the umbrella for more than 900 Reform congregations in the United States and Canada – will hold its upcoming biennial at the Metro Toronto Convention Centre from Nov. 4 to 8.

Approximately 2,500 delegates are expected to attend the event, which is held every second year and has not taken place in Toronto since 1979.

Rabbi Michael Dolgin, senior rabbi of Temple Sinai Congregation of Toronto – one of 26 Canadian congregations in the Canadian Council of Reform Judaism – said the biennial is "one of the centres" of the Reform movement's continued strength.

"Having it here in Toronto is an opportunity not only for the Reform congregations, but the entire community, to be enriched by the energy of this spectacular program," Rabbi Dolgin added.

Along with some high-profile speakers, the biennial website lists more than two dozen Jewish entertainers including Craig Taubman and Canadian talent like Mark Weinstock and Jaffa Road.

Speakers include Tony Blair, former prime minister of the United Kingdom; Dr. Ruth Westheimer, who will discuss "Sex in the Jewish Tradition" at a Shabbat luncheon; Miriam Ziv and Michael Oren, Israel's ambassadors to Canada and the United States respectively; Anita Diamant, author of *The Red Tent*; Jerry Silverman, new president of United Jewish Communities and former head of the Foundation for Jewish Camping; and Eboo Patel, founder of the Interfaith Youth Corps. King Abdullah of Jordan will speak via a video feed.

Torah scholar Aviva Zornberg, philanthropist and Jewish camping advocate Harold Grinspoon, and MP and former justice minister Irwin Cotler will also speak at the conference, and will receive awards from the URJ.

URJ president Rabbi Eric Yoffie will deliver the major address at Shabbat morning services.

Among topics being addressed at the biennial's learning sessions are creating a culture that invites and supports conversion; special-needs camping; welcoming gays into the synagogue; the impact of day schools on the Reform movement; keeping singles and divorced members involved; and a look at Reform Jewish dietary practice.

Preconvention programs include a symposium on Jewish identity and development from Nov. 2 to 4.

Further information is available at biennial.urj.org.

LEO BAECK AT WE: Jonathan Harris, rear right, south campus principal of Leo Baeck Day School, and Deborah Epstein-Franks, rear left, middle school co-ordinator, accompany the newly elected middle school student council to the third annual We Day on Oct. 4 at Air Canada Centre. Pictured, from left are Eton Ziner-Cohen, Epstein-Franks, Shelby Margolis, Emma Blatt, Jenna Pasternack, Tory Dick, Carly-Rose Horowitz and Harris. In front are Tyler-Jane Robins, Chelsea Rozansky and Charlotte Axelrod.

For full story, please see page 3

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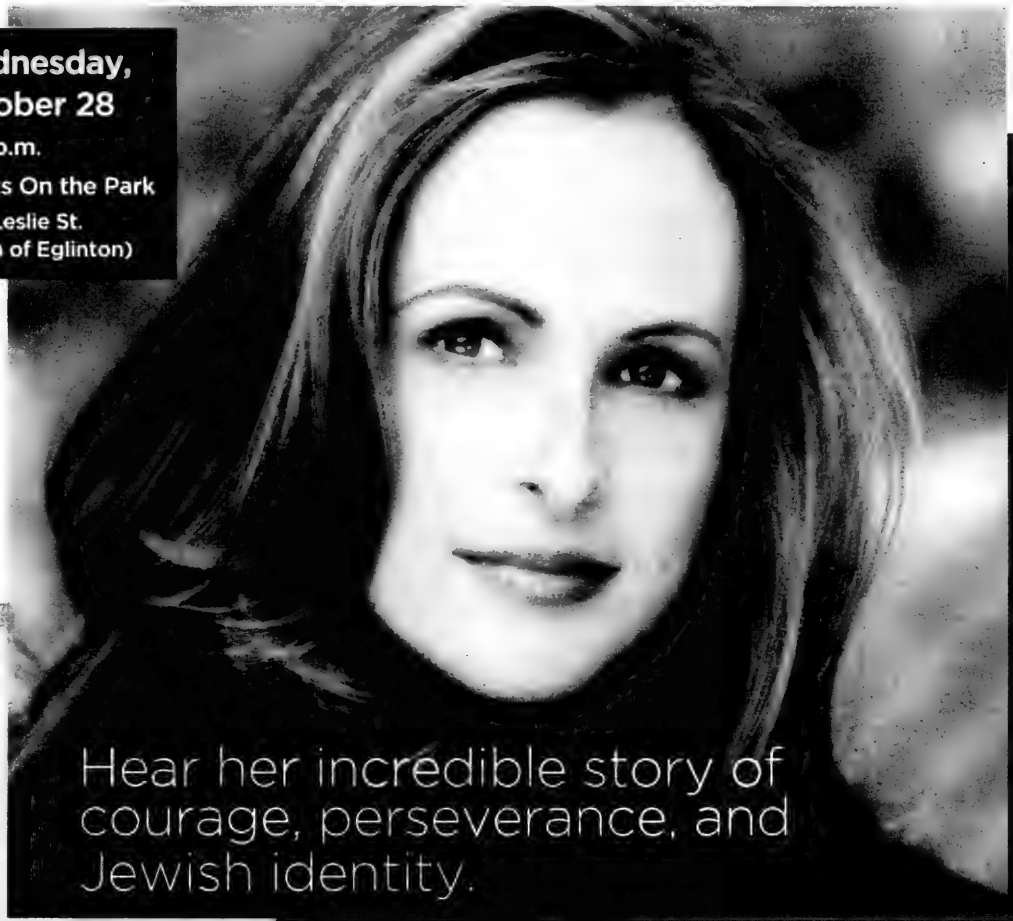

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New CJPAC head seeks more members

'I want to create conversations and build up trust with the community'

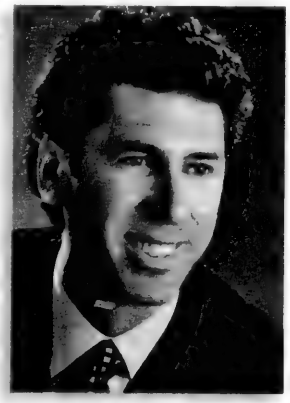
By ANDY LEVY-AJZENKOPF
Staff Reporter

The new executive director of the Canadian Jewish Political Affairs Committee (CJPAC) wants to see more of the community.

In an interview last month, Mark Waldman, who recently took over as executive director at CJPAC – replacing Josh Cooper – told *The CJN* that he hopes more Canadian Jews get involved in politics, and quickly.

With the country seemingly on the verge of an election every month, Waldman, 41, said the committee is ready to mobilize the Jewish community to become active in the event one is triggered.

"Hopefully, there won't be an election for awhile," he said. "We'd like some time to broaden our [5,000-strong] membership base in the country."



Mark Waldman
[Al Gilbert photo]

Waldman, a native Torontonian, was a founding member of CJPAC and said he's returned now because the timing was right for him personally. He said he's always had a "passion" for the community "and this is something I helped start."

CJPAC defines itself as "a unique national, grassroots, independent organization whose mandate is to engage the community in the political process."

It's a membership-based, non-partisan national organization dedicated to getting out the Jewish voice across all party lines.

Since its birth in 2004 – then known as CIJA-PAC (Canadian Council for Israel & Jewish Advocacy-Public Affairs Committee) – it has amassed 5,000 members and implemented numerous programs aimed at getting Jewish youth more active in and aware of politics.

For Waldman, taking over from Cooper – who he's been friends with since childhood – is akin to being passed a figurative baton.

"I've had a lot of experience advocating for the Jewish community," he said, though that's a bit of an understatement.

His philanthropic roles in Jewish and broader community organizations reads like a who's who list.

His past and present affiliations include: Access Middle East and United Way; serving as co-chair of the UJA Major Gifts Campaign; member of the UJC Young Leadership Cabinet; founder and co-chair of the UJA Jewish Venture Philanthropy Fund; co-chair of the Friends of Simon Weisenthal Centre's first annual campaign, and working as a Big Brother for JF&CS in his 20s.

Most recently, he served on the board of the Canada-Israel committee.

His CIC biography states Waldman has also been "involved in broader political causes such as Canada-US relations, where he co-founded 'Friends of America' to counter anti-American sentiment in Canada."

Waldman is also a director of the Mount Sinai Hospital Foundation, UJA Federation of Greater Toronto and Marnlen Management, his family's business.

He said all the contacts he's made over the years should serve him well in his new position with CJPAC.

"I'd love us to work with more Jewish organizations... it's in our best interests."

But his main focus right now is to bring in as many members as possible, with the goal of opening more offices across the nation to better represent the community.

"We're looking to open an office in Vancouver and expand programming," he said. "I'll be doing a lot of travelling in the country. It's my job to communicate our importance to the Jewish community. I'd love to have people on the ground in every city, but it's not possible right now."

He said he'll be using one of his other passions, using social media and online marketing tools, as a means to achieve these goals.

"I want to create conversations and build up trust with the community," he said. "Relationships matter... and I'll soon be launching a campaign to reach out to higher-net-worth donors and younger volunteers. I'd like to double CJPAC's membership to increase our funding and create more engagement."

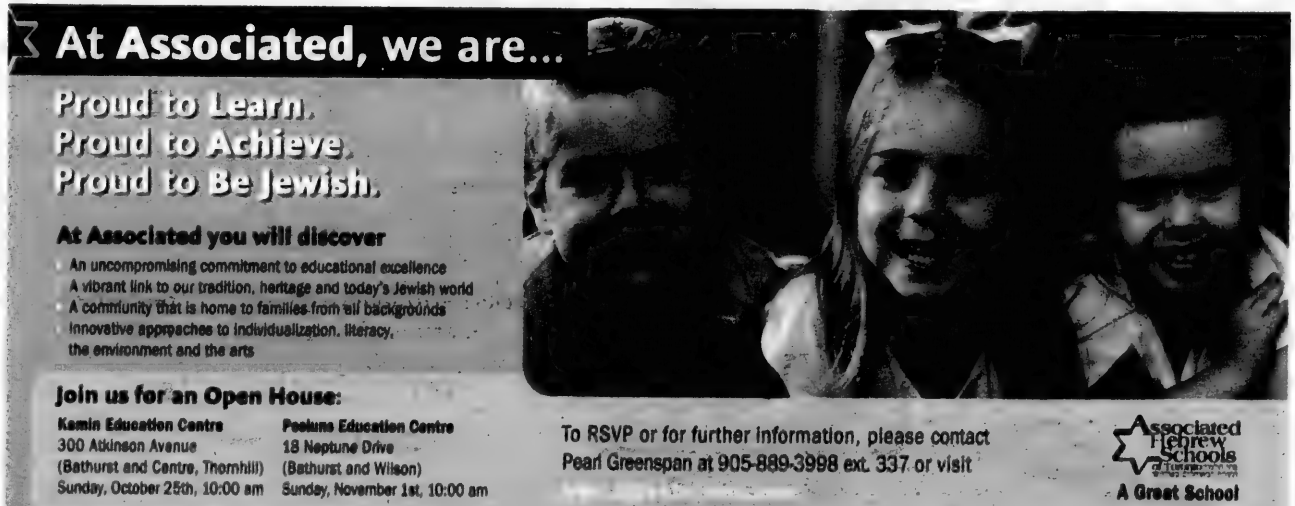
For those sitting on the fence about whether to get more politically involved, Waldman says it doesn't take much to make your voice heard.

"Just by doing a bit... you can make a difference," he said. "We're here to help make it easier. We've had tremendous success these last five years. The community can't always see it, but it's there."

Still, he said he encourages anyone interested in learning more about the organization to "reach out" to CJPAC via its online presence.

"'Fan' us on Facebook. Join our organization. We'd love you to talk to us."

For more information, visit www.cjpac.ca



Partners for Peace

Tribute Dinner

in honour of

Michael Dan M.D. Ph.D. M.B.A.

who will receive the degree of Doctor of Philosophy (*Honoris Causa*) from the University of Haifa in recognition of his deep commitment to human rights, the advancement of mutual understanding and peaceful coexistence in the Middle East, his philanthropic activities in Canada and Israel, and his friendship and support of the University of Haifa.

Sunday, November 15, 2009

The Fairmont Royal York, Toronto

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Dinner Co-Chairs:	Susan Wowk & Harold Niman
Associate Chairs:	Elham Farah, Marvin A. Sadowski
National President:	Dr. Karen R. Mock
Master of Ceremonies:	Edward L. Greenspan, Q.C.

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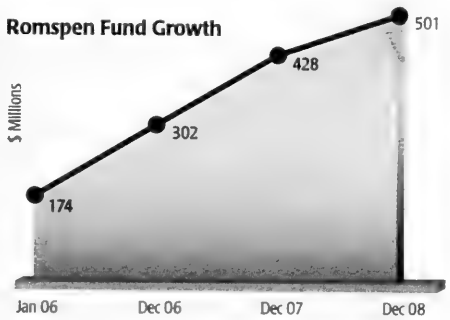

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Mia Farrow to headline Ve'ahavta event

By SHERI SHEFA
Staff Reporter

When actor and humanitarian Mia Farrow comes to Toronto next month as the keynote speaker for Ve'ahavta's Tikun Olam Awards Ceremony, she'll convey to her audience that "with knowledge comes responsibility, and none of us get off the hook."

On Nov. 8, Ve'ahavta's annual Starry Nights event in Toronto will feature an address by Farrow, who has starred in more than 40 films, including *Rosemary's Baby* and *Hannah and Her Sisters*, and has been a high-profile advocate for children's rights as a UNICEF Goodwill Ambassador. Ve'ahavta will also recognize honorees such as Skylink CEO and humanitarian Walter Arbib and television producer and philanthropist David Shore.

Mia Farrow

In an interview with *The CJN*, Farrow said it wasn't until she was asked to speak at the event that she learned about Ve'ahavta, the Toronto-based, non-profit Jewish humanitarian organization.

"Its commitment to justice, assisting the needy, both locally and abroad – I just thought, 'That is exactly what I'm all about,'" Farrow said.

She said that as she understands it, Ve'ahavta is founded on the understanding that the world we live in is a beautiful place, but with that comes responsibilities.

"We enjoy all of these things, but if we're in a position to alleviate suffering, then we need to step up. I like their core message, and it's one that I try to pass on to my own children."

She said she often tells her 14 children that "with knowledge comes responsibility" and that we're all "part of a larger human family.

"Most people turn away rather than intervene and help… I adopted 10 children and gave birth to four children, and I thought that that was my contribution. I hope it's one of them."

Farrow said that she couldn't pinpoint the moment or event that triggered her commitment to humanitarian work, but said she was deeply affected by the 1994 Rwandan genocide.

"I think all of us can only feel like abysmal failures when we think of Rwanda and all the ways our countries, our best institutions, our churches, all failed the people of Rwanda. I feel a very personal sense of failure. I didn't know, but I don't think that's an excuse," she said.

"The press failed also. What were we doing during the Rwandan genocide that was so important that nobody noticed while a million people were hacked to death? I Googled that time, and people were watching the O.J. Simpson trial and reading about that."

She said that when she first learned about the situation in Darfur in 2004, about the genocide, "it was one of those jaw-dropping moments when I thought, 'This time I can't claim that I didn't know.'"

Farrow said that it was in 2004 when she made her first of 11 trips to the Darfur region of Sudan, where a conflict over land between African farmers and Arabic nomads began in 2003 and escalated into a violent war between African guerrilla groups and the Janjaweed. This war led to the murder of hundreds of thousands and the displacement of three million people in refugee camps, some of whom are dying from hunger and disease.

It was on the plane ride home that she realized "it was incumbent" on her to do her utmost to bring an end to the suffering she had witnessed.

"I hope that doesn't sound presumptuous, because I didn't presume for one minute that I could end what I had seen, but that I needed to do my utmost as a human being. I needed to step up in all the ways that were available to me."

She said she has since given countless interviews to talk about what she had seen, she's written opinion pieces about the situation, she's taken photographs and started a website (www.miafarrow.org) where she posts photographs and updates for all to use as a resource.

"I used to think that if people know, they'll surely do something, but now I think it's way worse than that, that people don't care," Farrow said.

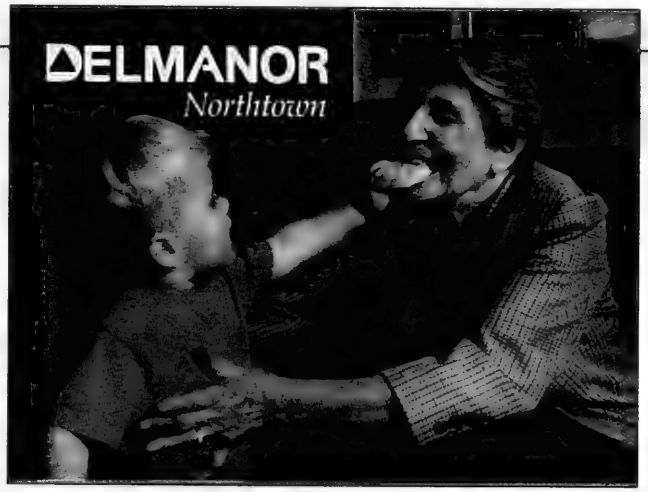
"Elie Wiesel put it best… 'The victims of the Holocaust perished, not only because of the killers, but also because of the apathy of the bystanders. What astonished us, after the torment, after the tempest, was not that so many killers killed so many victims, but that so few cared about us at all.'"

Farrow, who has travelled to other "places of extreme misery," including the Congo and the Central African Republic, said her job is to be a messenger.

"I can tell you what I've seen and I can show pictures… with the hope that a person will be galvanized to do their utmost."

Farrow said she doesn't allow herself to become discouraged by the apathy of others.

Continued on page 27



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Fashionistas create trendy frum outfits

By RANDI BERGMAN
Special to The CJN

The worlds of fashion and religion rarely intersect, but that's going to change if Natasha Budovitch and Francesca Abony have anything to do with it.

The two women launched Tznius-ista, a lifestyle and fashion-event planning service, at Aish in the Annex last month with an event that was part fashion show, part shopping spree.

'Dressing modestly should be fun'

Tznius-ista is based on the idea that dressing modestly should be fun. "Being tznius is not just about what you're wearing, it's about how you act and how you carry yourself," Budovitch said.

"We want to show girls that you can be yourself and be beautiful without baring it all, and we also want them to have fun in the process."

As well as holding fashion shows and events, Tznius-ista will run seminars and workshops on how to shop, style and wear modest clothing.

A recent graduate of Ryerson University's fashion communications program, Budovitch had been working in the fashion industry for the past few years, but it was only recently, through Aish HaTorah, that she became more observant. After reconnecting with Judaism on a Birthright trip to Israel, Budovitch became increasingly involved in Aish and began to realize the difficulties of dressing modestly.

Continued on page 19

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Designers create looks that are 'frum and fierce'

Continued from page 18

"I am growing spiritually and adapting the concepts which have put me in a position of not just seeing the other girls of the [Aish in the Annex] house struggle in finding proper clothing but putting myself in the situation as well," she said.

Natasha Budovitch

"I find myself going into stores I would never otherwise go into and trying to convince myself to buy something I don't even like because it follows the rules I don't want any women, young or old, to feel that way."

So, she envisioned Tzniusista, a brand that would serve up fun, trendy clothing for women who like to leave a bit to the imagination.

To help turn the idea to reality, Budovitch enlisted fellow fashion-enthusiast Francesca Abony. Instantly connecting on the idea after meeting on Facebook, the two went straight to work on planning the launch event.

"We want to help broaden people's minds and open their closets," Abony said. "Dressing with certain restrictions can actually be very empowering."

The two asked several local designers to create looks that were not only frum, but fierce for the Tzniusista event.

Francesca Abony

"For me, it should be about women and fashion... the designers really understood that," Abony said.

Perhaps an indicator of Tzniusista's broad appeal, the all-day event was attended by women in skirts and shorts alike.

"Everything looks so beautiful, I don't feel like I'm looking at 'restricted' clothing at all," said Jackie Adler, a Tzniusista shopper.

Creating outfits specifically for the show, the designers relished the experience of being part of the groundbreaking event.

"I found out about this on Craigslist, and once I started talking to the girls, I knew that this was something I wanted to be part of," said Evelynne Kuzniak, a hair accessory designer.

Womenswear designer Angela Marret said: "I work with Hachnosas Kallah [which helps poor brides and grooms pay for their weddings], and I understand the need for tznius clothing, so I created some hip and beautiful skirts just for the event."

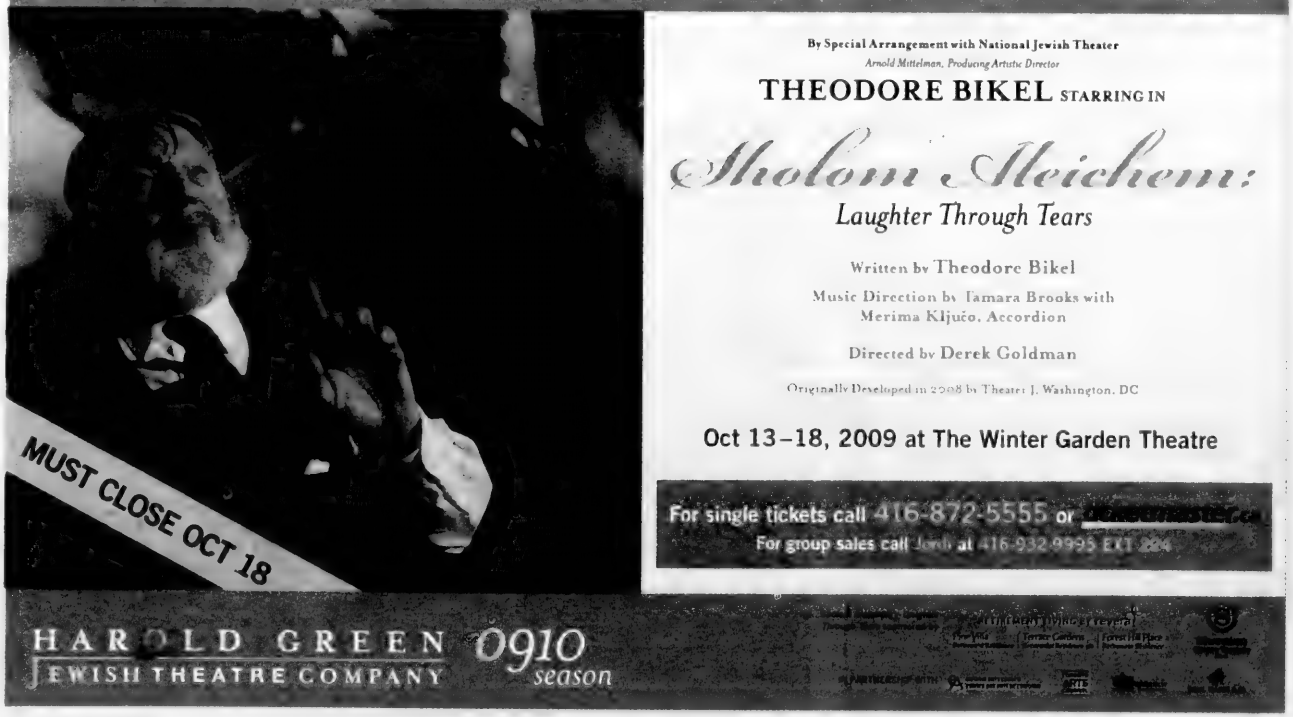
Other local designers featured were Guru, Laura Nardone, Janet Caterina, Channy Chang and Cara Houpt.

Rebbetzin Chana Goldstein hosted the event, which was supported by Aish in the Annex. "My husband [Rabbi Mitch Goldstein] and I are in the business of inspiring people, and I am incredibly inspired by these two girls," she said.

"There is a mitzvah that says you should walk modestly for your God, but there is another one that says you should dress like a princess, with your head held high – Tzniusista encapsulates those two ideas perfectly."

Budovitch and Abony have plans for an online boutique and an expanded consultation service.

For more information about Tzniusista, visit www.tzniusista.com.



We invite the community to join us at Holy Blossom Temple for these outstanding fall programs

Identity in the Global Village — Four Leaders Reflect

Thursdays at 7.30 p.m., Oct. 29, Nov. 12, 19 and 26, 2009

Why Canadian Identity Is Anything but an Oxymoron | **Rudyard Griffiths**, *Executive Director, the Dominion Institute* — **Oct. 29**

What Does Identity Mean in Israel Today? | **Amir Gissin,** *Consul General of Israel for Toronto* — **Nov. 12**

Claiming and Reclaiming Jewish Identity in the Modern World | **Rabbi Yael Splansky,** *Holy Blossom Temple* — **Nov. 19**

Global Identity in a Transnational Age | **Ato Quayson,** *Director, Centre for Diaspora and Transnational Studies, University of Toronto* — **Nov. 26**

Scholar in Residence

Yossi Klein Halevi, *Senior Fellow, Shalem Center, Jerusalem*
Sat. Oct. 31, 2009

Join us for a Shabbat of learning and study with a leading Israeli scholar.

10.30 a.m. | In the Footsteps of Abraham: Following the Call to the Land of Israel

After kiddush | Israel, the United States and Iran: What Now?

Jews and Power: Why and How We Often Get It Wrong

Ruth Wisse, *Martin Peretz Professor of Yiddish Literature and Professor of Comparative Literature, Harvard University*
Mon. Nov. 9, 2009, at 8 p.m.

Few have thought as long and hard about the relationship between Jews and power, especially in the contemporary context, as has Professor Ruth Wisse. In this major lecture, she will reflect on the Jews' relationship to Israel, the Obama initiatives in the Middle East and what it means — or does not — to "repair the world."

This lecture is funded by the Rabbi Edward and Fagi Goldfarb Fund for Jewish Literacy.

The Israel Seminar: One State, Two States Can The Israeli-Palestinian Conflict Be Resolved?

A public discussion with Professors Derek Penslar (top photo) **and Clifford Orwin** (bottom photo)**, of the University of Toronto**

Mon. Nov. 16, 2009, at 7.30 p.m.

Only by understanding the current debate — in academic, Arab and Israeli circles — on the two-state solution, can we understand what is at the heart of the divide between Jews and Arabs, the Israelis and Palestinians.

For more details, please call Elana Fehler, at (416) 789-3291, ext. 532, or email *efehler@holyblossom.org.*

These programs are presented by the Gerald Schwartz/Heather Reisman Centre for Jewish Learning at Holy Blossom Temple. For details on other fall programs at the Centre, please go to *www.holyblossom.org/publications.htm.*

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Mon. Nov. 2, 2009, at 7 p.m.

Craig and Marc Kielburger, Nobel-nominated game-changing activists, dramatically engage today's youth across North America, inspiring them to be compassionate, socially responsible citizens.

Craig and Marc, who inspire us with their deeds will inspire us with their words. Plus: a video introduction by a special guest.

Afterward: Please join us for a "Social Action Market Place on Africa" to learn more about what you can do for those in Kenya and Darfur.

Moderator: Senator Linda Frum

Holy Blossom Temple is grateful to our sponsor McDonald's Canada for supporting this evening.

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The opposite of love is indifference, says Wiesel

Continued from page 3

Wiesel, who called his survival of the Shoah "an accident," said that indifference is not an option, just as racism is not.

"I have said that the opposite of love is not hate, it's indifference, and that is true. The opposite of knowledge is not ignorance, it is indifference. The opposite of beauty is not ugliness but indifference," he said.

"What we must see in each other, in the street, in the passerby, is not an enemy but a fellow soldier. Not an enemy, but a friend, a companion."

Wiesel added that no action justifies death, and that "death is a blemish of creation."

"Remember that life is sacred, and, therefore, life cannot be replaced. Functions can be replaced, but not life," he said.

"Whatever you do in life, whatever endeavour you undertake in life... remember these few words: always think higher and feel deeper... Let not your goal be at the expense of another person's despair."

During a press conference, Craig Kielburger, one of the youngest-ever members of the Order of Canada, said that simple actions can make a significant positive change.

"Whether it's a young person going door to door asking for non-perishable food or coming to an event like this to hear about a message of social change and be inspired and bring it back to their school ... [that] is our message," he said.

"People respond to that message because they are really searching to bring about positive change in this world."

Kielburger also said the public school system should work to incorporate social action philosophies into the curriculum.

"We need to shift our education process ... [it shouldn't] just [focus on] reading and writing and arithmetic, but we also need to focus on the 'three Cs' – compassion, raising young people to care about the world; courage, giving them the means to stand up for what they believe in; and community, we need to show them that they are not alone."

Craig Kielburger
[Phil Ogynist photo]

The Kielburgers also promoted a new campaign called "10 by 10." The goal is to raise money and donate volunteer hours to fully develop 10 communities in Third World countries by providing education, health care, clean water and sustainable income.

For more information, visit www.giveyour10.com.

Following the first two We Day events this year – the first in Vancouver on Sept. 29 and the second in Toronto on Oct. 5 – a third and final event for 2009 is scheduled to take place at Hamilton Place on Nov. 5.

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Reena

Synagogues embrace Reena Clients

As in past years, Reena clients were given the opportunity to attend High Holiday Services in their neighbourhood synagogues at no charge.

Participation in religious practices is very important to our clients. Reena wishes to thank the boards and members of the following synagogues who responded to our request and warmly welcomed our clients into their communities.

Adath Israel Congregation
Aish Toronto & The Thornhill Community Shul
Beth Avraham Yoseph of Toronto Congregation
Beth David B'nai Israel Beth Am
Beth Emeth Bais Yehuda
Beth Radom Congregation
Beth Sholom Synagogue
Beth Tikvah Synagogue
Beth Torah Congregation
Beth Tzedec Congregation of Toronto
Holy Blossom Temple
Kehillat Shaarei Torah
Kolel: The Adult Centre for Liberal Jewish Learning
Pride of Israel Synagogue
Shaarei Shomayim Congregation
Shaar Shalom Synagogue
Temple Emanu-El
Temple Har Zion
Temple Sinai Congregation of Toronto
Village Shul

Towards a better future ... integrating people with developmental disabilities into the community

FARMER'S MARKET

Sunday, Oct. 25

10:00 am – 1:00 pm

Support local farmers by purchasing organic fruits and veggies at the Prosserman JCC's first Farmer's Market. We'll also be featuring delicious low-fat tea cakes and a selection of low-fat cookies from the Prosserman JCC's culinary arts studio.

Want to get more organic fruits and veggies into your diet? For as little as $25/week, you can get a box stocked with fresh produce and pick it up right here at the Prosserman JCC. To find out how you can order your fall share, call Plan B Organic Farm at 905.659.2572 or e-mail info@planborganicfarms.ca.

Pick up is every Thursday from 4:30 p.m. to 7:30 p.m. in the lobby of the Donald Gales Family Pavilion at the Prosserman JCC. Fall deliveries begin October 15th and run until December 24th.

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THE PROSSERMAN JCC CELEBRATES

Healthy Living Month

Located at the new Donald Gales Family Pavilion on UJA Federation's Sherman Campus (4588 Bathurst Street), the Prosserman JCC offers programs for seniors, adults, families, young children and teens.

Each month the Prosserman JCC features a different theme, with special programs and events. For healthy living month, our programs focus on being active and eating well while enjoying fall's bountiful harvest.

MORE WAYS TO GET IN SHAPE

Whether you love working up a sweat on a treadmill, practising your downward dog in a yoga class or playing your favourite team sport, the Prosserman JCC provides endless options for getting fit. Join one of the many sports leagues offered by JCC Chai Sports (www.jccchaisports.com) or become a member of Prosserman JCC Fitness & Health (416.638.1881 x4105), where you'll find all the latest group fitness classes and workout equipment.

HEALTHY HARVEST PUMPKIN TEA CAKES

Tuesday, Oct. 22 7 pm – 10 pm
Culinary Arts Studio
Members: $65/non-members: $75

Enjoy fall's harvest bounty by baking some scrumptious pumpkin tea cakes. Our low-fat recipe uses sugar pumpkins, rich in vitamins A & C and antioxidants. Enjoy some fall treats while feeling good about what you eat!

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Tuesdays, Oct. 27 to Dec 15
10 am - 11:30 am
Members: $37/non-members: $42

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To register for any Prosserman JCC program or to order a copy of our program guide call 416.638.1881 x4235. For more information, contact us at info@prossermanjcc.com

Greater Toronto Area

Book fair opens with a musical performance

Continued from page 7

Adam Seelig's play *Talking Masks*, which fuses the Greek tragedy of Oedipus with the ancient Hebrew tale of Isaac and Ishmael, is the inspiration behind Ancient Text, New Art, the presentation hosted by Koffler Arts Salon on Oct. 25. And Amos Oz's novel *Panther in the Basement* is the basis of the Israeli film *Little Traitor*, being screened on Oct. 31.

Besides the cooking demonstrations by author Aviva Allen and celebrity chef Howard Dubrovsky on Oct. 25 – admission is $30 for each – the theme of food seems pervasive at the fair. A preview event at Caplansky's Deli (at 356 College St.) on Oct. 22 features David Sax, author of *Save the Deli*, a book about the glorious past, diminished present and questionable future of the delicatessen. From *Couscous to Kasha* is the title of a memoir by Jewish communal worker Dr. Seymour Epstein that actually has little to do with food.

Noah Alper, who sold his bagel company for $100 million or so about a decade ago, is scheduled to discuss his book, *Business Mensch: Timeless Wisdom for Today's Entrepreneur*. And Karen Fisman, author of the Chanukah story *An Adventure in Latkaland*, is making several presentations during which children may make puppets.

Those with a hunger for more literary fare may feast on presentations by the likes of David G. Roskies, author of the award-winning memoir *Yiddishlands* (Oct. 25); Lily Poritz Miller, author of the novel *In a Pale Blue Light* about a Jewish family in South Africa (Oct. 26); and authors Lauren Kirshner (*Where We Have To Go*), Cary Fagan (*Valentine's Fall*), Sidura Ludwig (*Holding My Breath*) and Adam Sol (*Jeremiah, Ohio*) who are participating in a New Jewish Fiction and Poetry session on Nov. 1.

Two intriguing new Canadian memoirs are being spotlighted on Oct. 28. Marc Stevens, author of *Escape, Evasion and Revenge*, shares his father's story as a German-Jewish RAF pilot who later moved to Canada and never revealed his Jewish heritage. And Fred Kaufman, author of *Searching For Justice*, discusses his roots in a Jewish family in Vienna and being interned as an "enemy alien" in Canada before becoming a lawyer and judge.

On Oct. 29, author Michael Wex discusses his new book *How to Be a Mentsh (Not a Shmuck)* and acclaimed American scholar Dr. Lawrence Schiffman discusses his new book about his specialty, the Dead Sea Scrolls. On Oct. 30, Rabbi Erwin Schild discusses his memoir, *And Miles to Go Before I Sleep. Six Walks With a Day of Rest*. Author Nava Semel is the focus of two events (Oct. 26 and 27), revolving around her Holocaust-themed book *And the Rat Laughed*, which has been made into an opera.

Also included in the book fair are a workshop in writing memoirs and family stories, a book review of Nancy Huston's *Fault Lines* by Cathy Tile, a session on *The Zen of Jewish Knitting* by Rosanne Bernard, a session on *Whispers from the Camps* by Kathy Kacer and Sharon McKay, and a children's presentation by Kathy Clark, author of *Guardian Angel House*.

Some events are free, some require paid tickets. No longer in the Leah Posluns Theatre (which closed in June), the book fair is being held in the newly built and renovated Lipa Green Conference Centre. "We're in a new venue – and it's gorgeous," said Helen Redner.

For admissions and schedule, visit www.kofflerarts.org.

For a review of Noah Alper's* Business Mensch: Timeless Wisdom for Today's Entrepreneur, *please see page 53.

You are cordially invited to the launch of the

Yeshiva University Torah miTzion

Beit Midrash Zichron Dov

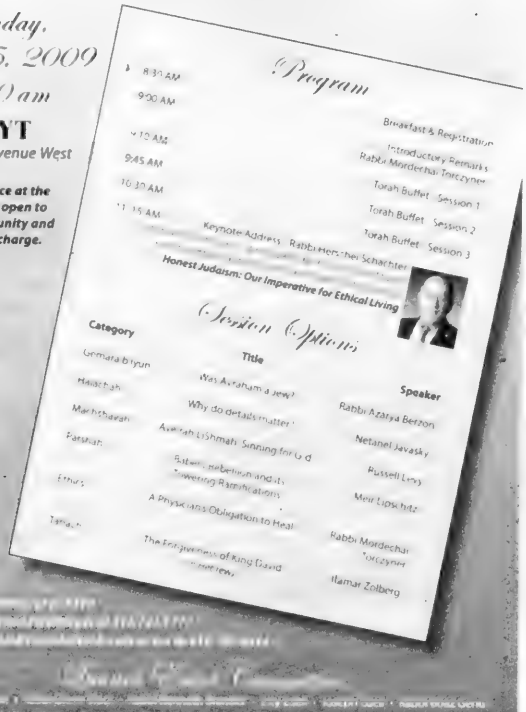
Sunday, Oct. 25, 2009

8:30 am

BAYT

613 Clark Avenue West

Attendance at the launch is open to the community and FREE of charge.



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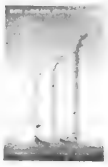


Monday, October 26th, 7:00pm

The Boy in the Striped Pajamas (PG-13)

120 minutes Directed by Mark Herman

When his family moves from their home in Berlin to a strange new house in Poland, young Bruno befriends Shmuel, a boy who lives on the other side of a fence where everyone wears striped pajamas. Unaware of the fate of those Jewish prisoners or the role his own Nazi father plays in it, Bruno embarks on a dangerous journey inside the camp. This is a remarkable film that tells its story through the eyes of a very innocent little boy.

$5 at the door

Monday, November 2nd , 7:00pm

Defiance (R)

137 minutes Starring Daniel Craig as Tuvia Bielski

The film tells the true story of Tuvia Bielski and his three brothers, who escaped from Poland into the forests of Belarus during the Second World War to lead a band of Resistance fighters and create a safe haven for Jewish refugees. In the camp established by the Bielski brothers more than 1000 Jews were saved from persecution and death. *Screening includes a personal appearance and comments by Ruth Bielski – Tuvia's daughter Ruth was present during the shooting of this film in Belarus*

$5 at the door

Monday, November 9th , 7:00 pm

The Reader (R)

120 minutes

STARRING KATE WINSLET, WINNER OF THE ACADEMY AWARD FOR BEST ACTRESS FOR THIS FILM

In this drama set in post-World War II Germany, a young man looks back on the sexual relationship he had as a young teenager with older woman Hanna Schmitz. The affair ended when Hanna disappeared. But years later, Michael learns she's on trial for horrific Nazi war crimes. *NOTE: This film includes scenes of explicit sex and nudity.*

$5 at the door

EACH MOVIE INCLUDES AN INTRODUCTION AND COMMENTARY BY:
Larry Anklewicz – Programming Coordinator, Toronto Jewish Film Festival
Gerald Ziedenberg – Historian

No advance reservations required.

Discussion on the Three Films

Monday, November 16th, 8:00 P.M.

A spirited panel discussion will focus on the moral, ethical and historical issues raised by the three movies and other Holocaust films.

Panelists:
- Rabbi Wayne Allen (Beth Tikvah Synagogue)
- Dr. Doris Bergen (Chair of Holocaust Studies, University of Toronto)
- Larry Anklewicz (Programming Coordinator, Toronto Jewish Film Festival)
- Moderated by Gerald Ziedenberg (Chair of Beth Tikvah Adult Education)

No charge for this program.

Actress Marlee Matlin headlines UJA Campaign event

Academy Award winner to share her inspirational journey

By Daniel Horowitz

Despite losing her hearing at the tender age of 18 months, giving up was simply never an option for Academy Award-winning actress Marlee Matlin.

"All I can say is that I was born a Matlin," the 44-year-old told the audience at a Jewish community dinner in Chicago. "As a young girl growing up in Morton Grove, Illinois (just north of Chicago), I was fortunate that I was born into a family that never took no for an answer: that never let deafness stand in their way. For them it was about a lot of intention and a little chutzpah."

Matlin, who at 21, was the youngest recipient of a Best Actress Oscar for her motion picture debut in *Children of a Lesser God*, will be the featured speaker at a unique United Jewish Appeal Campaign event on Wednesday, October 28 at 7:30 p.m. at Toronto's Events On the Park (1095 Leslie Street).

This exceptional event – to mark the midway point of UJA's 2010 Campaign – is open to all community members who commit to making a gift to the campaign. Matlin will speak about her incredible story of courage, perseverance and Jewish identity.

The event will also feature live entertainment and a dessert reception.

Matlin, the third child born to Don and Libby, became deaf due to a bout of Roseola Infantum. That didn't stop her, though, from acting in a children's theatre company at age 7, playing Dorothy in *The Wizard of Oz*.

Marlee Matlin

She went on to study Criminal Justice at Harper College in Palatine, Illinois, and maintained her passion for acting after graduating. While performing on stage throughout Chicago and the Midwest, Matlin attracted notice for her performance in a production of the Tony award-winning play *Children of a Lesser God*, and was cast in the movie version alongside William Hurt.

Matlin has already appeared in numerous films, but it is her television roles that have most increased awareness of her in the hearing world. She has appeared on many shows including, *E.R.; Reasonable Doubts; Picket Fences* and *The West Wing*. She has also guest-starred on numerous shows including NBC's *Sweet Justice* with Cicely Tyson; Showtime's anthology series *The Outer Limits; The Larry Sanders Show* and *Spin City*. She received her third Emmy Award nomination for her work on *The Practice*.

"Despite dire predictions that I would never work in Hollywood again, today, I am still a working actress," she said. "And, though it hasn't been easy, I have refused to back down, just as my parents refused to back down. Each day, I do my best to remind me that there are many, many thousands out there with different abilities who deserve no less than I deserve – to dream and follow their hearts."

Marlee is also a spokeswoman for the National Captioning Institute. In 1995 she testified at a Congressional hearing, and helped get a law passed that requires all television sets 13 inches or larger to be manufactured with built in chips to provide "Closed Captioning" on their screens.

- Tickets purchased by October 20 are $20 ($25 after that date).
- To register for this event, please call 416.631.5700 or visit ujaevents.com/registration/marlee
- To make your Campaign gift, call 416.631.5700 or visit ujadonations.com

Doors Open to Prosserman JCC's Fitness and Health Centre

The Prosserman JCC's Fitness and Health Centre on Sherman Campus opened its doors on October 5 to a group of enthusiastic, fitness-minded folk.

Featuring high-tech, interactive workout machines, the centre is an ultra-modern facility which is already proving to be a popular place to not only improve members' health but their social networking, too.

"I had coffee with a couple of the women I met on opening day; and that's a great way to spend some time cooling down after a great workout," said Doris Starr. "This is going to be a very popular place."

The contemporary Goldie Fitness Centre features state-of-the-art workout machines including cardiovascular equipment with entertainment systems and virtual cycling with 'Expresso' bikes. Also part of the Prosserman JCC Fitness and Health Centre is a member's lounge and three group exercise studios, including a 'spin' studio created specifically for cycle classes.

Many of the workout machines are among the most innovative in the fitness world, and are being featured in Toronto for the first time.

Goldie Fitness member Cindy Granek gets a hand from personal trainer Elv Freda.

"The dual-action cross training machine is amazing," said enthusiastic new member Felice Blatt. "I have never seen anything like it before. It will actually cut my workout time in half because of how many different muscles it targets. It's my new dream machine."

Tonya Faganely, General Manager of the Prosserman JCC Fitness and Health Centre, is thrilled about the variety the new gym offers.

"There are between 45 to 55 different classes being offered throughout the week, including yoga, pilates, spinning, conditioning and Group Power©. There really are activities for every stage of life and every level of fitness. You tell us about your goals and we'll create a plan that suits you."

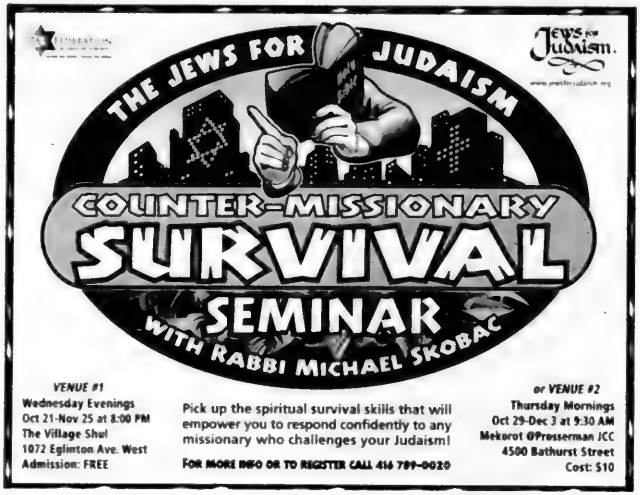
"The staff is super-eager to please," said member Cindy Granek. "Whenever you have a question or concern they are right there to help out in any way they can."

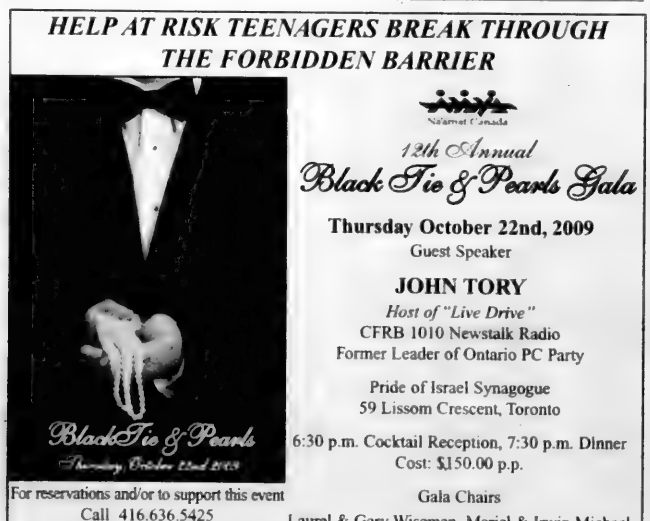
As with any new venture, there are always kinks that need to be worked out in the early stages.

"We are now creating a 'top ten changes list' to support our members," said Bryan Keshen, executive director of the Prosserman JCC. "Some will happen in days, some in weeks and some within months. We will provide those to members so that we share both the issues raised and the alternative solutions."

Membership to the Prosserman JCC's Fitness and Health Centre is available for ages 12 and up, with special packages for seniors, full-time students and youth. For more information call 416.638.1881 x4105 or email fitness@prossermanjcc.com.

Jewish Toronto is published as a community service by UJA Federation of Greater Toronto.





Greater Toronto Area

Kohen marker scientist to discuss Jewish genetics

By FRANCES KRAFT
Staff Reporter

Particularly in the Jewish community, Karl Skorecki, director of medical and research development at Rambam Health Care Campus in Haifa, is known for his groundbreaking studies on kohanim, indicating a common male ancestor among most modern-day Jewish priests.

As well, he is known for the work of his research team showing that some 3.5 million – 40 per cent – of Ashkenazi Jews are descended from four women who lived in Europe 1,000 years ago.

Skorecki, a professor at the Technion - Israel Institute of Technology, will discuss "The Genetics of Being Jewish" at Beth David B'nai Israel Beth Am Congregation on Oct. 28 in an event co-sponsored by Canadian Friends of Rambam Hospital and the synagogue's continuing education committee and brotherhood.

He will also meet with hospital supporters in Montreal.

In a way, the Toronto talk brings him back to his roots. A native of the city who grew up around the corner from Beth David, he was gold medalist of his medical school class at the University of Toronto in 1977.

Skorecki and his wife Linda and their family made aliyah 14 years ago.

Karl Skorecki

A Harvard University-trained nephrologist with expertise in molecular genetics, Skorecki was the director of nephrology in the department of medicine and pediatrics at the University of Toronto when he left in 1995 to join Rambam and the Technion, with which the hospital is affiliated.

He is currently involved in several endeavours, including stem cell-related cancer research and the genetics of kidney disease. Personalized cancer therapy, still in the research stages, is one of his projects.

Recently there has been "a paradigm shift in trying to understand the management of cancer," Skorecki said in a telephone interview from his home north of Haifa.

"A lot of people think about eradicating cancer, [but] it may not always be possible to eradicate it completely."

However, like AIDS, he said, cancer may become "a disease that one can live with for many years, and we are working on that."

Skorecki, now a 56-year-old father of five and grandfather of 12, decided he wanted to pursue a career in medicine when he was still a teenager at the Community Hebrew Academy of Toronto. "A physician has a great opportunity to… make a contribution to tikkun olam."

A son of Holocaust survivors, Skorecki whose 40-page CV lists many professional honours and awards – didn't imagine when he embarked on his career that part of it would be linked so closely with the Jewish community.

From a medical standpoint, his work has particular implications for the Ashkenazi Jewish community, as well as other populations he has studied, including the Druze.

Like Ashkenazi Jews, the Druze have "a lot of" genetically based diseases, he noted. But unlike Ashkenazi Jews – a larger, more geographically spread-out group descended from a small number of ancestors – the Druze community is smaller and more localized geographically, with "many different [long-ago] paternal lineages" and, at the same time, more recent in-marriage among relatives.

What that means, Skorecki explained, is that Ashkenazi Jews worldwide share the same predispositions to genetic diseases, while genetic diseases among the Druze are village-specific.

There is also good news, he added, noting that genetic predispositions exist not only for disease but also for protection from certain diseases.

Skorecki's initial kohen study in 1997 triggered studies of Jewish Diaspora communities around the world, from Spain and Portugal to Kaifeng, China, and from India to Africa, he said. "This work is all continuing quite intensively."

It started in a Toronto synagogue, when Skorecki, himself a kohen, wondered whether the kohen of Sephardi heritage who had just been called to the Torah shared a common ancestry with him. Kohen status is passed from father to son, and the modern-day Jewish priests are believed to be descended from Aaron, the biblical high priest.

The study identified a predominant DNA sequence marker indicating the likelihood of a common male ancestor who lived about 3,200 years ago, coinciding with the time of Aaron.

Recently, Skorecki took on another new project when he became involved in the DNA Shoah Project in an advisory capacity. The project, in which his involvement is limited, uses DNA in an attempt to reunite families and identify potential remains in certain cases.

Omission

Last week's SeeJN photo (p. 4) from the Canadian Society for Yad Vashem's annual memorial service in Earl Bales Park inadvertently left out the name of Liberal MPP Monte Kwinter, who is seated second from left. *The CJN* apologizes for the omission.

Outreach occurring at lay leadership level

Continued from page 6

Gissin said that from his perspective, the leadership of the Jewish community is beginning to understand this new paradigm. He cited two recent "significant examples" of this: one was the joint rally with the Indian community after the "murderous attack" on the Chabad House in Mumbai. The second is what he called "the impressive" Human Rights Advisory Council being created by B'nai Brith International, which includes representatives from numerous communities.

"So the understanding is there, the change of priority is there, but there is still a long way to go," Gissin said.

But so far, this outreach is primarily occurring at the lay leadership level, he said.

For Gissin, the process of fully engaging other communities won't be complete until similar dialogue occurs on a grassroots level, specifically between student groups on university campuses.

This is "the real arena where cross-cultural initiatives should be pursued," he said.

"I'm happy to say, that, at least within the framework of Toronto... there is a clear understanding that that's the next step. This is an area that has been neglected and more is going to be done," Gissin said, adding that there is one "clear" way to prevent Jews and Israel-supporters from being harassed on campus: get more people in your corner.

"When someone is trying to single us out on campus and in other arenas, they do it because it's effective. The way to change that, is to make friends. But you don't make friends through ad hoc projects. It's a long term process," he said.

Gissin believes Jewish students can make these friends and express their pro-Israel sentiments by socializing with their non-Jewish peers on topics of mutual interest.

"It's not necessarily about Hillel meeting a Muslim student club at York University or at Concordia University, for example. There are other student clubs that deal with the environment, politics, Canadian issues... those are the places where you can reach out and focus on common interests that bring Canadian society together. And that's exactly the area that Israel has a lot to offer in how it has helped Canadians, and those are the places to look for friends."

IN THE SUKKAH

United Synagogue Day School's Bathurst campus Grade 6 students visit the sukkah at Beth Tzedec Congregation.

Actress coming to Toronto

Continued from page 17

"I refuse to indulge myself in that way. I think our worst enemy here is our own tendency to feel helpless, and the saddest thing of all is the person who did nothing because they felt they could only do a little, or the person who didn't even try because they felt it was pointless."

"I don't allow myself to feel overwhelmed, because [Darfur refugees] demonstrate such courage, and if they can maintain hope, who am I to be overwhelmed or to allow myself to feel helpless and walk away?"

In 2008, Farrow was selected by *Time* magazine as one of the year's most influential people. She said that while she was honoured and humbled, she's had a hard time wrapping her head around that idea.

"If I really was one of the most influential people in the world, there would be a few more changes around here," she said with a laugh.

"I'm not seeing those changes."

For more information about the event, visit www.veahavtastarrynights.com or call 416-964-7698.

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Starry Nights 2009

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Recital Hall
5040 Yonge Street
Toronto, Ontario

Keynote Speaker
Actress, Author, and Humanitarian
Mia Farrow

Master of Ceremonies
CBC's Wendy Mesley

Honorees
Humanitarian – Walter Arbib
Remembrance – Anita Ekstein
Medical – Dr Michael Silverman
Education – Nema Dahir and Ambaro Guled
Philanthropy – David Shore
Youth Leadership – Zach Paikin

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Mel Cohen, President, Distributel
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To purchase tickets please go to www.ticketmaster.ca
For more information visit
www.veahavta.org

Greater Toronto Area

Scholarship helps students with learning disabilities

By FRANCES KRAFT
Staff Reporter

Edie Kalb finds comfort in knowing she's helping youngsters with learning disabilities through the Lev Chaim Foundation educational grant established in memory of her son, Brian. The scholarships were awarded this year for the first time.

Brian, who had a learning disability himself, died in his sleep two years ago at age 32 of atrial fibrillation, a heart arrhythmia.

His parents – Edie and her husband, Jack – and their daughter, Lisa Parshan, who lives in Detroit, were struck by the outpouring of affection after Brian's death.

Seven hundred people attended his funeral, and for a year, flowers arrived at his parents' home every Friday from his friends. A former schoolmate recalled on a Facebook memorial site that Brian stood up to bullies who were tormenting the younger child. He threatened them verbally, and they never returned.

Brian Kalb

Brian "was really a selfless guy," Edie said in an interview, recalling the time Brian saved someone's life by performing the Heimlich manoeuvre. He also brought at least one friend back to religion, she said.

"My son was a very humble person. He made friends with everybody. He was honest, warm, unaffected, and deeply religious. He had this magical personality that drew people in."

Initially, the family decided to memorialize Brian by donating a Torah to Congregation Kahal Yereim, the small shul he attended.

But family and friends not only raised enough money for the Torah, they exceeded their target, leading them to consider what to do with the extra funds.

A committee – including Kahal Yereim's Rabbi Shlomo Bixenspanner and two special education teachers – decided that two scholarships of up to $1,600 each would be provided to two children – a boy and a girl – with learning disabilities, who were attending Orthodox Jewish day schools in the GTA.

There is currently enough money in the foundation to fund the scholarships for about seven more years, Kalb said.

The goal was to use the money to help the recipients succeed, by helping pay for things such as remedial services or socialization opportunities, she added. "One family needed a computer. That is so easy to fix."

People with learning disabilities can "go as far as anyone else," said Edie. "You just need to find different paths."

This year, the foundation received 18 applications. The committee split the girls' scholarship among two recipients, one at Tiferes Bais Yaakov and one at Bnos Bais Yaakov, and one boy, a student at Yeshiva Yesodei Hatorah. The Kalbs requested that the students' names not be published, to respect their privacy.

Brian was one of the first students at the Dr. Abraham Shore She'arim Hebrew Day School, which served children with learning disabilities and was closed in 2008.

Brian left the school at 15 and attended public high school and then yeshiva, eventually deciding he wanted to live an observant lifestyle.

Although the Kalb home had always been kosher, it was only after Brian decided to become observant that his parents changed their lifestyle also. His sister, Lisa Parshan, who lives in Detroit, had already become more religious.

At the time of his death, Brian was working as a driver for a linen supply store. Because of his outgoing nature, he loved being able to meet so many people through his work, his mother said.

Prior to that, he studied food and beverage management, and also worked at a bank.

"Lev Chaim" means "Chaim's heart." The name recalls in part Brian's way of "living with a big heart," his mother said. The foundation is a registered charity.

More information is available at levchaimfoundation.com.

דער יידיש ווינקל

דזשערי קעין

אַ רוף צו אַשכנזים און ספרדים אין ישׂראל צו ביינען אַ באַלאַנסירטן נאַציאָנאַלן גענפּיל

אָפּן גלאָס וועראטער צו דער דעמאָנסטרירונג פון פּילם "די אשכנזים" אין שיקאגע, יוני 2009

זינט מען האָט אין יאָר 2006 אין ישׂראל דעמאָנסטרירט אויף דער היגער טעלעוויזיע דעם פילם "די אשכנזים" (דליה מבורך און דני דותן) איז בהדרגהדיק געשטיגן די צאָל מענטשן וועלכע דערנענטערן אין אידענטיפיצירן זיך מיט די פּריוילעגיפן פון דער "באוועגונג פאר אשכנזישער אידענטיטעט". דער ציבור פארשטייט היינט בעסער, אז אין אין עוועטעלן קרייזן=זמן, ווען דער עקסטרעמיזם וועט שטיגן אין די אינערלעכע פאליטישע שפּאנונגען אינעהאלב דער ישׂראל=געזעלשאפט ווילן שטיין פאר אן אויפּרייס=פּונקט, נאר איין רעטונגס=ראד ווען אונדז קומען צו הילף: די בשותפותדיקע אשכנזישע און ספּרדישע אידענטיטעטן וואס גענהערט צו אלע יידן אין לאנד. די דאזיקע אידענטיטעטן וועלכע זענען אין דער פארגאנגענהייט אויסגעטיטשט געווארן אלס קעגנזעצלעכע צו דער ישׂראל=אידענטיטעט, ווערט פלוצלונג קלאר, אז דווקא זיי זענען דאס יחיד-במינעדיקע און דער מקור=כוח פון אלע ישׂראלים. אין ציגאב צו די טיפע היסטארישע וואורצלען איז אין דער עמנישער דימענסיע אויך פאראן א געפיל פון געזעלשאפטלעכקייט און קהילה=אנגעהעריקייט.

במיצוי, ס'וועט זיין אוממעגלעך זיך אנטקעגנגעטלען דעם אויסערלעכן דרוק, אָן קיין אינערלעכער קאנסאלידאציע, וואס נערט זיך פון א טויזנטיערליקער יידישער קולטור. ס'קאן ניט זיין קיין באלאנסירטער נאציאנאלער גענפּיל, אן קיין שפּעריישער און אקטיוויזער עטנישע סאלידאריטעט. אין אט דעם פראצעס פון אנטדעקן דעם היסטארישן אמת שפּילט די יוגנט פון דער "באוועגונג פאר אשכנזישער אידענטיטעט" א פירנדיקע ראלע. הלוואי זאלן יידישע קהילות אין ישׂראל און אין אויסלאנד וואָס שנעלער פארשטיין דעם-א פראצעס אין אז דער-א באוווסטזיין זאל זיך פארוואנדלען אין אן אקטיוויזער שטיצע. אינעם פילם "די אשכנזים" זענען פאראן געוויסע רמזים וועגן די גרויסע ענדערונגען צו וועלכע מיר וועלן עדות זיין אין דער צוקונפט.

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Bob Marley: bringing Judaism to the people

By RABBI ARI SHERBILL
Special to The CJN

When one thinks of Bob Marley, the first thing that conjures up in the mind is probably not how Jewish his music is – and even his look – yet Marley and many Rastafarians express the message, soul and experience of Judaism.

Marley is known and respected not so much for his talent and music but for what he put into the music and what it represented to him. When his album *Exodus* was named the album of the century by *Time* magazine, *Time* said, "Every song is a classic, from the messages of love to the anthems of revolution. But more than that, the album is a political and cultural nexus."

More than mere entertainment, his music has a message and Marley lived it. In a release from the Rock and Roll Hall of Fame upon his being inducted, it was stated that "his lyrics mixed religious mysticism with calls for political uprising, and Marley delivered them in a passionate, declamatory voice."

What made Marley a legend was the soul, passion and vision that he infused into his music – that is what drew the people to him and his music, what made him an icon of idealism and wisdom. What people don't know, however, is that those are the roots and soul of Judaism and the Jewish experience.

"Emancipate yourselves from mental slavery, none but ourselves can free our minds" said Marley in the *Redemption Song*. This quote is based on the essential teaching of Judaism that says to immerse one's intellect in the study of wisdom: "Freedom cannot be experienced without being immersed in the study of Torah" is a quote from the oral teachings of the Kabbalah. For Judaism and the Kabbalah teach that wherever the mind is, the person is – and so freedom can only be found in she or he who has a mind filled with divine intellect and wisdom.

In fact, Marley's encouragement of the Rastafarian religious practice of cannabis use is based on the same premise. Rastafarians say that in order to experience the mind, one needs to use cannabis, and that it brings a person to enlightenment and awareness. That idea is a Jewish ideal (without the cannabis) to live a higher life, to free our minds, to feel our soul and the soul of God, which is achieved and experienced through meditation, being happy, loving the world, isolated soulful prayer, and deep study of the Torah.

Rebbe Nachman of Breslov said: "When a person intimately knows that all that happens in one's life is for the best, as everything that happens in ones life comes from God – this is an experience of the world to come."

In that lesson, Rebbe Nachman teaches that we live a life of duality: good days and bad days, people we like and people we don't, pain and pleasure, love and hate – but life is not intended to be lived in a duality. The "belief" in one God is horribly misunderstood – for in Judaism there is no such thing as belief, for belief is an idea. In Judaism we experience, we know, we live – we live the oneness of God that expands all boundaries and limitations of understanding. God is one means that there is only God. All that we do, know and experience is God – One and that is something to experience.

The pain of life, the bad days and the hatred that we experience all stem from a lack of experiencing the oneness of God, the all-encompassing reality of an intimate relationship with God. When a person works on this through meditation and studies of these works, and if he learns from true teachers, a person can live a redemptive, heavenly and expansive life of the "good days" in which all is good. This is the soul of Jewish experience and the inner yearning of every one of us. Marley just used different words.

Marley sang his soul for people to leave "Babylon" and yearns to return to "Zion." Babylon represents all things mundane, such as lacking soul, lacking intellect, being negative, hatred, racism, abuse, sadness, etc., and especially people and nations who do not seek spiritual enlightenment. Zion represents the redemption of all those lackings and exiles, all those stresses and evils to a life of good, peace, love, music and soul.

These have been the teachings of the Jewish people for eternity. The depth, mysticism, soul, music, yearning, striving, studying, praying and singing is the soul of Jewish experience, but we're in exile, in Babylon. But even worse is that we don't know it anymore. More Jewish people in North America would associate filmmaker Woody Allen with Judaism before Marley; would associate boring services and sermons with Judaism before a soulful concert, and would associate negative connotations and experiences before an uplifting, enlightening, incomparable and awesome experience when thinking of Judaism – because we are in exile.

Marley spread the message of Judaism through the medium of music, but his listeners did more than listen: they thought about his message, they chewed it over and rethought about their lives.

Writing about Marley's song *One Love*, Christopher Farley said: "*One Love* is, of course, a Jamaican reggae song. But most listeners don't see it as being part of any one region – it has been embraced around the globe as an anthem to the human spirit. The song's title has also become a greeting – people the world over will say 'hello' and 'goodbye' with the words "One Love." A few years ago, the BBC chose *One Love* as the song of the century."

The impact of Marley's music is not only universal, but even more so it was personal. The reason why his music, lyrics, energy, passion and vision had such an impact was because it was true, and truth hits the soul.

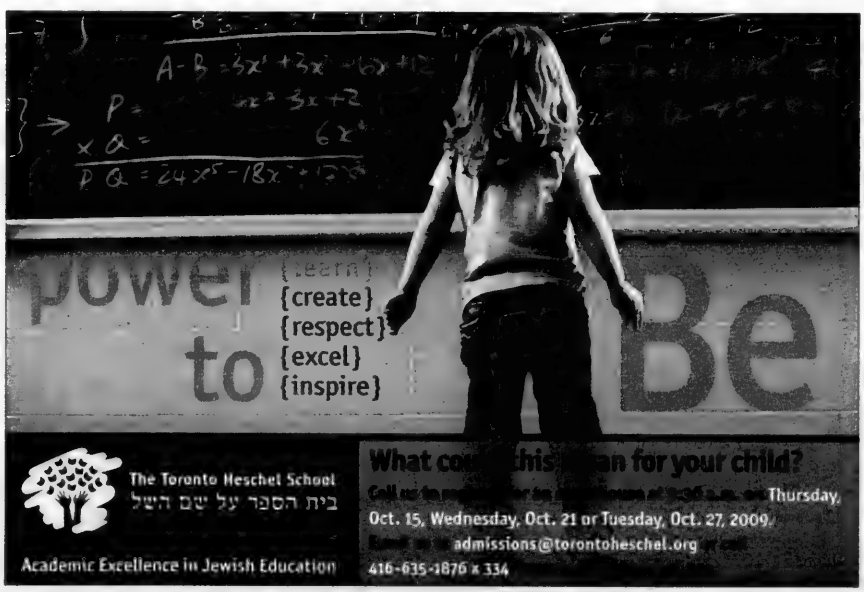
During my nine years of studying in Israel, one of the most powerful experiences for me was the realization of how the Jewish people today have not experienced what Judaism is and can be.

When in Israel, we studied around the clock – staying up until 3 a.m., waking up at 6 or 7 a.m., and going strong all day (some naps here and there!). The more one learns, the more one experiences the infinite amount of material, wisdom and knowledge there is available, and how finite we are. Davening was something that took hours and hours every day as we felt the power of praying to God, talking to God, yearning for a greater reality and loving and appreciating the life we live.

Let us all forget everything we have ever learned, thought or experienced in Judaism to make way for a richer, truer experience. Let us listen to our inner yearning for a spirited, spiritual, deep, meaningful, lively, soulful, mindful, expansive and I-let-my-Jewish-soul-rock-out-with-God experience of Judaism.

May all of our Holy Days be beyond our wildest dreams.

Rabbi Ari Sherbill is the spiritual leader of the Beth Israel Synagogue in Halifax, N.S.



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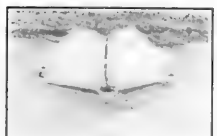
The gift of Seth

By RABBI AARON FLANZRAICH

In this week's Torah reading, we hear of how the world and the universe were brought into being. We read about the shape of man and his partnership with woman. We read of man's sin against God and the expulsion of Adam and Eve from paradise. Their world was changed by their sin, but they were together with their family, ready to build a world that was less than perfect.



But then man sinned against man, and the world was never the same again. Cain's murder of Abel is the story of the world's first real crime. Our sages believed that Cain couldn't accept that by murdering his brother, he was sinning against him. As his brother lay bleeding on the ground before him, Cain looked at him, bewildered. He had no idea that this could happen.

Leave it to the mind of the great and prolific writer Elie Wiesel to imagine this horrible scene for us. He writes that we can only imagine Abel's last moments in this world, reaching out to his brother – one of the few humans he knew – for help and in confusion.

"Could my brother have actually done this?" and "What's happening to me?" were his likely thoughts. As his breath became shallow, as his mind became cloudy from the loss of blood, how could Abel not think the impossible was happening – "My own brother did this?"

And Cain, our murderer, what was he doing? Did he run off to hide? Did he stand there and cry? Or laugh? Or try to help? Or pray? Not knowing what else to do, he compounded the problem.

"*Dmai acheecha tzoakeem aylai*" – "The blood of your brother cries to me from the earth," God says.

In one of his biblical commentaries, Wiesel suggests that the Hebrew word "*dmai*" doesn't mean "blood" singular, but instead should be read as "bloods," plural. Cain didn't know where his brother's soul would leave the body, so the midrash says he stabbed him again and again, thinking that once the soul left, Abel would come back to life.

But he never did. He never does. Once the damage is done, it's done. And the soul never comes back. In the end, it was Cain who had a problem understanding God, but his brother paid the price

Yet for us, this story is not all doom and gloom. Like many of the stories in our tradition, this one also has a message of redemption and hope. As Adam and Eve hear the news of Abel's death, they are crushed by the knowledge that their other son was the murderer. But what do they do? They have another child, a boy. They name him "Shate," or Seth in English, a word that means to carry away and forgive. In this act of love, Adam and Eve end up giving us all hope. By having Seth, they "carry away" our guilt and sin.

As Wiesel notes, with this boy, they forever removed the scar of Cain's terrible crime from us. Because had they not had Seth, each and every one of us here would be descendants of their only remaining child – the murderer Cain.

So today we can look at each other and know that "I do not have to be from Cain, because I can be one of Seth's."

I don't have to choose violence and anger. I can choose the other way – the way of forgiveness and understanding.

Rabbi Aaron Flanzraich is spiritual leader of Beth Sholom Synagogue in Toronto.

God gives us a model for dialogue

By RACHAEL TURKIENICZ

The beauty of concluding all the holidays that start with Rosh Hashanah and conclude with Shmini Atzeret and Simchat Torah is that we're able to start reading Genesis again in shul. Each time we start reading the Torah from the beginning, it provides us with another opportunity to ask familiar questions about God and creation, and to search for more diverse answers. The questions may remain the same, but the choice of answers can indicate our growth.

While reading about the beginnings of the universe, the verse where God discusses the creation of humanity is always an anomaly. The Torah states that God says: "Let us create a human being in our image." Of course the obvious and recurring question remains: to whom is God speaking? And if we're able to surmise whom God is talking to, a second question remains: why would God need anyone else's opinion on the matter?

Rabbinic literature offers many possible explanations to these questions. On the one hand, a sage in the midrash suggests that God is speaking in what we today would call "the royal we." That is, the holiness of God necessitates using only the formality of language that would distance royalty from commoners. It's too personal to speak of God in the first person. And yet the very first word God utters to the Jewish people as a collective is the word "*Anochi,*" "I am," a clear statement of the personal.

Another opinion in the midrash is that God is addressing the angels, who immediately construct quite valid arguments as to why creating a human being would be a terrible idea. The angels' arguments focus on issues that define the human condition and that would introduce discord into the created design. Reading this midrash is difficult, because the reader tends to side with the angels. Interestingly, while the angels are preoccupied with stating their case, God creates humanity and then ends the angels' arguments by proclaiming that it's a done deed.

The problem is that the question still remains. It seems common among the sages to accept that God is speaking with the angels, but why ask their opinion on anything, especially if in the end their opinion is ignored?

There's a beautiful midrash that introduces the idea of God modelling for creation how one should deal with decisions. There are always two options to problem-solving. One option is to unilaterally decide and dictate. The other option is to open the door of discourse and consult. This option doesn't mean you're handing the decision over to someone else, but rather inviting another voice to become part of the process.

God has consulted with beings who are lesser in stature and intelligence, the angels. It's a powerful model of true consultation in that it recognizes that every free-willed soul has an opinion to consider.

This one verse opens the door for all human beings to understand that as wise as we think we are, there's always another voice to hear and another perspective to consider.

This is put beautifully by Ben Zoma in Pirkei Avot: "Who is wise? The one who learns from everyone."

Jewish Life

Jerusalem and the Patriarchs

By ALEX GROPPER

Past Forward

The Israel Antiquities Authority (IAA) recently announced the discovery of a massive wall at the City of David in Jerusalem.

It's an enormous structure reaching a height of eight metres that was part of the fortification system of Jerusalem in the Middle Bronze Age.

The Middle Bronze Age was a time of urban renewal in ancient Canaan. The end of the Early Bronze Age (circa 2200 BCE) saw a collapse of the urban culture that had arisen in the land shortly after 3000 BCE. Some have compared this period at the end of the third millennium BCE to the Dark Ages in Europe, after the fall of the Roman Empire in the West.

Sometime after 2000 BCE, urban civilization once more blossomed on Canaanite soil. There are a number of criteria that are necessary to have what is called a "civilization." They include writing, cities of 5,000 or more inhabitants, monumental ceremonial centres, social and political hierarchies, and craft specialization.

By 1750 BCE, a number of cities had sprung up in Canaan that had the characteristics required of a civilization. Many of these sites have been previously discussed in this column. Among them are the cities of Hazor, Lachish, Jericho and, yes, Jerusalem.

The Middle Bronze Age was the high point of Canaanite civilization. It was a civilization that stretched all the way from the Nile Delta up along the coast of the eastern Mediterranean and across Syria as far as the upper Euphrates.

The Mari Archives from the upper Euphrates that date from this period show a far-flung trading network at work. In one document, we see a shipment of tin going from Mari in Syria, to Hazor, in the upper Galilee.

Kathleen Kenyon, the eminent British archeologist who dug at Jericho in the 1950s and in Jerusalem in the early 1960s, (both of which were co-sponsored by the Royal Ontario Museum and its chief archeologist, A.D. Tushingham) believed that this entire region was part of common culture that she termed Amorite. It was discussed by her in the Schweich lectures given in 1963, which were published in 1966 under the title *Amorites and Canaanites*.

John Van Seters, a prominent Yale-educated scholar, and a Canadian, argued in his doctoral dissertation, which was published by Yale University Press in 1966 under the title of *The Hyksos*, that it was this enigmatic group whose culture both defined and dominated the region during this period. It was into this period of the Middle Bronze Age that William Foxwell Albright, the legendary American biblical scholar and archeologist, put the Patriarchs. His ideas dominated biblical scholarship in North America for more than 50 years, until they were undermined by a number of scholars in the 1970s. Among these scholars was Van Seters, who in his book *Abraham in History and Tradition*, published by Yale in 1975, argued that the patriarchal stories were to be dated at least a thousand years later.

The last few years have also seen a debate about the habitation of Jerusalem, a city that features prominently in a number of the patriarchal stories. Egyptian sources from the 19th and 14th centuries BCE are believed to make mention of the city.

The 19th century BCE belongs to the Middle Bronze Age. It was to this period that Kenyon dated a large stone wall that she found in the City of David in her excavations in the 1960s. Israeli archeologist Yigal Shiloh, digging in the late 1970s and early 1980s, uncovered more of Kenyon's monumental wall. The wall that was recently exposed in the IAA's latest excavations probably belongs to this building phase.

Although this discovery supports the evidence that Jerusalem was occupied in the Middle Bronze Age at the time Albright said Abraham was supposed to have visited the city, it does not prove Abraham's existence. That is a matter of faith, and faith by its very definition defies proof. It is a point for us to ponder at the beginning of another year.

Israel and organ donation

By MARK MIETKIEWICZ

The Jewish Highway

Differing interpretations about the role of organ donation in Halachah have meant that Israel has had one of the lowest organ donor rates in the western world.

Several years ago, Nancy Scheper-Hughes, a medical anthropologist and founder of Organs Watch, called Israel "something of a pariah in the transplant world. Without a strong culture of organ donation and under the pressure of angry transplant candidates, the Ministry of Health has refused to crack down on the country's multimillion dollar business in transplant tourism that arranges junkets from dialysis clinics in Jerusalem and Tel Aviv to medical centres in Europe and the United States." **[bit.ly/jdon01]**

A *New York Times* article from 2004 was also damning. "To meet Israeli's growing demand for organs, middlemen calling themselves brokers, from prominent doctors to a former spokesman for a health maintenance organization, have rushed into the market to set prices for a scarce product that can reach $150,000 for a kidney… 'As of today, there is no law in Israel that forbids trafficking in human organs,' Meir Broder, a legal adviser to the Health Ministry, explained in an interview in Jerusalem. 'There is no criminal aspect at all.'" **[bit.ly/jdon02]**

(These claims should not be confused with recent accusations by the Swedish tabloid *Aftonbladet*, that the Israel Defence Forces stole organs from dead Palestinians in the late 1980s and early 1990s. The charges were denounced by Israeli and Jewish groups as baseless and reminiscent of anti-Semitic blood libels. **[bit.ly/jdon03]**)

Last year's death of Rabbi Yossi Raichik also put Israel's transplant system back into the headlines. Rabbi Raichik was a Chabad rabbi who helped thousands of Jewish children immigrate to Israel after the Chernobyl nuclear meltdown. He suffered from a prolonged lung illness and required a lung transplant. As his condition deteriorated, his hopes were pinned on a woman who had been declared brain dead following a stroke. A rabbi respected by the woman's family forbad the transplant. He said that Halachah requires that the heart must have stopped before transplantation could be allowed to ensure that the donor had died according to Jewish law. Unfortunately, once the donor heart stops beating, this operation can no longer be done. While other rabbis were being consulted about the permissibility of the procedure, both the woman and Rabbi Raichik died. **[bit.ly/jdon04]**

Last year, the Knesset passed two related laws about organ donation. The first defines the time of death and was formulated in consultation with different elements in the haredi world. As explained on Ynet.com, death is defined by several criteria including the "cessation of brain activity," the failure to breathe without need for life support, no response from the pupils and an absence of other reflexes.

The second law gives donors certain benefits in recognition of their efforts. These include not having to pay for medical services resulting from the donation, compensation from the state, a certificate of merit, and free entry to the country's nature reserves and national parks. As well, it gives a preference to people who sign the donor card should they be in need of an organ transplant in the future. The law also prohibits organ trafficking and receiving compensation for organs. **[bit.ly/jdon06]**

New laws don't mean old controversies have ended. "The day after the legislation passed," reported the *Jewish Week*, "MK Moshe Gafni from the ultra-Orthodox United Torah Judaism party, said the new law blatantly violates the Torah… Gafni said that 'from the Torah's point of view a brain-dead person is still alive.'" The *Jewish Week* then quoted Robby Berman, founder of the Halachic Organ Donor Society in New York, as being skeptical that the laws will have any significant impact on organ donation in Israel. "The bottleneck to donation is not the law but people's misunderstanding of the medical and halachic issues surrounding brain-stem death. The solution is education, not legislation." **[bit.ly/jdon07]**

Next week, education, Judaism and organ transplantation.

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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Coast to Coast

Manitoba, Hebrew U collaborate on medical research

Scientists to explore HIV/AIDS, influenza and swine flu

By RHONDA SPIVAK
Prairies Correspondent

WINNIPEG — The province of Manitoba has announced that it's committing $100,000 per year for the next three years toward collaborative research on HIV/AIDS, influenza and swine flu to be carried out by scientists in Manitoba and Jerusalem.

The research will take place under the rubric of the newly founded Global Research Exchange Program, a project initiated by Canadian Friends of Hebrew University (CFHU).

The province's commitment means that the Global Research Exchange Program's funding now totals $1.1 million, which includes money committed by the University of Manitoba and Hebrew U, as well as a $100,000 grant from the Winnipeg Foundation. It also includes $300,000 raised from the CFHU gala dinner in Winnipeg in May 2008 honouring Winnipeg researcher Dr. Frank Plummer. CFHU also received support from the International Centre for Infectious Diseases after its gala dinner.

From left: Jim Rondeau, Sheryl Ronberg, Dr. Adrianne Meyers, and Dr. Frank Plummer. *[Rhonda Spivak photo]*

Sheryl Rosenberg, president of the Winnipeg chapter of CFHU, said that the funding the project has attracted is a "fitting tribute to Dr. Plummer's dedication in the pursuit of vaccines to fight infectious diseases worldwide."

Plummer's scientific team at Canada's National Microbiology Laboratory and U of M will collaborate with Dr. Ofer Mandelboim's team at Hebrew U's Institute of Medical Research-Israel Canada. The fund will enable the scientists to travel between Winnipeg and Jerusalem to carry out their research.

Jim Rondeau, Manitoba's minister of science, technology, energy and mines, said the province was pleased to be supporting "such brilliant minds," through its Science and Technology International Collaboration Fund.

"We look forward to seeing the fruition of this great collaboration," he added.

Plummer said, "I never would have thought when I was honoured... at the gala dinner... it would have led to securing over a million dollars for research into infectious diseases."

Dr. Adrienne Meyers, who works with Plummer and is the senior research co-ordinator for the joint collaboration, visited with Mandelboim's team in Jerusalem this past summer.

"Dr. Mandelboim's team has expertise in a branch of immunology dealing with natural killer cells [NK cells], which defend against viruses and bacteria," she said. "The expertise of Dr Mandelboim's laboratory is a very good match with the expertise of Dr. Plummer's team, which has extensive experience with HIV/AIDS... The merging of the two teams makes a lot of sense scientifically, and will aid in filling important gaps in our knowledge base of how specific areas of the immune system function in the context of HIV infection."

Meyers said the two teams have already selected four specific projects, three of which deal with NK cells in the context of HIV, and the other project deals with NK cells in the context of influenza viruses, including swine flu.

The first project, already in progress, will deal with NK cells and host genetics. The second will examine how NK cells recognize the HIV virus. The third project will consider how NK cells interact with other components of the immune system in mediating resistance to HIV infection. The fourth project will research the role of NK cells during influenza infections, including swine flu.

"We want to see if NK cells help fight against the swine flu infection as they do against other viruses," Meyers said.

The Winnipeg Foundation and CFHU are now trying to generate further donations to secure ongoing funding for the research collaboration.

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Tuesday, October 27, 2009, 7:30 PM
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Ont. making changes to hate crime procedures

By ANDY LEVY-AJZENKOPF
Staff Reporter

After meetings last week with members of Canadian Jewish Congress and B'nai Brith Canada, Ontario Attorney General Chris Bentley changed the way hate crimes will be processed in the province.

According to B'nai Brith, the changes will now require that "decisions on whether to grant the attorney general's consent to the laying of hate crime charges will be made within 60 days of the request submission. All requests for charges under hate crime sections of the Criminal Code will also now be brought to the attorney general himself."

Len Rudner, Congress' regional director for Ontario, told *The CJN* that there's no set date for the changes to take effect.

"It's not certain when they will come into play. But clearly we have the assurance of the attorney general that they will be made," he said, adding that as far as he knows, at the moment there are no other cases involving potential charges under Section 319 of the Criminal Code that affect the Jewish community.

Bentley's discussions with Jewish groups was a follow-up to a July talk between the attorney general's office and Congress, after Bentley's office decided not to lay charges against University of Toronto student Salman Hossain for posting alleged anti-Semitic remarks online in 2008.

At the time, Congress had requested "further investigations" into the matter and asked for another meeting with the attorney general.

Hossain's postings targeted Jews and referred to Zionist conspiracy theories about the World Trade Center attacks.

In one, Hossain asked: "When do I get to shoot a few Jews down for attempting to blow up dozens of mosques in America right after 9-11… why f---ing target the Americans when the Jews are better?"

Hossain, a Bangladeshi-Canadian, added that he hoped for "many more merry 9-11s" and said "Jews are literally the most treacherous nation on the face of the Earth," and he claimed that "the filthy Jews carried out 9-11."

Congress wanted him charged under section 319 of the Criminal Code for wilful promotion of hatred.

In a statement last week, Congress' Ontario region co-chair Frank Bialystok said his organization believed Hossain's alleged statements "crossed the line into wilful promotion of hatred as defined by the Criminal Code. Yet we were told a number of circumstances, including the length of time it took to make a decision in the case and Hossain's own personal efforts for rehabilitation, were the reason the attorney general declined to give his consent and that no charges will now be laid."

Despite this, both Congress and B'nai Brith called last week's discussions with Bentley "positive" in that the province's new policy on hate crimes will allow these types of cases to be considered in an expedited manner.

Iranian refugee recounts harrowing escape

By JANICE ARNOLD
Staff Reporter

MONTREAL — Growing up Jewish in Iran was a "Garden of Eden" for Sima Goel. But that changed abruptly after the Islamic revolution of 1979.

"I was 15 when I was suddenly told what to wear, what to believe and who to like. My best friend was arrested for speaking out against injustice, and my aunt was abducted and executed," Goel told an audience of almost 800 women attending Choices, a major event of the women's campaign of Combined Jewish Appeal.

Goel, now a Montreal chiropractor, said that after the Ayatollah Khomeini seized power, her family feared leaving the house for months. "Acid would be thrown in your face if even a bit of your hair was showing," said Goel, a native of Shiraz in southwest Iran. They were so afraid that the family did not even attend her grandmother's shivah.

Her parents felt that they had no choice but to send their three eldest children, daughters aged 19, 18 and 16, out of the country, despite the risk.

Goel recalled Nov. 1, 1982 when she and her two sisters clandestinely made their way to the Pakistan border and were smuggled across it.

Sima Goel

All they had was the clothes they were wearing and enough money taped to their body to get by. "I remember my mother saying to us, 'Go, make something out of your life.'" Her parents had been reassured that it would be a 20-minute walk and then they would be taken by car to the border.

In reality, they walked for 20 hours through a mountainous region, where militants lurked. Goel believes "a higher power" kept them safe.

The girls would spend eight months in Pakistan, moving from city to city, until they arrived in the capital, Karachi.

They bought Turkish passports on the black market and finally, on June 19, 1983, landed at Montreal's Mirabel Airport where they claimed refugee status on the grounds of political persecution. They arrived without identification papers because they destroyed their Turkish passports.

The girls were detained for two weeks by Canadian immigration. Their first night of freedom was spent in a hostel, which cost $60, all the money they had left, she said.

They were advised to go to an organization in Montreal that helped political refugees. They had until now kept the fact they were Jewish secret.

When they did reveal their religion to a social worker, she immediately directed them to JIAS.

"When we had no family, JIAS was our family. They guided us to become responsible citizens and part of the community," she said.

For more on Goel's journey, go to cjnews.com

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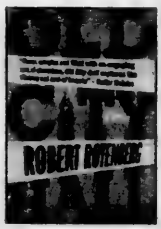

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Coast to Coast

DVD tells story of Jewish Hamilton

By HOLLY GINSLER
Special to The CJN

HAMILTON — Two friends have preserved the history of Hamilton's Jewish community with an oral history in DVD format about Jewish life in Steeltown from the 1930s to the 1960s.

The Jewish Hamilton Project was started five years ago and had its launch on Sept. 13 at the Shalom Village nursing home. It contains numerous interviews with Jewish Hamiltonians recounting their experiences and fond memories of growing up and living in the southern Ontario city.

The creators, producers and directors of the project are Billy Shaffir, a sociology professor at McMaster University, and Wendy Schneider, editor of the *Hamilton Jewish News*.

Schneider, who has an interest in Jewish family history, borrowed Shaffir's camcorder one day to record her own family's history and the idea for the Jewish Hamilton Project was born.

Shaffir came to Hamilton in the early 1970s from Montreal. He became a frequent visitor to his adopted home's Jewish community centre, where he heard many stories about what a wonderful place Hamilton had been and how the JCC had flourished.

"When I came here, [the Jewish community] was a shadow of its former self," he said. "People were talking about how Hamilton was a great place to grow up in."

The interactive DVD is divided thematically into sections about topics such as anti-Semitism, business and occupations, education, entertainment, "in the military," organizations, personalities, shuls, the JCC, and the war years. The entire DVD is approximately two hours long.

Both Shaffir and Schneider noted how people came alive as they reminisced about their city's past on camera.

Sam Hebscher recounts a story about the legendary clarinettist Benny Goodman and big-band leader, who was once playing a gig in Hamilton and attended a yahrzeit service at one of the synagogues afterward.

He gave a $20 bill to whomever was in charge after he finished his prayers, which caused great excitement, as this was a lot of money back in the 1940s.

Helen Yellin talks about one of the original synagogues on Canon Street. Her eyes light up with pride as she describes the beauty of the shul, which was built at the time by pedlars and poor people, and how it housed three magnificent chandeliers that she believes now hang in ritzy Toronto restaurants.

Cuppy Katz talks about Jerry's Men's Shop which open in 1916, on James Street North, where the family lived above the store. After three generations, it's still thriving.

Unfortunately, there could also be a dark side to living in Hamilton.

Moishe Waxman tells a story about a group of boys who pelted him with stones one day as he walked to his bar mitzvah class after school. The next day Waxman saw two of the boys. "I grabbed them by the back of their necks, banged their heads together and told them that if they ever threw another stone at me, they'd lose their arms. That was the end of that problem," Waxman said.

Shaffir and Schneider, who had to fundraise for the project, said the only way they were able to complete it was because of the many private donations they received.

Hamilton's Yiddish schule of the Jewish Board of Education, circa 1950.

They even received a couple of donations from Toronto, including from the Mirvish family. (David Mirvish's mother, Anne, was originally from Hamilton.) They also received funds from the B'nai Brith Sports Dinner, a large fundraiser held annually in Hamilton.

"This is a magnificent, beautiful product, and that is due to Dennis Haradyn, who did a masterful job at the art, the design, the DVD and the presentation," Schneider said.

She and Shaffir donated copies of the DVD to the JCC, as well as to each of the city's three synagogues and the Hamilton Hebrew Academy, among other Jewish gathering places.

The DVD is also on sale at Hamilton's Beth Jacob Synagogue and Shalom Village.

Shaffir said he hoped, however, that the DVD wouldn't be the last chronicle of Hamilton Jewry.

"Someone else will do more," he said. "There are always people that you should have spoken to, stories that other people want to tell."

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Coast to Coast

International lawmakers sign declaration condemning Iran

By DAVID LAZARUS
Staff Reporter

MONTREAL — Liberal MP Irwin Cotler was one of the international lawmakers to sign a declaration last month condemning Iran's human rights abuses.

The inaugural declaration by the Trans-Atlantic Group on Counterterrorism (TAG) – formed in April 2008 and comprised of legislators from the United States, the European Union (including the Netherlands, Spain, United Kingdom, Austria, Romania and Cyprus) and Canada – called on the Iranian government to end human rights abuses of its citizens.

The declaration also called upon the United Nations to go to Iran to investigate alleged abuses, urged TAG members' respective governments and the UN to investigate alleged abuses by Iran's Basij militia, and said the UN Human Rights Council should freeze Iranian membership on the council pending investigation into Iranian human rights.

"This is historic because it is the first document signed by a group of international lawmakers addressing the Iranian regime's human rights record against the Iranian people," North Carolina Republican congresswoman Sue Myrick Myrick, who also co-chairs the U.S. bipartisan house caucus on counterterrorism, said in a statement issued following the declaration.

The signing took place inside the U.S. Congress in Washington shortly after TAG completed its second summit there and only a day before Iranian president Mahmoud Ahmadinejad addressed the UN General Assembly.

Speaking to reporters recently in his Mount Royal riding office, Cotler, the former justice minister and the Liberal party's special counsel on human rights and international justice said the two-day conference in Washington underscored the need to continue the battle against jihadism, or radical Islam.

"The interesting thing is that jihadism is a term used by Muslims among themselves," he said.

Cotler, the only Canadian in TAG, said the group's lawmakers will seek to have their governments act upon the declaration and work to reach Muslims where the belief in radical Islam often begins: in mosques, schools and the media.

Irwin Cotler

"It is a standing threat to their own communities," Cotler said.

While Cotler praised the fact that the Canadian delegation to the UN boycotted Ahmadinejad's address to the General Assembly, he also echoed comments made by Liberal leader Michael Ignatieff wondering why the Canadian government is taking no action to hold Iran to account.

On Sept. 23, Ignatieff "strongly urged" the Harper government to back Cotler's bill (the Iran Accountability Act) and his international petition.

Cotler was also the only Canadian speaker at a rally in New York the day after Ahmadinejad spoke at the UN.

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UJA FEDERATION OF GREATER TORONTO

Coast to Coast

A real double (bar) mitzvah

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — A bar mitzvah by its very nature is a life cycle event linking generations of Jews, so a program initiated by Yad Vashem to "twin" bar mitzvah boys with boys who lost their lives in the Holocaust brought special meaning to a local family recently.

Mariana Herskovitz, mother of twin boys Eadan and Gedaliah Herskovitz Farber, had heard about the Yad Vashem twinning project

Eadan, left, and Gedaliah Herskovitz Farber.

and suggested to her sons that they may want to participate as part of the mitzvah they planned to do for their bar mitzvah.

"'Unto Every Person There is a Name' is a unique worldwide project. The idea behind this program is to honour and remember children who perished in the Holocaust before having the opportunity to be called to the Torah as a bar mitzvah. Remembering by naming the 'lost' child during the service restores the dignity of those children," the twins said in an e-mail to *The CJN*.

"First, Yad Vashem gave us the names of twin boys, but we were unable to find out more about them through any of their surviving family members. Our mother then suggested we honour my dad's half-brothers who were killed in the Holocaust. Our mom then found that they were registered at Yad Vashem. We were even more excited knowing that it would actually be our uncles that we would be remembering during our bar mitzvah."

During the Sept. 5 ceremony at Ottawa's Agudath Israel Congregation, Gedaliah explained what they were doing. "We are praising HaShem through our being called to the Torah as bnai mitzvah. We are honouring the memory of our fellow Jews, through the mitzvah of the Yad Vashem twinning program, in this case by honouring the memory of my father's half-brothers, David and Yitzhak, who perished at 11 and seven years old in the Holocaust."

The story of the boys' uncles – their father's half-brothers who died before he was born – was told by their uncle, Bernie Farber, CEO of Canadian Jewish Congress.

He and Stan, the boys' father, are the second family of their late father, Max, who lost his first family, including sons David and Yitzhak, in the Holocaust.

As "family chronicler," Bernie told the story of the brothers he never knew.

"There once were two young boys – David and Yitzhak. They lived in Botchki, one of the hundreds of small Polish villages scattered throughout eastern Europe in the 1930s, known in Yiddish as shtetls. Like other Jewish boys at that time, David and Yitzhak studied Talmud, played in forests, went on picnics, and walked to synagogue with their father on the Sabbath. While these boys and their family did not have much, theirs was a life imbued with faith, love and even hope. That was, until Sept. 2, 1939," Bernie said.

"That was the day the Nazis invaded Poland, and life was forever changed for the Jews of Europe."

Stan and Bernie's father lost his entire family. Eventually, he made his way to Canada where he remarried and started life anew.

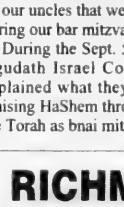
Eadan and Gedaliah said they both felt that "our uncles were there with us during the service."

For their father, the experience was particularly poignant.

"My father passed away in 1990. There is no one left alive who knew my half-brothers or any of my father's first family that perished in the Holocaust. Nevertheless, the mitzvah of remembrance brought my remaining family and all congregants closer together during the service," Stan said.

"For me, it brought back memories of my growing up with my father having nightmares in the middle of the night with thoughts of what happened to his children, Yitzhak and David. To know that my children were able to remember them through this program was especially satisfying and perhaps, in some way, brought some closure to my father's pain as a survivor."

RICHMOND HILL TOYOTA



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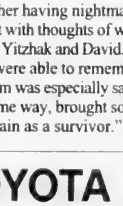

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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Only paid Family Moments announcements can be guaranteed to appear in a specific issue, when received by deadline, 10 days prior to publication date. All other items will appear on a first-come, first-served basis, as space allows.

Mazel tov announcements featured on onlysimchas.com will appear as space permits.

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Mazel tov on the birth of a baby boy to Dovid & Ilanit (Farache) Konfederak.

Mazel tov on the recent marriage of Yoni Cohen & Devora Jacobowitz.

Mazel tov on the recent engagement of Ilya Verzub & Sahra Bulow.

Mazel tov on the brit milah of Israel Moshe, son of Tovah (Silberman) & Alex Landa.

Mazel tov to Lea Rosen & Yitzchok Shlomo Krepel on their recent engagement.

Mazel tov to Sophie Lieberman & Moishe Landau on their recent wedding.

Mazel tov on the upsherin of Chezi and Gavi Pollack.

Mazel tov on the engagement of Dudie Silberman & Talia Braun.

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What's New

By LEILA SPEISMAN

Social Networking @
for the :-) generation
YT

Sunday, Oct. 18

KOSHER WINE TASTING

Beth Tzedec Reuben & Helene Dennis Museum presents kosher wine tasting and awards presentation for the Blessings and Innovations: Celebrating Ideas in Ritual Cup Design competition. Cocktail party, 7:30, $36 per person. To register, call **Avital Narvey**, 416-781-3511.

FUNDRAISING WALKS

Register for the Walk to Axe Anaphylaxis in support of the Allergy and Immunology Fund at SickKids by calling **Karen** or **Sophie**, 416-659-3167.

The 5-km walk, Toward the Cure of Multiple Myeloma, begins 8 a.m. at Queen's Park. Go to mm5Kwalk.ca to register.

FILM AND DISCUSSION

Congregation Habonim, 5 Glen Park Ave., is screening *Ochberg's Orphans*, 7:30 p.m., with discussion following. Donation at the door.

WINE, SUSHI AND SONG

An evening for women featuring wine, sushi and song., DANI's Place, 12 McAllister Rd., 7-9:30 p.m., $18. Register early at 905-731-6606 or dani.toronto@yahoo.com.

HARVEST MOON DANCE

Shaar Shalom Singles presents The Harvest Moon Dance, 7:30 p.m. $8, includes coffee and cake. Call **David**, 416-224-9494.

FALL FAIR

Camp Northland-B'nai Brith is holding an afternoon of games, music and refreshments, including a raffle for a chance to win free camp session, 1-4 p.m., Toronto Heschel School, 819 Sheppard Ave. W. Info, 905-881-0018 or www.campnbb.com.

YEHUDAH AND SHOMRON

An evening about Yehudah and Shomron featuring **Marc Prowisor**, director of security projects, One Israel Fund. Also a short film about Yehudah and Shomron, 7:30 pm., Shaarei Tefillah Congregation, 416-787-1631.

BETH SHOLOM

Grand opening of youth lounge, noon-2 p.m. Take a tour, put your hand print on the wall, and find out about activities. andrea@bethsholom.net or 416-783-6103.

What's New deadlines: Monday, Oct. 19, is the deadline for the Oct. 29 issue. Monday Oct. 26, is deadline for the Nov. 5 issue. I take calls Mondays, Tuesdays and Wednesdays. Call 416-391-1836, fax 416-391-0829 or e-mail lspeisman@cjnews.com or info@cjnews.com.

This week's column was prepared by Carolyn Blackman.

Tuesday, Oct. 20

TEMPLE HAR ZION

Temple Har Zion's daytime program presents **Rabbi Cory Weiss**, speaking about "Faith in Times of Difficulty," 1 p.m., $3 members, $5 non-members. Call 905-889-2252 for information.

Wednesday, Oct. 21

BETH TZEDEC

Edward Dolnick presents "The Art of Forgery and the Nazi Connection," 7:30 p.m., Beth Tzedec. Sponsored by Max and Beatrice Wolfe Library, adult education committee, Helene and Reuben Dennis Museum. 416-781-3511.

CIRCLE OF MEMORIES

Pomegranate Guild of Judaic Textiles presents fibre artist **Gordana Brelih**'s quilting, hand-embellishment, free-motion embroidery, machine piecing and fibre art, Shaarei Shomayim, 8 p.m. Guests welcome, $5.

ALZHEIMER INFO

Canadian Magen David Adom for Israel presents "Alzheimer's: Causes, Prevention and Management," with **Dr. Michel Silberfeld**, founder and co-ordinator, of competency clinic at Baycrest, Shaarei Tefillah Congregation, 7 p.m. Tickets, $10; two for $18. 416-780-0034 or cmeda@interlog.com.

Continued on page 39

2nd Toronto Israel Film Festival
A Celebration of Israeli Cinema
October 2009 18-22

	Sun 18/10	Mon 19/10	Tue 20/10	Wed 21/10	Thu 22/10
6:30 pm	Eli & Ben	Lost Islands	Ushpizin	Bonjour Mr. Shlomi	Salt of the Earth
9:00 pm	Waltz with Bashir	James' Journey to Jerusalem	Lost Islands	Eli & Ben	Three Mothers

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www.israelfilmfestival.ca
Sheppard Grande 4861 Yonge Street

Ochberg's Orphans
DOCUMENTARY FILM
Date: Sunday, October 18th Time: 7.30pm
Place: Congregation Habonim, 5 Glen Park Avenue
(one block north of Bathurst & Glencairn)
Admission: Donation at Door.
Panel Discussion to Follow

1921. In Eastern Europe, a million children are orphaned after six years of war and famine. 300,000 of them are left parentless by murderous anti Semitic attacks, their lives hanging by a thread. But South African businessman Isaac Ochberg dreams of saving these helpless souls. Filmed on location, together with archive footage & survivor testimony, Ochberg's Orphans reveals this unknown story of heroism. At at a time when war and genocide are all too common, Ochberg's story is a reminder of the difference one person can make.

Please join us. Bring a friend. www.congregationhabonim.org HABONIM

Continued from page 38

OTHER NEWS

DEEPER MEANINGS

The Deeper Meaning of Everything, Mondays, 8 p.m. beginning Oct. 19 for four weeks, with **Rabbi Joe Kanofsky** at Kehillat Shaarei Torah. Call 416-229-2600

ADULT EDUCATION

Beth David Synagogue offers Torah with commentary and insights into the weekly Haftorah, with **Hana Werner**. Fall sessions, Oct. 19-Dec. 7, 7-8:30 p.m. All discussions in English. Call 416-633-5500

BBYO TEEN SHABBATON

Come join in all the fun at BBYO's fall convention in Niagara Falls, Oct. 23-25. For more information, contact **Kevin Goodman**, 416-398-2004, ext. 222.

JEWISH HEALING SERVICE

Jewish Healing Service, Oct. 18, 3-4 p.m., Beth Tzedec synagogue, facilitated by **Rabbi Adam Cutler** and **Yehudit Judy Shier Weisberg**. Sponsored by Jewish Family & Child. Call 416-638-7800, ext. 287. Wheelchair accessible. No charge.

MEKOROT

Mekorot offers a variety of year-long and three- to six-week courses on everything from Bible, Talmud, Prophets, Chassidism, laws of honouring your parents and more. Information, www.mekorot.ca or 416-877-2050.

FALL LECTURE SERIES

Revised program. Registration now open for Temple Emanu-El fall lecture series, Mondays 2-4 p.m.: Oct. 19, "Genes and Behaviour: the Foraging Gene" with **Marla Sokolowski**, professor of biology, U of T; Oct. 26, "Age-Associated Memory Changes and Compensatory Technology" with **Brian Richards**, psychologist, Baycrest; Nov. 2, "Who Is Afraid of Sarah Palin?" with **Hugh Innes**, professor, media studies, Ryerson U; Nov. 9, "Art, Pornography and Censorship in Canada" with **Ken Carpenter**, professor of art history, York U. $30 for the series, or $10 per lecture. For information, call 416-449-3880.

BETH JACOB, HAMILTON

Opening speaker of Soul, Body and Mind, Sunday morning minyan, breakfast and lecture series is **Jacob Steinberg**, talking about "Jerusalem in the Amazon Jungle." Breakfast 9:30 a.m., lecture at 10 a.m. $5. 905-522-1351

BABY YOGA

Shaar Sholom Synagogue introduces baby yoga for children three months to walking, Mondays 10-10:45 a.m., beginning Oct. 19 $15 each class. Bring yoga mat, pillows and blankets. www.shaarshalom.ca or call 905-889-4975

DENTAL VOLUNTEERS

Dental Volunteers for Israel is having its 25th annual musical soirée featuring violin, cello and piano, Oct. 25, Temple Emanu-El. Reception, 7:30, concert, 8:30. Donation of $60 is requested. Tax receipt issued. Call **Rochelle Florence**, 416-661-5674.

JF&CS GROUPS

The following groups and workshops are open to the community. For information or to register, call **Shawna Sidney**, 416-638-7800, ext. 215, www.jfandcs.com.

For Men after Divorce, a six-week group begins Oct. 21, 7:30 - 9 p.m., Promenade Mall.

Couple Communication, four-session group for couples wanting to learn communication skills begins Oct. 22, 7-9 p.m., Lipa Green Bldg.

Living with Teens begins Oct. 22, 7:30-9 p.m. Promenade Mall.

FOR SENIORS

Earl Bales Seniors Club in the Park. Come and enjoy friendly atmosphere in beautiful surroundings. Casino Niagara, Tuesday, Oct. 27. Ongoing mah-jong, Tuesdays, 10 a.m.-1 p.m. Social bridge, Thursday, 12:30-3 p.m. Rummy, Mondays-Thursdays, 9 a.m.-1 p.m. Seniors walking group, Tuesdays and Thursdays, 9-10 a.m. Call **Valerie**, 416-395-7881.

Adath Israel. Bridge, mah-jong, RummyQue and more. Wednesdays, 1-4 p.m. Call **Marcia**, 416-932-1229.

LZA Seniors Cultural Club has a discussion group that meets Tuesdays, 10 a.m., Borochov Centre, 272 Codsell Ave. Call 416-630-9444 for information.

Active Seniors, Miles Nadal JCC, 924-6211, ext. 155.

Games, cards, shmooze and news, 1:30 p.m., Oct. 22.

Computer course for seniors, absolute beginners, small classes. Oct. 15, 1:30 p.m.

Temple Sinai Social Club, *Brighton Beach Memoirs*, Toronto Centre for the Arts, Nov. 15, 2 p.m. Tickets, members $20, guests $22. Ticket deadline, Oct. 15. Call education office, 416-487-3281.

Beth Sholom Synagogue Chai Society Lunch and Learn with **Rabbi Flanzraich**, Wednesdays Oct. 21 and 28, Nov. 4, noon "Not Just Stories: Inspiring Ideas from Inspiring Events." Lunch and lecture, $10. Call **Rivy**, 416-783-6103, ext. 228

Association of Jewish Seniors, presents "Ask What Your Government Can Do for You" with **Diane Varaga** of Ontario Seniors' Secretariat, Shaarei Shomayim Congregation, Oct. 22, 9:45 a.m. Free for members, $2 non-members. Call **Tammy**, 416-635-2860, ext. 458

PROSSERMAN JCC

Prosserman Jewish Community Centre, 4588 Bathurst St. 416-638-1881 or www.prossermanjcc.com.

Treasures in Jewish literature, book review series. Ext. 4235.

Registration for all senior social, recreational and education programs is open, ext. 4259 for info, ext. 4235 to register. New this season, tai chi, afternoon and evening classes; adult learning classes in conjunction with Ryerson/Chang. Join Arts Unlimited and buy theatre tickets for the upcoming season. Call ext. 4235.

Family-activity programs at Prosserman JCC include Hebrew and Yiddish for Parents in a baby-friendly environment. Call ext. 4235.

MILES NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

New, film and TV series examining the impact of TV and film, Mondays 7:30-9:30 p.m. Oct 19-Feb 22, eight lectures with **Mark Clamen**.

Alternate Mondays, Hollywood and Society: Through the Cinematic Lens: Oct 26-March 1, eight lectures with **Shlomo Schwartzberg**. $15 drop-in fee. Go to one or register for all 16 lectures. 416-924-6211. Info: film@mnjcc.org 416-924-6211, ext. 606.

Jewish Life @ the J: language classes: Hebrew for beginners Aleph, Mondays, Oct. 19-Nov. 30; Hebrew for beginners Bet, Mondays, Oct. 19-Nov. 30; Hebrew grammar essentials (four intensive workshops) Nov 16-19; cooking with chef **Elise Burton**: Breakfast for Dinner, Wednesday, Oct. 14, 6:30-9:30 p.m., $25 members, $30 non-members.

"The Landscape of Jewish Music" with **Dr. Judith Cohen**, Tuesdays 7-8:30 p.m., $15 drop-in fee. *Vos Hert zikh epes nayes?* (What's new with Yiddish?) with **Kalman Weiser**, Wednesdays, 7:45-9:15 p.m., $15 drop-in fee.

For info on Jewish Life programs, jewishlife@mnjcc.org 416-924-6211, ext. 154. To register: 416-924-6211, ext. 0.

Strength and Self, a free nine-week program for women transitioning away from abusive relationships. Yoga, meditation, discussion, support. Next group starts Oct. 19. strengthandself@mnjcc.org or **Michelle**, 416-924-6211, ext. 147. Al Green Theatre.

What's New is now online, for subscribers only. You can find it at cjnews.com

NA'AMAT TRIBUTE: **At Na'amat Toronto's recent tribute and membership evening, the Club One Founders Award was presented to a member of each chapter for outstanding volunteer service to Na'amat. Above, Malka Mirsky of Club Beersheba, left, after receiving her award from Doris Wexler-Charow, right, president of Na'amat Canada Toronto.** ***[Mollie Rothman photo]***

SINGLES EVENTS CAN BE FOUND ON PAGE 35

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BRIDAL REGISTRY

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Greene, Fay Yetta	Sept. 18/09	
Litmanovitch, Eidia	Sept. 19/09	
Bernstein, Naum	Sept. 18/09	3560 Bathurst St
Green, Ethel	Sept. 20/09	61 Clanton Park Rd
Lwowski, Ruth	Sept. 19/09	225 York Hill Blvd
Mail, Fajga	Sept. 20/09	7601 Bathurst St
Shal, Betya	Sept. 19/09	Private
Charney, Catherine	Sept. 19/09	370 Ridelle Ave
Vlasenko, Inna	Sept. 22/09	Private
Marshall, Allan	Sept. 22/09	426 Meadow Park Pl
Orlievsky, Sebastian	Sept. 29/09	5950 Bathurst St
Good, Mailech	Sept. 24/09	327 Joicey Blvd
Dilouya, Victor	Sept. 24/09	3560 Bathurst St
Koczerginski, Shelly	Sept. 25/09	541 Finch Ave. W.
Mestetchkin, Lazar	Sept. 26/09	
Besser, Perl	Sept. 27/09	Private
Kay, Anne Gertrude	Sept. 27/09	35 Church St.
Greenberg, June	Sept. 28/09	7805 Bayview Ave.
Markowski, Marguerite	Sept. 28/09	3560 Bathurst St.
Rosenfeld, Catherine	Sept. 29/09	Trench St.
Weizenbluth, Murray	Sept. 29/09	30 Station Rd.
Charendoff, Sam	Sept. 30/09	55 Ameer Ave.
Fliorent, Sofia	Sept. 30/09	60 Morisot Ave.
Pimienta, Esther	Oct. 1/09	4415 Bathurst St.
Cohen, Lillian	Oct. 1/09	9 Meridian Place
Lewkowicz, Margit	Oct. 4/09	343 Clark Ave. W.
Tsimerman, Grigory	Oct. 4/09	10 Queen's Quay W.
Scheide, Gloria	Oct. 4/09	6040 Bathurst St.
Anidjar, Estrella	Oct. 5/09	12 Rockford Rd.
Laufer, Mori	Oct. 5/09	Private

BENJAMIN'S PARK MEMORIAL CHAPEL

Esther Kates	Sep 26/09	170 Red Maple Road
Harold Korentager	Sep 28/09	33 Delisle Avenue
Ruth Tator	Sep 28/09	755 York Mills Road
Sharon Katz	Sep 28/09	31 Craigmont Drive
Miriam (Paula) Ogniewicz	Sep 28/09	866 Sheppard Ave W
Tevya Rosenberg	Sep 30/09	20 Scrivener Square
Sally Caplan	Oct 1/09	2 Brownstone Circle
Barbara Maldaver	Sep 29/09	2911 Bayview Avenue
Jenny Levine	Sep 30/09	3560 Bathurst Street
Senya Krayz	Oct 1/09	3276 St. Clair Ave E
Erin Belman	Oct 2/09	606 Castlefield Ave
Rose Budman	Oct 2/09	561 Avenue Rd
Rhoda Pasternack	Oct 2/09	41 Blue Forest Drive
Harold Strom	Oct 3/09	1 Concorde Place
Bessie Orfus	Oct 3/09	108 Vesta Drive

The unveiling of a monument to the memory of the late

LILLIAN RUBINOFF ז"ל

will take place

Sunday, Oct. 18th at 2:30 p.m.

Mount Sinai Memorial Park

986 Wilson Ave.

Shaarei Shomayim Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

MARGARET (MANCI) LAKOS ז"ל

will take place

Sunday, Oct. 18th at 11:00 a.m.

Bathurst Lawn Memorial Park

Bathurst S. of Steeles

Yavneh Zionist Congregation

Relatives and friends are invited to attend

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In loving memory of our beloved daughter,

Stacey Louise Baer

(Jan. 18, 1971 – Oct 11, 2004)

In the 5 years since our beloved daughter Stacey's death, we have slowly learned to trust, to hope and to laugh again. Throughout our lives, we will feel the pain of our losses, the scars still present, even after much time has passed. Hopefully, we will find the strength to persevere in the face of pain. Stacey always had the power to dream, despite the hardship of illness. In her honour, we must push forward into an uncertain future without her. But all the while, with the determined spirit that was her everlasting gift to us

Forever in our hearts, with much love,

Mom, Dad and Jenn

Coast to Coast

Comic dropped from show

By JANICE ARNOLD

Staff Reporter

MONTREAL — Irish comedian Tommy Tiernan's ironic anti-Semitic tirade last month has cost him a spot on the Just for Laughs (JFL) cross-Canada comedy tour that starts later this month.

JFL issued a statement last week that, "In light of recent events, JFL and Tommy Tiernan have decided collectively that Tiernan will no longer perform" on the tour, which is set to open Oct. 19 in St. John's, Nfld., stop in 20 cities, and wind up Nov. 15 in Kelowna, B.C.

Tiernan was scheduled to join the tour on Oct. 28 in Hamilton, Ont. His appearance had been announced in August.

"After speaking with him over the last week, we agreed that it was in the best interest of everyone involved that he withdraws from the 2009 tour," the statement reads.

The decision to drop Tiernan was made even though he insists his remarks have been repeated out of context and that he didn't intend to cause offence.

On Sept. 5 at the Electric Picnic Art and Music Festival in County Laois Ireland, Tiernan is on record as saying, "F—ing Christ-killing bastards. F—ing six million? I would have got 10 or 12 million out of that. No f—ing problem. Two at a time they would have gone. Hold hands, get in there, leave us your teeth and your glasses."

JFL public relations manager Meredith Sharpe said that Tiernan has told JFL that he "regrets" the comments "attracted so much controversy.

"According to Tiernan, he was parodying extremism and believes his remarks were taken out of context. He is very sorry for any hurt caused by this misinterpretation."

Nevertheless, his show will not go on in Canada.

Tiernan, who has a frenetic, inconoclastic style, has been popular at the annual JFL festival in Montreal in recent years and had a sold-out one-man show last July. The 40-year-old comic has been known to make edgy jokes about religion, including Catholicism, and other sensitive subjects, but has never has been in hot water like this.

Dublin's *Sunday Tribune* newspaper reported that Tiernan made the remarks during an on-stage interview that touched on the boundaries of comedy. It later came to light that the question that prompted his rant, however, came from an audience member and concerned an actual criticism of his routine by a Jewish couple after a show in New York.

The incident provoked an uproar in Ireland that continues to dog Tiernan.

The Catholic Archbishop of Dublin, Diarmuid Martin, condemned his outburst, accusing Tiernan of trivializing the Holocaust, as did Irish Jewish parliamentarian Alan Shatter. The Holocaust Educational Trust of Ireland said it was "appalled" by Tiernan's "racist comments," while the Israeli ambassador to Ireland demanded an unequivocal apology.

On his website, Tiernan has posted a statement that his words have been "taken so far out of context that I am quite bewildered," but he admits that they now sound "callous, cruel and ignorant."

He said he is "greatly upset by the thought that these comments have caused hurt to others, as this was never my intention…"

"The things that I said in front of a live audience were an attempt to explain my belief that one of the duties of the comic performer is to be reckless and irresponsible and that the things that they say should NEVER be taken out of context."

He notes that his remarks were prefaced by saying that they should not be taken seriously.

Niall Stokes, the editor of *Hot Press Magazine*, the publication that interviewed Tiernan, has commented that to interpret Tiernan's remarks as anti-Semitic is "wrongheaded in the extreme.

"The way I see it, he is satirizing anti-Semitism, while making a more general point that we should all be able to laugh at ourselves."

SOD TURNED: Pictured at the recent sod-turning for the new Pardes Chaim Cemetery are, from left, Howard Mammon, executive director of Toronto Hebrew Memorial Park (THMP); Eric Wormsbecker, Intra Architect Inc.; Sidney Freedman, THMP honorary life president; Doug Fiorini, J.D. Strachan Construction; William Draimin, THMP president; Bill Miltenburg, THMP; Lou Greenbaum, THMP board member; Sam Cohen, THMP treasurer; Colin Ramsay, J.D. Strachan Construction; Susan Brown, THMP board member; Jim Emery, THMP; Trudy Nahmiache, THMP; Sajjad Hussain, Intra Architect Inc. ***[S. Brown photo]***

Feature

PA textbooks deny Israel's right to exist

By BARBARA CROOK and ITAMAR MARCUS

Stephen Scheinberg is absolutely correct in saying that the issue of Palestinian hate education "demands an informed response" ("'They' are taught to hate," Sept. 17). How unfortunate, then, that his ramblings on the subject are anything but informed.

Had the professor done some original research on the issue instead of merely parroting false, ad hominem attacks by Akiva Eldar and Nathan Brown, he would have known that I (Itamar Marcus) am the founder of Palestinian Media Watch, not of the Center for Monitoring the Impact of Peace, and that our reports deal with the new textbooks published by the Palestinian Authority (PA), not with old Egyptian and Jordanian texts.

And he would have known that our latest report on PA schoolbooks, *From Nationalist Battle to Religious Conflict*, released in the U.S. Senate by Hillary Clinton in February 2007, is a 35-page, meticulously documented examination of the PA's new Grade 12 curriculum. It concludes that, like all other new PA schoolbooks released since 2000, these texts deny Israel's right to exist, anticipate its destruction and define the conflict with Israel as religious, not merely territorial.

Indeed, Clinton said at a Senate news conference that these textbooks "basically, profoundly poison the mind of these children," and that they are an "indoctrination," not an education.

Assuming that Scheinberg merely failed to do his homework and is not actually attempting to defend this kind of hate education, he will doubtless appreciate a truly "informed" look at what PA educators are teaching their Grade 12 students.

Guest Voice

Perhaps most disturbing is that the new curriculum shows that the ideological divide between Hamas and the supposedly moderate Fatah, publisher of these texts, appears to be disappearing. Hamas has always defined its war with Israel as religious and existential, which is what all Palestinian children will now learn in school:

"Ribat for Allah is one of the actions related to jihad for Allah, and it means being found in areas where there is a struggle between Muslims and their enemies. The endurance of Palestine's people on their land these days… is one of the greatest of the Ribat." (*Islamic Education*, Grade 12)

Israel's right to exist is denied, and Israel's founding is called a theft.

"Palestine's war ended with a catastrophe that is unprecedented in history, when the Zionist gangs stole Palestine and expelled its people from their cities, their villages, their lands and their houses, and established the State of Israel." (*Arabic Language, Analysis, Literature and Criticism*, Grade 12)

The conflict will eventually end – not with peace, but with Israel's destruction, effected by Palestinians of all ages and abilities:

"Palestine will be liberated by its men, its women, its young and its elderly." (*Arabic Language and the Science of Language*, Grade 12)

These textbooks anticipate the future destruction of Israel by depicting a world in which Israel already does not exist. Israel is marked as "Palestine" on all maps, and the "Palestine" that erases Israel is defined as a *dawla*, the Arabic word for "state," not a geographical region.

This "state" is said to have water access to both the Mediterranean and the Red seas, a situation possible only in a world without Israel. (*Physical Geography and Human Geography*, Grade 12) Likewise, the size of "Palestine," the "state," is said to be more than 10,000 square kilometres, a situation possible only if Israel does not exist, since the West Bank and Gaza Strip together total only 6,220 square kilometres.

Because Israel has no legitimacy and must be fought and destroyed for Islam, violence and terror against Israel since its founding are justified and glorified as *muqawama*, resistance: "The tragedy of Palestine of 1948 and afterward the *muqawama* in which the inhabitants carried acts of most glorious heroism and sacrifice…" (*Arabic Language, Analysis, Literature and Commentary*, Grade 12)

Books for other grades teach Palestinian children to aspire to death as a higher value than life: "Your enemies seek life while you seek death… death is not bitter in the mouth of the believers." (*Reading and Texts Part II*, Grade 8)

The new PA schoolbooks present Israel as an illegitimate enemy to be hated, fought and destroyed. Even the most well-meaning student is left with no justification or religious option to accept Israel as a neighbour to live beside in peace.

Scheinberg uses a 2007 survey, purportedly showing that a large number of Israeli high school students "showed a deep contempt for Arabs," to conclude that the Israeli education system is just as bad as that of the PA. This misguided attempt at moral equivalence – trying to equate unacceptable behaviour by individual Israelis with the systematic indoctrination to hatred by PA political, religious and educational leaders – effectively shields PA hate promotion from criticism and enables its perpetuation.

Scheinberg aptly cites the song from Rodgers and Hammerstein's *South Pacific*: "You've got to be carefully taught" to hate. But ironically, his equivocation makes him a defender of those who poison young minds with the values of hate, violence and death worship. He, and those who bend over backwards to make excuses for Palestinian hate indoctrination, bear moral responsibility for the violence and death that these schoolbooks leave in their wake.

Itamar Marcus is founder and director of Palestinian Media Watch in Jerusalem. Barbara Crook is the organization's associate director and North American representative, based in Ottawa.

Threat level reduced at Associated

By FRANCES KRAFT
Staff Reporter

The security threat at Associated Hebrew Schools' Posluns branch has been reduced, parents were told last week.

The school, located on Neptune Drive and serving students from nursery to Grade 5, received a threatening communication late last month. Parents were notified in a Sept. 23 e-mail from school president David Brown that the threat was related to an ongoing criminal investigation involving members of a family with two children at the school.

Last Friday, Arthur Landa, Associated's executive director, e-mailed parents to let them know that the students concerned are no longer registered at the school.

"Based on ongoing security assessments… we have been advised that the threat to the Posluns community has been reduced significantly," Landa wrote. "We are therefore confident in returning to our previous security protocol," including going back to one uniformed security guard on duty.

The school has been in regular contact with UJA Federation of Greater Toronto's community security director and in turn with the Toronto Police Service, Landa wrote.

Toronto police have been investigating the threat.

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On Campus

Judaic treasures await at U of T's rare book library

By BARRY DOV WALFISH
Special to The CJN

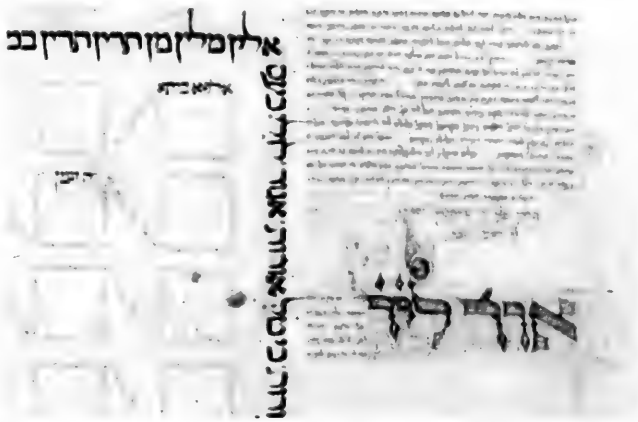
With all the attention the Dead Sea Scrolls are getting at the Royal Ontario Museum these days, it may be an appropriate time to remind the Jewish community of the wonders that are with us every day, specifically the treasures that sit in their midst at the Thomas Fisher Rare Book Library. In pride of place is the Friedberg Collection.

Barry Walfish

In the late 1990s, Albert Friedberg and his wife, Nancy, donated an extraordinary collection of rare books and manuscripts to the Fisher Library, and while there was a fair bit of publicity about it at the time, this collection remains one of Toronto's best kept secrets.

Manuscripts are the preservers of the intellectual heritage of the Middle Ages, both Jewish and non-Jewish. Despite the ravages of time, and the extremely precarious position of the Jews in many medieval communities, some 80,000 Hebrew manuscripts have survived. The major Hebrew manuscript collections in the world are in Israel (at the National Library), Europe (at Oxford University, the British Library, the Vatican Library, Parma, Italy, and many other places), and the United States (at the Jewish Theological Seminary, Hebrew Union College, the Library of Congress, and Yeshiva University). Until the Friedbergs' donation, there were no significant collections in Canada, so they quite literally put us on the map in this regard. While the collection is small (about 40 manuscripts, 40 genizah fragments and about 240 printed books), it is of outstanding quality.

From the time of the Dead Sea Scrolls until the next literary witnesses to have survived, there is a gap of some 800 years, until the early 10th century. We are fortunate to have some of these early witnesses in our collection.


Manuscripts from the Friedberg collection, Thomas Fisher rare book library.

One of these is a 10th-century copy of *Halachot Pesukot* by Yehudai Gaon, an important early halachic compendium, in extraordinary condition. We also have a copy of a Pentateuch written in very large letters in several hands, the earliest sections of which date from the late 10th century. Of the other biblical manuscripts, the most significant is a complete Bible from Toledo, Spain, dated 1307, written by Joseph ibn Merwas, a scribe renowned for his calligraphic skills and scribal accuracy. The latter two items are part of the ROM's Dead Sea Scrolls exhibition.

The crowning jewel of the Friedberg collection is a manuscript of the *Zohar*, the major work of Jewish mysticism. Attributed by tradition to the tanna Simeon bar Yohai of the second century, modern scholarship has determined that it's the work of Moses de León and his circle from the late 13th century. Despite its pre-eminence, very few manuscripts of this work exist.

The Friedberg collection includes a copy of the *Zohar* that has been dated to the beginning of the 15th century and contains the majority of the text of this mystical masterpiece. There exist only two manuscripts earlier than this one, and both are fragmentary. This manuscript is the fullest extant and is indispensable for scholars editing this text and studying the history of its transmission.

But this is not all. An inscription on the first page of this text by a certain Nathan ben Judah Noah states that Elijah the Prophet instructed Amira to study it day and night. Amira is the epithet used to refer to Shabtai Zvi, the mystical messianic pretender of the 17th century. It goes on to say that Amira passed it on to his student Abraham Michael Cardoso, who, on his deathbed bequeathed it to the author of the colophon, the doctor Nathan Noah. This is certainly an extraordinary testimony, one that locates this volume at the centre of one of the most tempestuous periods of Jewish history and in the hands of one of Judaism's most controversial figures.

Also of great historical significance is a commemorative album presented to Moses Montefiore, the prominent Jewish leader and philanthropist, on his 100th birthday in 1884 by the Hovevei Zion societies of eastern Europe. It includes 1,560 signatures of rabbis and dignitaries of Jewish communities from all over eastern Europe, as well as Montefiore's signature. It's written on vellum and sumptuously decorated and hand bound by a binder in Warsaw, who added his own dedication in three languages.

The Hovevei Zion (Lovers of Zion) Society was a precursor to the Zionist movement, and many of its members later became prominent leaders within that movement. This album provides important historical data for the history of this organization, as well as for the makeup of the leadership of the major Jewish communities in eastern Europe. It still awaits its redeemer.

A few other highlights worth mentioning are an elegant copy of the *Sefer Mordechai*, the important Ashkenazi halachic compendium by the 13th-century's Rabbi Mordechai ben Hillel; a beautifully decorated copy of *Sefer Mitzvot Gadol* by Moses of Coucy; an equally attractive copy of *Kitsur Mordechai*, an abridged version of *Sefer Mordechai* by Samuel Schlettstadt, and a copy of *Shibbolei Haleket*, the important Italian halachic code by Zedekiah ben Abraham Anau (13th century), which seems to have been produced during the author's lifetime.

Also worthy of note are some Mishnah fragments that probably date from the 11th century and have Babylonian vocalization, which fell into disuse shortly thereafter, and a large section of Talmud Masechet Shabbat from the 11th century, which could very well have been saved from a fire. The Talmud, especially, suffered from the ravages of time, so every surviving fragment is precious. We also have a significant collection of late medieval Ashkenazi liturgical manuscripts, including one with some very playful illuminations.

Genizah fragments also make up part of the collection, which includes a small sample of some 35 items on a variety of topics. The entire Cairo Genizah is being digitized by a team of scholars supported by Friedberg, and the Toronto fragments are a small part of this important scholarly enterprise. These fragments have been preserved in beautiful sealed mylar encasings, themselves works of art.

Continued on page 43

On Campus

Collection includes examples of early printed works

Continued from page 42

Aside from the manuscripts, the collection also includes many important examples of early printed works, including close to 30 incunabula; an outstanding collection of Constantinople imprints, comprising close to three-quarters of the Hebrew books printed there before 1540; several early rabbinic Bibles; every early edition of Maimonides' *Mishneh Torah*; a significant collection of early printed Haggadot, and much more.

The entire collection has been catalogued and the records can be accessed through the University of Toronto Library's online catalogue (www.library.utoronto.ca).

While the Friedberg Collection is our most prized possession, there are other significant Judaica collections at the Fisher Library as well.

The Friedberg Collection is complemented by the Price Collection of Rabbinics, which has more than 3,000 volumes of printed works covering the entire gamut of rabbinic scholarship. This collection once belonged to Rabbi Abraham Price, a prominent leader of Toronto's Orthodox community in the mid-20th century, who was a scholar, bibliophile, halachic decisor and author of several important works on Jewish law. The collection includes works printed between the 15th and 20th centuries.

The Schneid Collection of Twentieth-Century Jewish Art contains material gathered by Otto Schneid, artist and art historian, in preparation for writing a monograph on this topic. The archive includes German and Hebrew versions of Schneid's monograph, copies of his other articles and books, Schneid's correspondence with artists, autobiographies of these artists, reproductions of the artwork of some 160 artists, art books and pre-World War II exhibition catalogues, as well as Schneid's correspondence with world leaders and important figures on questions pertaining to human survival.

The Druck Collection of Kibbutz and Secular Haggadot includes close to 400 kibbutz and secular Haggadot, as well as Passover-related ephemera, dating from the mid-1930s to the 1990s. Most of this material was produced in-house by various kibbutzim, youth movements and army units for use at seder celebrations. One of the largest of its kind in the world, this collection documents how various Zionist, socialist, and secular groups and movements created new liturgies to satisfy their own spiritual needs.

Finally, we recently acquired the archive of Toronto ethnomusicologist and folklorist Naomi Bell, which contains an extensive collection of Yiddish and Hebrew folksongs, including sheet music and recordings, all classified by theme. This is an important resource for anyone interested in Jewish folk music.

It's important to note that all of these collections (with the exception of the kibbutz Haggadot) were donated by members of Toronto's Jewish community.

Judaica collections such as those found in the Fisher Library are invaluable resources for teaching and research in Jewish studies. They complement and add depth to the extensive Judaica holdings in U of T's Robarts Library. The Toronto Jewish community should be proud that such a significant collection of Judaica and Hebraica exists in its midst. It's my hope that more members will make use of this collection and also help it grow by contributing to the library so that we can build on this excellent resource and make it even richer and stronger.

Barry Dov Walfish is a Judaica specialist with the University of Toronto Libraries.

New scholarship for dual citizens

By SHERI SHEFA
Staff Reporter

A new scholarship fund for Canadian citizens with dual Israeli citizenship has been set up to assist students who are working toward a bachelor's degree in Israel.

The Association of Americans and Canadians in Israel (AACI) and United Israel Appeal of Canada (UIAC) are currently accepting submissions from students who could receive up to 3,000 shekels toward their tuition. New immigrants, those who made aliyah from Canada within the past five years, can receive an additional 1,500 shekels.

"This year is the first year that United Israel Appeal of Canada together with AACI are offering scholarships to Israeli students holding Canadian citizenship," said Adva Abramovich, UIAC's assistant director of resource development and marketing. "The goal is to support higher education."

Students must complete an application form, which can be obtained by e-mailing canada-scholarship@aaci.org.il. Deadline for submissions is Oct. 20.

Proof of Israeli and Canadian citizenship must be provided, as well as a letter of acceptance into a recognized Israeli university or college.

Applicants also must provide tuition fee statements, proof they've completed volunteer work, and they must have completed army service in the Israel Defence Forces or Sherut Leumi (national service), unless they've been exempted for legitimate reasons.

"A classical instance of army exemption are people who became Israeli citizens or made aliyah at an age that exempts them from army service," Abramovich said.

The new scholarship is part of Magbit Canada, a UIAC organization that offers several scholarships that provide educational opportunities throughout Israel.

Scholarships are mainly given to students who live in the poorer areas of Israel – particularly in the north and south – providing them with financial assistance to achieve "professional and financial stability."

Most of the scholarships require that recipients participate in volunteer work to strengthen their bond with the region and its community.

Magbit Canada's scholarships include the Rabinovitch Family Scholarship Fund, which was established in Montreal in 1996 to encourage students from Metulla to learn medicine, and the Eilat-Eilot scholarship funded by UJA Federation of Greater Toronto called the Morris P. Pulver Fund, which provides students and researchers in the Eilot-Eilot region with scholarships and research grants to strengthen academia in the region and attract young people to Israel's south.

For more information, visit www.magbitcanada.org.il or www.aaci.org.il.

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Gluing together expertise to help save lives

LifeBond closes wounds and stops bleeding

By ABIGAIL KLEIN LEICHMAN
ISRAEL21C

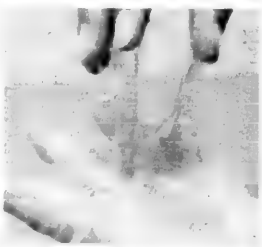
LifeBond's new sealant incorporates an adhesive formulation that mimics late-stage blood coagulation.

A veteran and an immigrant Israeli combined their talents to help save victims of conflict with LifeBond — a sticky new sealant that closes wounds and stops bleeding.

Living in Haifa during the 2006 Israel-Hezbollah war, entrepreneurial biomedical engineers Ishay Attar and Orahn Preiss-Bloom were horrified by the rockets landing nearby and the television images of bleeding victims. It seemed to them that existing methods for "sealing" injuries were inadequate to cope with complex shrapnel wounds.

Market research confirmed their initial hunch says Attar, previously vice-president of Misgav Venture Accelerator. One year later, he and Preiss-Bloom launched LifeBond, an innovative sealant made of biocompatible substances that can close wounds.

"Surgical teams are actively seeking innovative wound-closure products with improved performance and ease-of-use to seal surgical staple lines and stop severe bleeding," Attar tells ISRAEL21c.



LifeBond's new sealant incorporates an adhesive formulation that mimics late-stage blood coagulation.

According to the company, the sealant incorporates an adhesive formulation that mimics late-stage blood coagulation. It forms a network similar to the fibrin network of blood clots but has demonstrated adhesive strength even greater than that of blood-derived fibrin sealants.

In American and Israeli clinical trials, the company's LifeSeal product has shown great promise in preventing life-threatening leakage from surgical connections between blood vessels and organs, Attar reports.

"We will apply for regulatory approval in the United States, Europe, and Israel next [illegible] ISRAEL21c.

LifeBond, which is supported by [illegible] were those in the medical arena, because [illegible] adds profound meaning to the excitement of building a company," says Attar, 36.

He met Preiss-Bloom, now 27, in a graduate business course at the Technion-Israel Institute of Technology in Haifa. The former New Yorker had research experience in surgical procedure biomechanics and tissue engineering, and recently had served in the Israel Defence Forces' Institute of Military Physiology.

Attar realized that their combined interests and skills could take them far.

He jokes that Preiss-Bloom, a Columbia University and Technion graduate, is the best acclimated new immigrant in the country's history. "Orahn has demonstrated that American college graduates can succeed in Israel at the highest level," he states.

Preiss-Bloom acknowledges that many of his talented Jewish university classmates assumed that a move to Israel would compromise one's professional potential.

His experience has proven others see "so far, I have been pleased to keep pace with the career progress of my peers in the U.S.," he says. "I like people to know it is possible to succeed in Israel. Though the employment situation here has [illegible] been tough, there is a well-developed infrastructure for entrepreneurship that rewards [illegible]."

Preiss-Bloom points out that [illegible] incorporation, management and [illegible] compared to Attar, experts in [illegible] environment business development [illegible] have produced patents [illegible] I am extremely gratified that LifeB[illegible]

[illegible] experienced personnel," says Attar, [illegible] that [illegible] salaries in Israel are about one-third of those for similar jobs in America.

"The medical device industry has matured here, devices are easier to develop [illegible] technology and are very appealing from a technology perspective," he adds.

As it seeks to fulfil its founding vision of helping victims of military conflict, LifeBond is also seeking grant funding to develop a revolutionary field wound dressing.

Is a lawyer necessary if one of us is keeping the house?

Family Matters
by
John Syrtash
B.A. (Hon.), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator for 28 years

Question: I have been married for [illegible] years. My husband and I are [illegible] the people of divorce. We have a house worth about $280,000. We do not want to sell it but the divorce [illegible] we have to see a lawyer? If not,

Answer: You should both see a [illegible]

It is best if the spouse staying in the [illegible] aw

[illegible] at (416) 642-5410, Cell (416) 886-0359. Visit www.garfinzeidenberg.com.

and can serve as a mediator, you should both obtain independent legal advice to ensure that an even split is appropriate. Even then, both of you will require two independent legal advice certificates before signing anything. If the home is the only asset, then at the very least the law recognizes that the market value incorporates notional costs of disposition, such as four to six percent in real estate commissions or a $500-$750 in lawyer's fees when the property is actually sold to a third party. But since the property is not actually being sold to a third party, lawyers normally agree to discount the [illegible]

However, after such a lengthy marriage [illegible] you may possibly be entitled to equal[illegible] over the difference between the [illegible] of the wealth and [illegible] Should you see a lawyer? Does it snow in Calgary?

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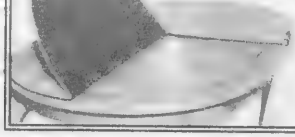

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Montreal native prevails over devastating injury

By DAVID LAZARUS
Staff Reporter

MONTREAL — A bump in the road caused Montreal native Mimi Najman, a passenger on a motorcycle leisurely circling the block in Jerusalem's Rechavia district, to slip off, and it changed her life forever.

On Yom Ha'atzmaut, May 11, 2005, 20-year-old Najman, an exuberant, fit, flag football player on Israel's national team, had been a guest at a flag football party hosted by a friend.

One guest came with a motorcycle, and Najman and a friend said they would like to try riding on it, each taking turns holding onto the driver.

The first time around the block was uneventful. But Najman wanted to try it again, and this time, the bike hit a bump – or it "slipped" and she fell off, an accident that made her a quadriplegic.

Mimi Najman poses with her quad rugby coach, Judith Berzen.

"I was on my back, I couldn't move," Najman recalled in a recent telephone interview from Israel. "I remember having this feeling of adrenaline rushing, but I was pretty calm. I wasn't panicky. But there are a lot of things I don't remember."

Within a day, her frantic mother, longtime Federation CJA Agence Ometz staff member Ruth Najman, was on her way to Israel, where she would spend the next year at her daughter's side. She left behind in Montreal her husband, Steven Spodek, a former executive director of Hillel who now works at McGill University, to tend to their newly adopted baby.

Mimi had graduated from Herzliah High School and moved to Israel at age 16 to attend a girl's religious seminary in Jerusalem. At the time of the accident, she was a second-year student at Machon Tal Women's Institute of Engineering, a school that combines Judaic studies with high-tech degrees.

The devastating accident marked the beginning of a period of physical and emotional rehabilitation and recovery that continues to this day, almost 4-1/2 years later.

Najman, now 24, experienced depression and "weeks where I didn't want to speak to anyone," she said. "I couldn't think about it. As soon as I did, it sent me into a depressed state.

"Until about a year ago, I was not really back to myself. Thank God I am now, but it's been a long process."

Long indeed. For the first three months after the accident, Najman was at Jerusalem's Shaare Zedek Hospital, her head completely immobilized in a "halo." Following that came nine months of intensive physical and occupational therapy in the rehabilitation hospital in Tel HaShomer near Ramat Gan.

Friends rallied round, and still do, including her older sister Eliane, who also lives in Israel. Najman said her right arm is "much stronger" than her left, but from the chest down, "nothing." Because of the evening cold of Jerusalem and its effect on someone with a spinal cord injury, Najman moved to warmer Tel Aviv. She lives on her own in a modern apartment, but needs two caregivers working in tandem around the clock.

Najman also has a laptop computer she writes with and uses to communicate with friends and family, but it's been being able to compete in sports again, she said, that has truly revived her spirit. She spends many hours each week practising and competing at table tennis and wheelchair, or "quad," rugby.

"It makes my day," she said. "It keeps me in shape. I think that's what I was really missing."

The accident also had a profound effect on her religious outlook.

"I still believe in God," Najman said. "It wasn't that I was mad at God. It just kind of made me realize that before the accident, if my faith was really that strong, I would not just be going through the motions. I just kind of slowly stopped doing things.

"I think I'm in a much better place now," she said. "I'm much happier."

For Najman's mother, trying to come to terms with her daughter's situation has been almost as much of a challenge, but she has also come to accept Mimi's situation.

Ruth Najman, 52, said she "still prays every day," but her sense of religious faith was also compromised by the accident.

"It has definitely weakened it," she said. "I question things more now, although I think it strengthened my perception of humanity, how much love and kindness there is."

Najman said she stays in contact with her daughter by phone and e-mail, travels two or three times a year to see her, and was about to leave again. In the year she was with Mimi after the accident, Najman said, she came to realize that "whatever support I could give her, she had to do it at her own pace, not just because of me pushing her."

Like her daughter, Najman has spent time since the accident learning as much as possible about spinal cord injuries and educating others.

Ideally, she would like to see her daughter return to school, get married and have children, as any mother would want for her child.

"She's so bright," Najman said. "But she has to do it on her own, in her own time."

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Try fruit soups for a change of taste

By SYBIL KAPLAN
Special to The CJN

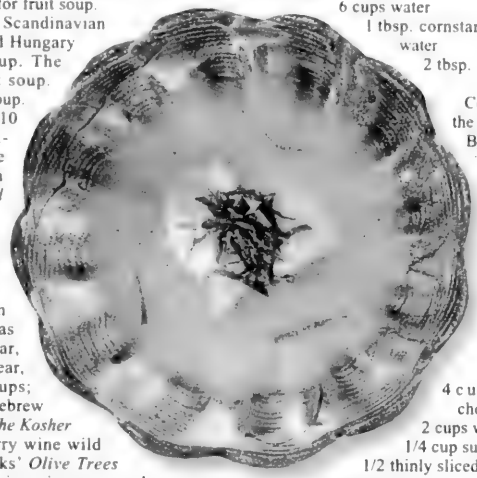
Berry and stone fruit soups are common in the Scandinavian countries and eastern Europe, sometimes with wine, cream or sour cream added.

Mangoes, berries, bananas, cherries, peaches, strawberries, watermelon, cantaloupes and pineapple can all be used for fruit soup.

A specialty of the Scandinavian countries, Russia and Hungary was sour cherry soup. The Polish made apricot soup. Danes made orange soup.

A quick look into 10 recent kosher cookbooks shows that five of them have no such recipes. *The World of Jewish Entertaining* by Gil Marks has chilled fruit and raspberry wine soups; *Kosher Delicious* by Diana Kastembaum and Penny Brenner has chilled celery and pear, iced honeydew and pear, and spiced peach soups; the Joseph Kushner Hebrew Academy cookbook, *The Kosher Palette*, has strawberry wine wild berry soups; Gil Marks' *Olive Trees and Honey* has Hungarian wine soup; and Congregation Agudat Achim's *Divine Kosher Cuisine* has apple wine, apple rutabaga, chilled cherry and six fruit soups.

Marlena Spieler's *Jewish Cooking*, which I consider very Israeli in recipes, has fruit soup and Hungarian cherry soup.



Looking into four Israeli cookbooks, I found only Joan Nathan's *The Foods of Israel* lists Palestinian fruit and melon soups

Try these for yourselves.

MY ISRAELI FRUIT SOUP

3 cups chopped fruit such as apricots, peaches or plums
1/3 cup sugar
6 cups water
1 tbsp. cornstarch diluted in 1/3 cup water
2 tbsp. lemon juice

Combine in a saucepan the fruit, sugar and water. Bring to a boil, reduce heat and simmer about 15 minutes. Puree in a blender. Add cornstarch and water and lemon juice, return to heat and cook a few minutes until cornstarch is blended.

CHERRY AND WINE SOUP

4 cups sweet black cherries
2 cups water
1/4 cup sugar
1/2 thinly sliced lemon
1 cinnamon stick
1 tbsp. cornstarch
1/4 cup water
1 cup dry red wine
whipped cream

In a saucepan, place cherries, water, sugar, lemon and cinnamon stick. Bring to a boil, reduce heat and simmer 15 minutes.Make a paste of the cornstarch and water. Add to soup. Cook 10 minutes. Remove cinnamon stick. Add wine. Chill. Serve with whipped cream.

PLUM SOUP

1/3 cup water
3/4 cup apple juice
2 pounds pitted plums
1 cinnamon stick
1 whole clove
1/4 cup sugar
1 tbsp. lemon juice
whipped cream
cinnamon

In a saucepan, combine water, apple juice, plums, cinnamon stick, clove, sugar and lemon juice. Bring to a boil. Reduce heat and simmer 15 minutes or until plums are soft.

Remove clove and cinnamon stick. Puree fruit in blender or fruit processor. Pour into bowl, cover and chill. Serve with whipped cream and cinnamon sprinkled on top.

Sybil Kaplan is a journalist, book reviewer, lecturer, food writer and author of kosher cookbooks who lives in Jerusalem.

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Upside-down cakes good for new or experienced bakers

By EILEEN GOLTZ
Special to The CJN

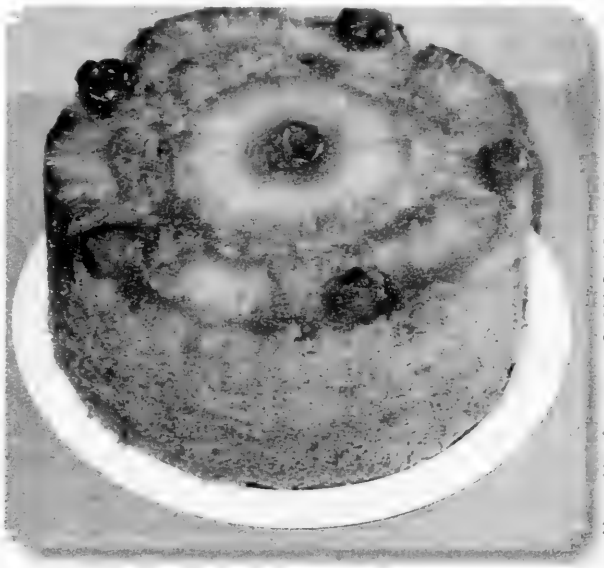
I am often asked to give cooking classes for the 10- to 12-year-old age group. This is the age where children can actually help more than hinder when it comes time to get all the food ready for dinner.

One of the first recipes I give my classes is an upside-down cake. Done right, it's a work of art; done wrong, it looks funny but still tastes good. Everyone always succeeds on some level with this type of cake, so it's really a perfect first choice for a budding chef.

Upside-down cakes, no matter what their specific ingredients, have the same basic components. Butter or margarine, sugar and fruit become caramelized as they bake in a cake pan under a layer of batter. The cake is inverted before it is served, and the glazed fruit becomes the top of the cake. Upside-down cakes originally were made not in cake pans, but rather in well-used cast-iron skillets, and were affectionately called skillet cakes.

The following recipes can be frozen if you want to make them ahead of time. I suggest that, if working with children, you have them read the recipe through two or three times before they tackle it, making sure they understand all the steps needed to ensure a successful outcome.

Cooks will find upside-down cakes extremely versatile because almost any fruit can be used interchangeably. Many of the recipes can be converted from dairy to pareve, but there are a few ingredients (like buttermilk) that there just aren't any really great substitutes for.



CAKE MIX UPSIDE-DOWN CAKE

1 cup oil
1 cup brown sugar, packed well
1 can peach or apricot slices
maraschino cherries – halved
2 eggs
1 box white cake mix
whipped cream, optional

Preheat oven to 350. Pour the oil into a 9x13-in. pan and sprinkle the brown sugar evenly in pan over the oil. Drain the peaches, reserving syrup. Arrange the peach slices and cherry halves on top of the sugar mixture.

Add enough water to peach juice to make 1-1/3 cups of liquid. In a bowl, combine the liquid and 2 eggs and add to cake mix. Mix well and pour the batter over the fruit. Bake in a preheated oven for 50 minutes or until cake pulls away from sides of pan. Let stand 5 minutes, then turn upside-down onto a cake dish or large platter. Serve warm with whipped cream or ice cream. Serves 8 to 12.

BLUEBERRY UPSIDE-DOWN CAKE

2 cups fresh or fresh frozen blueberries
1/2 cup sugar
2 tbsp. flour
3 tbsp. freshly grated lemon rind
1/2 cup butter or margarine, softened
1 cup sugar
3 eggs
1 tsp. vanilla extract
1/4 tsp. almond extract
3/4 cup milk or non-dairy substitute
2 cups flour
4 tsp. baking powder
1/4 tsp. salt
1/2 cup toasted slivered almonds
sweetened whipped cream or non-dairy topping.

Grease and flour a 9-in. spring form pan. Preheat oven to 350. In a bowl, combine the blueberries, 1/2 cup sugar, 2 tbsp. flour and lemon rind. Spread evenly in the prepared pan.

In the bowl of an electric mixer combine the butter and 1 cup sugar. Beat until fluffy. Add the eggs and extracts to the mixer and mix to combine. Combine the flour, baking powder and salt in a bowl and then add it to the egg mixture alternating it with the milk or non-dairy substitute until just moistened. Pour the batter over the blueberries and spread it evenly, making sure to combine the blueberries into the batter. Bake 60-70 minutes or until a wooden pick inserted in centre comes out clean.

Let sit in pan about 5 minutes. Run a knife around the sides of the pan, then place a serving plate over top of pan; carefully invert cake and plate together. Remove sides from cake pan and carefully take off the bottom of the cake pan, making sure to scrape off any blueberry that sticks. Serve warm, topped with almonds. Garnish with sweetened whipped cream or non-dairy topping as desired. Refrigerate leftovers. Makes 12 servings.

PINEAPPLE MACADAMIA UPSIDE-DOWN CAKE

1/4 cup butter or margarine, melted
1/3 cup firmly packed brown sugar
1/2 cup toasted, chopped macadamia nuts (or pecans)
7 fresh pineapple rings, cut 1/4-inch thick (or canned rings, drained, patted dry)
1 1/4 cups flour
1 cup granulated sugar
2 tsp. baking powder
1/4 tsp. salt
2/3 cup milk or non-dairy substitute
1/4 cup butter or margarine, at room temperature
1 egg
1 tsp. vanilla extract

Cakes have same components

Preheat oven to 350. For topping, pour the 1/4 cup butter or margarine into a 9-in. round cake pan. Sprinkle the pan with the brown sugar and nuts, shifting it from side to side to cover the bottom. Place one pineapple ring in the centre of the pan over nuts. Cut remaining rings in half and arrange in a circular pattern. Set the prepared pan aside.

In the bowl of an electric mixer combine the flour, sugar, baking powder and salt. Mix well and then add the milk or non-diary substitute, butter or margarine, egg and vanilla. Blend at low speed until the dry ingredients are moistened.

Beat 2 minutes at medium speed, scraping sides of bowl occasionally. Pour the batter evenly over the pineapple in the prepared pan. Bake for 40 to 45 minutes or until wooden pick inserted in the centre comes out clean. Let the pan cool on a rack for about 2 to 3 minutes. To remove, run knife around edges of pan. Invert the cake onto serving plate; remove pan. Serve warm or at room temperature. Garnish with whipped cream if desired. Serves 8 to 10.

PEACHY GINGERBREAD UPSIDE-DOWN CAKE

4 cups peeled, coarsely chopped ripe peaches
2 tbsp. light brown sugar
1 tbsp. lemon juice
1 1/2 cups flour
2 tsp. baking powder
1/2 tsp. baking soda
1/2 tsp. salt
2 tsp. ground ginger
1/2 cup unsalted butter or margarine, at room temperature
1/3 cup sugar
1 egg, lightly beaten
1/3 cup molasses
1/2 cup buttermilk

Preheat oven to 350. Lightly butter a 9-inch round cake pan. In a large bowl, toss the peaches with the brown sugar and lemon juice. Spoon the mixture into the prepared cake pan and spread it in an even layer.

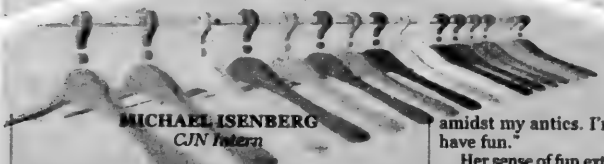
In a small bowl, whisk together flour, baking powder, baking soda, salt and ginger. Set aside.

In a large bowl, cream butter and sugar until light and fluffy. Add egg and molasses, and mix until smooth. Add dry ingredients alternately with buttermilk, mixing to form a thick, smooth batter. Spread batter evenly over peaches.

Bake until the cake springs back when lightly touched, 35 to 40 minutes. Cool 5 minutes; then invert the cake onto a large serving platter. Serve warm or at room temperature. Makes 6 servings.

And now for something completely different: HEEBONICS

Blog fuels fashion writer's career



MICHAEL ISENBERG
CJN Intern

Randi Bergman is no ordinary girl. She's a Katie Girl.

The 24-year-old fashion writer from Toronto has her own style. She likes to have fun, but she's serious, too. And she dresses the way she wants, regardless of how everyone else looks.

"Fashion is about creating an image, not blending into one," she says.

A graduate of Ryerson University's fashion communications program and currently a freelance writer, Bergman has had early success in the industry, interning for some of North America's biggest fashion magazines, including *Teen Vogue*.

"The purpose of my style... It's simply being me," Bergman said.

Her blog, thekatiegirls.blogspot.com, is creating a buzz for the "half-silly half-serious" writer, as she calls herself. With the blog, she is developing a fan base and getting nods of approval from other fashion professionals.

In the October issue of *FLARE* magazine, she was named one of Canada's 30 most inspiring, newsworthy women to watch.

"It's no big deal, really," Bergman says with a hint of excitement in her voice. "I mean, it is an amazing thing, but I don't think I've made a name for myself yet that's warranted such recognition."

The Katie Girls blog, which she originally created with her friend, Robin, whom she met while interning at *Interview* magazine, is a mix of her opinions and stories on topics that interest her, as well as contributions from her friends.

With no guidelines or boundaries imposed by anyone else, Bergman, who also occasionally freelances for *The CJN*, is free to write as she pleases in the blog, a very satisfying experience for her. Her writing gives readers a new, refreshing take on fashion. She also tries to give exposure to her friends' art and fashion work by covering their events.

Though the blog is a modest endeavour, its popularity is steadily growing. While Bergman is aware that she's gaining the respect of her peers, she says the blog is really just about expressing herself.

After all, she is a Katie Girl.

That's a reference to *Sex and the City*, in which "the world is made up of two types of women. The simple girls and the Katie girls," or a woman who acts according to how she thinks and feels and not what the average person would do, Bergman says.

"I'm just different. I like intellectual discussions amidst my antics. I'm a thinker, but I also like to have fun."

Her sense of fun extends to her personal style. She's not one to plan what she's wearing ahead of time.

"I just wake up in the morning and wear whatever inspires me," she says.

She loves bright colours and an outfit that creates excitement, but she shies away from designer clothing because she doesn't like brand names.

"Vintage is my style, with a mix of girly. No button-down shirts for me. Nothing sophisticated, but lots of layers," she says.

She likes to combine and modernize clothing from different times and places.

A Katie Girl, indeed.

Her wardrobe has always been unique, unlike the "boring, torn pajama pants everyone wore in high school to maintain a trend," Bergman says.

"The purpose of my style... it's simply being me."

And it was this pet peeve of conformity and blandness she saw as a high school student at the Community Hebrew Academy of Toronto that prompted Bergman to start writing – critiquing the clothing other students wore, through which she established a reputation as a "fashion informant."

Bergman is certainly not afraid to speak her mind.

She doesn't let others intimidate her, an asset for someone who's spent the better part of the past two years working mostly in New York.

Then again, she's "obsessed" with the city, she says.

"[New York's] where everything's at. It's such a real place, everything's beautiful. Even the dumpsters are pretty."

It's not surprising then that she wants to make New York, the heart of the fashion magazine industry, her home.

With the partying nightlife in a city that never sleeps, it's a natural fit for it to be the centre of the fashion world, Bergman says. And she wants to be as involved in it as possible.

"There's so much richness there, so many people to write about, so many [fashion] shows. Incredible opportunities," she says.

With plenty happening, it also provides lots of material for Bergman's blog. Even though her goal is to be working for major magazines, she realizes that there is a price to pay for fame.

Bergman is well aware that working for the top magazines means having less room to voice her own opinions.

And this is where her blog is key. For, while she may need a job to support herself, she says ultimately it's important to her to write freely.

With a clear vision for her future, Bergman acknowledges that she may not be curing cancer, but her work is needed.

"Certainly it's an important business, because everyone's affected by it. It doesn't matter if you wear designer clothes or make your own. The second you put on clothing, you show your affiliation and reflect your personality," she says.

"It's interesting stuff to learn about people's creativity and reasons for wearing or creating the clothing they do. This kind of writing is cool."

Bergman sees herself as someone who comments on what others create. The way she writes conveys her personality and opinions, she says, but what she ultimately writes about is other people's expressions of themselves.

Randi Bergman was named one of Canada's 30 most inspiring, newsworthy women to watch in the October issue of *FLARE* magazine.

"I want to tell other people's stories, but I want to do it my way."

And in doing it her way, the goal-driven Bergman has expectations for herself and won't settle for less than her best, which she says is making it big.

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Palestinians, U.S. Jews spar over 'Judaizing' Jerusalem

By NATASHA MOZGAVAYA
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JERUSALEM – The western-backed Palestinian Authority has urged the world to "force [Israel] to put off its attempts to take over Jerusalem and Judaize it," prompting Jews in the United States to vow never to give up their historical right to the ancient city.

The Palestinian cabinet, issuing a strong statement after a meeting in the West Bank town of Ramallah, condemned what it called a plan by Jews to "perform religious rituals" in the Temple Mount compound, which contains the al-Aqsa mosque, Islam's third holiest site.

It also pledged "to confront Israel," as Israeli security forces clashed with Arab protesters for a second day, Oct. 6, in the Jerusalem area.

In response, the leading body of Orthodox Jews in America condemned the Palestinian Authority and the violence exhibited by Palestinian protesters.

"The Palestinians, determined to deny Jewish history and our connection to our eternal capital of Jerusalem, plotted violence as evidenced by stores of rocks and other materials discovered by the Israeli police," Nathan Diament, director of public policy for the Union of Orthodox Jewish Congregations of America, said in a statement.

"Jerusalem has been at the centre of Jewish life and faith for thousands of years. Just days ago, at the close of Yom Kippur, Jews around the world declared, as we have for thousands of years, the hope and prayer 'next year in Jerusalem.'"

"A majority of Jews, in the U.S. and Israel, continue to oppose relinquishing Jewish sovereignty over our eternal capital," he added.

"The enemies of our people recognize this, and seek to deny our history. In the face of all this, we reaffirm that 'for the sake of Zion we will not be silent' and we will not allow history to be denied."

Palestinians have warned that the tensions flaring over access to the holy compound housing the al-Aqsa mosque, an area also revered by Jews as the site of an ancient temple, could, on the background of stalled peace talks, ignite a third uprising.

Prime Minister Benjamin Netanyahu has conditionally agreed to a Palestinian state alongside Israel, but peace talks have remained stalled for months despite U.S. efforts to revive them.

Masked Palestinian youths hurl stones at Israeli border police in the east Jerusalem neighbourhood of Ras al-Amud. *[Nati Shohat/FLASH90 photo]*

Violence in Jerusalem flared on Oct. 4 after Israel briefly shut the gates leading to the compound around al-Aqsa, known to Muslims as the Noble Sanctuary and to Jews as the Temple Mount, citing concerns for possible violence as hundreds of Jews held holiday prayers at the adjacent Western Wall.

The gates were partly reopened once calm was restored after stone-throwing protests by Palestinians in anger at being kept from reaching the holy site. There was no violence in the area on Oct. 5 when thousands of Jews worshipped at the Western Wall.

Israel's road traffic could power country

By AVI BAR-EL
© Ha'aretz Daily Newspaper Ltd

TEL AVIV — An Israeli company has developed a method of generating electricity from road traffic, and Israel may look to implement the system on the nation's highways.

The system works by using generators implanted in the asphalt that create energy when cars drive over them. Each generator produces 2,000 watts per hour, which is stored in batteries along the side of the road.

The technology was developed by the Israeli firm Innowattech, with the cooperation of the Technion – Israel Institute of Technology.

A trial of the system was performed earlier this month along a 10-metre stretch of asphalt on one of the country's highways. The experiment was viewed as a success, with passing cars providing the power for street lights set up next to the 10-metre strip.

The manager of the project, Lucy Edri-Azoulay, said the generators were planted two inches below the top level of asphalt and used the weight of cars driving on top of them to generate electricity.

She explained that the technology driving the system is based on piezoelectric materials, which generate electricity in response to applied mechanical stress.

Installing the program on a single traffic lane stretching one kilometre would produce 200 kilowatts of electricity per hour and a four-lane highway with the system implemented would produce a megawatt of electricity every hour, enough to power 2,500 households, Edri-Azoulay said.

She added that the system could be used to power electrical installations along the road, providing power for traffic lights, cameras and streetlights.

The system would not be dependent on weather and does not require the construction of large-scale infrastructure.

Obama Nobel partly about Mideast peace hopes

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JERUSALEM — The chairman of the Nobel Peace Prize committee cited U.S. President Barack Obama's outreach to the Muslim world and his push for Israeli-Arab peace in explaining the shock decision to give the award to Obama last week, just nine months into his presidency.

"One of the first things he did was to go to Cairo to try to reach out to the Muslim world, then to restart the Mideast negotiations and then he reached out to the rest of the world through international institutions," Thorbjorn Jagland said in Oslo Friday after announcing that Obama had won the prize.

He said Obama won for giving the world "hope for a better future" and striving for nuclear disarmament, but the surprise award drew both praise and sharp criticism.

The decision to bestow one of the world's top accolades on a president who has yet to score a major foreign policy success was greeted with gasps of astonishment from journalists at the announcement.

The Norwegian Nobel Committee praised Obama for "his extraordinary efforts to strengthen international diplomacy and cooperation between peoples." But critics – especially in parts of the Arab and Muslim world – called its decision premature.

Obama's press secretary woke him with the news before dawn and the president felt "humbled" by the award, a senior administration official said. When told that many people around the world were stunned by the announcement, Obama's senior adviser, David Axelrod, responded: "As are we."

Barack Obama

The first African-American to hold his country's highest office, Obama, 48, has called for disarmament and worked to restart the stalled Middle East peace process since taking office in January.

"Very rarely has a person to the same extent as Obama captured the world's attention and given its people hope for a better future," the committee said in a citation.

The first pro-Israel group to praise Obama was Americans for Peace Now.

"President Obama deserves recognition and praise for making Middle East peace a top U.S. foreign policy priority from his first moments in the Oval Office," said spokesperson Ori Nir. "We hope that winning the prestigious prize will further energize the president and his aides to push for peace between Israel and her neighbours."

While the decision also won praise from statesmen such as Nelson Mandela and Mikhail Gorbachev, both former Nobel laureates, it was also attacked in some quarters as hasty and undeserved.

The Palestinian Islamist movement Hamas, which controls Gaza and opposes a peace treaty with Israel, said the award was premature. "Obama has a long way to go still and lots of work to do before he can deserve a reward," said Hamas official Sami Abu Zuhri. "Obama only made promises and did not contribute any substance to world peace. And he has not done anything to ensure justice for the sake of Arab and Muslim causes."

Liaqat Baluch, a senior leader of the Jamaat-e-Islami, a conservative religious party in Pakistan, called the award an embarrassing "joke."

But the chief Palestinian peace negotiator, Saeb Erekat, welcomed it and expressed hope that Obama "will be able to achieve peace in the Middle East."

Jagland rejected suggestions from journalists that Obama was getting the prize too early, saying it recognized what he had already done over the past year. "We hope this can contribute a little bit to enhance what he is trying to do," he told reporters.

The committee said it attached "special importance to Obama's vision of and work for a world without nuclear weapons," saying he had "created a new climate in international politics."

Without naming Obama's predecessor George W. Bush, it highlighted the differences in America's engagement with the rest of the world since the change of administration in January.

"Multilateral diplomacy has regained a central position, with emphasis on the role that the United Nations and other international institutions can play."

Iran to 'blow up' Israel' if attacked

© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Iran would "blow up the heart" of Israel if Israel or the United States attacked the Islamic Republic, a Revolutionary Guards official said in comments published on Friday.

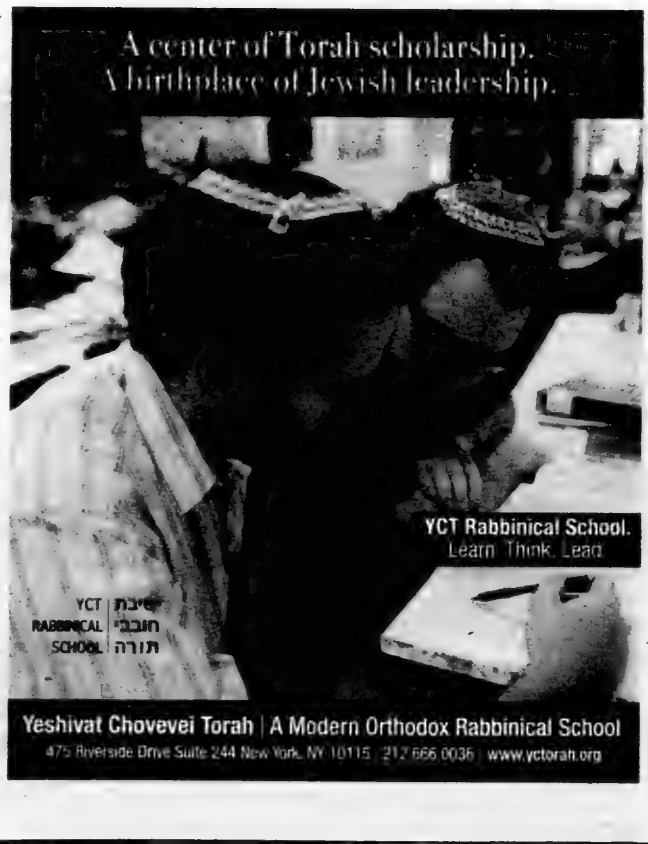
"Even if one American or Zionist missile hits our country, before the dust settles, Iranian missiles will blow up the heart of Israel," the official IRNA news agency quoted Mojtaba Zolnour as saying.

He is a deputy representative of Supreme Leader Ayatollah Ali Khamenei in the elite Guards force. Iranian officials have also in the past said the country would retaliate in case of any Israeli or U.S attack on it.

Earlier this year, a senior commander said Iranian missiles could reach Israeli nuclear sites. Israel is believed to be the only nuclear-armed Middle East state.

Israel has not ruled out military action if diplomacy fails to end a dispute over Iran's nuclear ambitions, echoing U.S. policy, although Washington is engaged in a drive to resolve the issue through direct talks with Iran.

The West suspects the Islamic state is covertly seeking to develop nuclear weapons, which Iran denies.



Prof has won many awards

Continued from page 1

She has won many prizes for her research in recent years, including the Israel Prize in chemistry and the Wolf Prize in chemistry.

This year's three laureates all generated three-dimensional models that show how different antibiotics bind to ribosomes.

"These models are now used by scientists in order to develop new antibiotics, directly assisting the saving of lives and decreasing humanity's suffering," the academy said in its announcement.

"All three have used a method called X-ray crystallography to map the position for each and every one of the hundreds of thousands of atoms that make up the ribosome," the academy said.

Alfred Nobel, a Swedish industrialist who invented dynamite, established the Nobel Prizes in his will in 1895. The first awards were handed out six years later.

Each prize comes with a 10 million kronor ($1.4 million) purse, a diploma, a gold medal and an invitation to the prize ceremony in Stockholm on Dec. 10. The Peace Prize is handed out in Oslo.

Israeli physicist Yakir Aharonov was not selected as the winner of the Nobel Prize for physics, despite predictions that he was likely to win. The committee awarded the physics prize to engineers, including Canadian Willard Boyle, who developed the mechanism used in digital photography.

The last Israeli to receive a Nobel Prize was Yisrael Robert Aumann, who was awarded the prize in economics in 2005 for his work on conflict and co-operation through game-theory analysis. He shared the prize with Thomas Schelling.

In the late 1970s, when she was a student at Weizmann Institute, Yonath decided to take on the challenge of answering one of the key questions concerning the activities of live cells: to decipher the structure and mechanism of ribosomes – the cell's protein factories. Her work began in a modest laboratory with a modest budget. Over the years, the laboratory and the budget grew to accommodate tens of researchers under her guidance.

Her research eventually led to the understanding of how a number of antibiotics function, which will likely aid in the development of more advanced and effective antibiotics.

It will also help in the struggle against antibiotic-resistant bacteria, a problem recognized as one of the most central medical challenges of the 21st century.

Ya'alon cancels London trip

Strategic Affairs Minister Moshe Ya'alon cancelled a scheduled trip to attend a fundraising dinner in London planned by the British Jewish National Fund. The Israeli Foreign Ministry's legal department advised Ya'alon that pro-Palestinian groups could ask a British court to have him arrested and put on trial for war crimes, specifically the assassination of a senior Hamas terrorist in 2002, in which 14 civilians were killed. Ya'alon served as chief of staff of the Israel Defence Forces at the time of the assassination. The Israeli legal team warned that he likely would not be given diplomatic immunity. A lawsuit could be filed under the 1988 Criminal Justice Act, which gives courts in England and Wales universal jurisdiction in war crimes cases. The cancellation came less than a week after a British attorney filed a lawsuit against Israeli Defence Minister Ehud Barak on behalf of several Palestinian families who were victims of Israel's war against Hamas. A London judge ruled that while Barak's war crimes were well documented, he enjoyed diplomatic immunity because of his meetings with British officials.

Lieberman: No chance for peace

Avigdor Lieberman said there is no chance of ending the Israeli-Palestinian conflict for many years. The Israeli foreign minister made the statement last week, just hours before he met with George Mitchell, the U.S. envoy to the Middle East. Mitchell met earlier with President Shimon Peres and was to meet with Defence Minister Ehud Barak. Foreign Ministry staff called Lieberman's meeting with Mitchell "very good," but did not release details. Israel and the Palestinians should work toward an interim agreement and leave a long term deal for "much later," Lieberman said.

Jews and the Temple Mount

Rabbi Yosel Sholom Elyashiv told President Shimon Peres last week that Jews are forbidden, according to Jewish law, to ascend to the Temple Mount and that such visits -- which he termed a "provocation" -- could lead to violence and death. "I have declared this in the past, and I repeat once again my statement," he said. "Beyond the halachic aspect, it is also a kind of provocation of the world's nations that could lead to bloodshed, and this would be one sin leading to another." Elyashiv is the leader of the Lithuanian sect of the fervently Orthodox Ashkenazi community and lives in the Jerusalem neighborhood of Mea Shearim.

Swine flu deaths total 31

Israel raised its swine flu death toll to 31. Medical authorities added to the toll an Afula Hospital patient hospitalized last month in the final stages of a terminal disease. Doctors believe swine flu accelerated the man's death.

– files from JTA

Where did two Iranian nuclear scientists disappear to?

By YOSSI MELMAN

© *Ha'aretz Daily Newspaper Ltd*

JERUSALEM – Two Iranian nuclear scientists disappeared over the past weeks and allegedly defected to the West, the London-based pan-Arabic daily *Asharq al-Awsat* reported

According to the report, the first defector is Sharam Amiri, a scientist in Iran's nuclear program who was likely tied to the recently discovered secret uranium enrichment plant near the holy city of Qom.

Amiri disappeared in Saudi Arabia in July while he was on the hajj pilgrimage to Mecca

Defection speculations have been gaining popularity in light of an announcement made by Iran's foreign ministry that it had asked Saudi officials to help locate Amiri. This announcement is unusual because many Iranians go missing during the annual hajj pilgrimage, and in those cases, not only is there no foreign ministry announcement, usually there is no effort made to locate them, despite their families' pleas.

The foreign ministry announcement indicates that Amiri may have a particularly sensitive position in the Iranian nuclear program.

The report regarding the second scientist is also strange. *Asharq al-Awsat* uses only his surname – Ardebili. He was allegedly arrested in Georgia a few weeks ago. Reports say that Ardebili worked in the Iranian nuclear program as well, but the Iranian foreign ministry fervently denies these claims, and maintains that Ardebili was a businessman who was extradited to the United States following his arrest.

If the report is correct and two scientists from Iran's nuclear program indeed defected, it would be a harsh blow to Iran and its nuclear plans on the one hand, and a triumph on the part of western intelligence on the other.

In 2007, the former Iranian deputy defence minister and senior member of the Islamic Revolutionary Guard Ali Reza Asgari defected to the West. Several reports linked both the American CIA and the Israeli Mossad to the operation.

Noam Schalit hails Sarkozy's efforts for Gilad's release

By JACK KHOURY

© *Ha'aretz Daily Newspaper Ltd*

JERUSALEM — The father of abducted Israeli soldier Gilad Schalit lauded the efforts of Nicolas Sarkozy to secure his son's release, after a meeting with the French president at the Elysee Palace in Paris.

"It appears that President Sarkozy is working out of a personal commitment for Gilad's release," said Schalit. "The subject is in his soul, and I know that this is not just about words but deeds as well."

Schalit, who was in Paris in order to urge France to push for his son's release, spoke with Sarkozy for about 20 minutes in a meeting last Thursday that was described as "very moving." He wanted to thank the French leader for his efforts, but at the close of the meeting, Sarkozy said he refused to accept his thanks as long as Gilad was not home.

While Schalit did not reveal any more of the meeting's content, his associates did confirm a report in *Ha'aretz* that Sarkozy has sent a message recently to Syrian President Bashar Assad asking him to pressure the Hamas leadership in Damascus to close a deal for the soldier's release.

Ahead of the meeting with Sarkozy, Schalit said he saw no immediate hope that his son would be freed soon, despite Hamas' release of a video on Oct. 2 showing him alive, AFP reported.

"We were moved to see him after so much time, after a period in which we hadn't even received a photo of him," Schalit told the French news agency during his trip to Paris.

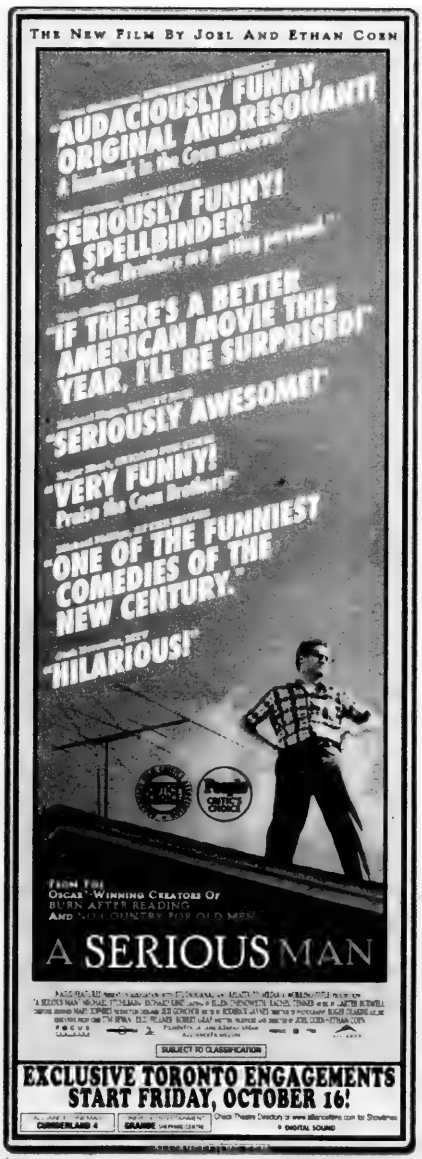
"On the other hand, we are very worried, we don't see light at the end of the tunnel," Schalit was quoted as saying.

Israel received the first footage showing Gilad Schalit looking healthy on Oct. 2, after more than three years of captivity in Gaza, where he is being held by Palestinian militants.

The video was sent in exchange for Israel's release of 20 Palestinian women prisoners.

The exchange was widely seen as the biggest breakthrough since Gaza militants kidnapped Schalit in a 2006 cross-border raid. But Noam Schalit, whose son is also a French citizen, was not so hopeful last Thursday.

"For us, it is a step in the right direction, but that doesn't mean that a deal on prisoners is close. There has been no breakthrough," AFP quoted him as saying. But the decision by Hamas, the Islamist group that rules Gaza, to release the video was "a sign that they are under pressure and they want to move things forward," he said, according to the news agency.



West Bank Palestinians stand fast on right of return

By RHONDA SPIVAK
Special to The CJN

BETHLEHEM — Although many Palestinians in the West Bank say they are interested in "peace," the vast majority of those encountered on a recent visit to the area, insisted that Palestinian refugees and their descendants have a right to return to homes and villages they left during the 1948 Israeli War of Independence.

Osama Alhrithi, a fourth-year law student at Al-Quds University in Jerusalem, said that even if Israel went back to the Green Line, Israel's pre-1967 borders, and the West Bank and all Jewish settlements over the Green Line were dismantled, "any Palestinian refugee who wants to return to his home that he left in 1948 should be able to come back… There are a lot of Palestinian refugees in Jordan and Lebanon, and if they want to come back, that is their holy right."

Rami Sleimyyeh, a Muslim who works as a liaison officer for the Palestinian Authority in Hebron, nodded in agreement with Alhrithi.

Alhrithi's view that Israel – rather than a future Palestinian state – ought to be obliged to take in waves of Palestinian refugees was typical even among those who said they supported Fatah, not Hamas. It was also the predominant view among those people whom *The CJN* encountered at a conference devoted to promoting dialogue and peace, held in Beit Jalla, a suburb of Jerusalem, put on by the Israel-Palestine Centre for Research and Information this past summer.

Ra'id Abdalla Otair, director of the Palestinian Authority's ministry of health in Tulkarem, said: "All refugees in Syria, Jordan, Lebanon and elsewhere should be asked to come back to their land in Israel – in Haifa, and Jaffa and Akko."

Ra'id Abdalla Otair

Otair, who is also the representative for the NGO, Future Vision, dismissed the possibility that Palestinian refugees would receive some form of financial compensation and return only to a future Palestinian state in the West Bank and Gaza. "People in Tulkarem like [to have] all Palestine," he said.

Badia Dweik, who also works for the PA in Hebron and who also attended the conference, said he became disenchanted with Fatah after former PA president Yasser Arafat signed the Oslo accords, because, among other things, it didn't deal with the refugee issue.

"The two-state solution is a big lie… Most of my friends are pushing for a one-state solution [where Jews would be a minority in a Palestinian majority between the Mediterranean and the Jordan River]. When there is 'one state,' the Palestinian refugees can live wherever they want. Maybe the refugee can come back to the same house he left if it is still there. Maybe a refugee from Lebanon can come back to Haifa, and even if his house has been demolished, he can still live in that area."

Sumayah Soboh, a Muslim sociologist from Bethlehem, who also advocates a one-state solution, said: "Any Palestinian refugees who want can return to their land… Maybe the one state could be called 'Jew Palestina'… I am angry with Fatah for saying there could be two states. There shouldn't be a Jewish state, but just one state, one leader, one God, one people."

Soboh's sister, Mary, an occupational therapist, and her mother, Jamileh, a speech therapist, both agreed with Soboh.

Firas Arafat, a pharmacist from Hebron, said that only if Israel returned to the pre-67 borders and dismantled all of settlements would he agree to forgo the right of return.

"I know [former U.S. president] Jimmy Carter just came to the Gush Etzion Jewish settlement [in June 2009] and told the Jews there that they would remain part of Israel in the future. I respect Jimmy Carter, but I don't agree. Israel must get out of every Jewish settlement in the West Bank."

Mari Sadi, a Christian Palestinian artist from Bethlehem, said "we hope that all of the refugees will be able to come back… I have many relatives in Jordan and the U.S. and a lot of different lands. They are from Nazareth and Haifa and Jaffa, and they should be able to come back. They will want to come back."

Inam Mitwassi and Laila Nazzal, Christian Palestinian artisans in Bethlehem, agreed with Sadi that Israel should go back to the '67 line and Palestinian refugees should be able to return to the pre-67 Israel.

Lorette Zoughbi, who runs a small patisserie in Bethlehem, said she accepted the two-state solution. "If we ask for everything, all we'll get is nothing."

But then she added, "My grandfather had a house in Katamon and in Jaffa. I still have the keys. We'll never give up our land."

Only a small number of Palestinians who spoke with *The CJN* appeared willing to make concessions regarding the issue of Palestinian refugees.

Fatima Faroun, a Muslim Palestinian from Bethany, said she believed "there should be " Palestine and Israel," and she added, "We must finish this conflict. To end it, refugees should return only to the Palestinian state."

Watch out for the Goldstoners

By ARI SHAVIT
© *Ha'aretz Daily Newspaper Ltd.*

Nobody knows yet when the next war will break out. Maybe in a decade, maybe in a year or maybe even next month. It's also not clear where the next war will erupt – perhaps on the Gaza border, perhaps the West Bank or maybe in Jerusalem.

But it is already clear what the next war's name will be – the Goldstone War. It will be the war brought upon us by the Goldstone report, Judge Richard Goldstone and his Goldstoner followers.

It's a simple story. In the absence of peace in the Middle East, deterrence prevents war. Israeli deterrence has been eroded considerably by two Lebanon wars, two intifadahs and two unilateral withdrawals. Thus Israel is incessantly subjected to terror attacks.

To prevent the region's deterioration into complete chaos, Israel must exercise force once every few years. These limited demonstrations of power do not achieve a decisive military victory or a breakthrough in the peace process.

Their entire purpose is to stabilize the violent relationship between Israelis and Arabs. Thus they create a temporary, strong-arm balance that subdues the conflict and ensures calm for a few years.

For better or worse, Operation Cast Lead created such a balance. It weakened Hamas and deterred it, at a terrible human cost. It strengthened the moderate Palestinians and enabled them to grow, at an intolerable moral cost.

Cast Lead granted Israel's southern residents a rare time-out. Brutal as it was, the operation created an infrastructure of stability on which it was possible to build – layer by layer – a new, sober peace process.

Judge Richard Goldstone

However, in recent weeks, the balance has been disrupted. Hamas is rearing its head, while the Palestinian moderates are becoming more radical. A trickle of Qassam rocket fire has resumed in the south, while the embers on the Temple Mount are glowing red-hot.

This is no coincidence. The Goldstone report and the Goldstone spirit are causing a situation in which the deterrence that was achieved for such a high price at the beginning of the year could expire prematurely. They are bringing the next round of Israeli-Palestinian war closer.

Comment

More than enough has been written about Goldstone's double standard. However, today it is clear that Goldstone is not only guilty of a double standard (see Pakistan, Afghanistan, Iraq, Sri Lanka, Tibet…), but of a double political crime.

With one hand, he pushed peace further away, by making it clear that even after Israel withdraws to the Green Line, Israel's pre-1967 borders, it is not permitted to defend its citizens and its sovereignty.

With the other hand, he brought war closer, by binding Israel in a straitjacket that prevents it from exercising its power in the future. On the one hand, Goldstone played into the hands of some of Israel's right-wingers by increasing the risks of withdrawal. On the other hand, he inflamed Palestinian extremism by essentially burning Israel at the stake.

The Palestinians see Goldstone as a sort of Delilah, who found the Israeli Samson's weakness and sheared off his tresses. This can lead to only one outcome – violence and more violence, more and more violence – up to war.

The problem isn't just Goldstone. The problem is the Goldstoners. For decades, the Goldstone bunch has been conducting an insane incitement campaign against Israel. Israel contributed its part to this campaign with the occupation, the settlements and its arrogance. But the Goldstoners are not driven by an honest attempt to divide the land, create peace and establish universal justice that would apply to all nations. They are driven by a deep need to isolate Israel, condemn it and destroy it.

Although some of the leading Goldstoners are Jews and Israelis, they don't recognize Jewish history, the Jewish tragedy and the difficult circumstances in which the Jewish state is trying to survive. They treat Israel like a wicked, omnipotent power that is responsible for all the conflict's sins and the region's ills.

The Goldstone report would never have been written without the joint work, joint bias and joint Israel-hatred of all the Goldstoners. Thus the report reflects both the Goldstoners' holy fury and their complete belief that the Palestinians can do no wrong.

That belief is now endangering not only Israel but calm and stability. In their fanaticism and extremism, the Goldstoners have brought us closer to bloodshed.

Noah Alper writes inspirational business book

By DOROTHY LIPOVENKO
Special to The CJN

In the 1969 movie of Philip's Roth's novel *Goodbye, Columbus*, businessman Ben Patimkin (played by the ever wonderful Jack Klugman) finishes barking at a supplier on the phone and turns to his daughter's boyfriend seated in his office. "What do they teach in college these days...? Let me tell you something: in the real world, you need a little *ganiff* in you. You know what that means, *ganiff*?" And the nice Jewish boy replies in that sardonic way that only actor Richard Benjamin can: "Thief."

Fast forward to the present, to businessman Noah Alper of Berkeley, Calif., who sold his Noah's Bagels chain in 1996 for $100 million; whose employees painted schools and helped in soup kitchens, even before a store would open in a neighbourhood; whose newly released *Business Mensch: Timeless Wisdom for Today's Entrepreneur* (Wolfeboro Press) is a welcome and much-needed antidote for on-screen ganiffs and real-world ones like Bernard Madoff.

Noah Alper

Alper's timing couldn't be better. *Business Mensch*, which goes nicely with coffee and a shmeared bagel, and can be finished in less time than a movie, is just what we need to buck us up in a post-Madoff world. As readers move through Alper's eclectic, successful career as a serial entrepreneur (his venture to sell Holy Land products to evangelical Christians flopped), we see how this son of an atheist father (who still raised money for Israel bonds) integrates Jewish values and ethics into his business practices.

And we begin to feel better already.

Written with Thomas Fields-Meyer, *Business Mensch* suggests a modern-day Maimonides' Guide for the (business-minded) Perplexed, aiming to "set the record straight about the relevance of Jewish values to running a business with honesty, integrity and ethics."

Alper says he was "personally pained" to watch the Madoff scandal unfolding – Jewish law and wisdom does everything to preach against [greed]" – but in place of hand-wringing, we get an uplifting reminder.

"Truly using Jewish values in business leads only to doing the right thing: serving the community, treating employees and customers with fairness and respect, dealing honestly and openly and helping those in need."

Opening up personally and professionally, Alper, 62, tells his story in a breezy style and a heimische voice, walking us through his suburban Boston childhood, his early nose for business shovelling snowy sidewalks as a kid, and the enjoyment of serving his customers (while learning to deal with the occasional tightwad). Most of all, he impresses upon us how much of his business menschlichkeit was learned at his parents' kitchen table.

But make no mistake: Alper is smart, in that vision-thing way of successful entrepreneurs (indeed, the bagel idea began to percolate after he watched a video about a Montreal bagel store), and he's an extremely astute businessman (selling the Noah's chain little more than six years after opening the first location). Prior to the bagel biz, he had founded the Bread and Circus grocery stores, now part of the Whole Foods Market chain.

While the book is undeniably his story – including how he found his way to Israel and then later, observant Judaism in midlife – Alper draws on his experience at Noah's Bagels as a teaching template for Jewish values.

In one chapter, he speaks almost reverentially about Shabbat and bringing rest into one's life. But he never gets preachy, just pragmatic: "The point isn't that every entrepreneur needs Shabbat per se. It's that you need to build pauses – in months, days or even minutes – into your life and even into your business."

In the chapter *It Takes a Shtetl*, Alper builds on Ben-Zoma's quote in Pirkei Avot – "Who is wise? The one who learns from all people" – as a reminder that "in the Jewish outlook, wisdom comes from learning from people." And not just from a few.

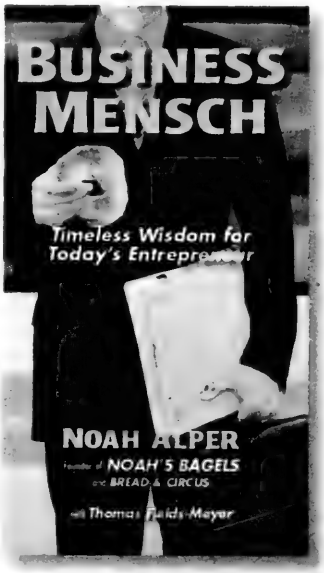
> *A modern-day Maimonides guide*

Alper credits similar, early life lessons to his father, David, who "had a great sense of humility and respect for people who did their jobs well... whether a waiter or a lawyer."

He notes that while his father regarded fair play and honouring people's dignity as universal values, "I have always believed that they were deeply rooted in his own parents and grandparents' Jewish identity."

And how did the son put that into practice? Several ways, but one anecdote stands out to my mind: Alper consulted his front-line workers, many of them students, for feedback on the food display cases and what they'd do differently to improve the customer experience. (Take note: not only could these kids take the day off before a big exam, but it was policy that employees could eat what, and how much, they wanted, gratis, except for the pricey lox, which they got at a discount.)

While no one joins the entrepreneurial ranks to lose money, Alper shows that a business can and should practise outreach in its neighbourhoods to advance the Jewish precept of tikkun olam. When employees take part in community service, as they did at Noah's Bagels, they are the public face of the company. And that brand becomes vested in the minds of customers as socially responsible and caring. Win-win.



Much of Alper's message seems so simple and self-evident, yet clearly, in light of what has happened recently, it can't be repeated often enough: "Act like a mensch – a good, decent person," he urges, noting that Jewish parents have passed down this advice to their children for generations.

And what, exactly, is a business mensch?

"As the old expression goes, there's a difference between a 'man in business' and a 'businessman,'" Alper notes. The former "goes through the motions," while the latter, among other things, is insightful, resourceful and competitive.

A business mensch "combines these qualities with an ethical backbone and has a 'shine' that is palpable... often it is the mensch who leads the way, both in business and life."

Now a consultant to aspiring and established entrepreneurs, Alper will be speaking at the Toronto Jewish Book Fair on Oct. 27, at 8:00 p.m. at the Koffler Centre. For more information, visit www.kofflerarts.org.

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Arts & Travel

Israel Film Festival opens Oct. 18

By SHELDON KIRSHNER
Staff Reporter

When Eran Bester worked in Canada as the Bank Leumi's representative in Montreal from 2004 to 2007, he was struck by the fact that so many Canadians had a one-sided view of Israel.

He was "deeply disappointed" that their knowledge, if not perception, of Israel was gleaned almost exclusively from the endless violence of the Arab-Israeli conflict.

Bester believes there's much more to Israel than its long-simmering dispute with the Arab world and the Palestinians, and he wracked his brain to find a way to show Israeli society in all its facets and dimensions.

Although he's not strictly a cinephile,

Waltz with Bashir

Bester, an investor who lives in Tel Aviv today, decided he could best achieve this objective by conveying Israel's complexities through the medium of Israeli movies.

In 2005, he organized the first Israel Film Festival in Montreal, and two years ago, at the behest of the Israeli government, he brought the festival to Toronto.

Since then, the not-for-profit festival has opened in Montreal in May and in Toronto in October.

This year's Toronto edition takes place Oct. 18 to 22 at the Sheppard Grande Cinema and is supported by Israel's Ministry of Foreign Affairs, the Israeli Ministry of Tourism, United King Films – Israel's largest movie distributor – and the Rabinovich Foundation Project.

Films start at 6:30 p.m. and 9 p.m.

"We try to screen the best Israeli films," he said. "They show Israel from every conceivable angle and show that Israelis don't walk the street with guns."

According to Bester, the Israeli film industry makes about 25 movies a year, of which about one-third are of good and exportable quality.

At last year's festival, there were usually full houses, said Besser, who runs it as a labour of love and comes to Canada to organize it in both cities.

This year's lineup begins with *Eli & Ben*, about a 12-year-old boy who tries to prove his father's innocence after he is accused of bribery.

It's followed by *Waltz with Bashir*, an animated film about the 1982 war in Lebanon and a contender for the best foreign film at the 2009 Academy Awards.

Also on the program are *Ushpizin*, which profiles a haredi family in Jerusalem; *Three Mothers*, which draws a portrait of three Egyptian sisters who settle in Israel as new immigrants; *Lost Islands*, which focuses on twin brothers who fall in love with the same woman; *Bonjour Mr. Shlomi*, which charts the life of a self-effacing humanitarian; *Salt of the Earth*, which documents the making of what seems like a perfect crime; and *James' Journey to Jerusalem*, which documents the travails of an African man in Israel.

Guest speaker Oded Adomi Leshem, an

Ushpizin

Israeli filmmaker and lecturer, will introduce most of the films.

Ron Ben-Yishai, an Israeli journalist who covered Israel's 1982 invasion of Lebanon, will discuss *Waltz with Bashir* after its screening.

Tickets are $13 per film. Students with ID can get in free, subject to availability five minutes prior to a screening.

For further information, call 416-231-0029, or visit www.Israelfilmfestival.ca.

Documentary recalls life and work of sitcom pioneer

By JOSEPH SERGE
Arts Editor

Called "the first lady of radio," Gertrude Berg was the "Oprah" of her time. She wrote some 12,000 scripts, was a star on radio and a pioneer of television sitcoms. She also wrote a best-selling cookbook, had an advice column and her own clothing line. Yet, few people these days know who she was.

Documentary filmmaker Aviva Kempner (*The Life and Times of Hank Greenberg*) is hoping to change that with the theatrical release of her latest film, *Yoo-Hoo Mrs. Goldberg*, which chronicles the rise of Berg and her popular radio and television show, *The Goldbergs*.

Berg, a third-generation American, was born Tillie Edelstein in New York City in 1898, and became immortalized when, for 25 years, she played the role of Molly Goldberg in the show she created.

But it wasn't intended to be that way. Originally, after creating the characters for the show while working at her father's hotel in the Hamptons, Berg had only intended to write the show. However when CBS greenlighted her project, she filled in for the role of Molly until another actress could be found. Her character was an instant success, and the network knew it had a hit on its hands, and wisely offered her the role.

The radio show debuted just after the Stock Market crash of 1929. Berg was the creator, principal writer and star.

Such was the show's popularity in the '30s that a story goes that Franklin Delano Roosevelt himself said that he wasn't the one who ended the Depression, "it was the Goldbergs." The show was second in popularity only to *Amos 'n' Andy*, and a poll conducted in the early '30s showed Berg to be the second-most respected woman in America, after Eleanor Roosevelt.

"You didn't have to be Jewish to love Molly," Kemper says. "She was admired by millions, of all backgrounds, as they sat with families and friends around their radios and televisions."

On her radio show, Berg was a stickler for authenticity. She had Yiddish actors portray the roles and had a real rabbi perform a seder on the radio show. Aware of the anti-Semitism prevalent in Europe as well as America in the '30s, she had one show where she was consoling her family when a rock was thrown through her window during a Passover seder.

The Goldbergs made a successful transition to television in 1949 and established the modern-day sitcom as we know it today. It revolved around the Goldbergs, a Jewish family with two teenagers living in the tenements of the Lower East Side. It captured the insanity of living in an apartment building with very little privacy.

Molly frequently gossiped and dished advice to her neighbours through the window across the alleyway above the clotheslines. Her neighbours would always call out to her: "Yoo-hoo, Mrs. Goldberg!" when they had something to tell her. With her Yiddish accent and her Old World sensibilities, Goldberg was in fact a far cry from Berg herself, who lived on Park Avenue, wore luxurious clothing and did not speak with a Yiddish accent or use malapropisms.

Steve McQueen and Anne Bancroft are among those who had their start on her show.

It also hit the big screen in 1950 as *Molly*.

The show ran into trouble early in the '50s during the McCarthy witch hunt against perceived communism in the media. Berg's co-star Philip Loeb, a strong campaigner for actors' rights, was placed on Senator Joseph McCarthy's notorious blacklist and the sponsors threatened to pull out unless Loeb was replaced. Berg fought this, but in the end conceded, and Loeb was bought off.

Gertrude Berg as Molly Goldberg

However, the show never recovered, especially when the network ill-advisedly moved the setting from the Lower East Side to the suburbs.

Yoo-Hoo Mrs. Goldberg is a documentary both about *The Goldbergs* and about Berg herself, and blends the two stories seamlessly.

After her TV show's run, Berg continued acting, winning a Tony for her onstage role in *Majority of One*, and she became the highest paid guest star on television shows of the day.

The documentary is flawless. You don't have to have heard of Berg or Molly Goldberg to enjoy it. *The Goldbergs* pioneered the sitcom, paving the way for for *I Love Lucy*, *All in the Family* and even *Seinfeld*. Gertrude Berg and Molly Goldberg deserve the recognition this film gives them.

It opens at the Sheppard Grande Cinemas, 4861 Yonge St., Toronto on Oct. 16.

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Eye on Arts

By BILL GLADSTONE

TRIBUTE CONCERT TO SRUL IRVING GLICK AT MILES NADAL JCC

The **Elmer Iseler Singers**, violinist **Jacques Israelievitch**, flutist **Susan Hoeppner**, pianist **Jeanie Chung**, soprano **Ramona Carmelly** and the **Suzuki Quartet** are among the artists performing a tribute concert to the late composer **Srul Irving Glick** on his 75th birthday.

The concert, presented by the Glick Society and the Miles Nadal Jewish Community Centre, will feature some of Glick's best liturgical Yiddish and classical music. $25, $15. Al Green Theatre, Miles Nadal JCC, 750 Spadina Ave. Thursday, Oct. 29, 7:30 p.m. 416-924-6211, ext. 0; www.mnjcc.org

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their debut CD, *Sunplace*. The lyrics were adapted from the Book of Isaiah; the title comes from the line "*Lo yisa gov el gov cherev, lo yilmedu od milchama*" "Nation shall not lift up sword against nation, nor will they learn war anymore."

The music was composed by the band's lead singer, **Aviva Chernick**; bass player and producer, **Chris Gartner**; and founder and co-producer, **Aaron Lightstone**. Released only months ago, Jaffa Road's CD has charted at No. 1 on the campus radio station CIUT FM. A recent live performance was recorded for future broadcast on the CBC radio show, *Canada Live*. www.jaffaroad.com

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Names in the News II: Uri Mayer, a noted Canadian conductor who was born in Romania and grew up in Israel, has been appointed resident conductor and director of the orchestral program of the Glenn Gould School of the Royal Conservatory of Music.

Mayer studied viola and conducting at the University of Tel Aviv and went to Juilliard School of Music in New York on the recommendation of **Leonard Bernstein**. He has taught at musical faculties in numerous universities and has conducted orchestras all over the globe. Later this month he is due to receive an honorary doctorate of music from the University of Western Ontario.

"Maestro Mayer has conducted our orchestra on numerous occasions in recent years, and we quickly realized that he is an excellent pedagogue as well as an outstanding conductor," said **James Anagnoson**, dean of the Glenn Gould School.

Jacques Israelievitch

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Names in the News III: Members of Toronto's Volcano Theatre travelled to Rwanda last week to present their production of *Goodness*, a play by **Michael Redhill**, in the cities of Huye (formerly Butare) and Kigali. The play, which recently concluded a sold-out run at Toronto's Theatre Centre, is a complex, multi-layered exploration of genocide laced with choral music from around the world. The director is **Ross Manson**.

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Arts in Brief

• *Vanity Fair* Portraits: "Photographs 1913-2008" showcases 150 celebrity portraits from the magazine's early period as well as from its modern period since its 1983 relaunch. The exhibition offers "a fascinating range of high and popular culture." With a Canadian component spotlighting the work of Canadian photographer **Nigel Dickson**. At the Royal Ontario Museum until Jan. 3, 2010.

• **Sisters of Sheynville** perform new material and popular favourites at Chalkers Pub, 247 Marlee Ave. Oct. 19, 7 to 10 p.m. Kid friendly to 9 p.m. $10. 416-789-2531, www.chalkerspub.com

• A weekly Klezmer Players' Workshop with **Eric Stein** begins Tuesday, Oct. 20, 7:30 to 9:30 p.m. Miles Nadal JCC.

• **KlezFactor** performs at the Rex Hotel Jazz and Blues bar, 194 Queen St. W., Wednesday, Oct. 21, 9:30 p.m.

• Pianist **Gary Graffman** performs a recital of music for the left hand. Mooredale Concerts, Walter Hall, Edward Johnson Bldg., 80 Queen's Park Cres. $25, $20. Sunday, Oct. 25, 3:15 p.m. 416-922-3714, www.mooredaleconcerts.com. Graffman also participates in a one-hour interactive concert for children at 1:15 p.m. $10.

• Toronto-born, Brooklyn-based drummer-composer **Harris Eisenstadt** debuts *Canada Day*, his eighth CD release as a bandleader at York University, department of music, Martin Family Lounge, 219 Accolade E. Bldg., Tuesday, Oct. 27, 12:30 p.m. He is also due to perform a double bill that evening (10 p.m.) with the **Nick Fraser Quartet** at the Tranzac Club. www.harriseisenstadt.com

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Out of Town: "Ceremonial Objects for the Jewish Home II" is an exhibition and sale of original Judaica art by top Canadian artisans. Or Shalom Synagogue, 534 Huron St., London, Ont. Oct. 22 to 25. Gala reception Oct. 22, tickets $18; admission $5 all other days. (Call for times.) 519-471-1448, www.orshalomlondon.org

Jaffa Road's award-winning lyrics are adapted from the Book of Isaiah.

Names in the News: Jaffa Road, a new Canadian band, has won the grand prize in the John Lennon Songwriting Contest in the world-music category for the song *Lo Yisa Goy* from

KOBI OZ :The Koffler Centre of the Arts is presenting Kobi Oz, former lead singer of the internationally acclaimed Israeli group Teapacks, at the Mod Club Theatre in Toronto on Nov. 8. Oz will perform *Psalms for the Perplexed* a new song-cycle that is the result of his explorations of ancient Jewish text and modern Israeli life. It is the first time he'll be performing this outside of Israel. Tickets are $15 and are available through Ticketweb.ca or by calling 1-888-222-6608.

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Studio Theatre, 5040 Yonge St.

Rules: To be eligible to win click on contests at www.cjnews.com and email us your name, address and daytime phone number, or fax or mail us the information.

All entries received by 3 p.m. on **Wed., Oct 28, 2009** are eligible. The winning entries will be randomly selected at The CJN offices on **Thurs., Oct. 29, 2009**, at 10 a.m. The winners will be notified the same day.

Odds of winning depend on the number of entries received. One entry per person.

The CJN will not enter into any correspondence with contestants.

Send your entry to, **"*Memoirs*"** at **contests@cjnews.com**, or by mail to The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ont. M3B 3K4 or fax to: 416-391-0949

Employees and family members of The CJN and Leaside Jewish Theatre are not eligible to enter.

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Documentary charts decline of New York's garment industry

By SHELDON KIRSHNER
Staff Reporter

Marc Levin's film *Schmatta: Rags to Riches to Rags* is a lament for a declining but once vibrant American industry in which Jews, particularly new Jewish immigrants, played an integral role.

His documentary on New York City's formerly bustling garment district, which premiered at the Toronto International Film Festival last month, will have its broadcast premiere on HBO Canada on Monday, Oct. 19, at 9 p.m.

Levin calls a spade a spade, warning that financial and social forces are destroying the U.S. clothing industry, which enabled many of its workers to enter the middle class and thereby achieve the American dream.

Statistics cited by Levin tell the story succinctly. Ninety-five per cent of American clothing was manufactured in the United States in 1965, but today the figure has fallen to five per cent.

"Everything is made in China today," complains garment worker Joe Raico, a fabric cutter of Jewish and Italian heritage who was president of a union. "My industry has just about had it."

He's right.

Forty years ago, New York's fashion industry, concentrated in a one-square-mile area in Manhattan's West Side, was the lifeblood of the city, its biggest single employer. "This city, in many ways, was made by the schmatta business," says a man who has earned a living by it.

But nowadays, as Raico observes in this trenchant film, things are very different. "We're down to a shrinking industry," he says. "We're not producing anymore."

Schmatta gets rolling on a hopeful note as the soundtrack from George Gershwin's magnificent *Rhapsody in Blue* introduces a collage of archival photographs of factory machinery whirring, garment workers toiling and models showcasing a new line of dresses.

The garment district in New York City

Fastforwarding to the present, Levin states that the industry was once a microcosm of the U.S. economy, a source of steady employment and upward social mobility for the working class.

"There were jobs on every block," a man says. "There were a zillion places to go to."

But in the face of stiff competition from Asian and Latin American countries, where wages are low and unionization is non-existent, blue-collar jobs in America began disappearing.

Globalization and outsourcing, however, are not the sole reasons for the decline of the industry. Automation and deregulation have had an effect, too.

Apart from being a report about the current state of the industry, *Schmatta* is also a capsule history of it in the 20th century.

Before the rise of the unions, workers often toiled in sweatshops, as flickering images from the disastrous 1911 Triangle Shirtwaist factory fire in Manhattan confirm. More than 100 young women lost their lives in this tragedy, but it proved to be a turning point, ushering in reforms that inspired President Franklin Delano Roosevelt's New Deal and strengthening the bargaining power of the International Ladies' Garment Workers' Union.

In charting its influence on American society, Levin spices his film with animated clips of labour leaders Sidney Hillman and David Dubinsky and of John F. Kennedy campaigning for the U.S. presidency in the garment district.

By way of further illustrating its impact, Levin relates the stories of designers such as Ralph Lauren, Calvin Klein and Isaac Mizrahi. He also interviews Bruce Raynor, the president of a union whose effort to organize workers was dramatized in the 1979 Hollywood movie *Norma Rae*.

In an ironic twist, Levin points out that sweatshop conditions are as common in China today as they were in the United States several generations ago.

As the adage goes, the more things change, the more they remain the same.

Love Boat's Doc is on a magic carpet ride

By KATHRYN KATES
Special to The CJN

Veteran film, television and stage actor Bernie Kopell, best known for his role as Dr. Adam Bricker on *The Love Boat*, is starring in the uplifting comedy *Viagara Falls* at Mississauga's Stage West Theatre Restaurant until Nov. 22.

The show involves two retired widowers, Charley Millhouse and his friend Moe Krubbs. Adding to the mix is a buxom call girl and Viagra. *Viagara Falls* examines the bond between these two men and their desire to feel wanted.

Kopell, 76, says it is actually a love story between two human beings who have bonded together for their own comfort and economic reasons.

"The play deals authentically and comedically with real issues that men have with their appearance below the waist and with their feelings about their ability to perform below their waist," Kopell says.

The two were soldiers in the Korean War, during which Moe (Kopell) saved Charley's life.

"Now, when the play picks up we are widowers on pensions," Kopell says. Charley gets a notice from the veterans' association and assumes that Moe is dying.

"He figures he will give Moe a great night with the little blue pill and a hooker. My character is totally reluctant to get involved because of his loyalty to the memory of his wife and the anxiety that comes along with sexual performance. A great deal of the comedy is Charley persuading my character that life goes on, and to enjoy it."

Charley is played by character actor Lou Cutell, known for playing Dr. Cooperman, the infamous "Assman" on *Seinfeld*.

Cutell is also the co-author of *Viagara Falls*, and directed this production, which previously ran at Stage West in Calgary.

Bernie Kopell

"I love working with Lou. We are symbiotic – we feed off each other," says Kopell. "Between us there are 110 years of working in comedy, so we know what we are doing and we get a lot of laughs.

"Lou wrote the play and he's Italian, not Jewish, but Italians and Jews are so similar, almost the same temperament. I love this quote – 'I love Jews so much I had them for parents.' I stole it from Milton Berle."

Kopell has done Jewish theatre with comedian-actor Shelly Berman in Los Angeles.

"Basically, my rhythms are Jewish rhythms because I happen to be Jewish, and the first joke I ever heard was from my grandfather and it was in Yiddish. I have all these Yiddishisms," Kopell says. "I often call upon my friend, singer Ed Ames, who is a Jewish scholar, when I come upon a certain Yiddish word. Although my first five years in showbiz was playing Puerto Ricans and Cubans, because I discovered that I could do these accents, and that really got me going on this magic carpet ride."

After each performance, the cast comes out into the audience for a meet and greet. Kopell says that meeting the audience adds a personal touch that may get people to talk to their friends about the show. After all, he jokes, it is all about getting people in the seats!

Kopell also starred as Siegfried in *Get Smart* and as Jerry on *That Girl*. He is married to producer-actress Catrina Honadle. The couple has two sons – Adam, 12, and Joshua, 7. Adam was born when Kopell was 64 years old. They live in Tarzana, Calif.

For tickets, call Stage West at 905-238-0042 or book online at www.stagewest.com.

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Need a Housekeeper?

Jews, Muslims live in harmony in one Paris neighbourhood

By ILAN MOSS
JTA

PARIS — It's a few hours before Shabbat in the Belleville neighbourhood of Paris, and a Lubavitch Chassid is helping an elderly Tunisian Jew put on tfillin in the doorway of a kosher butchery.

Across the street, bearded Muslim vendors are hawking sweets and pastries to crowds of North African immigrants for the nightly Ramadan breakfast meal, called the *iftar*.

Further down the boulevard lined with kosher restaurants, Ouali Boussad, an Algerian Berber, prepares coffee at the Lumiere de Belleville café.

"Jews, Arabs and Berbers live in Belleville like they did in North Africa," Boussad says. "They have the same culture."

Despite the tensions that have marked Muslim-Jewish ties in France in recent years, this neighbourhood in northeastern Paris has managed to stay relatively free of them. The Arab-Israeli conflict still complicates relations between the two communities, but residents describe Belleville as idyllic compared to the hostility between Jews and Muslims in the immigrant suburbs surrounding Paris.

"A whole generation here has worked, lived and grown up together," says Serge Cohen, who runs a kosher bakery off the boulevard. "It's a different situation in the suburbs. Jews are separated from Muslims and they mistrust each other."

Locals in Belleville are fiercely proud of the climate of tolerance in their neighbourhood.

"You journalists only want to write about anti-Semitism," shouts a butcher at Henrino's kosher butchery on the Boulevard de Belleville. "We all get along here."

Some 350,000 Jews live in the Paris metropolitan area. In Belleville, the North African heritage shared by most French Jews is overt, which may help explain why Jews and Muslims here get along. Most Jewish residents and workers here are of Tunisian descent, and the neighbourhood is affectionately known as La Goulette on Seine – named after a coastal town on the Mediterranean.

"Tunisians are the most open-minded Jews, they are basically like us," says a Muslim customer at Soltane, a Belleville halal butchery.

Like the Jews from Algeria and Morocco, Tunisian Jews lived side by side with Arabs for centuries, sharing common food, language and music. Following the dissolution of the French colonial empire in the 1950s and 1960s, North African Jews and Muslims flocked to the urban hills of northern Paris. Many Tunisian Jews settled in Belleville, replacing an older Polish Jewish community.

On a typical Sunday on the grimy side streets off the Boulevard de Belleville, old men drink mint tea and argue in Arabic outside cafes adorned with photos of the late Lubavitcher rebbe, Menachem Mendel Schneerson, while restaurants feature live bands with Arab musicians playing for enthusiastic Jewish dancers.

"The older Jews feel at home in Belleville because it reminds them of Tunisia, where Jews and Arabs interacted daily," says Laurent Allouche, director of a Jewish funeral home. "But northeast Paris is the only place where this exists."

Belleville has not always been peaceful. Significant clashes between Tunisian Jews and Arabs broke out here following the 1967 Six-Day War, and again in 1973, during the Yom Kippur War.

Last summer, tensions ran high in the district neighbouring Belleville, Paris' 19th arrondissement, when street fights between youth gangs culminated in the savage beating of a 17-year-old Jew, Rudy Haddad. And many French Jews remain shaken by the kidnapping, torture and murder of a 23-year-old Jew, Ilan Halimi, in 2006.

This summer, 14 of the 27 gang members responsible for Halimi's death were convicted of abetting his murder.

Some Jews, however, say Halimi's death had less to do with anti-Semitism than gang and class warfare.

"It could have been anyone," the butcher at Henrino's says. "Even this guy," he says, grabbing his Sri Lankan assistant as his workers, slicing spicy merguez sausages, look on. "Or it could have been someone named Mohammed."

About half a mile uphill, in the Menilmontant district, Kamel Amriou says more needs to be done to make sure Jews and Muslims in Paris get along. Born in Paris to Algerian Muslims, he grew up in a building with plenty of Jewish North Africans.

Amriou now runs a successful printing business – with a Jewish partner – and has political aspirations. He wants to launch a political party that reflects the multicultural character of northern Paris.

While France officialdom holds that successful integration can take place only if minorities renounce their ethnic factionalism, pejoratively known as communautarisme, Amriou thinks the U.S. model would work better.

"America offers the most lasting model of integration in that communities keep their customs while respecting the other," Amriou says. "I want to create a movement inspired by my neighbourhood, where Jews and Arabs coexist but maintain their own traditions and religions."

Annie Paule Derczansky, director of a grass-roots organization called Peace Builders, is working to deepen coexistence by organizing meetings between Jewish and Arab women from the neighbourhood. This summer she held a halal/kosher picnic with some 150 local Jews and Arabs in the Butte Chaumont, a hot spot for intercommunal violence in 2008.

"We held the picnic without any police security," she says. "Observant Jews and Muslims attended, mingled and enjoyed kosher ice cream and cotton candy – served by Muslim vendors in the park."

Back in La Goulette, it remains to be seen if the next generation will continue the tradition of coexistence practiced by their ancestors.

Sitting in his funeral home with Rabbi Yehuda Gour Arie, a local Torah scribe and mohel, Allouche reflects on Belleville's future.

"The neighbourhood is changing," he says. "Up until the early 1990s there were more than 200 Jewish-owned businesses. Today there are only about 15."

Outside, Arielle, 19, stands with some friends.

"I grew up here and went to school at Ozar Hatorah down the street," she says. "I have plenty of Arab friends. We share many of the same traditions, which are passed down from previous generations. That is the most important thing in Belleville."

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Israeli Grant returns to Premier League with Portsmouth

© Ha'aretz Daily Newspaper Ltd

TEL AVIV — Israeli Avram Grant has returned to Portsmouth as director of soccer, the struggling English Premier League club said last week.

The 54-year-old, who replaced Jose Mourinho as Chelsea manager in September 2007 before being sacked the following May, was technical director at Portsmouth from June 2006 to July 2007.

Grant's return to Portsmouth followed its takeover this month by Saudi Arabian businessman Ali al Faraj, which is expected to stabilize the club's difficult financial position. He bought 90 per cent of the club's shares from Sulaiman al Fahim, who took over in August but was struggling to refinance the mounting debts. Paul Hart will remain as coach.

"The club's new owners want to appoint, with immediate effect, Avram Grant as director of football," chief executive Peter Storrie said on the club's website.

"Avram's role is to help and advise Paul. Team selection matters will remain with the [coach]. We now have two very experienced people working together, which will only benefit the club."

Grant's experience will be vital as Portsmouth try to make up ground after losing its opening seven league games of the season, the worst start by any top-flight side for 79 years.

"I am happy to return to the best league in the world, the English league," Grant told the Israeli sports website One, adding that he had signed a three-year contract.

Avram Grant

"My goal was to stay in the British soccer league and that is what I've done," he said. "It's now time for more work and less talk."

David James, Portsmouth's goalkeeper, yesterday backed Grant's appointment. "I love Avram, he's a great guy," he told British reporters. "When I first joined the club, he was there and he was very active in preparation for matches. He's a very wise man. His football knowledge is immense. It's a very good move."

The club, known as Pompey, is still at the bottom despite earning its first points of the season with a 1-0 win over Wolverhampton Wanderers on Oct. 10. It will be next in action against Tottenham Hotspur after the international break, and Grant is slated to return to Chelsea's Stamford Bridge in mid-December.

Storrie dispelled rumors that Grant's entry meant coach Hart's imminent departure. "Paul is going nowhere," he said. "He has done a tremendous job throughout and been an absolute brick," Storrie told British paper *the News*.

Among Pompey's players is Tal Ben Haim, who will get reacquainted with the man who coached him at Maccabi Tel Aviv, on the Israeli national team and at Chelsea. The two got into a dispute at Chelsea after the player said, "Had I known Grant would sign here I wouldn't have come." Ben Haim ended up on the bench.

Although his agent Pini Zahavi said yesterday that there's nothing to worry about, associates close to Ben Haim expressed surprise at Grant's appointment.

* * *

Also in soccer news last week, UEFA president Michel Platini continued his soccer tour of the Middle East, meeting with Palestinian Authority Prime Minister Salam Fayyad, who awarded him a medal at Fayyad's office in the West Bank city of Ramallah.

The two were joined by Jibril Rajoub, head of the Palestinian Football Association. The day after meeting Israel's President Shimon Peres, Platini took a few kicks on a Palestinian soccer field and paid his respects at the grave of former PA president Yasser Arafat.

Racing in the rain

Cyclists take part in a race in Tel Aviv's posh shopping district, Kikar Hamedina, the morning of Oct. 6. In the middle of the race, the sky opened up and a deluge soaked the riders. ***[Kfir Sivan/Israel Sun photo]***

Inside Back

My strict diet

NEW TO CANADA
By NINA SHENHAV

If you ask me, I keep kosher. I mean, I don't touch bacon, shrimp or any other amazing – so I'm told – seafood. And I don't mix milk with meat.

In Israel, most of my friends struggled with my behaviour, saying it didn't go well with my open, impish personality (don't get me started about the silent treatment I used to get after kissing a mezuzah passionately).

Here in Canada, I'm not off the hook, either. True, I have a few religious friends, but I'm an enigma among my secular ones. Still, they don't bug me about kashrut.

As for my non-Jewish friends, I'm not telling them about my kosher thing. They wouldn't understand, even if they took an interest, which they don't, anyway.

The day before yesterday, I was invited to my friend Christy's birthday party. (As her name suggests, her mother didn't speak Hebrew.) I went to a very posh, expensive restaurant, kissed Christy and sat down excitedly next to a couple of new people at the table. A polite, yet icy, waiter – he had a foreign accent. Was it French? – put a plate of shrimp (and their close relatives) in front of each of us.

Everybody started devouring the appetizers, while I just played with the pink stuff on my plate. I got some puzzled stares, but I held my ground bravely.

The waiter took my full plate without saying a word, but oh, if looks could kill.

The main course arrived: crispy pork ribs on mashed yam with butter and some parmesan cheese on top. People let out cries of joy. (I faked a few yelps myself, but nobody really bought it, let alone talked to me. They all started to hate me.)

I could sense the bad vibrations, when Christy couldn't resist and shouted over the table: "Nina, is something wrong with your food?" (It's her party, and she'll cry if she wants to.)

"Oh," I mumbled. "No, it's great, it's just that… I'm more of a… of a chicken eater."

In a heartbeat, a plate with a nice roasted chicken appeared in front of me, all festive with it's béchamel and butter sauce. I fended it off gently, but there was nothing gentle about Christy's eyes.

The aura became more and more hostile, so I said to myself: "What the heck. I keep kosher and that's that. And as far as I'm concerned, let the gentiles hate me!"

I got up, cleared my throat, and declared: "I keep… I keep a strict diet."

My last words were drowned in sighs of relief. Even the waiter was looking the other way. Everybody examined my behind and my front (some men more than necessary), and the atmosphere became pleasant again. I had somehow finally managed to reject chicken with yogurt when the waiter announced what was available for dessert: whipped cream cakes with meringue, cheese and strawberries, éclairs, chocolate cakes with black and white sauces – you name it.

And I named it, but got nothing.

"We'll keep an eye on you," promised Christy. "We won't let you fail."

She took the creams away from me.

"Keep strong," whispered the waiter, putting an icy hand on my shivering shoulder. "I'm making you a special freshly cut apple from the kitchen. Kosher," he added.

That last sentence, by the way, was spoken in Hebrew.

Nina.shenhav@gmail.com

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1 c corn niblets
4 c chicken stock
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2 tbls parve margarine

Melt margarine in large, heavy pot over medium heat. Add onions; saute until soft (about 5 min). Add mushrooms, corn and cook for another 10 min. Add white wine. Scrape bottom of pan with a spoon to loosen carmelized bits. Add stock, turkey, cranberries, honey, thyme. Bring to boil, reduce to simmer, cook for 15 min. Most of the cranberries will burst. Add beans and cook additional 10 min. Reduce heat. Season with salt and pepper.

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Strength training helps women over 50

FITNESS CORNER
By FELYCE ZOMPARELLI

I've said it before: strength training has many advantages for women, particularly those aged 35 and older.

Women generally begin to lose bone density and muscle mass by age 40. A study done at Tufts University found that woman 50 and older who weight train with light free weights twice a week for a year regained bone density. In fact, weight training can actually make your body feel up to 20 years younger in just one year.

Strength training is essential to overall health and wellness, but it's often overlooked in favour of cardiovascular-based workouts. Cardiovascular-based workouts are an important component of fitness, but they only strengthens the heart and lungs. Strength training produces muscle mass, which in turn improves metabolic rate, increases bone density and stabilizes joints. More muscle mass means a more efficient metabolism, which is essential for maintaining healthy body weight.

Simple activities such as getting out of a chair or walking up a flight of stairs start to get hard as we age because of the loss of muscle mass in the legs and core. This process actually creates muscle imbalances throughout the body, causing backaches, sore legs, joint problems, headaches and eventually the loss of balance. Tufts researchers found that the women in their study not only regained bone density, but their strength tests matched women who were in their 30s and 40s.

Strength training is the only known effective method in preventing osteoporosis. Weight training and other types of strength training can improve quality of life and the ability to complete daily tasks for adults even in their 80s and 90s.

So whether you're into health clubs, working out with a trainer or home-based workouts, it's important to find an activity you like, then devise a fitness program around it. Exercise doesn't have to hurt. It can be fun!

Find a way to get started, take baby steps, get a trainer, join a class. Before you know it, you'll be addicted.

Oh yeah – don't forget to stretch.

Want to learn more? E-mail me at felyces fitness@rogers.com.

Israel and the Philippines

By AVRUM ROSENSWEIG

URBAN WRITER

The recent natural disasters in the Philippines showed no sympathy for their victims. Hundreds of people are dead. Millions were displaced.

While the odious Typhoon Parma rained down and greedily swept away children, I kept thinking about the two Filipino women who take care of my aunt. She is 92 and has around-the-clock care. Both lovely women tend to her as if they were her family. They call her aunt. They have even spent nights with her in the hospital. One of them regularly reminds me to visit my aunt more often.

When the rains came to this southeast Asian country, whipped up by some exogenous source, I remembered the two diminutive but strong men who took care of Marcus, my mother's husband, when he was dying. I recalled how they would gently pick him up and try to find a comfortable position for him. I can envision, too, the tears streaming down their faces when he died, and their presence at his memorial.

As the brutal and deadly waters whooshed into Philippine neighbourhoods creating a state of calamity, I felt a strong affinity with the 100,000 Filipinos living in Toronto and a need for our community to appreciate the goodness they have bestowed upon us.

The Filipino people are suffering and we must consider the sensitive tasks we ask them to perform and how well they often succeed. How many of us have benefited from the compassionate nannies and senior caregivers who have coddled and tended to our greatest treasures – our children and our parents?

At the same time, we also need to be aware of the support the Philippines have given the State of Israel and the Jewish People.

In 1947, the Philippines voted in favour of UN Resolution 181, a partition plan for Palestinian Arabs and Israel. In 2006, when Israel defended itself against Hezbollah in southern Lebanon, the Philippine government refused to condemn Israel at the UN Human Rights Council table. The Philippines also declined to condemn Israel during the war in Gaza last winter.

Between 1935 and 1946, the Commonwealth of the Philippines allowed for the immigration of Jews escaping Nazi Germany. The Embassy of the Republic of the Philippines in the State of Israel website, www.philembtelaviv.co.il, indicates that Manuel L. Quezon, president of the country at that time, made 10,000 visas available for eastern European Jews to travel to his country.

"To reinforce this open door policy, President Quezon built a housing community for Jewish refugees in Marikina in 1939, and allotted a farm and large settlement area in Mindanao for Jewish refugees before the outbreak of World War II," the website says.

A monument titled The Open Doors, designed by Filipino artist Jun Yee, was erected in the Rishon Lezion Holocaust Park in Israel.

The people of the Philippines are suffering, and it is paramount that we heed their cries. Israel is, of course, in the forefront of rescue and assistance there. The UJA Federation of Greater Toronto (www.ujafed.org) as well as Ve'ahavta, the Canadian Jewish Humanitarian and Relief Committee (www.vehavta.org) have launched crisis responses to help those affected by the typhoon.

Consider the many positive things the Toronto Filipino community has given our people. Mull over the Philippines' support of Israel, and then lend a hand to fix whatever we can in a country soaking wet with pain from winds and rains that came, and left great misery behind.

"It's not how much or how little you have that makes you great or small, but how much or how little you are with what you have."
–Rabbi Samson Raphael Hirsch

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The Canadian Jewish news

BRIDES

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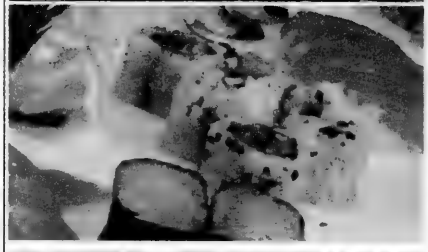

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Brides

Handmade chupah is a labour of love

By FRANCES GOODMAN PELLATT
Special to The CJN

The chupah, a fundamental part of a Jewish wedding, is basically a canopy that sits on top of four poles. The word literally means covering or protection, and symbolizes the groom's home and the bride's new domain.

The posts that hold up the canopy signify trust and faith on which a marriage must stand; and the chupah is a reminder to the bride and groom that they are entering a covenant with each other.

So when Gillian and Jordan were planning their wedding, Gillian wanted her mom – who lives more than 3,000 kilometres away from her – to be part of the planning of the wedding. So she asked her to make the wedding canopy.

"It was hard to find a way to include my mom in the planning because of the distance, and this gave her something to do to feel that she was a part of it and to keep a link with her during the lead up to the wedding," said Gillian.

Gillian's mom, an ardent seamstress, knitter and quilter, was pleased when presented with this request.

"I felt it was really something I could do to be part of their wedding plans, as they were both so organized and I didn't know what I was supposed to do, if anything," she said.

She promptly started doing research on the Internet and at the library for patterns and corresponded with Jordan's mom, and within two weeks came up with just what she wanted to do. She then planned the canopy. It couldn't be too complicated a quilting pattern, as she had less than a year to complete it.

"I wanted it to be something that embraced both families, telling a story about the lives of the bride and groom," she said, "and I thought a lot about Gillian and Jordan building their life together, and remembered a pattern I had always wanted to try called building blocks."

She chose unbleached cotton (to represent the sandy beach on which the couple would exchange their vows), and since the wedding colours were cream, gold and green, she used the three colours for the border pattern of building blocks.

It took three diamond shapes to make one building block, so 180 pieces of each colour were needed. She cut out 540 diamond shapes and stitched them together; and 25, 10-inch squares of the cotton fabric. On 12 of the squares, she had pictures and drawings created by Gillian and Jordan lasered on, making sure that both were equally represented.

The other 13 squares were hand-quilted with different designs, including a double wedding band (representing the two families) for the centre square; a butterfly (Gillian loved them as a child); a guitar (Jordan used to be in a band and still plays once in a while); a lover's knot; Xs with hearts in the centre to represent hugs and kisses from both families; the date of the marriage; and the design used for Gillian's engagement ring.

The bride and groom stand under the chupah, which was designed and created by the bride's mother.

Gillian's parents display the handmade chupah.

"And the great thing about this building block pattern is that if you study it further, six-point stars also appear," she added.

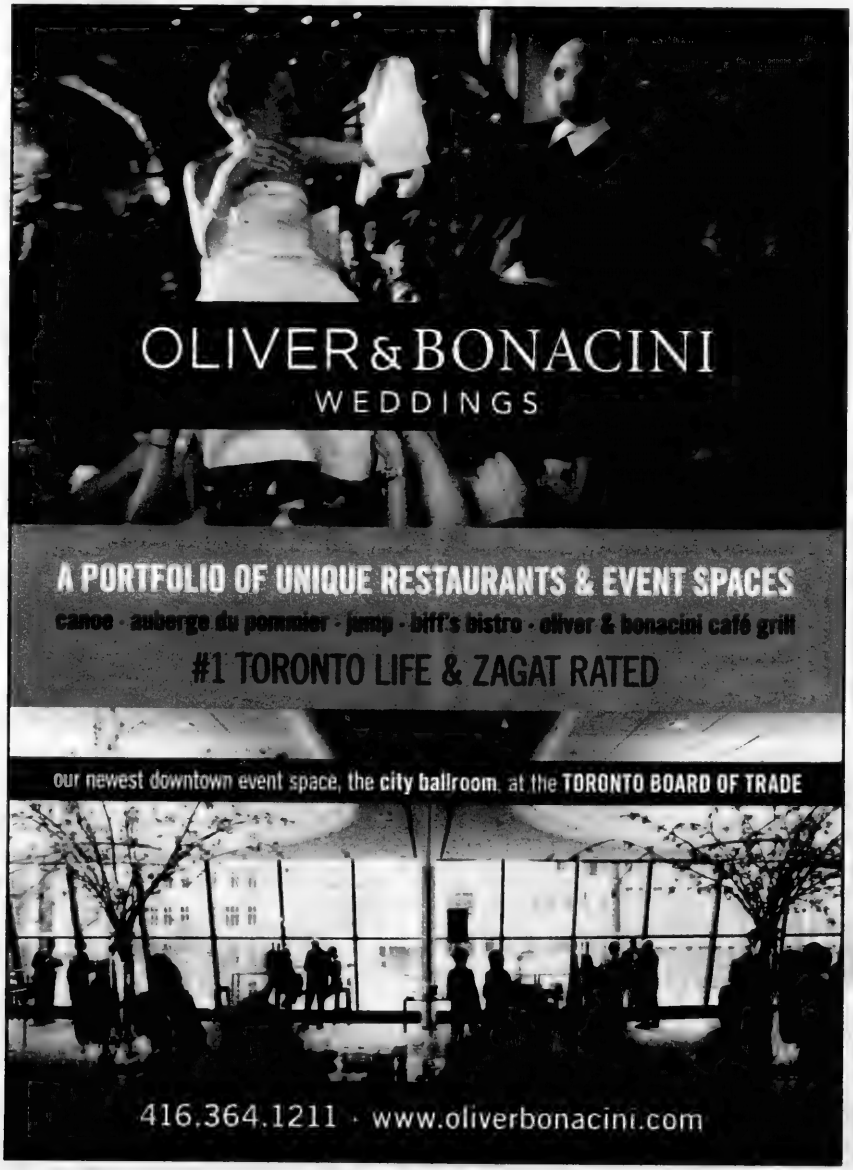
She sewed pieces of fabric that are germane to Gillian's and Jordan's respective histories throughout the border pattern: a small piece from the baby blanket Gillian was wrapped in when she came home from the hospital; a pocket from the jeans Gillian used to love to wear; a strip of ribbon that was around the first gift Jordan gave his in-laws; and black fabric to symbolize his goth period of fashion.

The chupah, which took eight months to complete, was truly a labour of love, and Gillian said that she was touched by what her mom had made for her and Jordan.

"It gave me a lump in my throat because she was so nervous putting it together, as it was really important to her," said Gillian, "and that made it more special for me."

So what do you do with a chupah after the ceremony?

"It's slung over the back of the rocking chair that mom used to rock me to sleep in and which is now in our living room," said Gillian, "and we'll use it to stay warm and snuggled up together."



BELLVUE

What nobody told me about being married

By NATALIE DAVIDSON
Special to The CJN

After months of planning, waiting and being excited, our wedding day came and went faster than I could have imagined. I now have a giant pile of pictures, a long DVD, a huge box filled with my dress, and a bag filled with cards to show me what I missed that day.

After waking up the next morning, I didn't even believe that it happened. It all felt like a dream. And then it hit me… I'm married, a wife…. What do I do now?

When people find out you are engaged they wish you mazel tov and congratulations. Instead, they should give you a piece of advice. Nobody tells you how much of an adjustment and a learning experience marriage really is.

We've been together for 2,892 days, and just celebrated our first anniversary. How is this possible you wonder? Well, when you get married, nobody tells you that all the other years you've been together get erased and only your wedding anniversary counts.

Nobody tells you that when you tell people you've been married for one year everyone makes a big deal about being a newlywed, and then comes the inevitable question. Nobody tells you that every day someone asks: "So when are you having children?" and nobody tells you how to respond. I've gotten very good at responding. At first I used to say, "Never." Then I went on to say, "After everyone stops asking." Now I have the perfect response. I say nothing at all. I act as if they never even asked and move on.

Natalie, Brett and their dog David

Nobody tells you how to choose your fights wisely and how to let things that don't matter so much slide. There's no point in fighting over what you are going to eat for dinner that night. Nobody tells you that when 6:30 comes, there's no one to cook dinner for you, and after cooking dinner, there are dishes.

Nobody tells you that if you leave those dishes in the sink (which is what I did when I lived with my parents), they don't magically disappear like they used to. If you decide to put those dishes in the dishwasher, be sure to use special dishwasher soap unless you want a flood of bubbles on your kitchen floor. Nobody tells you that regular liquid soap is not allowed to be put in the dishwasher. There are a lot of things that I'm still learning as I go along.

I sometimes wish that someone would have told me a bit of advice on being married. I often wonder if they didn't tell me because they believed that all of this information was common sense and everyone knows it, or if they hid it because they were worried I would be scared off. Either way, each and every one of our 456 days of marriage has been incredible, and I wouldn't have it any other way. I just hope that in our next 100 years together we figure it all out.

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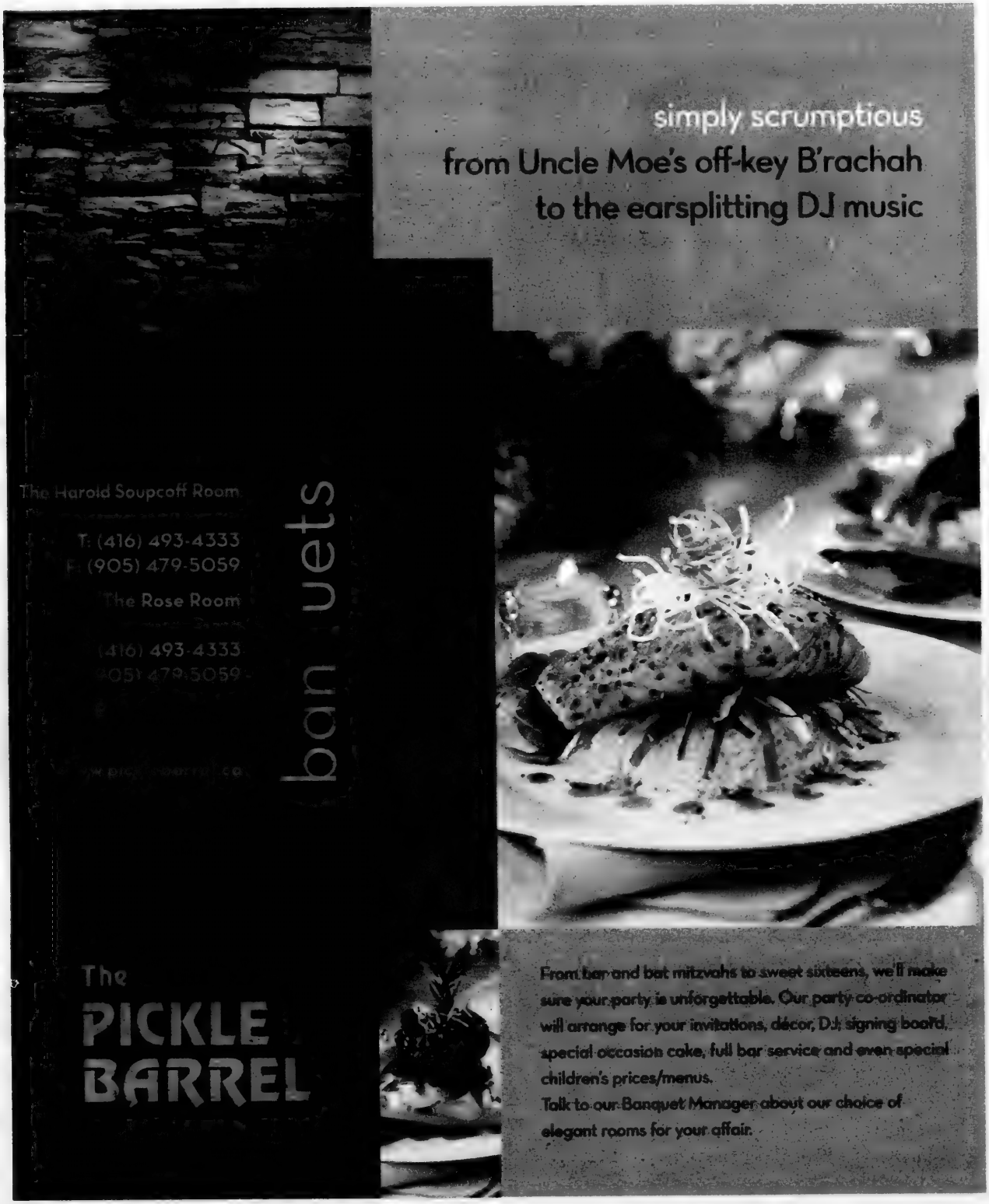
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Brides

May we meet and recognize our basherts

By FREIDELE GALYA SOBAN BINIASHVILI
Special to The CJN

When my rabbi called me to suggest fixing me up with the man who would become my husband, I reluctantly agreed.

From his description, he did not sound like someone I was looking for. I reminded myself, though, of a friend's constant advice to me, that with each suggested shidduch, I was one step closer to meeting my true bashert.

Our first date was a Saturday night and needless to say, my husband-to-be and I had a wonderful time. We realized we had a lot in common, and before long things between us quickly progressed. Although it took many years to find each other, in the end, it felt as if it happened in almost an instant. I went from worrying about still being single to worrying about planning a wedding.

The marriage begins.

Picking the date was the first big decision to make. The ideal time that we were looking at coincided with my sister's expected delivery date. Added to the mix were three weeks of mourning during which no weddings can take place, as well as my future nephew's bar mitzvah, followed by Rosh Hashanah closely on its heels. Eventually, my rabbi's wife gave us the sound advice to just pick the date that was good for the wedding and HaShem would take care of the rest.

So, with that in mind, the date was picked for one week after my sister's due date. While my sister assured me that she would be at the wedding, I only prayed that somehow she would, but that she wouldn't be wearing a hospital gown. Indeed, however, she did deliver (pardon the pun) on her promise, adding one more guest to the women's section eight days before the wedding. Luckily, this guest would be bringing her own meal.

On the day of the wedding, we were fortunate to have beautiful weather, as our chupah was outside. I was truly amazed at how everything seemed to come together, including, much to my surprise, the arrival of an entire busload of boys from the yeshiva where my husband davens who came to join in the celebrating and dancing.

I feel very blessed to have met my husband. It is said that making a shidduch is as difficult as parting the Red Sea. One explanation for this is that the sea did not recognize that the people standing before them were the beloved children of Israel.

I understand this on a much deeper level now, recognizing that HaShem gave me a beautiful gift, but it came in an entirely different wrapping paper than the one I had imagined it would. On that note, may all who are still looking for their basherts not only meet them soon but also recognize them as such when they do, and as a result, may we all continue to share in many more simchahs.

Breaking the glass.

Brides

Honeymoon trips with a twist

By ANITA SZABADI-GOTTESMAN
Special to The CJN

If you've ever thought about climbing K2 (the second-highest mountain on Earth), or learning how to scuba dive while hunting for sunken ships, or sky diving, why not choose to fulfil a dream or two as you honeymoon?

While many of us would prefer to cruise the seas of the Caribbean or lie on the beach at an all-inclusive resort, more and more newlyweds are choosing an adventure-based or educationally themed honeymoon.

Camping has become a choice honeymoon activity for more and more couples. Hiking in the Canadian Rockies or in the Grand Canyon is a favourite. Vermont's famed Long Trail is a short drive away from Montreal. Most parks provide cabins along the many trails, for couples who want a little more luxury than a tent. Cooking together over an open fire, hiking or spotting birds or animals can be an active, interesting way to honeymoon after the wedding day

There are lots of honeymoon options.

Newlyweds looking to experience something a little different can choose to visit and explore a UNESCO World Heritage site. Exploring a far-flung destination is not only romantic but educational as well. UNESCO defines a World Heritage site as one that deserves to be preserved as part of the rich heritage of humankind. There are more than 700 UNESCO sites across 129 countries. How about exploring the volcanoes and glaciers of Kamchatka, Russia? Or a heritage site not far from home in Lunenburg, N.S., that is defined as the best surviving example of British colonial settlement dating back to 1753? For a complete list, check UNESCO's website: whc.unesco.org.

Ecotourism has seen unprecedented popularity as the world's ecological concerns grow. Join a scientific tour of the Galapagos Islands to see and study the unique animals of the islands in their natural habitat. Or try a Zodiac whale tour off the coast of Newfoundland.

For exercise and enjoyment, what could be more romantic than bicycling through the vineyards of France? Accompanying a group of cyclists with a guide or heading out as a couple and staying at bed and breakfasts along the way can create just the right amount of romance and adventure. You can also celebrate together while you learn to master a new skill such as golf or tennis, or work toward certification as a sailor or scuba diver.

Organized volunteering trips to underprivileged or other areas of the globe to participate in helping activities are gaining popularity. Habitat for Humanity and other organizations build homes for those in need in places as close as New Orleans, Louisiana. Or you could spend a few weeks together in Israel touring and volunteering for the Israel Defence Forces.

If all these honeymoon options are too daunting to consider, what about just honeymooning at home? Turn off the cellphones, don't check e-mails or phone messages and explore your hometown – together. Do the things you have always wanted to do but never found the time for. Hire a personal chef to cook a few romantic meals, rent some movies and enjoy some down time after the excitement and exhaustion of the wedding.

Travel tips

News Canada

Keep safe. Stay healthy. These form the foundation of a great trip. Protecting your family when you travel is a priority, especially during a year with the threat of H1N1 (swine flu). These simple tips from the travel resource website, Savvy Traveller, can help you prepare for the unexpected.

Ask your doctor about vaccinations you may need before you go and remember to refill any prescriptions you need to take with you.

Look out for travel advisories and look up your destination's government website to see if there are any health (or other) advisories for the area you're travelling to.

The website www.savvytraveller.ca offers many helpful links, including one to the Foreign and International Trade Canada website for travellers.

Get protection – travel insurance can not only take care of expensive medical treatment costs but it can also provide you with resources, such as the location of a good doctor and assistance with lost bags and cancelled flights. Look for travel insurance plans, such as Travel Guard's, which offers a toll-free number to reach live help 24 hours a day, seven days a week.

Plan ahead – put essential phone numbers and contacts in one place, then give a copy to a family member or good friend at home. You can download important information and phone numbers from www.savvytraveller.ca.

Know where to go – make note of the phone number and address of the Canadian Embassy or consulate at your destination in case you lose your passport.

Involve family in your plans

By NETALY STETTER BRAND
Special to The CJN

It's over! After 10 months of planning, family tension, personal conflicts, tears, happiness, joy and sadness, it's all over; I can't believe it!

Many people say that planning a wedding is something little girls have done since they were little. To some that may be true, but for me, it was a whole new world. I loved doing it, but I'm also glad it is over because of the tension and stress that weddings also cause.

Now that it is all said and done, I have learned some valuable things.

First, do speak up about both your expectations during this time of planning, as many people who are involved (from the bridal party to mothers to mothers-in-law) may have their own personal expectations about what your wedding means to them. So talk about it to make sure everyone is on the same page prior to the major planning.

Netaly and David Brand

Ask who wants to be involved with what, and figure out what you're willing to compromise on for your parents or in-laws. Personally, I liked to be involved in all parts of the planning (even my shower), but there were some aspects where I did not care what the final outcome was, so know what you're lenient on; give out some small tasks to make people feel involved.

> ***Enjoy your special day***

Second, family conflict will eventually occur. Speak about those money issues earlier rather than later. With whatever other conflict occurs, what matters is if the bride and groom are like a part of one world. Keep your family in the loop with new developments, because that will make them feel more involved. Don't say "no" immediately to their ideas, say, "Maybe. I'll think about it," to keep them happy and to acknowledge that they've been heard.

Bedeken ceremony

Netaly and David Brand kiss.

And third, no matter what happens, it doesn't matter. Things may go off schedule, someone may step on your dress, you may forget your entire speech, but at the end of the day, you get to face your partner and know this is your husband or wife.

The day will fly by, so take advantage of every second. Take pictures, smile and breathe! It's your special day and you want to remember having fun and capturing the moments in your heart and mind. So dance, eat and be merry, because believe it or not, now you're married!

Brides

A chance meeting at a mall

By RONDA PINSKY-HECKER
Special to The CJN

It was a Monday evening in March, 2000. A friend and I were having supper at Max's restaurant in Bayview Village. A suited gentleman with a paper under his arm sat down beside us.

My friend and I chatted while the gentleman read his paper and ate his chicken salad. (We still wonder was I eating tongue or liver?)

My friend kept saying to me "I know that man."

This went on for 20 minutes, until finally I said, "If you think you know him, find out."

She said, "Excuse me, I think I know you," and they figured out that she had met him at a singles dance some time earlier.

When we exchanged names, I said, "Oh, do you know so and so?" and he replied, "Yes, that's my brother and sister-in-law."

I had known them for years. Actually they had been at the wedding of one of my daughters. Eventually he left, and we continued to dine. I thought he might be interested in my friend, never thinking he was interested in me.

When he arrived home, he called his sister-in-law, who didn't have my number. She gave him another number, they gave him my niece's number, and my nephew gave him mine. (My nephew later thought it might not have been a good idea to give it to him without checking with me, but I assured him it was OK.)

He called. He asked me out, and the rest is history.

There's an interesting aside to this story: sometime before we met, he had come to the same mall. As he walked in, he saw a woman standing in the doorway of an apparel store talking to someone in a business-like manner. He thought to himself, "I'd like to meet a woman like that. Oh well, she's probably married." There's a real possibility it could have been me that he saw, as I had worked in that store and at that time worked for the same company at another location and went back and forth for business. Was it me? Who knows?

We've been together all these years and we married on Jan. 18, 2009. Our wedding was in my daughter's home with all our wonderful children and grandchildren around us. It was very special. Life is sweet.

A wonderful experience

By MIRIAM BERGART
Special to The CJN

Our paths first crossed at the off-leash dog park
We exchanged a hello, our dogs, a bark.

Fast forward to June two-thousand-and-eight
We went to Morocco, left our dogs in a crate.

A surprising proposal in a riad in Fes,
The ring stored in his puffer "for safe transport," he says.

I gleefully accept, without second thought,
Through mountains and desert we start up our plot.

I say, "How 'bout city hall? It's simple and cheap!"
But he would not hear it: tradition we'd keep.

On May thirty-first, two-thousand-and-nine
We held each other's hand, walked down the straight line.

The sun beat down and the tent above creaked
Through the brachot and grape juice our excitement then peaked.

When down came his foot, smashing the glass,
The kiss and high-five both followed with class.

The hora was one we will never forget
'Twas the best one I've seen in all my years yet.

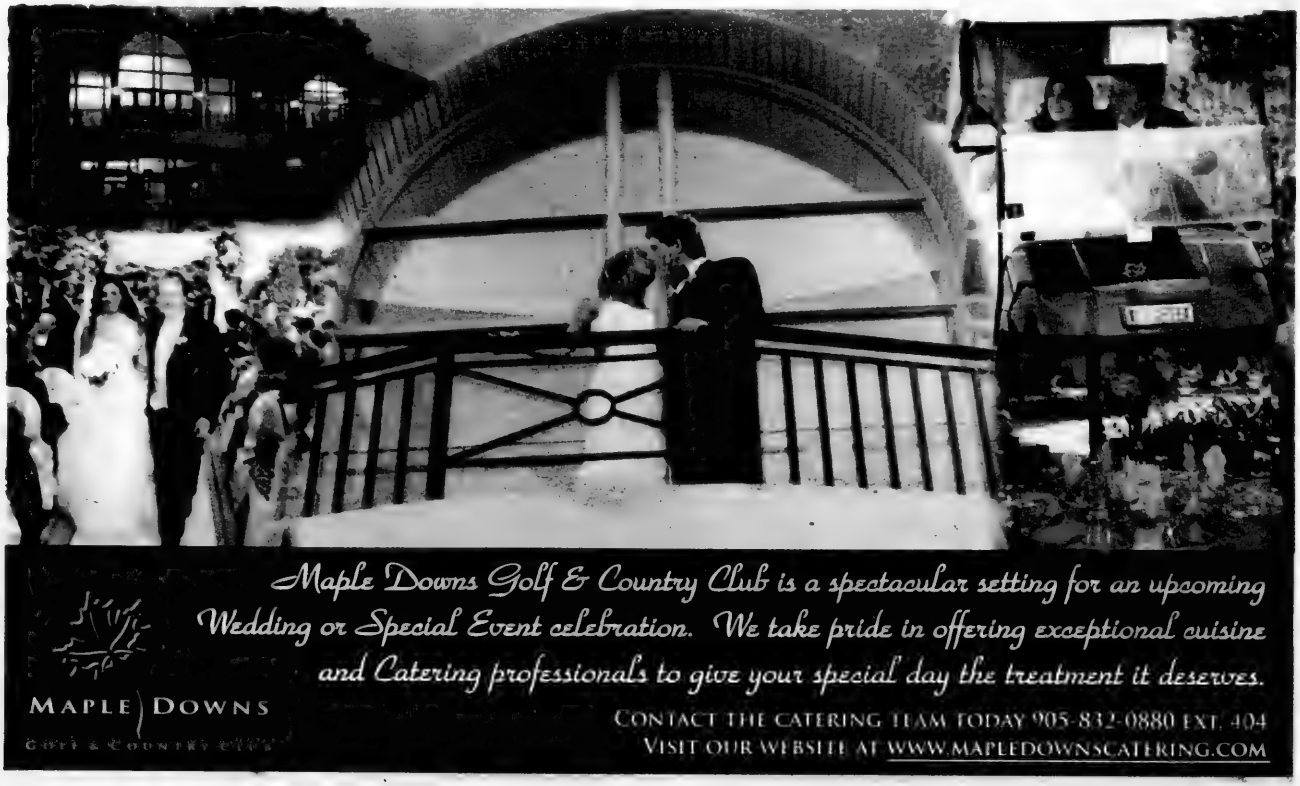
With a napkin to link us, thrust high in the chairs
Rabbi wheelbarrowed through, his feet up in the air.

We copied his move, have the shoe print to prove it,
We danced till we sweated; the groom did the worm groove!

My Zaidy of ninety was a ball of fire.
He kept his feet moving with no signs of tiring.

My dad performed Leonard, the other Cohen in the room,
A hit that brought laughter to both bride and groom.

A wonderful night to kick start a new life
For a very lucky groom and his very lucky wife.



Brides

I knew what I wanted

By MICHELLE GINZ
Special to The CJN

I'm the type of girl who had always dreamt about her wedding day. I had a vision of how I would look and feel, how the décor would be set up and how the night would play out. I just needed the man!

Early on in my relationship with Dan, I knew he was the one I wanted to marry. But after about 2-1/2 years of dating and no ring, I began to get anxious. All I could think about for the next year was our future wedding. I had it on the brain.

Finally, on Sept. 26, 2008, he got down on one knee and asked me to become his wife. Of course, I said yes. Then I started jumping up and down, and hugged him while jumping up and down. Then I called my family.

The minute all the announcement calls were made, my mind immediately shifted into wedding-planning mode.

Dan and Michelle.

Within the first week, I had already booked the synagogue, and the band, and I had an appointment to meet with a wedding planner. Once I met with her, she gave me a list of who's who in the wedding world and my schedule became consumed with wedding planning. Because I knew exactly what I wanted, my fiancé and I, along with our parents, planned the wedding within a couple of months.

Of course, throughout the past year, we've made some changes, and there are smaller tasks that still need to be done, but mostly it has been a waiting game.

I have less than two weeks left until my wedding day, but through all my meticulous planning, I have learned that it's only the beginning of my life with Dan. And no matter what happens with the décor, the seating plan or the food on the big day, it will be the wedding I have always dreamed of, because of the loving, intelligent and handsome man that I have chosen to spend my life with.

Reclaiming your shiny crowning glory

News Canada

Ultra-glossy hair is a hallmark of youth. Dry, damaged frizz, not so much. But don't fret if your hair is fast-forwarding your face. Reclaiming your shiny crowning glory is easy and affordable at Salon Salle de Bain — yes, your bathroom. Here are some ways to save your hair.

• Colour with a semi-permanent home colour. Semi-permanent dye is ammonia-free; rather than penetrating the cuticle, it coats the surface to leave hair smoother, shinier, stronger and a little thicker.

Try an enriched semi-permanent formula like Clairol Natural Instincts, which contains antioxidants and vitamins C and E to boost hair's health. Using it every four to six weeks will reinforce conditioning and amp up healthy-looking shine. Bonus: this type of colour gradually fades in about 28 shampoos, so you won't get obvious roots.

• Use the Clairol Natural Instincts' enclosed deep conditioner as an intense weekly moisturizing treatment. Apply the treatment, cover hair with plastic wrap and leave on for 30 minutes before rinsing.

• Regularly use a moisturizing shampoo, conditioner and leave-in treatment to reduce frizz and maintain hair's health between colour jobs. Pantene Pro-V NatureFusion Smooth Vitality contains a blend of avocado, bamboo and grapeseed extracts, as well as cassia, a herb that helps restore hair's radiance and makes it up to four times stronger against damage.

• Always rinse with cool water to smooth the hair shaft for a shiny finish. Instead of a brush, which can cause breakage on wet or damp hair, use a wide-tooth comb.

• Allow hair to dry naturally whenever possible. Reduced use of heat-styling tools helps maintain hair's overall vitality.

For more tips and tricks, visit www.imabeautygeek.com.

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Brides

Thoughts that lead to a happy ending

By TAMMY BENLOLO and ARI GILARY
Special to The CJN

Every little girl dreams of her wedding day. I know this, because it's the only thing I've heard for the past five years. Such is my life dating a beautiful Moroccan princess. I, on the other hand, come from a Polish background with a hint of Israeli, and this type of pressure makes my gefilte fish feel awfully fishy.

***

Twenty-six? 26? Sexy. Exciting. 26 is the magical number in my family. Both my mother and my sister married at 26 and so many of my friends. I was born on the 26th. Well I'm now 28, and all I want is to feel normal. I don't care if I'm happy with anything. I'm not a materialistic person. But now the price has gone up. Awesome! Now, every sparkling diamond looks better. Now it's 28.

***

The day I met Tammy, I knew I was going to marry her. I don't say that lightly. I don't believe in "love at first sight." So it's finally got the ring. Now all I have to do is convince her to marry me. Some might say I have the easy part. They wouldn't be wrong.

***

His birthday is here, and like any great Moroccan woman, I planned a feast of all his favourite meals for the day. Usually the [illegible] is meant to be homage. But as she's spending the weekend in Jamaica (alone), [illegible]

***

[illegible] Sunset [illegible] Hilton resort. [illegible] Ocean [illegible]

***

How sweet. He wants to watch the sunset down by the water. He's such a romantic, he even set some candles by the dock.

***

She looks so beautiful sitting by the water with the sun setting on her face. It's almost angelic. I'll remember this minute forever.

***

He is way too cute now – he wrote a poem for me on *his* birthday! Awww.

***

I really hope I don't cry. She thinks it's just another poem. Wait.

Ari and Tammy happy together.

Ari and Tammy on horseback at the beach.

till she sees the grand finale.

***

Gee, for a self-proclaimed guy's guy he sure is getting choked up. I've never seen him so emotional. Am I heartless because I'm not crying too? Wait a second, what is he doing?

***

"You are the truth behind every preaching of love
Every happily ever after,
The true meaning of a soulmate.
When love is spoken, you are of what they speak.
Tammy, will you bless my life with yours … and marry me?"

***

Oh my God! Is this really happening? Is this *real*? What is he doing? *Oh my, God! That's a big ring!*

***

I'm glad she's so excited, but an answer would be nice right about now.

***

Yes.

***

Finally … now I can breathe again, and embrace my fiancee. I guess she liked the ring.

***

What a breathtaking interruption. "Forever isn't long enough." And the diamond is to die for! But I am! Aside! I just said yes to [illegible]

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Bridal bliss across the generations

Kim and Allan Friedman surrounded by their blended family.

By ALLAN FRIEDMAN
Special to The CJN

It was supposed to be about the details…

We organized the hall, the centrepieces and the food (oh, the food!). We arranged for the music, designed our own invitations and seating cards. We even burned a CD of our favourite songs for all of the guests, including the song I composed for my bride-to-be.

We created a guest list, set up an e-mail address for the replies and put together a "next-morning" breakfast, and gave my mother "permission" to throw the "night-before" dinner (as if we would have had a choice!). We ordered the cake and designed it to spec. It was a 3-1/2-by-2-1/2-foot baby ivory grand piano, complete with 88 keys – thank you, Richman's Bakery!

My father, who is Orthodox, was okay with our choice of rabbi and cantor, which surprised me a bit, because we were planning a Reform wedding. He said three words to me that put everything into perspective. He said, "You look happy." It was enough for him. It didn't matter what level of religion I embraced, or how many sets of dishes I would have. What mattered to him, at this point in his life and mine, was that I was truly happy.

We made a list and checked it twice, and were ready to go with still a few weeks remaining.

Then, the first blow. Kim's wedding dress was more than a month late. With less than six weeks until the wedding, she had yet to lay eyes on it. The dress finally showed up, approximately three weeks before the wedding, and it was horrible. Of course, that was Kim's opinion… I never saw it. (My mother agreed with her, however, for whatever that's worth.)

In a testament to Kim's world, where everything works out for the best, minutes after leaving the bridal store, she drove past a small bridal shop and, just on a whim, went in. Sure enough, she had a new dress. When I saw it at the wedding, there was no doubt that she had made the right decision (and once again, my mother agreed).

Life resumed its normal countdown… three weeks… two weeks… one week.

"Allan, something's wrong." Kim wasn't feeling well.

Six days before the wedding, Kim started losing muscle function, and it became increasingly painful for her to move. By Friday afternoon, with four days to go, the slightest movement was causing her extreme agony. Her mother made an early trip from Montreal. We discussed postponing the wedding, to which Kim replied, "I'm getting married even if I have to go down the aisle in a wheelchair!" You see why I love her so much.

Friday evening we called an ambulance to take her to the hospital. It took about eight hours to run tests, get results, see doctors, etc. It was good for us, as funny as that sounds. We spent eight hours in a small cubicle, caring for and about each other. We connected on an even deeper level. It turned out that Kim had picked up a nasty viral strain of the flu that manifested itself into her musculature. They sent us home, with a prescription for pain meds and a "congratulations and good luck."

Miraculously by Sunday, she was a bit better. We were able to host a small dinner party at home for our out-of-town friends. Monday night was dinner at my parents, and by Tuesday afternoon, she was zipping up her own wedding dress.

The kids were fantastic. Helping, preparing, getting ready, helping each other, etc. Yeah, right. The truth is, there was absolute chaos in our home the day of the wedding. Yet somehow, all seven of us piled into the Mazda and drove to the hall on time. The ceremony was beautiful, as was Kim. The evening was an unmitigated success and a good time was had by all.

We left on our honeymoon a few days later – a 12-day Mediterranean cruise that took us to Italy, Turkey, Spain, Monaco and Greece, a "dream of a lifetime" trip for both of us. Now, we continue living our "dream of a lifetime" – me, Kim and our five incredible children. It just doesn't get any better than this.

Celebrating 62 years together

By MYRA KRANGLE
Special to The CJN

Let me set the stage. Myra and Daniel were married during the afternoon at Holy Blossom Temple by Rabbi Abraham Feinberg. It was a small wedding held in the chapel before an audience of family and friends. Afterward people made their way to the Royal York Hotel where the wedding dinner was held. After a lovely dinner, the young couple set off to their booked room at the King Edward Hotel, where they were to spend their first night together before leaving for a two-week honeymoon at Scaroon Manor in northeast United States.

It is important to understand the conditions that prevailed in Toronto at that time. This was post World War II, which ended in May 1945, and there were no hotel rooms to be had. Our reservations had been made well in advance, and we booked a room to be occupied after our wedding dinner.

Innocents that we were, around 9 p.m we entered the hotel, luggage in hand, expecting to be conducted to a beautiful bright room for our nuptial fulfilment. What a shock we had when we were asked to wait for a short time. About 30 minutes later, a porter took our luggage, and led us to our little love nest. But this was not to be. We entered a room that was completely littered with bottles and other offensive material, and smelled like someone had brought up his entire guts before we arrived.

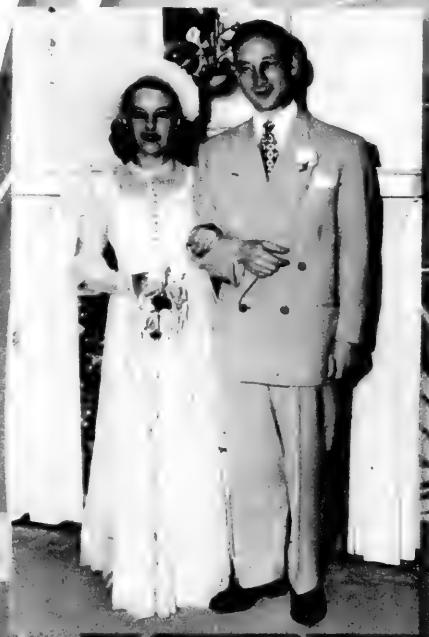
In disgust, we returned to the front desk, frantically explaining our dilemma, and were told to wait a little longer. Eventually, the process was repeated... the porter arrived, luggage was taken, and off we went to our new room, expecting that our problems were over. But this was not to be. Again, we entered a room that looked like a drunken brawl had taken place and only the bodies had been removed: litter, cigarette butts and beer bottles lay all about, and a sickening odour filled the air.

The routine was repeated once again. Back to the front desk we went, attempts to soothe us were offered, and eventually a third room was found. This time we moved with our porter to a room which at least had a veneer of cleanliness, but lacked that romantic feeling all newlyweds expect.

It was now well past midnight, and the great sparks of love that we had long anticipated turned out to be a simmering fire that had to be postponed until Scaroon was at hand.

Don't go away... the story is not yet over. For our 50th anniversary on June 16, 1997, we renewed our marriage vows at Holy Blossom Temple, this time with Rabbi (Gunther) Plaut. We returned to the King Edward Hotel with our 1947 bill in hand. When we presented it to the desk clerk and he saw that it was only $7.10, he was flabbergasted. We had him stamp our bill with the current rate, which was $199. What a shock. One can only hope that for $199 the service has been substantially upgraded.

The bride and groom have now been together for 62 years. Most times it's wedded bliss, sometimes wedded blitz, but who can ask for anything more?



Myra and Daniel on their wedding day.

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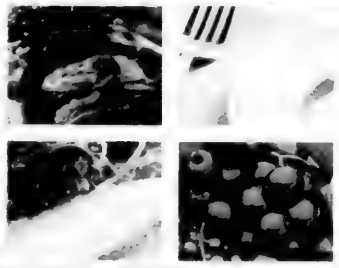

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What a year!

By JENNIFER BRINDER
Special to The CJN

It's hard to believe 365 days has gone by since I walked down the aisle and married the love of my life. Sept. 21, 2008 was the best day of my life.

After all the hype and excitement, it was just the two of us. After the wedding, we had a few months to prepare and get organized before moving into our new home. Moving in to our new home was a huge step for the both of us, as we always lived with our families before the wedding.

We moved in, and due to my mindset of having to get everything done right away, we organized everything immediately. The house was completely livable after three days, with pictures hanging on the wall and the cable set up. Getting into a routine was a whole other story.

Getting up in the morning was never an easy task. We had to figure out who would shower first and how many times we could hit the snooze button before we would be late for work.

I also wanted to make sure I could organize my laundry so it could be done when I got home from work. Clothes Mountain, as good friends of ours like to call it. It's unreal! For two people, I sometimes believe we do laundry for an entire family.

I can say it definitely took a lot of time to get into a routine. It's just the three of us in the house – myself, my husband, David, and our dog, Taz.

After a while, everything was running smoothly, and we were generally having no problems with the house. Well, at least that's what I thought. The day before the first seder of Passover, I went to the basement to do laundry and saw that my basement floor was covered in water and toilet paper. I immediately called my husband. Actually, first I covered my face and screamed, and then I called my husband, who was working late that night. Luckily, we had the list of emergency numbers to call. I knew it would come in handy one day!

David, Taz and Jen.

David and Jen after one year.

An emergency company came to our house at 11 p.m. and told us exactly what we didn't want to hear: "Ma'am, you have a backup of sewage." How disgusting! It got cleared up the next day. The only good thing that came out of that situation is that we weren't having the first seder at our house!

The funniest thing about getting married is how often people ask when we are going to have kids. It's funny, because when we were dating, everyone asked when we were going to get engaged. As soon as we got engaged, everyone was waiting for the wedding. The day after the wedding, we were asked the question that we are now asked on a daily basis: "When are you guys going to have kids?"

Together through it all

At the end of the day, whether we have a sewage backup in our basement or mounds of laundry, we still have each other. And that's the best part of it all.

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The Florida Keys offer a variety of travel options

News Canada

The post office in Key West, Fla., is designated Mile Marker 0, and from there by one road, it is 127 magnificent miles to the Miami turnpike.

Driving the other way, the mile markers (MM) descend all the way to Key West. Each one helps travellers to pinpoint their exact location – and that includes some of Florida's most unusual sites.

• MM 84: Robbie's Rent-A-Boat is more than a service for kayaks, houseboats and fishing tours. It's an entertaining landmark to stop for a snack, and indeed, to feed a snack to the constant gathering of wild tarpons beneath its docks, while you mingle with scores of equally curious and hungry pelicans.

• MM 79.8: Stop for fishing, eating and sleeping at Bud 'n Mary's in Islamorada, a world famous, Old Florida-style marina and motel of Hemingway style. What makes sport fishing here so supreme? The Florida Keys are in the path where the Atlantic Ocean, the Gulf of Mexico, the Florida Bay and the Everglades meet – and that makes no place on earth as abundant with saltwater fish.

• MM 61.1: On Duck Key, give yourself a treat by pulling off to spend a day or two on the sunny beach and in the arms of luxury at the newly refurbished, Hawk's Cay Resort (www.hawkscay.com). For the gracious hospitality of a bygone era, stop here also for exquisite dining, a full-service spa, the children's club, watersports, fishing and sailing, and one of the most educational dolphin encounters in the world.

• MM 33: A little further south, be sure to take time out for a kayak nature tour. Naturalists with Big Pine Kayak Adventures (www.keyskayaktours.com) will take you up close to seabirds, sea turtles and secret passages. If living free-and-easy like the locals is your style, then rent a one- or two-bedroom cottage here from The Old Wooden Bridge Fishing Camp. Information: www.old-woodenbridge.com.

Beach at Florida Keys.

• MM 0: Mother Nature insists that this 127-mile rainbow of islands must to come to an end, but we all know what that means. The Key West pot of gold magically combines the charm of its history and location with its own brand of kick-back hospitality. Everyone takes home a little or a lot of this spirit because it's so hard to leave it behind. Highlights here include Mallory Square at sunset, strolling Duval Street, a beer at Sloppy Joes, the Conch Tour Train, Mel Fisher Treasure Museum, plus unmatched dining, nightlife and entertainment. More on this at www.keywestattractions.org.

• MM 0: Not only is the award-winning Southernmost Hotel Collection (three nearby properties on a splendid beach in Key West) a breathtaking location for romance and for families, it's also price conscious. With three swimming pools, two pool bars, a fitness centre, beach activities, swaying hammocks – and the most direct line south to Cuba – guests are spared the add-on costs common at other resorts. Parking, Internet Wi-Fi, a fitness centre, beach chairs and more are all complimentary. Information: www.southernmostcollection.com.

• MM 0: Hop on a bicycle. This town holds many surprises, but you have to know where to look. The personal guides with Lloyds Tropical Bike Tour take you on discoveries in quiet and pretty residential neighbourhoods. Along the way, with the exotic scents of jasmine and gardenias, you get to sample wild mangoes, coconuts, starfruit, key limes and more. On this tour, there's no fuel, no fumes, no noise, and a sense of true pleasure reconfirms why you came to Key West in the first place.

For complete Florida state tourism information, go to www.visitflorida.com.

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Bridal guide focuses on destination weddings

By ELAINE COHEN
Special to The CJN

Boring ceremonies and cookie- cutter wedding receptions don't interest Alison Hotchkiss, author of *Destination Wedding Planner: The Ultimate Guide to Planning a Wedding from Afar*

Hotchkiss looks outside the box. At the outset, she implies pre-millennium-style weddings went out with the VHS and *Sixteen Candles*. No doubt, many modern brides will share the author's sentiments, but even traditionalists may decide to plan a destination wedding.

Regardless of venue, the couple will invest a lot of time, effort and money in wedding plans, and it pays to pick up tips from this guide. Distributed by Raincoast Books in Canada, the coilbound, hardcover loose-leaf binder serves as a mini-wedding kit. It includes pockets to tuck away tons of tiny notes that tend to get tattered, misplaced or tossed aside. Normally, odd-shaped receipts and papers are awkward to store, and it takes time to key or scan everything into folders on the computer. Nothing beats one tidy book that keeps everything in one place.

In addition, photographer Thayer Allyson Gowdy's pictures add a colourful component to the text.

As the author points out, organization is the key to successful planning, regardless of whether a wedding is celebrated at home or far away. As hard as it is to plan a wedding at home, it's doubly difficult to arrange a wedding from a distance. It involves scouting out the location, the local population, possible sites and cultural mores of the area. After advising readers to start well in advance, she charts the course to be taken.

Since most brides and grooms are either in school or immersed in careers, their spare time is limited. Well aware of this, Hotchkiss reminds readers of everything from beauty regimens, budgets and banquets to bridal party presents and packing.

She laces her text with etiquette tips and friendly gestures, ensuring that no detail is left out. Everything is listed in the guide, and the reader need only fill in the blanks or check off the appropriate notations.

Many couples have ambivalent feelings when they contemplate a destination wedding. The author discusses the pros and cons that may help them make a decision. A wedding on the road enables the couple to spend more time with their guests because usually it runs over two or three days, instead of being packed into four or five hours. The décor doesn't have to be as fancy because the destination itself serves as a backdrop. People often make a vacation of the occasion and are more relaxed than when they have to worry about meeting commitments later that day. The bride and groom can plan their wedding and honeymoon in one package.

Among the obvious disadvantages is the expense for guests. Not everyone can afford to take time off or pay for travel and lodging costs. Guests with small children or frail, elderly parents must arrange for caregivers. Hotchkiss proposes the idea of chipping in for an especially dear friend or relative who desperately wants to attend but whose budget won't permit it. She suggests factoring the cost into the wedding budget.

She also provides a rough estimate of how the budget should be allocated. For example, 40 per cent should be spent on the reception, 10 per cent on décor and flowers. Although she is averse to using credit cards to spend beyond the couple's means, Hotchkiss says it's a good way to pay vendors and provide the couple with proof of payment. There are several pages devoted to wedding expenses, and worksheets for readers to use.

Photo courtesy of *Raincoast Books*

The guest list section is divided as follows: the A list includes guests the couple can't live without. The B list is made up of people the couple would like to accommodate. The C list names the runners-up.

Ten pages are devoted to tracking invitations, a record that comes in handy when you confirm the RVSP list, as well as when it's time to write thank-you notes for gifts.

Another worthwhile tip involves e-mail. No matter who is doing the planning, the author advises that individual to sign up for a separate e-mail account just for handling wedding details. It will prove helpful for keeping everything in one place, and it's more discreet than using the office account.

Often, you don't remember questions you need answered until after your interview with the caterer, band or photographer is over. Hotchkiss keeps you one step ahead by listing useful questions pertaining to vendors and service people.

For couples who want a destination wedding but don't know where they can find an appropriate venue to meet their budget and interests, Hotchkiss shares ideas. Deciding factors include the budget, types of venue, style of wedding, all-inclusive packages, proximity, language barrier and climate.

To show appreciation for the trouble family and friends take to attend the wedding, she suggests surprising them with welcome gift bags upon their arrival. Keep the contents simple, and make sure they're practical and not cumbersome to carry. For example, provide a paper gift bag or a reusable beach bag with bottled water, a travel guide and a map.

Although the traditional gown is glamorous, it may not be feasible in certain habitats. Check out the destination you have chosen and guide guests accordingly. Their garb should be suitable for the location, and of course, comfort is paramount for everyone.

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Brides

Sophistication rules at today's showers

By FRANCES GOODMAN PELLATT
Special to The CJN

The invitation read "a wedding shower."

Although I was expecting the usual silly games, the bedecking of the bride, and someone writing down everything the bride said, which is read out loud later, intimating that this is what she will say on her wedding night, I was more than pleasantly surprised to attend a different kind of shower.

The guests toast the bride (sitting on the left).

Karen, Michelle and Tara are today's modern young women. Sophistication was the name of the game at the event they organized last summer for their good friend Melissa, who walked down the aisle this month. From the invitation and refreshments to the entertainment, everything was done with "good taste," and it was was certainly different from any bridal shower I've ever attended.

The intimate crowd of relatives and friends were welcomed with Perrier and soft drinks. The coffee table was laden with platters of crudités, bruschetta and smoked salmon on rounds of French bread. Introductions were made, conversation ensued and finally, the entertainer arrived.

No, it wasn't a male stripper, although it was a man! Nick Hamilton, wine consultant and active player in the alcoholic beverage industry since 1980, was there to introduce us to the art of wine tasting. How original! Instead of the bride being the recipient of our gifts, the guests were being treated and taught about wine.

Hamilton first gave a short talk about the technique of tasting wine, explaining that there are three steps: a visual evaluation (looking at the colour and intensity of the liquid in the glass); an olfactory evaluation (smelling the wine); and then the gustatory evaluation (tasting it).

He responded to questions such as, "Is it true that wine has to breathe," explained that a full-body wine has more solid particles in it, and informed the group that different wines do indeed have different scents.

The bride took copious notes, and needless to say, many of the guests were on familiar ground with the discussion of different wines and knew which ones they liked and didn't like. We also learned why we prefer some wines over others: because some may have too much tannin or are more acidic.

Hamilton said that what we eat and drink will reflect on how wine tastes to us. For example, someone who drinks a lot of black coffee won't find wines with a higher tannin content too bitter, while a non-drinking coffee person might.

The afternoon concluded with dessert and much discussion about what we had learned and now understood about the wines we have been drinking, and how and what we will choose in the future. And yes, the honoree received gifts from her registry, a concept that is still very much in for today's brides and grooms.

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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Ilana & Danny Topp, Sheryl & David Rubin announce the engagement of their children, Daniel & Karen. Grandparents, Norma & Bernie Rubin and Lila Lerner.

Mazel tov! Our parents Ronda & Jack finally did it. Wishing them a wonderful life together. Love, all the children, the Heckers, Labinskys and Cohens.

Mazel tov to Paul Greenwood & Harriet Dreezer on their recent marriage.

Mazel tov to Mordejai Davidsohn & Estrella Cattan on their recent engagement.

Mazel tov to Rafi Wanounou & Leora Opatowski Ciobotaru on your engagement! Love, your parents, Bubbie & Zaida, family and friends.

Mazel tov on the recent engagement of Eric Samson & Michaela Bamdad.

SEND US YOUR PHOTOS!!

Email your digital photos to **cblackman@cjnews.com** or go online to **WWW.CJNEWS.COM** and click the **Family Moments button!**

Brides

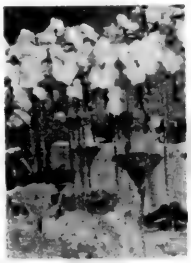
Silk flowers, the real deal

MICHAEL ISENBERG
CJN Intern

Flowers by H.K. doesn't offer unaffordable bouquets or décor. It doesn't even sell real flowers. Yet, the top of the line silk replicas are economically friendly and are becoming increasingly popular, co-executive Dassi Slater says.

Formerly known as Hachnosas Kallah Flowers, the non-profit organization provides centrepieces, candles and other wedding decorations at reasonable rates intended primarily for couples on tight budgets, and all proceeds go to Hachnosas Kallah of Toronto, which in turn, provides funds to needy bridal couples.

"Our aim is two-fold," Slater said in an interview last month. "We provide for the needs of the... wedding [party] inexpensively so that they can have décor, and the money goes right to Hachnosas Kallah."



Silk bouquet.

Founded by Channi Reichman and Robin Werner working out of a closet about 20 years ago, H.K now has a showroom, a 1,500-square-foot warehouse and more than 30 regular volunteers.

"None of us gets paid," said co-executive Estee Gestetner. Although silk flowers require maintenance and repair, Slater said that since they are reusable they are also cheaper than real flowers, saving her money on expenses. This enables H.K. to charge the discounted rates that attract clientele, whose purchase money then goes to the charity.

Centrepieces, for instance, range from $18 to $40.

And because the prices are reasonable, Gestetner said, they get a variety of customers.

"There are people who can easily afford luxury, but come to us because we offer a great product for less. They really love the look of our flowers.

"But more importantly, we want to help Hachnosas Kallah, and so we get many customers who are wealthy but do business with us to support the charitable cause."

Slater added that other people, who use real flowers at events, contribute by donating the vases, bowls and props to H.K.

"We are more than a charity," said co-executive Sheila Jakubovic. We're helping to build the whole community, and get people within it to help us build it."

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Brides

Try a crumb cake for a quick dessert

By EILEEN GOLTZ
Special to The CJN

When I want to make a quick dessert, I typically make a crumb cake. Crumb cakes differ from coffee cakes because a crumb cake is mostly crumbs. Sure, coffee cakes will have some on top or swirled throughout, but the bulk of the batter is cake.

The following recipes are perfect at any time of the day, and especially for a brunch.

MARTHA STEWART'S NEW YORK CRUMB CAKE

2 tbsp. oil
4 cups flour, divided
1 1/2 cups sugar
2 1/2 tsp. baking powder
1/2 tsp. salt
1 large egg
1/2 cup milk or non dairy substitute
2 tsp. vanilla extract
1 cup light brown sugar
1 1/2 tsp. cinnamon
1/4 to 1/2 tsp. allspice (optional)
1 cup butter or margarine, melted

Preheat oven to 325 and grease and flour a 9x13-in. baking pan. In a medium bowl, whisk together 1-1/2 cups flour, granulated sugar, baking powder and salt.

In a large bowl, whisk together the egg, milk, oil and vanilla. Mix the dry ingredients into the wet ingredients and spread into pan (you might want to grease your spatula). Set aside.

In another large bowl, whisk together remaining 2-1/2 cups flour, brown sugar and cinnamon (and allspice, if using). Pour melted butter over flour mixture, and stir with a rubber spatula until large crumbs form. Spread evenly over batter in pan. Bake for 25-30 minutes, rotating once, until a tester comes out clean.

Cool completely on a wire rack before serving in large pieces. Serves 12.

CREAM CHEESE-FILLED CRUMB CAKE

I love cheese-filled crumb cakes, and decided to make my own using my recipe for crumb cake and adding a cream cheese filling. The best part of this recipe is that it's not as sweet as the store-bought varieties.

1 cup butter
4 cups all purpose flour
1/4 tsp. salt
2 cups sugar
4 tsp. baking powder
2 eggs
1 cup milk
Cream cheese filling
8 oz. cream cheese, softened
1/2 cup sugar
1 large egg
1 tsp. vanilla extract

For the cake – Preheat oven to 350. Grease a 13x9x2-in. cake pan. In a large bowl, combine the butter, flour, sugar, salt and baking powder. Mix with your hands to form crumbs. Take out just enough for crumbs on top of cake, about 3/4 cup. Set aside. To the remaining crumbs add the eggs and milk; beat well.

For the filling – Place all the ingredients into a medium bowl and beat with a whisk or handheld mixer until smooth.

To assemble – Spread half the batter in the cake pan. Spread the cream cheese mixture on top to within about a 1/2-inch of the edges. Gently spread the remaining batter on top of the cream cheese. Sprinkle the top with the reserved crumbs. Bake for 40-45 minutes or until cake tester inserted in centre comes out clean. Remove from oven and set on a rack to cool. To serve, cut into squares. Leftover cake should be refrigerated after a day.

From Southern Living, *1999*

PENNSYLVANIA DUTCH CRUMB CAKE

4 cups unsifted flour
1 tsp. baking powder
2 3 cup shortening
1 2 tsp. salt
2 1/2 cups granulated sugar
1 tsp. cinnamon
2 eggs, beaten
1 1/2 cups buttermilk
1 tsp. baking soda
1 cup brown sugar
1/2 cup coconut

Continued on page B22

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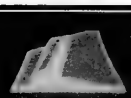
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Treat your guests with sweets

Continued from page B21

Preheat oven to 350. Grease two 9-in. cake pans. In a bowl, combine the flour, baking powder, shortening, salt and sugar. Set aside one cup of this mixture as a topping base to use later

In separate bowl, mix the eggs, buttermilk and baking soda together. Blend the remaining portion of the original crumb mixture into the buttermilk mixture, stirring thoroughly. There will be some small lumps in the batter

Take the crumb mixture set aside for the topping and add the brown sugar, coconut and cinnamon. Mix and set aside. Pour the coffee cake batter into prepared cake pans Sprinkle topping equally on top of batter in both pans. Bake at for 35 minutes. Serves 10 to 12.

SOUR CREAM APPLE CRUMB CAKE

This recipe is so close to the one my grandmother used to make that I had to pull it out and check to make sure it wasn't the same one. Close but just different enough to make me want to make both.

1/2 cup soft butter
2 eggs
2 tsp. almond extract
1 cup sugar
1 cup sour cream
2 cup sifted flour
1/4 tsp. baking powder
1 tsp. baking soda
1 tsp. salt

Filling

1 1/2 cups peeled, chopped apples (fresh peaches, plums, cherries or berries may also be used)
1 tsp. cinnamon
1/2 cup sugar
1/3 cup chopped pecans or walnuts

Topping

1/4 cup softened butter
1/2 cup flour
1/2 cup Bisquick or pancake mix
1/3 cup sugar

Preheat oven to 350. Grease a 9-in. square baking pan. In a bowl, cream together the butter, sugar, eggs, sour cream and almond extract.

In another bowl sift together the flour, baking powder, salt and baking soda. Stir the flour mixture into the butter mixture and blend until smooth.

In another bowl, combine the apples, cinnamon, sugar and nuts. Spread half of the batter in the prepared pan. Top the batter with the apple mixture. Spread the remaining cake batter on top of the apples.

For the topping: In a small bowl, blend butter, flours and sugar to make crumbs with pastry blender or large fork. Mixture should be crumbly. Sprinkle the crumb mixture on top of the cake. Bake for 30 to 35 minutes. Serves 6 to 8.

BLUEBERRY CRUMB CAKE

This crumb cake is best eaten the day it is made because it is so moist. It's still great the next day, but odds are there won't be any left.

3 cups flour
1 cup plus 2 tbsp. sugar
2 tsp. baking powder
3/4 tsp. baking soda
3/4 tsp. salt
3/4 tsp. cinnamon rounded
1/4 tsp. freshly grated nutmeg
1 1/2 sticks (3/4 cup) plus 2 tbsp. unsalted butter, cut into 1/2-in. cubes
2 large eggs, lightly beaten
1 cup sour cream
1 1/2 tsp. vanilla
3 cups fresh blueberries (15 oz.)

Preheat oven to 375. Grease a 9x13-in. baking pan. In a bowl, whisk together the flour, 1 cup sugar, baking powder, baking soda, salt, cinnamon and nutmeg. Cut in 1-1/2 sticks butter into the flour with your fingertips or a pastry blender just until mixture resembles coarse meal with some small (roughly pea-size) butter lumps. Transfer 1-1/2 cups flour mixture to another bowl for crumb topping. Add remaining 2 tablespoons butter and remaining 2 tablespoons sugar to crumb topping, then blend with your fingertips until large lumps form. Set aside.

In another bowl whisk together the eggs, sour cream, and vanilla, then add this mixture to the remaining flour mixture, stirring until just combined.

Continued on page B23

Brides

Bridal shower desserts

Continued from page B22

Fold in the blueberries and spread batter, distributing berries evenly, in prepared baking pan. Sprinkle the crumbs evenly over the batter. Bake until golden and a wooden pick or skewer inserted in centre comes out clean, about 40 to 45 minutes. Cool cake in pan on a rack for 20 minutes before cutting. Make 8 to 12 servings.

GRAHAM CRACKER APPLE CRUMB CAKE

1 pkg. yellow cake mix
1 1/3 cup water
1/3 cup butter or margarine, softened
4 eggs
3/4 cup graham cracker crumbs
1 1/2 tsp. cinnamon
2 1/2 cup pared, chopped apples
1/2 cup brown sugar
2 tbsp. butter
2 tbsp. flour

Heat oven to 350. Grease a 9x13-in. pan. In a bowl of an electric mixer combine the cake mix, water, butter, eggs, graham cracker crumbs and cinnamon. Beat on low for 2 to 3 minutes scraping the sides of the bowl often. Fold in the chopped apples by hand. Pour the batter into the greased pan.

Crumb cake is fast and easy

In a bowl combine the brown sugar, butter and flour. Sprinkle the mixture evenly over the top of the cake. Bake until cake pulls away from sides of pan and toothpick comes out clean. Cool completely. Serves 10 to 12.

Submitted by Katie Coltran age 12 Chicago, Ill.

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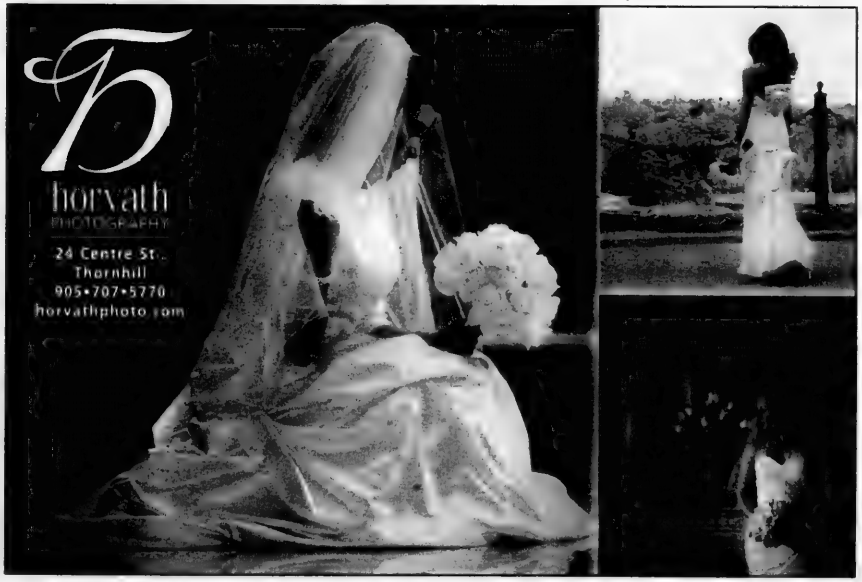

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This Week

National

Shuls take precautions to thwart H1N1 *Page 3*

Miss Canada 2003 says most Iranians are not anti-Israel. *Page 24*

UBC grad student majors in Israelis. *Page 25*

Stir Crazy

Great food is soul reviving. *Page 41*

Arts & Travel

Memorable fundraiser planned for Jewish theatre. *Page 52*

Index

National 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 16
Just Between Us 28
What's New 34
Obituaries and Notices 36
On Campus 36
Stir Crazy 41
Heebonics 46
Israel & the Jewish World 47
Arts & Travel 50
Books & Authors 54
Classified 55
Sports & Leisure 58

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British officer defends IDF at UN

By PAUL LUNGEN
Staff Reporter

A professional soldier who was refused permission to testify to the Goldstone Commission came to Israel's defence last week in testimony before the UN Human Rights Council (UNHRC).

Col. Richard Kemp, former commander of British forces in Afghanistan, said the Israel Defence Forces (IDF) took exceptional measures to limit civilian casualties in its conflict with Hamas last winter.

"During Operation Cast Lead, the IDF did more to safeguard the rights of civilians in a combat zone than any other army in the history of warfare," Kemp stated. "Israel did so while facing an enemy that deliberately positioned its military capabilities behind the human shield of the civilian population."

Please see related story on page 47

Noting Hamas and Hezbollah's expertise in "driving the media agenda," Kemp said that "both will always have people ready to give interviews condemning Israeli forces for war crimes. They are adept at staging and distorting incidents."

"The IDF took extraordinary measures to give Gaza civilians notice of targeted areas, dropping over two million leaflets and making over 100,000 phone calls," Kemp said. "Many missions that could have taken out Hamas' military capability were aborted to prevent civilian casualties."

Col. Richard Kemp

Despite Kemp's testimony and widespread critique of the Goldstone report, UNHRC last week endorsed its conclusions, which found Israel and Hamas guilty of war crimes and called on both to conduct serious investigations. The report recommended a reference to the International Criminal Court (ICC) prosecutor in The Hague if Israel and Hamas fail to conduct credible investigations within six months. Last week's UNHRC resolution also called on the UN General Assembly to consider the report and to report to the Council whether Israel complied with it.

In a telephone interview with Kemp from Geneva, the military terrorism expert said, "Every army in conflict encounters problems. The confusion of war leads to errors in judgment, and they are not more prevalent in the IDF than in other western forces."

Continued on page 32

Honour guard welcome for Canada

Gen. Walter Natynczyk, left, chief of the defence staff of the Canadian Armed Forces, reviews an Israel Defence Forces honour guard earlier this week at Ministry of Defence headquarters in Tel Aviv, along with his host and colleague, Israeli chief of staff, Lt.-Gen. Gabi Ashkenazi. Natynczyk arrived in Israel Sunday for a three-day work visit. The two countries hope to strengthen ties between their armies.

[Israel Sun photo]

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Memorial held for fallen Canadian Israel soldier – please see page 38

The News in Brief

CANADA

Rabbis Rap Exhibit

TORONTO — The Toronto Board of Rabbis (TBR) is urging the Jewish community to avoid a new exhibit of "plastinated" human cadavers now on display at the Ontario Science Centre. The travelling Body Worlds exhibit, featuring "over 200 authentic human specimens including whole-body plastinates, organs and translucent body slices," is one that "goes against basic Jewish belief and constitutes *nivul hamet* (desecration of the body)," the TBR said. The board, comprising mostly Conservative and Reform clergy, urged Jewish schools and Jewish public school students to stay away. It said donors' consent to have their remains displayed is irrelevant, since Judaism holds that "our bodies are on loan from the Divine. Respect for the body and prompt burial are mandated, not desecration and display." The Science Centre also hosted a controversial Body Worlds exhibit in 2005.

Dal Honours Schulich

HALIFAX — Dalhousie University honoured Toronto billionaire Seymour Schulich last week for his $20-million gift to its law faculty by renaming it the Schulich School of Law. Most of the gift will go to create 41 scholarships, the school said. Schulich has also made major donations to York University in Toronto, McGill University in Montreal, the University of Western Ontario, the University of Calgary and Haifa's Technion – Israel Institute of Technology, which renamed its chemistry faculty in his honour.

WORLD

Jewish Music Feted

RABAT — Jewish music will be the focus of an annual Moroccan music festival. Matrouz, the Moroccan Jewish musical tradition, will be featured at the festival Oct. 29-Nov. 1 in the port city of Essaouira, AFP reported. The concerts will bring together "our poets, our musicians and our singers, Muslims and Jews, to sing and dance together," Andre Azoulay, festival chairman and an adviser to King Mohammed VI, said.

UJC Changes Name

NEW YORK — The board of trustees of the United Jewish Communities officially voted to change the name of the umbrella organization of the Jewish federation system to the Jewish Federations of North America, from the United Jewish Communities (UJC). The group – which represents 157 federations and 400 independent "network communities" across the continent – is also adopting a new logo.

Chabad Goes Halal

SYDNEY — A Chabad Lubavitch-run kosher community kitchen that feeds the needy gained halal certification, making it acceptable to observant Muslims. Our Big Kitchen in Sydney, Australia, run by the Yeshiva Center, became halal last week in the presence of New South Wales Premier Nathan Rees, who learned to make challah on his visit. Sophie Abuta, a Palestinian Australian whose husband donated tiles for the kitchen, said she hoped it will help Jews and Palestinians "cook our way to peace." The kitchen, founded by Brooklyn-born Rabbi Dovid Slavin in 2007, has been visited by Prime Minister Kevin Rudd, Gov.-Gen. Quentin Bryce and other dignitaries.

France Showcases Israeli Artists

PARIS — Israeli artists are being showcased throughout France in honour of Tel Aviv's 100th birthday.

From theatre to painting, poetry and architecture, hundreds of works by Israeli and Tel Aviv artists are on display in France's largest cities this month and through early December. Both Paris and Tel Aviv helped organize the events. The two cities "have co-operated actively," the city of Paris said in a statement, and this fall's cultural events are "meant to honour that friendship."

The International City of Arts in Paris launched an exhibit last week on the unique modern architecture of Tel Aviv, in a show titled The White City. From Nov. 4 to Dec. 6, films illustrating life in Tel Aviv will be shown in Paris' Forum of Images. Filmmaker Eytan Fox and actress Gila Almagor will be among those given special recognition.

A French-translated version of the classic play *Yaacobi and Leidental*, by Tel Aviv playwright Hanokh Levin, is among several Israeli arts performances currently in theatres. Works by internationally recognized artists Michal Rovner and Sigalit Landau, and sculptor Ruth Adler, have also been on display throughout the French capital. Israeli films are also being screened in Toulouse, Marseille, Cannes and Montpellier.

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Shuls avoid handshakes to thwart H1N1

Is elbow bump becoming the new norm?

By FRANCES KRAFT
Staff Reporter

The elbow bump is replacing the handshake – at least for some shul-goers concerned about the H1N1 flu virus – at several synagogues in Toronto and elsewhere.

Rabbi Baruch Frydman-Kohl, senior rabbi of Beth Tzedec Congregation, says his congregants started using the elbow bump in 2003 during the SARS crisis.

"I think in Toronto we're much more conscious of all of this, because we went through the SARS epidemic. I think we may be more prepared as a city because of what happened."

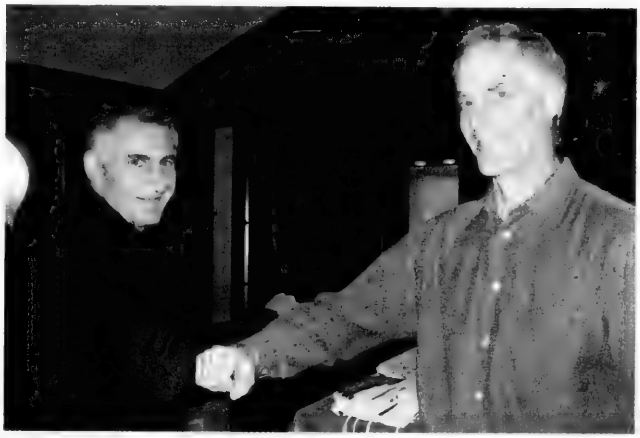
At Beth Tzedec, clergy have been encouraging people to refrain from embracing, kissing and shaking hands since before the High Holidays, the rabbi told *The CJN* last week.

He continues to greet worshippers in a receiving line at the end of Shabbat services, but instead of shaking hands, he said, "We bump elbows, do fist bumps. Sometimes I'll do a little bow, so I'm acknowledging people, I'm welcoming them.

"We don't want to be vectors for disease, but we nonetheless want to be friendly," he said. "People here joke about it, but they understand.

"If a number of people shake my hand, I can go wash my hand," he said. "But the real problem is, if someone who has an illness shakes my hand, that I could be a transmitter.

Continued on page 21



Allen Weinberg, left, and Beth David ritual director Michael Rubin demonstrate a handshake alternative. *[Frances Kraft photo]*

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More than a cause

From the editor's desk...

Last month, a column written in the *Forward* by Jay Michaelson struck a raw nerve among supporters of Israel. Its very title was like a sharp pointed fingernail scraping across a chalkboard, sending lashing waves of discomfort through an already anxious collective Jewish nervous system.

"*How I'm Losing My Love For Israel*" is a confessional by a talented writer. Less a cri de coeur than a personal statement of politics, Michaelson carefully explains his dilemma.

"I've loved Israel for decades, lived there for three years and studied in detail the subtleties of its society and conflicts. And so it is with the sadness that accompanies the end of any affair that I notice my love is starting to wane."

He gives four reasons for the falling away of his love for the Jewish state.

• *Exhaustion.* Supporting Israel these days is emotionally exhausting for Michaelson, especially as he explains, in his circle of friends, among whom he admits "supporting Israel is like supporting segregation, apartheid or worse."

• *The Israel he loves is increasingly disappearing.* Michaelson points to the present makeup of Jerusalem, which has changed too much from the idyllic place of his student days to sustain his affection.

• *He has started to second-guess the love itself.* Michaelson wonders "how much of [his love] is built upon a foundation of deliberately constructed ignorance, a result of years of selective education." He has difficulty reconciling loving the Israel of today that, for him has become unlovable. "I sip my limonana, and five miles away a mother is harassed at a checkpoint," he offers as an example of an aspect of modern Israel that he no longer wishes to ignore.

• *He feels personally implicated by Israel's injustices.* This is the least articulated of Michaelson's reasons. Essentially, however, as love entails responsibility, he no longer wishes to be responsible for that which he no longer loves.

To be sure, the author's political philosophy is very much on the left of the political spectrum, hence his increasing disconnectedness from his peers on the subject of Israel. But Michaelson's article is not to be dismissed as simply more of the same from the disaffected left. He still views himself as a supporter of Israel and himself has a following among the younger, "progressive" cadre of American Jews.

It is for this reason that historian Jonathan Sarna of Brandeis University, currently on sabbatical in Israel, wrote about Michaelson's column in a subsequent issue of the *Forward*. Sarna's article ominously titled *"Why are American Jews abandoning Israel?"* responds not to the substance of Michaelson's arguments but rather to the phenomenon of its appearance. Citing the research of sociologist Stephen Cohen, Sarna confirms "a growing distancing from Israel of American Jews... most pronounced among younger Jews."

But Sarna also tries to explain why this might be: "In place of the utopia that we had hoped Israel might become, young [American] Jews today often view Israel through the eyes of contemporary media: they fixate upon its unloveliest warts," Sarna writes. And then, he offers a prescription, albeit general, for bridging the distance into more manageable, paces and steps.

"When the bloom falls off of young love, there are always those who announce that their relationship is in trouble and prepare for divorce. So it is today with too many American Jews and their "waning love" [Michaelson's words] for Israel. *The deepest and most meaningful of relationships, however, survive disappointments. By focusing upon all that they nevertheless share in common, and all that they might yet accomplish together in the future, American Jews and Israelis can move past this crisis in their relationship and settle in, as partners, for the long haul ahead.*" (My emphasis)

Echoes of Sarna's prescription are expressed by senior vice-president and senior fellow in Jerusalem Rabbi Daniel Gordis but far more forcefully.

In a profoundly moving, hard-hitting article titled "No Right to Exhaustion," posted on his blog, scholar, writer, thinker, the American-born Gordis responds to the substance of Michaelson's arguments.

I reproduce only one small quote. "Given that [Israel] is the very foundation of the resurrection and rebirth of our ancient people... [words Michaelson used in his article] how dare we not love it, even with all its faults? Is love [of] Israel exhausting? Of course, it is. Does it require lots of equivocation? Yes, it does. Is it very unpopular in lots of circles? No question.

But it's bigger than me. And it's bigger than you. It matters more than all of us... So given that, I don't think we have a right to exhaustion... Because loving Israel isn't like an affair. [Michaelson's word] It's a totally different thing. In a relationship, the person I love and I both matter – more or less equally, I guess. But not here. In this, I don't matter. You don't matter. Only justice matters. Only the future matters. Only the Jewish people's survival matters. And without this place, there is no future, no Jewish people."

Gordis' essay is compulsory reading. Israel is more than a cause behind which one rallies, or one does not. It is more than a moral resort, as author Saul Bellow once wrote, for the social activists of the world. Israel – the idea and the place – is at the very centre of Jewish faith and peoplehood.

Not knowing this, let alone feeling it, is part of the reason for the "growing distancing from Israel of American Jews."

– *MBD*

SeeJN

UNICEF AMBASSADOR VISITS SDEROT: American actress and UNICEF goodwill ambassador Mia Farrow visited Sderot earlier this week, two days after visiting Gaza and meeting with Palestinian children injured during Operation Cast Lead last winter. Speaking at a press conference in the Sderot police station, with the remains of hundreds of rockets and mortar shells behind her, Farrow said she feels like an old friend of the State of Israel. "As a grandmother and a mother, I feel that we, the grownups, don't work well enough on either side of the border between Israel and Gaza. Children on both sides want peace and quiet, and cannot be held responsible for the actions of the adults." Mia Farrow is seen here with Sderot Mayor David Buskila, centre, and Israeli cabinet minister Yitzhak Herzog.

[Israel Sun photo]

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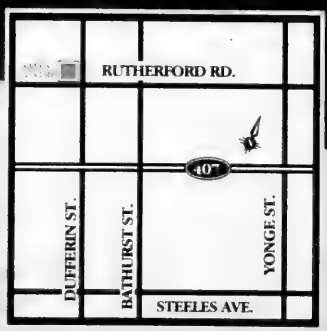

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Israeli legal advisor praises Canada's 'pro-human rights' stance at the UN

By PAUL LUNGEN
Staff Reporter

As the repercussions of the Goldstone report continue to reverberate in the United Nations, an Israeli legal adviser lauded Canada for supporting the Jewish state when others were assailing it from all sides

Daniel Taub, principal legal adviser in Israel's Ministry of Foreign Affairs, said that "Canada has got a very important role to play in human rights institutions the role of sanity and protecting the credibility of these institutions.

"When Canada was criticized for taking positions perceived as pro-Israel, [it's] actually taking positions that are pro-human rights," he asserted.

Taub, who has participated in Mideast peace negotiations going back to the Oslo process, was in Canada last week to attend a conference on international law sponsored by Foreign Affairs and International Trade Canada (DFAIT). He piggybacked a speaking tour onto that, meeting with DFAIT officials, military lawyers, court clerks and academics, presenting the Israeli perspective on the Goldstone mission and the Gaza conflict it ostensibly investigated. He spoke at the University of Toronto law school on "The role of international law in peacemaking."

Taub said he was quizzed about the kind of legal advice the Israel Defence Forces (IDF) received during its Gaza mission last winter and why Israel refused to co-operate with the Goldstone inquiry.

"When we looked at the mandate and the composition of the mission, we didn't see any reasonable hope for it to come out with a balanced report," he explained. (The mandate has been criticized from various quarters as presupposing Israeli war crimes. One commission member said as much prior to the investigation.)

The report, which was debated at the UN Human Rights Council (UNHRC) last week, "justified Israel's fears," Taub said. "Its narrative is remarkably hostile to Israel. It's as if Gaza had nothing to do with the 12,000 missiles [Palestinians launched onto Israel], the smuggling of weapons or Israeli self-defence.

"Instead, it was a narrative of a deliberate attack against Palestinian civilians. That allegation is vicious, unfounded from Israel's perspective. There's nothing to debate.

"It's also dismissive of Israel's legal system and problematic for those vying with terrorism," he continued. "It's not just that the report is very limiting in what it permits Israel to do, it's very dismissive of the terrorist threat."

Taub was pleasantly surprised that this view was shared by many of those he met. "I've been impressed by the level of understanding of the Israeli position, and when there's disagreement, there's been a genuine understanding of the dilemmas Israel is facing," he said.

"Israel may not have all the right answers, but it is asking the right questions," particularly in dealing with "an adversary that not only does not accept the laws and principles of armed conflict, but uses those principles to hide behind."

Elaborating, Taub said that during the Gaza operation, IDF soldiers found booby-trapped civilian areas and Hamas using women and children to shield themselves from attack.

The IDF receives legal advice that restricts the kind of operations they can undertake, he said. The advice is tailored to take into account overview from the Israeli Supreme Court, which has shown it will step in and "constrain the kinds of activities Israel's security establishment can do. The IDF wants legal advice. It wants to know it is acting in conformity with international law."

On a related front, Taub said he was concerned by the Palestinian Authority's request that prosecutor Luis Moreno-Ocampo of the International Criminal Court (ICC) investigate Israel for war crimes. The ICC's jurisdiction is limited to conflicts involving events that took place on the territory of state parties or that involved signatories to the treaty creating it. (The Palestinian Authority is not a state and Israel never signed the ICC treaty.)

"Israel is on record saying he has no jurisdiction... Moreno-Ocampo said it's a complicated legal question and he's looking at it. That gives [the request] a credibility we don't think it should have," and is a clear "politicization" of a legal process, Taub said.

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The old hatred is deforming the world

In a specially convened session last week, the United Nations Human Rights Council (UNHRC) voted to endorse the Goldstone report on Israel's war with Hamas, sending it to the Security Council, the next step in the Orwellian process leading toward the public lynching of the Jewish State. The report was adopted by a vote of 25 in favour, six opposed, 11 abstentions. Five countries did not vote.

Israeli Prime Minister Benjamin Netanyahu warned last Friday that Israel must prepare for a protracted struggle against the report. The Israeli Foreign Ministry issued a statement that "Israel will continue to exercise its right to self-defence and to preserve the security of its citizens. Israel believes that the decision harms efforts to protect human rights in accordance with international law and hinders efforts to promote the peace process, as well as encouraging terror organizations around the world."

In perfect fealty to and execution of the Orwellian script, Israel's antagonist, Hamas – one of the pre-eminent terror organizations in the world, and recognized as such by most of the western world, including of course, Canada – gleefully welcomed the UNHRC vote.

Hamas spokesman Taher al-Nono was quite giddy. "The Palestinian government welcomes the endorsement on the Goldstone report and thanks the friendly countries which voted in favour of the report," he said. He looked down the road to a more fulfilling future because he saw the acceptance of the report as "the beginning of the prosecution of the leaders of the occupation."

The "occupation" of course is his and his colleagues' preoccupation. But by "occupation," they do not mean the Israeli presence in Gaza. For there is none. They do mean the Israeli presence in the West Bank, even though it is less than 10 per cent of the Arab presence there. Their real meaning, however, is the Israeli presence in Israel.

In a recent article in *The New Yorker*, Adam Gopnik wrote that "the Dreyfus affair was the first indication that a new epoch of progress and cosmopolitan optimism would be met by a countervailing wave of hatred that deformed the next half-century of European history." Alas, the astute Gopnik understated the extent of the destructive and deformative power of that very old hatred. Well past the first half of the last century, the hatred of Jews and especially of the idea of a sovereign Jewish state in the Middle East, like a worm insinuated in marrow, is eating away at the social sinews of some societies and deforming the very moral fibre of international law.

The nations of the world, too self-interested, too blind, too ignorant or too craven to stand up to Israel's enemies, are complicit in the disfigurement of international law. Law that is so misshapen it cannot be recognized as lawful will one day be twisted back by the despots and tyrants who wield it for their malevolent purposes, ensnaring all those bystanding countries, choking off resort to conscience and to the valid rule of law.

25 years ago in *The CJN*

Israel was in a major economic crisis with inflation and cost of living soaring by over 21 per cent in one month. Rumours circulated that Washington was prepared to postpone receipt from Israel of $500 million (US) in debt that was coming due, and the Bank of Israel was considering abolishing the agorah, worth 1/100th of a shekel.

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Israel's water woes

Yair Lootstein provides a basic overview of Israel's water woes and proposes some solutions to the near crisis shortages in his column "Israel's water problem more pressing than ever" (Sept. 24). However, he overlooks one important factor in Israel's water economy – water reservoirs. Over the past decade, the Jewish National Fund/Keren Kayemet Le'Yisrael has built more than 200 reservoirs around the country. Some are freshwater pools that catch runoff water, but most are recycled water reservoirs. The total dynamic capacity of these reservoirs is more than 270 million cubic metres of water, supplying almost 10 per cent of Israel's agricultural water needs, thereby freeing up precious water resources for Israel's increasing domestic demand.

Sharon Marcovitz Hart
Immediate Past National President
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* * *

Cynical attempt to win votes

Letter writer Mark Greenberg argues that we should be grateful for Ontario Premier Dalton McGuinty's one-time $15-million gift to the Jewish community ("Time to move beyond divisive politics," Oct. 15). I disagree. The Liberal government denies our community approximately $65 million a year due to its discriminatory policy of funding Roman Catholic schools, while not extending the same benefit to our educational institutions. McGuinty is simply returning to us a very small percentage of our hard-earned tax dollars. This is a cynical attempt by the government to win our votes despite its unjustifiable position on educational funding and its shameful attacks on our community during the last election. I agree that we should "move beyond divisive politics." The premier can easily do so by extending public funding to all schools, irrespective of religious faith.

Joseph Y. Adler
Toronto

* * *

Comedian not funny

I read with interest Janice Arnold's article detailing the decision by Just for Laughs (JFL) to remove Irish comedian Tommy Tiernan from its October Canadian tour ("Comic dropped from show," Toronto edition, Oct. 15). Undeniably, Tiernan engaged in a repulsive "comedy" routine that in the most callous and toxic manner imaginable targeted Jews and most specifically Holocaust survivors. There can be no excuse for such horrid behaviour.

During this fiasco, Canadian Jewish Congress was in touch with JFL. We very much wanted to assist Tiernan in understanding that comedy, even edgy comedy, must be tempered with a modicum of sensibility. Tiernan is part of a new wave of comedians, many of whom believe that "anything goes." He took his Holocaust routine to the edge and clearly fell over. We offered Tiernan, through JFL, the opportunity to join us at UJA Federation of Greater Toronto's Holocaust Education Centre and meet with those people, Shoah survivors, whom he so poisonously targeted. Our hope was that he might see beyond comedy and understand that the murder of wives and husbands, children, brothers and sisters, six million murders, is not something that comedy can embrace.

While Tiernan will not be participating in this month's JFL comedy tour, our invitation to him remains open.

Bernie M. Farber
CEO of Canadian Jewish Congress

* * *

Christian support of Israel

Rabbi Dow Marmur reviews a wide spectrum of opinion on the Christian support of Israel and, per se, the fight against anti-Semitism in his column "A sinister agenda" (Oct. 8) However, he restricts his reference to the Christian faith as that of the Catholic Church, when in fact, numerous other streams of the Christian religious world are more vociferous and supportive of Israel than the Catholic Church.

Attempts to have Jews betray their faith, by coercion or otherwise, have been going on through the centuries. Sadly, many Jews have been lost. Although we must be wary of any effort to convert Jews, be it either overtly or covertly, the support of the Christian world should not be dismissed.

Israel and the Jewish people are in a life-and-death struggle for their well-being and very existence. We should not be deterred in welcoming the support of righteous gentiles, just as we expose, to its everlasting shame, the immorality of the United Church of Canada in its attempt to undermine Israel.

Christian support should be interpreted as a sincere expression of moral outrage at the injustice, hatred and evil being perpetrated by the enemies of Israel and the Jewish people.

Sam Mitnick
Cote St. Luc, Que.

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A 3-minute video may prove Iran's nuclear intentions

By YOSSI MELMAN
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The last place you would expect to hear the apocalyptic soundtrack of the movie *Chariots of Fire* would be in Iran. This 1981 film recounts the story of a Jewish British athlete and his teammate, a devout Christian, who refuses to compete on Sunday, his day of rest.

But this soundtrack accompanies a highly secret video, produced by Iranian nuclear scientists, but never screened before the general public – a three-minute film depicting a computerized simulation of the detonation of a warhead, most likely a nuclear one. Whether it was intentional or merely coincidental, the nameless Iranian editor decided to use the soundtrack of the British blockbuster to accompany the video.

This film was, however, screened on Feb. 26, 2008, in the fourth-floor conference room of Building C at the Vienna headquarters of the International Atomic Energy Agency (IAEA) overlooking the Danube. The host of the screening was Finnish nuclear physicist Olli Heinonen, the IAEA's deputy director general and head of its inspection department, officially called the Department of Safeguards. In attendance were representatives of the 35 member states that constitute the organization's board of governors. It was one of the most important meetings ever held by the IAEA.

In the seven years prior to the gathering, Heinonen visited Iran many times as part of his inspections on behalf of the agency. Iranian intelligence agents followed his every move, hoping to catch him doing something that could either embarrass him or be used for blackmail purposes. They offered him bribes, but the stern-faced Finnish nuclear scientist never took the bait.

Heinonen even laid out his own money for the clock with a Farsi inscription that now adorns one of the walls in his office. He found it in one of the warehouses of the Kalaye Electric Company, in the southern outskirts of Tehran. The Iranians were adamant that Kalaye produced only electronic watches and clocks, although the IAEA discovered that it clandestinely manufactures centrifuges for uranium enrichment. These centrifuges are being used today in Iran's nuclear program, both at the uranium-enrichment facility in Natanz and at the recently discovered plant in Qom.

A dedicated official, esteemed by agency colleagues for his integrity, Heinonen is known to oppose the conciliatory approach toward Iran that has for years been the policy of IAEA director general Mohamed ElBaradei, who will be leaving his post at the end of the year. Heinonen managed to recruit his ElBaradei's agreement to invite the representatives of the board of governors' member states to the briefing on that wintry Vienna day. The purpose: a briefing on the suspected "military aspects" of Iran's nuclear program, which Tehran claims is intended only for peaceful purposes.

The video depicted a room made of stone. At the centre stood a Perspex mock-up – equipped with a flashing red light – of a ball-shaped bomb resting in the metallic, gold-plated cone of a missile warhead. In the most important scene in the film, the computer simulation shows the launched warhead re-entering the atmosphere and exploding 600 metres above the earth's surface. According to experts, this is the ideal altitude for detonating a nuclear bomb in order to generate the maximum degree of destruction on the ground.

At the briefing, Heinonen noted that the type of warhead represented by the model could fit an Iranian Shahab missile.

Thus, with the soundtrack of *Chariots of Fire* in the background, the participants in Vienna had the impression they were viewing a PR marketing film produced to advance the sales of some corporation. Some present thought it was a training film intended to demonstrate to senior Iranian officials – either members of the country's political or religious echelons, or the top brass of its Revolutionary Guard – that Tehran had reached an advanced stage in its nuclear program.

In addition to the video, Heinonen displayed documents in Farsi, which he said dated back to July 2003-January 2004, and which included a number of sketches. Both the film and sketches showed a machine that can produce lightweight aluminum warheads.

A recent meeting of the IAEA in Vienna. Olliei Heinonen, left, hand on chin, IAEA director general Mohammed El-Baradei and Japanese Ambassador Yukiya Amano. *[Photo D. Calma/IAEA]*

Heinonen was cautious, emphasizing there was no evidence proving that what they had seen was necessarily a mock-up of a nuclear warhead; it could have been a conventional one. Nonetheless, his listeners were stunned. It was clear to most of them that it was likely a nuclear device.

As one of those who was present said to *Ha'aretz*: "If it walks like a duck and talks like a duck, it must be a duck." That is, one can assume the Iranians have conducted research and calculations for weaponization – how to assemble a nuclear device – as part of a secret military nuclear program alongside their civilian one.

At the briefing, Heinonen told participants that he and other IAEA officials had asked the Iranians for an explanation of the video – specifically, about the warhead, its simulated re-entry into the earth's atmosphere, the detonation of its nuclear payload at an altitude of 600 metres, the ball-like mechanism and so on. However, as befitting their usual tactics, the Iranians delayed their response and then argued that the materials – the footage, photos and sketches – were a total fabrication, produced by the U.S. Central Intelligence Agency or Israel's Mossad, or perhaps by both of them together. According to the Iranians, the forgery was intended to frame them, to present Iran as a country engaged in developing nuclear weapons, and thus operating in blatant violation of international conventions.

The Iranians' next move was to admit half-heartedly that the video was authentic, but that it depicted a computer simulation of a re-entry vehicle of a conventional warhead – not a nuclear one.

Three years prior to the Vienna gathering, reports leaked to the media, and also published by *Ha'aretz*, already claimed that Iran was involved in secret research for weaponization purposes. The reports were based on secret documents that had reached the IAEA. This data, according to the reports, had been concealed in a laptop smuggled out of Iran, ostensibly by a scientist who had been a part of his country's nuclear program, and who handed the computer over to the German intelligence service, the BND.

Recently, however, a new version of events has surfaced. David Albright, a physicist who serves as president of the Institute for Science and International Security (ISIS) in Washington, D.C., wrote that the data was smuggled out as "electronic media" and not via a laptop. A former IAEA inspector, Albright is considered to have very good relations with the agency as well as with American intelligence. In recent years, ISIS has beat even the media in publicizing on its website information about the nuclear programs of Iran and Syria. Indeed, Albright was the first to publish aerial photos of the nuclear site at Qom.

International Atomic Energy Agency (IAEA) official logo.

Albright explained last month that the scientist who smuggled out the secret data was indeed an agent for German intelligence, who suspected Iran's security services had discovered his espionage activities. For that reason, he gave his wife the "electronic media," including the video, and instructed her to go to Turkey and hand it over to American diplomats there. A short while afterward, reported Albright, the scientist-agent vanished without a trace: apparently, he was arrested by Iranian intelligence and executed for treason. When it reached the United States, the data was sent to the Sandia National Laboratories to verify whether it was authentic and whether the simulation of the detonation of a nuclear device had, in fact, been carried out. Subsequently, probably in 2005, the information was transmitted in censored format to the IAEA. However, after examination, the organization's experts could not determine definitively whether it was genuine.

Nonetheless, the data convinced the IAEA's board of governors that Iran had indeed reneged on its obligations, and the agency decided to submit a report on the matter to the UN Security Council. In 2006, that body imposed sanctions on Iran for breaching its safeguards agreements and called upon it to suspend its uranium-enrichment activities. However, because of the internal dispute within the IAEA, the Vienna briefing was held only two years later.

Heinonen and his team compiled a 67-page report and asked ElBaradei to include it as an appendix to one of the IAEA's seasonal reports on Iran. However, on this issue, ElBaradei gained the upper hand: convinced that there was no evidence of an Iranian military program, he refused to append the internal report and even asked that the fact of its very existence be concealed.

A few weeks ago, *Ha'aretz* revealed the existence of the appendix. However, the bitter truth is that such information cannot change the reality on the ground. Iran continues to enrich uranium while claiming that it has no military nuclear program. Russia and China insist on opposing harsh sanctions on Iran. Israeli spokespersons have hinted at, or even threatened, a military operation against Iran, but they prefer it be carried out by the United States. The United States and the European Union oppose the use of force and find themselves isolated in their attempts to deal with Tehran's nuclear challenge. Last week, the IAEA said it had no comment when asked by *Ha'aretz* about the information presented at the Vienna briefing.

Opinions

Rabbi Sacks' future tense

Sir Jonathan Sacks, soon to be inducted into the British House of Lords with the title of Baron Sacks of Aldgate, is well known as Chief Rabbi of the United Kingdom. Arguably the most philosophical religious leader in Britain – and possibly the world – today, Rabbi Sacks has a unique ability to weave together religion, culture, morality, politics and modernity in a way that is at once reasonable and understandable, as well as so important to the discussion that links Jews to their history, their land, and their place in the world.

Lawrence Hart in Hamilton

Never one to shy away from topics that are challenging or controversial, his previous books, among them *Dignity of Difference: How to Avoid the Clash of Civilizations*, *The Home We build Together: Recreating Society* and *To Heal a Fractured World: The Ethics of Responsibility*, speak to the earnestness and enduring relevance of his worldview.

In his most recent work, *Future Tense: A Vision for Jews and Judaism in the Global Culture*, Rabbi Sacks asks what he describes as "the great question... who Jews are and what is being asked of them at this time."

Centred on the premise that Jews tend to be "a people that dwells alone," he provides a compelling argument on why this need not necessarily be so. In making the case, he reflects cogently on key elements of the current predicaments relating to Jewish identity and Jewish continuity.

He expresses no illusions about the mounting threats of anti-Semitism, which he portrays as a mutating virus (with anti-Zionism as its most current manifestation), nor does he shirk from emphasizing the clear and present internal threats to Jewish survival that come as a result of assimilation and factionalism.

All of this notwithstanding, he warns against Jewish isolationism. "Jews," he states, "have turned inwards; they need to turn outwards. They are conscious of being different, but so is every member of a minority, and in a global age, every group is a minority. Our uniqueness is our universality, and it is precisely by sharing our uniqueness that we enlarge the heritage of humankind."

While he provides some finite examples of how Jews (and Israel) might better engage the world at large, this, as his major focus, could have been even more prescriptive. Otherwise, there is more than enough food for thought in *Future Tense* to re-invigorate our discourse on the future of Judaism, not only as it relates to Jewish life and the State of Israel, but also in regard to its interaction with, and contribution to, the developing global culture of the 21st century.

Don't worry — the kids are all right

We often hear of modern Israel becoming a post-Zionist state, having lost its roots, vision and direction. Judging by the potential and selflessness of many of our young people, I'd say that this premise is hogwash.

Yair Lootsteen in Jerusalem

Kids mature earlier here in Israel. It has to do with the complex milieu in which they grow up and the army service they're expected to do upon reaching age 18.

They start hearing from the military in 10th grade. During that year, 16-year-olds begin receiving formal military orders requiring them to attend interviews, medicals and psychometric examinations aimed at establishing their physical and mental fitness for service and the type of units they might join. Even before they actually enlist, the process can be difficult. Kids don't always get into the units they want and must deal with the disappointment.

After they're inducted, things don't necessarily become easier. Basic training is gruelling, both physically and emotionally, especially – but not only – for fresh conscripts in combat units. Young people, used to their parents' pampering, often find the rigorous training exhausting and demeaning. They lose their sense of personal sovereignty.

Kids are often changed by the experience. They do things they don't necessarily want to because they're ordered to do so, and they learn about teamwork, but also to be independent. Some become leaders. Many deal with issues that few kids their age must face elsewhere. Serving at a roadblock in the West Bank or going into battle in Gaza is enough to provide moral dilemmas and nightmares for years.

If giving up two or three years of their lives isn't enough, thousands of high school graduates choose to spend an extra year – before enlisting – doing public service in poor neighbourhoods, development towns, absorption centres and the like.

Others join year-long programs, called *mechinot*, that prepare them to take leadership roles in the military and teach them about the diversity of views on many important issues in Israel. Kids live together and learn to fend for themselves. More than 2,000 young adults are currently enrolled in 34 different *mechinot* around the country.

Every generation believes that it was more able and willing to give to the country than the present one. Today, these sentiments are fed by reports of increasing rates of draft-dodging and desertion. The numbers, however, don't support this impression. According to recent data, 25 per cent of Jewish males required to serve in the military don't actually end up serving, up from 12 per cent in 1980. The increase appears alarming, but it isn't really, primarily due to the dramatic rise in potential haredi inductees, most of whom get service exemptions or deferments. Experts who analyzed the numbers found that actual draft-dodging only rose from four to five per cent over the past 25 years.

Meanwhile, motivation is rising. This past August, 72 per cent of recruits who were fit to serve in combat units asked to serve in such units, up four per cent from last year.

The picture is not all rosy, however. As in other western societies, young people use drugs, and alcohol abuse among adolescents and young adults is on the rise. Police stats suggest there's a general decline in youth crime, but serious crime is on the rise.

Soldiers on weekend leave from their army units go to pubs and discotheques, enjoying well-deserved breaks from the army. At least once a month we learn of the tragic results of a night out on the town. A month ago, in Rishon Lezion, a soldier in the Golani Brigade who fought in Gaza during Operation Cast Lead was stabbed to death on his way to an evening of fun with friends when he got into a squabble with drunken youths only 200 metres from his home.

So things aren't idyllic, but they never were. Yet with the calibre and altruism of many of our youth today, we can rest assured that the future of this country will be in good hands – better hands than those of today.

On a personal note, it's not easy being a soldier's parent. My kids are younger, but in the last year, some of our friends' kids have begun military service. Parents' lives change. Some worry constantly, especially those with kids in combat units. They don't take vacations abroad, at least not together, and want to be around for any eventuality and to provide TLC when their kids do get home.

It's all part of living in this country.

Muslims find minority status scary

I recently took part in a conference on peace and identity organized by a Palestinian academic and held in east Jerusalem. The venue and participants were an unusual departure from the usual framework in which fringe Israeli NGO officials supported by the New Israel Fund and Palestinians allied with the PLO take turns attacking "settlers" and Israeli Prime Minister Benjamin Netanyahu. I and most of my Israeli colleagues aren't generally invited to these events and see no value in participating.

Gerald Steinberg in Jerusalem

But this conference was different, and there was a genuine effort to debate sharply conflicting histories and interpretations that are at the core of the conflict. The organizers recognized the need for going beyond the standard clichés about occupation, settlements and Goldstone-type allegations targeting Israel.

As the first speaker, I focused on my perception of the core issue – the Arab rejection, since 1947, of the legitimacy of Israel and Jewish sovereign equality, and the need to change this in order to end the conflict. I explained that settlements were the results of this rejectionism and not the cause. For the audience of Palestinian intellectuals and politicians, and European media and diplomatic supporters based in Jerusalem, this was a difficult message, and both during the question-and-answer session and after the panel, I was engulfed by arguments.

In the course of the discussions that followed, including the formal presentations from Palestinian panelists, I was struck by both the newness of my words to their ears and the difficulty they had in dealing with them. Many rejected my comparison of the legitimacy of a Jewish state and the more than 50 officially Islamic countries, but they had no rationale to support these positions. Similarly, a group of highly emotional Europeans who said they are "committed to peace" objected to the comparison of Jewish Israel with their countries, whose calendars and dominant cultures are clearly Christian.

During these often heated exchanges, it was clear that most of the participants, who have spent years in peace dialogues, had never really considered these core issues. Hundreds of millions of dollars spent on dialogue programs, "seeds of peace" camps and similar activities had been wasted on the symptoms while avoiding the root of the conflict.

For Palestinians living in Israel (not in the Palestinian Authority), the acceptance of minority status in a Jewish-majority society, remains unimaginable. One group approached me with the question of "what happens to us in a Jewish state," as if they and their parents had not been living here since 1948. They still see Israel as a temporary interruption in the natural (Islamic) order and have avoided dealing with the need for acceptance of this political fact of life.

While Jews have lived as minorities, this concept is frightening to most Muslims. In many Islamic-dominated countries, such as Saudi Arabia, Iran, Sudan and Malaysia, members of other religions are persecuted and harassed. In Lebanon, the substantial Christian minority is trying to resist threats from Shia forces headed by Hezbollah and backed by Iran. At best, Jews and Christians are, or at least were, tolerated as *dhimmis* – second-class citizens.

Arab images of minority "rights" are based on the experiences of the Christian Copt minority in Egypt, which is often subject to discrimination and violent attacks, despite claims of official government protection. Some, like former Sadat confidant and subsequent UN secretary general Butros Butros Ghalli, can rise to influential positions as individuals and Egyptian nationalists, but not as leaders of the Coptic community. Similarly, under Saddam Hussein, Iraqi Christians such as Tariq Aziz held high positions, but only when this served the leader's interests.

For Arabs and Muslims, any form of minority status, even in a democratic and tolerant western society such as Israel, is unacceptable – there is no rubric in which to imagine the details. Islam is not a religion of minorities and pluralism.

This is where the heavy lifting needs to be done to promote the end of conflict and mutual acceptance, but these issues are hardly on the agenda.

The Kirshner File

A broken doll at Auschwitz-Birkenau

There it was, a broken, decapitated child's doll, displayed on purple sheets inside a glass case containing children's clothes, socks and shoes.

The doll, its right leg and fleshy pink knee smudged, was clad in a short red and blue tartan skirt, a discoloured pinkish blouse and a brown jacket with short sleeves and four brass buttons on each side.

Sheldon Kirshner in Poland

Around its neck was a black bow tie, which was slightly askew. A black belt with a silver buckle was cinched around its tiny waist. Part of its head was plainly visible, lying discarded on one side. A wig and a portion of its scalp rested on the other side.

Of all the heart-rending sights I encountered in the former Auschwitz-Birkenau concentration camp, this one had the greatest effect on me.

A simple doll whose provenance will probably never be known.

As a father of two grown daughters, I was struck by this forsaken doll as I wandered through Block 5 of a Nazi death camp that callously consumed the lives of 1.1 million victims, 90 per cent of whom were Jews.

The name of the Jewish child who clutched this doll before she was ruthlessly killed was not documented. She is a statistic, one of the more than one million Jewish children swallowed up by the Holocaust.

As I gazed at the doll one recent morning, I asked myself a rush of questions. Who was this child? How old was she? What was the colour of her eyes and hair? How tall was she? Where did she come from? When did she arrive at this diabolical place? What were her hopes and dreams? Could she have been confused and frightened? What were her last thoughts and words as she was herded into a gas chamber?

Contemplating her fate, my mind raced back to my own family history.

In the summer of 1944, after the Lodz ghetto was liquidated, my mother, her seven-year-old son – the older brother I never knew – and her second husband-to-be, my father, were transported to Auschwitz.

My parents survived. The boy did not.

Since that black, incomprehensible moment, not a single day has passed without his image having flashed before my mother's eyes.

The pain is deep, unimaginable.

The doll was but one of the innumerable, numbing exhibits at the Auschwitz-Birkenau State Museum in Oswiecim, Poland.

In the same barrack, once reserved for emaciated Polish, Russian and Jewish prisoners, more artifacts of the detritus of death were on display.

A field of eye glasses and prosthetics. A dozen prayer shawls, hung out like so much laundry. Kitchenware, mainly pots and pans. A jumble of suitcases, the names of their owners stencilled in neat lettering. A mountain of shoes. A sea of shoe polish, brushes, combs, creams and cosmetics.

[Sheldon Kirshner photos]

A child's doll

The exhibits in the other other blocks were no less jolting: stark photographs of Jews arriving at the camp. A map of Europe with lines converging on Auschwitz, the northernmost line starting in Oslo and the southernmost one ending at the Greek island of Rhodes. Empty canisters of Zyklon-B, the cyanide-gas-cum-insecticide developed, ironically, by Fritz Haber, a German-Jewish chemist who won the 1918 Nobel Prize. A lumpy mound of dusty hair, shorn from some 40,000 people. Registration cards and photographs of newly arrived inmates.

The gas chamber, with its chimney poking harmlessly into the sky, looked deceptively innocuous until my guide, Pawel Sawicki, diverted my attention to the four vents on the roof from which white Zyklon-B pellets were poured.

We got into a car and drove a few kilometres to Birkenau, the vast killing centre adjacent to the peaceful village of Brzezinka.

Birkenau, with its maze of wooden barracks and ruins of crematoria, is nothing less than surreal, an open-air museum documenting the dark underbelly of human nature.

With the Red Army advancing on the camp, the Nazis dynamited the crematoria. They are now a heap of blasted bricks, ashen rocks and twisted metal, testaments of astonishingly warped minds.

Next to a shattered crematorium was a small pond, which, I was told, is saturated with human ashes. Pensive visitors crowded around it. I bent down to examine white specks scattered on the ground.

The guide said they were hard-packed human remains.

The wooded area bordering the crematoria was reminiscent of a well-tended nature reserve. As I walked along a shady path opposite long abandoned and crumbling sewage plants, I heard the insistent chirping of birds. The sweet sounds were incongruous, totally at odds with the unprecedented crimes that were perpetrated here.

Beyond the sewage plants, amid a line of trees, was "Canada," the network of warehouses to which the belongings of the victims were consigned. The Nazis set fire to "Canada" in 1945, leaving only the foundations.

I went into a barrack. Its three-tier bunk beds accommodated as many as 700 people at one time. The overpowering whiff of disinfectant and varnish impregnated the air.

Trudging back to the car, I paused at the infamous rail-line ramp where the capricious "selections" of Jews took place.

Hard as it was to grasp, the fate of my older brother was coldly determined here. Life itself hung in the balance here.

The centre of Oswiecim

Before driving back to Krakow, some 50 kilometres to the west, I stopped in Oswiecim, a clean, pleasant town of 46,000 near the camp.

In 1939, Jews comprised more than half of its population. Many were murdered in Auschwitz. The last Jewish resident of Oswiecim, Szymon Kluger, died nine years ago.

Nineteen of the town's 20 synagogues were destroyed by the Germans. They converted the last remaining shul into a munitions warehouse.

After the war, Jewish survivors held services in it. When they left Oswiecim some years later, the building was nationalized and used as a carpet store.

Nine years ago, the shul and two adjoining private Jewish homes were fused to form an educational and cultural facility, the Auschwitz Jewish Center. Adorned with nostalgic photographs and artifacts, it resurrects a bygone era, a lost world.

As a brochure states, "Before Auschwitz became the ultimate symbol of the Holocaust, it was just an ordinary Polish town known as Oswiecim."

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Greater Toronto Area

Negev Dinner honours Elizabeth, Tony Comper

By CYNTHIA GASNER
Special to The CJN

Elizabeth and Tony Comper, honorees at the 2009 Jewish National Fund's (JNF) annual Negev Dinner in Toronto, are role models individually and as a couple.

The 61st Annual Negev Dinner will take place Nov. 29 at The Fairmont Royal York Hotel.

The Compers have made significant contributions to all segments of the community, especially in their commitment to eliminating discrimination.

In 2005, they founded FAST (Fighting Anti-Semitism Together), a coalition of non-Jewish business leaders who work to make the world a better, safer place for children.

After 38 years of marriage, they are clearly supportive of each another, as was evident in a recent interview.

They chose to have funds raised by the Negev Dinner campaign go to establish the Tony and Elizabeth Comper MAOF Environmental Experience. MAOF (the Hebrew word for flight and vision) is geared toward young immigrants and youth in underprivileged and peripheral areas of Israel. The educational program will teach about ecology and Zionism.

In an interview with the Compers in Tony's office in downtown Toronto, Elizabeth Comper said she had never met a Jewish person when she was growing up in Etobicoke.

"When we got married, we moved to Montreal and I worked in a Jewish day school," she said. They faced anti-Semitism there, she added, noting the burning of a Jewish school and other forms of discrimination and bigotry. "We had to take action. We had to get involved when we saw how frightened the young people were. I couldn't let it go."

She was involved in her first major fundraising initiative 22 years ago after she and her husband returned to Toronto, she said. She was approached by Robert Wong, who is active in the Chinese community. He asked her to help them build a home for seniors, "using Baycrest Centre as a model." The Compers still remain active with the Yee Hong Centre for Geriatric Care.

From left: Tony & Elizabeth Comper and JNF executive director Josh Cooper pictured with students of the Nave school in Dimona, Israel.

"I had never done corporate fundraising," Elizabeth Comper said, "but I thought of the generations of Chinese mothers who work two and three jobs. I needed a human connection."

Tony Comper joined BMO (Bank of Montreal) in 1967 and worked in virtually all of the bank's major operating areas. He was appointed CEO of the BMO Financial Group in 1999 and served as chair until May 2004, when the bank moved to a non-executive model. Recently retired, he retains an office at BMO.

He is the director of numerous corporations and organizations including Canadian Friends of Simon Wiesenthal Center for Holocaust Studies, is past chair of the University of Toronto's governing council, former vice-chair of St. Michael's Hospital, and on the board of governors of the Canadian Council of Christians and Jews.

The Compers have received numerous awards. The couple were honoured by Haifa University and received the Scopus Award from the Hebrew University of Jerusalem. As a result of the initiatives of FAST, which was developed in partnership with the Canadian Jewish Congress charities committee for students in grades 6, 7 and 8, Elizabeth Comper noted that 500,000 students in public and private schools have been involved in the program and there are plans to expand the program.

For more information, call Josh Cooper or Lil Jacobson, 416 638 7200, or e-mail tor@jnf.ca.

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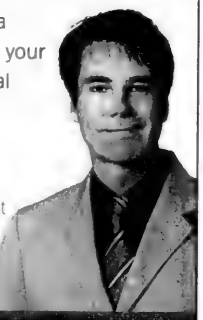

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Growing Up Bielski

For three years during the Holocaust, Ruth Bielski Ehrreich's father, Tuvia, and his brothers kept 1,200 Jews safe in the forests of Belarus as Nazi soldiers hunted them down, documented in the blockbuster movie, *Defiance*. The rough-and-tumble Bielski brothers came from a different world than their middle-class protectees, but they managed to create a sense of community and humanity and to keep it alive through bitter Belarusian winters. It's a story of the enduring power of the human spirit.

In tonight's lecture, Ms. Bielski will share her personal views of her family, of the film and, overall, on the power of defiance and resistance.

If you are a Bielski survivor, if you survived in a forest during the Holocaust, if you were a Partisan or Resistance Fighter or if you are a Holocaust survivor, call Mark Freedman at **416.635.2883 x 5219.** We will have a special reserved section for you. Please arrive early in your uniform and decorations, and identify yourself to an usher.

The public does not need to register; this program is free and open to all. Reception to follow.

This program has been generously sponsored by the Bresler family, in memory of their family members who were murdered in the Holocaust, and in memory of all victims of the Shoah. Tonight, the Bresler family honours all who defied National Socialism and its tyranny.

The reception has been generously sponsored by the Gottesman family, in memory of Carol and Herman Gottesman.

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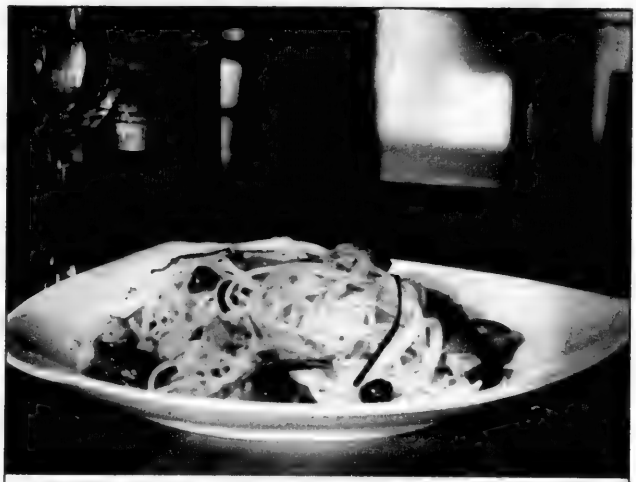

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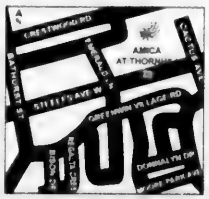

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Greater Toronto Area

British MP combats anti-Semitism

By SHELDON KIRSHNER
Staff Reporter

Anti-Semitism is an enduring phenomenon and must be constantly fought, says a British parliamentarian and author of a new book on the subject.

"Anti-Semitism won't disappear, anymore than racism will vanish," Denis MacShane said in an interview in Toronto last week. "But fighting it is always worthwhile, because it causes great damage to peace and democracy."

Describing it as a "powerful, virulent and destructive ideology," MacShane – a 61-year-old Labour party MP and former cabinet minister – warned that classical European-based anti-Semitism has merged with Islamist anti-Semitism in recent years.

Denis MacShane

Arguing that Islamism, or Islamic radicalism, is antithetical to universal liberal values, MacShane said that this particular form of anti-Semitism is officially sanctioned by two Muslim states, Iran and Saudi Arabia. The Iranian government threatens Israel's existence and denies the Holocaust, while Saudi Arabia propagates Wahhabism, a highly developed kind of anti-Semitism.

A former journalist and trade unionist who represents the constituency of Rotherham in west Yorkshire, he elaborates on these ideas in *Globalising Hatred: The New Antisemitism*, published in London recently by Weidenfeld & Nicolson.

According to MacShane, Islamist anti-Semitism has become a force to eradicate Jewishness from the Middle East and weaken and undermine humanist values of rule of law, tolerance and respect for human rights.

The book is a spinoff of MacShane's work in chairing the All Party Parliamentary Inquiry Into Anti-Semitism, which was commissioned in 2005 and was the first committee of its kind in British history.

Releasing a 60-page report a year later, the committee found a "pattern of fear" in Britain's Jewish community after synagogues were attacked, schoolboys were jostled on public transportation and rabbis were punched and knifed.

It also detected "an anti-Jewish discourse" in mood and tone whenever Jews were discussed.

The committee urged the police to upgrade the documentation of anti-Semitic incidents and asked the government to improve education about anti-Semitism in schools, crack down on anti-Jewish activity on university campuses and prevent the spread of anti-Semitic material online.

The recommendations were accepted by the prime minister of the day, Tony Blair, noted MacShane. "To Britain's credit, the Blair administration produced a formal response setting out tough new guidelines for the police to investigate anti-Semitic attacks and for universities to stop anti-Jewish ideology from taking root on campuses."

MacShane, the minister of state for Europe from 2002 to 2005, called anti-Semitism "the canary in the coal mine that tells us something is going seriously wrong." Citing current and disturbing examples of anti-Semitism outside Britain, he mentioned two cases.

A major Swedish daily published a report alleging that Israeli soldiers harvested Palestinian body parts. "This is a reference back to medieval anti-Semitism," said MacShane, whose brief visit to Toronto was under the auspices of the Canadian Council for Israel and Jewish Advocacy.

As well, an important Spanish newspaper carried an interview with convicted Holocaust denier David Irving as part of its coverage of the 70th anniversary of the outbreak of World War II. "What possessed the editor to select Irving?" MacShane asked.

In general, MacShane is working to ensure that anti-Semitism does not become a component of the public policy of nations. But to his regret, the president of Iran, Mahmoud Ahmadinejad, sanctions anti-Semitism by calling for Israel's destruction and denying the Holocaust, while Hamas and Hezbollah enshrine anti-Semitism in their respective charters.

In his view, anti-Zionism morphs into anti-Semitism when Israel's right of existence is questioned.

"My interest in anti-Semitism stems from my interest in fascism, communism, racism and South African-style apartheid," explained MacShane, whose mother, Isobel MacShane, was Irish and whose father, Jan Matyjaszek, was Polish.

An Oxford University graduate who earned a PhD in international economics from the University of London, he worked for the British Broadcasting Corporation as a journalist and changed his surname at its request.

A former president of the National Union of Journalists, he was also policy director of the International Metal Workers' Federation. In 1982, he was arrested for attending a Solidarity trade union demonstration in Poland.

Representing a working-class riding in a steel- and coal-producing region, he has been an MP since 1994. There are 10,000 Muslims in Rotherham, but apparently no Jews, as far as he knows. "It's a part of England where Jews historically did not settle."

Although a Catholic, MacShane – who calls himself "Jew blind" – has been the butt of anti-Semitism. Detractors have accused him of being a "secret Jew," while anti-Semites have sent him nasty text messages.

But MacShane remains undeterred and unruffled, having recently accepted a job as chair of a think tank on anti-Semitism associated with the European Institute for the Study of Contemporary Anti-Semitism.

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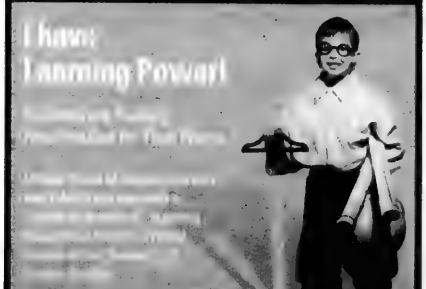

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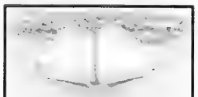
Jewish Life

Noahide Code requires Schalit's release

By RABBI SHALOM SPIRA

The recently released and widely publicized two-minute video recording of captured Israeli soldier Gilad Schalit calls attention to a sacrosanct obligation of the Noahide Code – the seven universal laws decreed by God to the children of Noah – that requires Schalit's captors, the Mujahideen of the al-Qassam Brigades, to immediately release him.


Rabbinic Reflections

Maimonides, the eminent 12th-century scholar, rules in his Mishneh Torah that the Noahide Code prohibits the kidnapping of any human being, Jew or non-Jew. Moreover, writes Maimonides, the Noahide Code obligates every member of society to bring to justice those who are guilty of infractions of the Noahide Code, including the crime of kidnapping. For this reason, he continues, the entire city of Shechem (today called Nablus), as recorded in Genesis, was legally culpable for the abduction of Dinah, Jacob's daughter, by the city's prince.

Thus, not only are Schalit's captors in violation of the Noahide laws, but all their accomplices and the people who wield influence with them are, too, for not even trying to facilitate Schalit's release. The situation is analogous to that of kidnapped Dinah and the population of Shechem.

Nachmanides, the eminent 13th-century scholar, differs from Maimonides in terms of the culpability of the people of Shechem for Dinah's kidnapping. Nachmanides suggested that the townspeople didn't need to risk their lives to save Dinah in order to uphold the Noahide laws. According to Nachmanides, the people of Shechem were innocent of the abduction of Dinah. They were, however, guilty of many other violations of the Noahide laws.

Thus, for Nachmanides, the acquaintances of Schalit's captors who perceive a threat to their own lives in trying to liberate the soldier cannot be held accountable for Schalit's abduction.

But even Nachmanides agrees that the captors themselves are culpable for the abduction and are, therefore, required by the Noahide Code to immediately and unconditionally release Schalit.

The sole objection that Schalit's Mujahideen captors could raise to the application of the Noahide laws is that since it's now well publicized that the Israel Defence Forces knows where Schalit is, they have reason to fear that they will be killed by the IDF as soon as Schalit is freed. Thus, in an ironic twist, the Mujahideen believe they must now keep Schalit in captivity for their own personal survival.

This "excuse" can be overcome by the assignment of a neutral third party whom no one would harm – such as U.S. President Barack Obama – to be present when Schalit is handed back to Israel.

There are no excuses that justify the holding of Schalit. The Mujahideen are absolutely obligated under the Noahide Code to immediately release him while allowing only for the time necessary to arrange the logistics of this transfer.

On the video, Schalit says in Hebrew, *"Ani rotzeh lomar lachem she'ani margish tov mibchinah briutit, viha-Mujahideen mi-brigadei al-Qassam mit'yachasim elai metzuyan."* – "I want to tell you that I feel well in medical terms, and that the Mujahideen from the al-Qassam Brigades are treating me excellently."

Schalit's statement, however, as comforting as it may be, is totally irrelevant to the legal issue at hand. Dinah was also treated well by the prince of Shechem, and yet the prince was still obligated by virtue of the Noahide Code to immediately release her.

It's time for Schalit's captors to face up to their obligations under the Noahide laws and immediately free Schalit. That is the law. Obedience to the law will be a source of blessing to all humanity.

Rabbi Shalom Spira is the spiritual leader of Congregation Kol Yehouda in Montreal.

Character — where is it?

When I was in the eighth grade – years and years ago – a teacher I remember tacked the following message on a bulletin board: "When wealth is lost, nothing basic is lost. When health is lost, something important is lost. But when character is lost, all is lost."

Bookmarks
Bernard Baskin

At that time, these words had little meaning for me or my fellow students. Actually, Horace Greeley, the 19th-century American journalist and political leader, said it better: "Fame is a vapour, popularity an accident, riches take wing. Only one thing endures and that is character."

In my twilight years, I am disconcerted and dismayed that character, defined in my dictionary as "the combined moral and ethical structure of a person or group" has become a lost or abandoned virtue. The media is unremitting in their daily disclosure of villainy and corruption. Who isn't guilty? Politicians, clergymen, financiers, lawyers, teachers, heads of state, men and women in position of trust and responsibility succumb to the evils of greed, envy, lust, graft, etc. Chicanery, fraud, double-dealing seem to be everywhere.

Illegal drugs to enhance performance are widespread among personalities in the world of sport and entertainment. Crestfallen young fans discover that their heroes have feet of clay. Every day we are deluged with accounts of crime and wrongdoing: murder, arson, sexual assaults, Ponzi schemes, swarming incidents, honour killings and corporate malfeasance ad nauseam.

The news that a group of rabbis and politicians have been caught in a web of money laundering and corruption is a source of deep regret and unhappiness. Rabbi Moshe Rosenberg, Orthodox spiritual leader of a congregation in Kew Gardens Hills, N.Y., has written: "Imagine taking tzedakah, the vehicle of redemption, and turning it into a façade for criminal enterprise."

According to the Mishnah, someone who says, "I shall sin but at Yom Kippur will atone," forfeits the atonement accorded by the holy day. Our religious leaders must take the lead in being circumspect, since their behaviour is the most likely to be magnified in the media. They must not engage in any business dealings that are less than glatt kosher and nothing questionable whatsoever must adhere to them.

To develop character is a long and arduous struggle. Goethe, the 19th-century German philosopher and poet, wrote that we have to mould and hammer and forge ourselves into character. It's a distant goal to which there is no shortcut. It's the sum total of all the little decisions, the small deeds that are daily reactions to the choices that confront us. It's not inherited, nor is it an appendage of birth, wealth, talent or station. It is a result of one's own endeavours.

How can we overcome the widespread spiritual corrosion that is eating away at the vitals of our society? There was a time when character and religion walked hand in hand. Religious teachings reinforced ethical behaviour. But in the past generation, the influence of religion in the western world has waned. In the recent book *The Evolution of God*, Robert Wright, who has taught philosophy at Princeton University and religion at the University of Pennsylvania, writes: "In modern intellectual circles, speculating seriously about God's existence isn't a path to widespread esteem."

Yet, he points out, that for the believer there is a moral axis around which to organize one's life, and that this axis emphasizes such values as the sacredness of human life, truth, honesty and integrity. Perhaps the God for our time is best worshipped through Godliness, that is, the God who proclaims: "Seek justice, relieve the oppressed, defend the orphan, plead for the widow." Not the qualities of divinity, but the divinity of the qualities is necessary for belief.

Perhaps the words of the prophet Jeremiah remain our best guide for the achievement of character: "Thus says the Eternal One: let not the wise glory in their wisdom, let not the mighty glory in their might, let not the rich glory in their riches; but let those who glory, glory in this… that I am the power that makes for love, justice and righteousness on earth, for in these things I delight."

Jewish Life

Getting at the truth takes work

By ELLIOTT MALAMET

JEWISH EDUCATION The Next Generation

Through the relatively trivial – film festival tiffs and the Sid Ryan express to the existentially alarming spectre of Iranian missiles and Mahmoud Ahmadinejad's end game, there is a feeling in the air that the winds have shifted. As Prof Simon Schama, one of the world's foremost historians, noted in a 2003 interview, "the line that's being crossed is actually from an attack on what Israel does to an attack on what Israel is. And of course if the Jews would do the whole world a favour by disappearing entirely… then I expect there wouldn't be any anti-Semitism, although as one of my colleagues reminded me, it didn't stop there being Japanese anti-Semitism."

As has been commented upon endlessly, Israel is the complex flashpoint for much of the critical rhetoric being flung about these days, and much of it comes from Jews themselves. Jennifer Loewenstein, associate director of the Middle East studies program at the University of Wisconsin, writes that "the destruction of Gaza has nothing to do with Hamas. Israel will accept no authority in the Palestinian territories that it does not ultimately control." Or consider this from her fellow member of the tribe, Naomi Klein: "It's time. Long past time. The best strategy to end the increasingly bloody occupation is for Israel to become the target of the kind of the global movement that put an end to apartheid in South Africa." And Israeli journalist Gideon Levy has argued in columns for *Ha'aretz* that "Israel is a dangerous and violent country, devoid of all restraints and blatantly ignoring the resolutions of the United Nations Security Council, while not giving a hoot about international law."

All of this creates mounting pressure for Jewish students to separate fact from fiction, legitimate criticism from dangerous and even racist distortion, historical truth from clever propaganda. As U.S. president John Adams famously noted, "facts are stubborn things." Getting them right takes time, and an ability to assess rationally and patiently. In the wake of recent battles against Hezbollah and Hamas, Israeli policy has been the subject of constant debate in the media and the world community.

On the evening of Nov. 7 in Toronto, at Torah in Motion's eighth annual "Renewing Our Spirit Conference," I will be conducting a dialogue with Prof. Michael Walzer of Princeton University, the world's leading theorist on just war; MP and former justice minister Irwin Cotler, renowned for his work on human rights across the globe; and Bret Stephens, former editor of the *Jerusalem Post* and currently head of the foreign bureau of the Wall Street Journal. We will discuss the following questions: What is the line between a "just war" and an unethical military campaign? What is the nature of human rights in the midst of war? What does "proportionality" mean in an armed conflict and how large a role should "innocent civilians play" in composing military strategy? How can one discern between legitimate criticism of Israel and anti-Semitism? Is the media preoccupied with Israeli actions at the expense of focusing on violence and human rights abuses carried out by other states? How should Israel and the West respond to Iran? How large a role do settlements play in the ultimate disposition of peace in the Middle East? Does the fact that Israel is a Jewish state mean that it must abide by different moral rules than other countries?

Please join us and bring your own questions.

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Judaism & organ donation

By MARK MIETKIEWICZ

The Jewish Highway

Last week we looked at the low rate of organ transplantation in Israel and the road to legislation that aims to respect Judaism's value of preserving life without risking the desecration of a body or the hastening of death in order to be able to harvest organs. Today, how various streams of Judaism are grappling with this issue.

The Halachic Organ Donor Society has the most interesting website I came across on this issue, starting with its mission statement: "To save lives by encouraging organ donation from Jews to the general population (including gentiles) by educating them about the halachic and medical issues concerning organ donation." The trilingual site (English, Hebrew, Spanish) includes testimonial videos from rabbis, including one from a rabbi who died while waiting for a kidney. There is information about conducting one-day seminars, along with emergency phone numbers. **[hods.org]**

The Toronto Board of Rabbis has produced a brochure with 19 smiling faces below the headline, "We've signed our organ donor cards. Have you?" The text continues, "We believe in the Divine mandate to save life – an obligation first expressed in the Torah itself: 'You shall not stand idly by the blood of your neighbour.' (Leviticus 19:16) We see organ donation as a new means to fulfil an ancient, eternal religious duty." **[bit.ly/jdon09]**

The Rabbinical Assembly's 16-page Jewish Medical Directives for Health Care includes two forms that deal with end-of-life issues. In regard to organ donation, four alternatives are presented ranging from "when I die, any or all of my vital organs and other body parts be donated for the purpose of transplantation" to "I do not wish that any part of my body be used for purpose of transplantation." **[bit.ly/jdon14]** For more on the Conservative movement's views on organ donation, Rabbi Joel Roth's responsum examines the use of artificial limbs, animal organs, and human blood, bone marrow and kidney donations. **[bit.ly/jdon15]**

I was not able to find a detailed online analysis of the permissibility of organ donation by Agudath Israel of America, aside from Rabbi Avi Shafran pointing out that there isn't unanimity on the issue **[bit.ly/jdon10]** and advising consulting a rabbi due to the complexity of the matter. **[bit.ly/jdon11]**

Agudath Israel has published a template for a "Halachic Living Will," which includes the following text: "Subject to certain limited exceptions, Jewish law generally prohibits the performance of any autopsy or dissection. It is my wish that Jewish law and custom be followed with respect to such procedures, and with respect to all other post-mortem matters, including the removal and usage of any of my body organs or tissue for transplantation or any other purposes." **[bit.ly/jdon12]**

Writing in the *Forward*, Elaine Berg of the New York Organ Donor Network, quotes Rabbi Moshe Tendler, a professor of medical ethics at Yeshiva University. "The often-repeated query, 'Is it really permissible to desecrate the dead by removing their organs?' is answered by the undisputed affirmation that the saving of a life takes precedence over all other ritual concerns." **[bit.ly/jdon13]**

A look at the importance of organ donation wouldn't be complete without acknowledging its impact on individual lives. "On Sept. 29, 2005, just after her birthday, at the start of the Jewish year, my mom received the gift of life, a second birthday in the form of a kidney transplant. She had been sick for some time and had begun dialysis six months prior. On a fateful September day, while she was at a dialysis treatment, she was informed that a kidney donor had been found. We were shocked and overjoyed. The kidney and blood type were a perfect match. We were told by the transplant coordinator that this was like winning the lottery. On Sept. 24, 2006, my mother, Sara, turned 60 years old." A website has been up since then to wish Sara a happy birthday and raise awareness about organ donation. **[HappyBirthdaySara.org.]**

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.

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After 20,000 deliveries, baby doctor to be honoured

By CYNTHIA GASNER
Special to The CJN

Dr. Bernard Ludwig delivered some 20,000 babies during the more than half a century he practised medicine in Toronto.

He will be honoured by the Canadian Friends of Herzog Hospital Ezrath Nashim Jerusalem at a concert and silent auction on Monday, Nov. 9, at the City Playhouse in Thornhill, Ont.

The Dr. Bernard Ludwig Scholarship for the Nurses' Aides Training Program for Ethiopian Immigrants will be established at the hospital, which was founded in 1895 and is now the foremost geriatric and psychiatric hospital in Israel.

Ludwig says that over the years, he has worked closely with nurses in the delivery room.

"A nurse is a very good helper to a doctor, and if nurses are trained, they are a very important part of obstetrics," he said.

He added he is pleased that the Herzog scholarship for Ethiopian immigrants will help many poor people in Jerusalem. The scholarship will also train midwives.

He said that in medicine, and particularly in obstetrics, there have been great advances, such as computers that can track a baby's heart from home and ultrasound, which can detect abnormalities in the placenta.

Ludwig, 87, graduated from the University of Toronto in 1945 and pursued his specialty in obstetrics and gynecology in the United States. After serving in the Canadian Army Medical Corps, he began his obstetrical practice in 1950 at the original Mount Sinai Hospital on Yorkville Avenue in Toronto, when the delivery area was one room, divided in two.

Over the half century he practised medicine, there were many times that he slept at Mount Sinai while a patient was in labour. "I hadn't been on vacation for 20 years, and there was a period of time that I hadn't been to our cottage near Peterborough for 10 years," he said.

"Many times, since I slept at the hospital, I would be awakened by other specialists to assist with their deliveries."

In 1994, Ludwig stopped delivering babies and continued working as a family practitioner until his retirement in 2008.

He has been honoured with the creation of the Bernard Ludwig Fellowship in Maternal/Fetal Medicine at Mount Sinai Hospital and has received an award from ECHO - The Joseph Tenenbaum National Jewish Institute for Health.

Dr. Bernard Ludwig

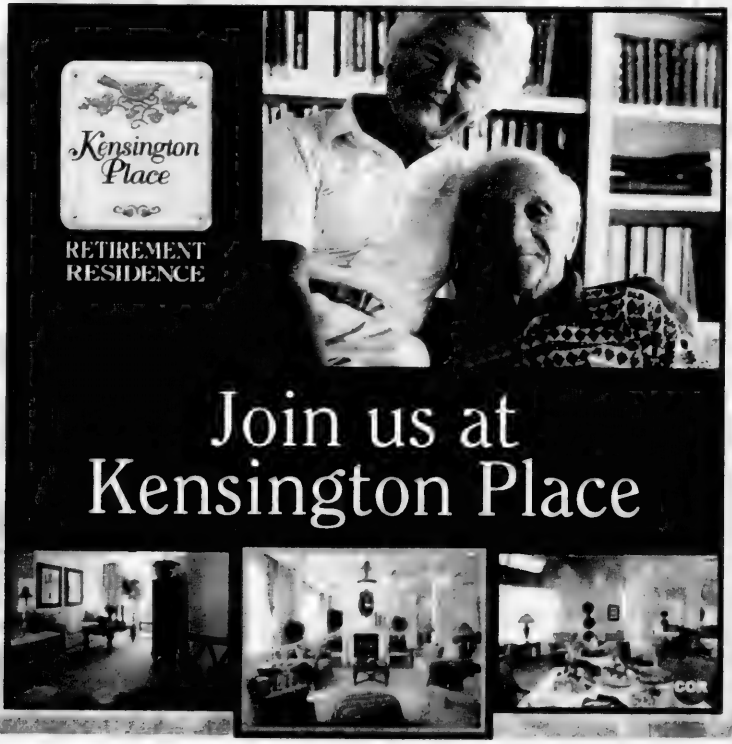
"I've had an unusual career," Ludwig said. "Our life has been disturbed between the demands on my schedule and my wife's artistic career." His wife, Margaret Florence, is an acclaimed painter and sculptor. The Ludwigs have four children and 13 grandchildren.

Dr. Dorothy Pullan, who is co-chairing the Herzog event with Miriam Frankel, told *The CJN* that the medical and research centre at Herzog Hospital is recognized for its research in behavioural genetics including work in Alzheimer's, Parkinson's disease, epilepsy, eating disorders, addiction, attention deficit hyperactivity disorder (ADHD) and schizophrenia.

Pullan said that the hospital treats child and adult victims of terror attacks, war and domestic violence.

The Herzog Hospital fundraising event will feature the vocal group Cadence. Both of Cadence's Juno-nominated albums have met with wide critical acclaim.

For more information about the concert and silent auction, call 416-256-4222 or fax 416-256-1446.



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Tuesday, November 17th at 2pm

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Friday, November 20th at 6pm

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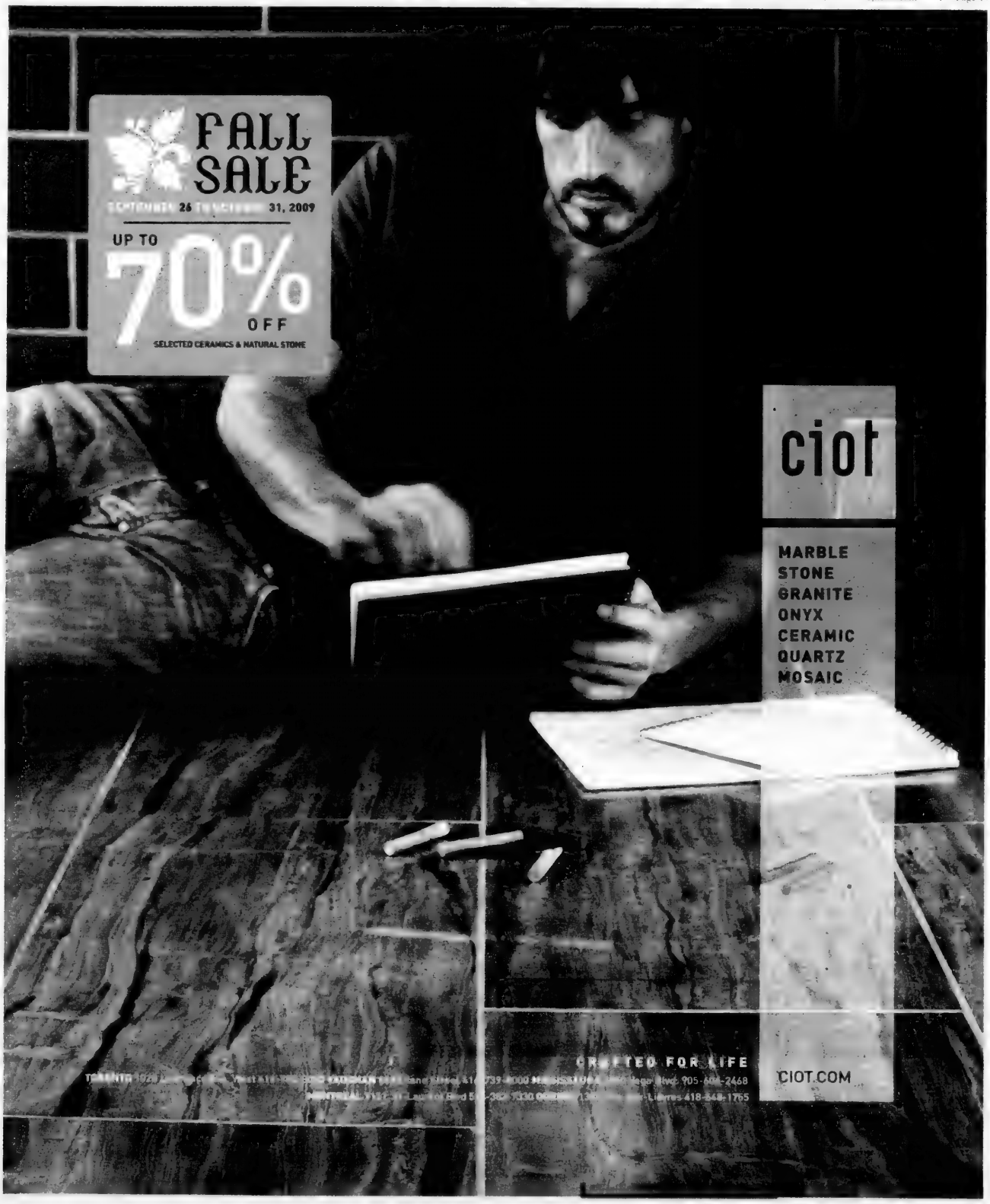
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SACH fundraiser to aid children who require lifesaving heart surgery

By SHERI SHEFA
Staff Reporter

The organizers of an upcoming kids concert hope to raise awareness about an Israeli non-profit organization, and help save children's lives with the funds raised.

On Nov. 1, volunteers with the Toronto chapter of Save a Child's Heart (SACH) – a charity that raises funds to perform free lifesaving heart surgery on children from developing countries – will be holding a sold-out concert for kids called Sing Your Heart Out.

About 350 people are expected to come to Beth Sholom Synagogue next month to enjoy performances from kids bands Sonshine, and Broccoli and the Shimmy Shakers.

Every dollar raised at the event, which is sponsored by Spin Master, a toy company, will go towards SACH, which aims to train medical personnel in less developed countries to provide needed treatment in their own environment.

But until that goal is achieved, Israeli doctors donate their time to perform surgery on children with congenital heart problems.

SACH has an agreement with the Wolfson Medical Center in Holon, a suburb of Tel Aviv, that permits the organization to use all the facilities of the hospital, provided that they are able to raise the $10,000 it costs to perform the surgery on each patient.

Sari Goldman, a SACH volunteer and chair of the concert, said she was thrilled to learn that the show sold out two weeks early and that they managed to raise enough funds – more than $10,000 – to cover the cost of a child's heart surgery.

Goldman, who headed the committee of 12 women – all young Jewish mothers on maternity leave – were looking to do something worthwhile with their time off from work to help those in need.

"Because we're new moms, we understand a little bit more what it might be like to have a sick child and our hearts go out to those parents," she said.

"Instead of just going for lunch or going to a music class, we meet all the time with great ideas, and the networking between these 12 women is incredible. I think the entire Jewish community now knows about this concert."

Goldman added that there have been a number of events that SACH has put together over the past 1 1/2 years to raise funds and awareness, but none of those events have targeted this specific age group – young families with children between the ages of two and eight.

"We thought this would be a great way to engage the community," she said.

The concert, which she hopes will become an annual event, is a one hour show in the afternoon on a Sunday at 3:30 pm.

"It's after nap time. We're trying to be sensitive to parents' needs," Goldman said.

"It's an engaging concert. They will not be in theatre style seats. They're going to be on the floor dancing, we're going to have maracas and stuff like that."

For parents who can make it to the synagogue an hour earlier, their kids will be treated to a face-painting station, and a guitar circle led by Mark Weinstock.

SACH Canada president Karen Diamond said that it makes sense for the organization to be hosting a children's concert because SACH "touches the hearts of children and families.

"We are trying to target different demographics to raise awareness and funds and trying to do it in a way that people enjoy themselves and learn about the organization so that they will be ambassadors for Save a Child's Heart."

Diamond added that what makes SACH so special is that while it saves lives, it also works to build bridges between religions and cultures, and shows Israel in a positive light.

"Save a Child's Heart really puts Israel out there on the world stage and shows the world what Israel has contributed in terms of science, in terms of humanitarian philosophy, medically, technologically – this organization satisfies all of that," Diamond said.

"It is completely non-political, non-denominational, as almost 50 per cent of the kids are immediate neighbours of Israel – there are Palestinian kids – and the other 50 per cent come from other underdeveloped areas."

Diamond said she is inspired by the fact that young people are also getting into the spirit of spreading the word about the cause.

Her niece, Laura Diamond, chose to have the guests at her bat mitzvah donate to SACH in lieu of gifts. She donated $14,000.

Diamond said that because the organization is small, every dollar is accounted for and goes towards covering the cost of a surgery.

"People feel the impact of their dollars... It's tangible," she said.

"This motivated [my niece] to do something more – she and her girlfriends designed greeting cards, with a blurb about Save a Child's Heart on the back of each card as well as the name and age of the child who designed the card."

She and her friends came up with eight designs and they sold the cards through their networks of family and friends. They also plan to sell them at the Nov. 1 concert.

"Not only are they raising money, but every time someone uses these cards, it goes into a home where the people read about SACH."

For more information, call the Toronto office at 416-324-9113 or visit www.saveachildsheart.ca.

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The Officers, Directors and Administration of Bnei Akiva Schools - Yeshivat Or Chaim and Ulpanat Orot Girls' School extend their heartfelt condolences to Sharon Gerstein and Elaine Orfus and the entire Orfus family on the passing of
Bessie Orfus ז"ל
who together with her late husband Samuel Z"L were founders and pioneers in the vision of our schools. They remain an inspiration to all of us.
May the family be spared any further sorrow and may they take comfort from the knowledge that Bessie's and Samuel's shared legacy lives on with each of our students.
Rabbi Scot A. Berman, Headmaster
Rabbi Shlomo Gemara, Rosh Hayeshiva
Jeff Shumacher, President

Greater Toronto Area

People with flu symptoms urged to stay home

Continued from page 3

Rabbi Martin Berman of Shaar Shalom Synagogue expressed the same concern. On Shmini Atzeret, Oct. 10, handshaking was discontinued during the Torah procession, when the Torah is carried around the synagogue. Instead, smiles, greetings and nods have replaced the handshake, he said.

"It's reasonable with large groups of people that we take at least some minimal precautions," Rabbi Berman said. "As the flu season gets worse, we may have to get more strict."

Rabbi Martin Berman

Synagogues, like many other institutions, now commonly provide alcohol-based hand sanitizers, sometimes in multiple locations.

H1N1 is spread when an infected person coughs or sneezes and germs enter the nose, eyes, or throat of another person, according to the Public Health Agency of Canada's website.

Germs can also rest on hard surfaces and be picked up on hands, then transmitted to the respiratory system by touching the mouth or nose.

According to the agency, H1N1 "has caused primarily mild illness in Canada, but Canadians need to be prepared to respond to a potentially more severe form of the virus that may emerge this fall."

At Beth David B'nai Israel Beth Am Congregation, ritual director Michael Rubin announced its new H1N1-related policy on the same day a similar announcement was made at Shaar Shalom. He asked congregants not to take it as an affront if clergy don't shake their hands.

Five days later, at Beth David's Thursday morning service last week, Ted Cohen appeared bemused after receiving an aliyah to the Torah.

"I don't know whether to shake or elbow," he said.

Initial elbow bumps he received, accompanied by congratulatory wishes of "*yasher koach*," gave way to more familiar handshakes as he made his way to the back of the chapel.

"Like any habit, it takes a while," said Rubin. "People are getting used to it. Most people said it makes sense."

Rubin admitted to missing the handshakes. "You want to have that contact with people. Hopefully it will just be a temporary measure."

The synagogue's Shabbat bulletin now includes a notice, based on Public Health recommendations, advising people to wash hands frequently and thoroughly with soap and hot water or with an alcohol-based hand sanitizer; to sneeze or cough into a sleeve or arm if a tissue is not available, and to stay home when ill with flu-like symptoms.

H1N1 is a respiratory illness that almost always causes cough and fever. Other common symptoms are fatigue, muscle aches, sore throat, headache, decreased appetite and runny nose, and sometimes nausea, vomiting and diarrhea.

At Shaarei Shomayim Congregation, Rabbi Chaim Strauchler spoke from the pulpit before the High Holidays requesting that people with flu symptoms stay home and advising them that in such cases, the synagogue would arrange to have someone blow the shofar for them at home.

He also emphasized that even though "washing for pleasure" is prohibited on Yom Kippur, when there is the possibility of contagion, such as after people sneeze or cough into their hands, they are required to wash them.

Although handshaking is "very much part of the culture" at the synagogue, Rabbi Strauchler has noticed that some people have started using alternatives including "sleeve pulls" or taking hold of the other person's forearm.

"Judaism requires us to look after our health," he said.

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A message to ba'alei tshuvah

By MICHAEL ISENBERG
CJN Intern

Michael Isenberg

Family feuds occur in many homes and the biggest problems seem to arise around religion.

When a Jewish child decides to leave an unobservant lifestyle for Orthodoxy, a verbal brawl between the black sheep of the family and everyone else often ensues.

Being such a child, I would know.

I'm known as a ba'al tshuvah, a person who is becoming more religious. Over the past five years, since I was 16, I've grown spiritually and intellectually through my Jewish studies and observance.

Friends and family have commented on how much more of a loving and sensitive person I've become, working hard but living in tranquility. But none of it would be true if I had continued on the path of intolerance for non-observing Jews with which I began my growth.

Too often, ba'alei tshuvah get caught up in the excitement of their new-found meaning in life, leaving behind entirely the world they once knew.

This only isolates the individual and strengthens others' stereotypes about "crazy" Orthodox people who think they're superior to the rest of mankind.

Guest Voice

Sadly, I learned this the hard way.

When I started growing, I felt I could no longer live in my parents' home. It wasn't kosher. It wasn't shomer Shabbat.

And there were, God forbid, televisions!

I did what any good, newly observant Jew would do: I stayed away from home as much as I could.

I felt I wasn't getting spiritually uplifted if I wasn't at my religious friends' homes for Shabbat. I came home to sleep, but mostly, I would just sleep out.

Big mistake.

My parents' hearts were shattered. They felt I had abandoned them and my two younger siblings, who were both used to looking at me as a role model.

I embarrassed my family, as if I had said, "Thanks for supporting me for 16 years. I'm out of here, suckers!"

It also bothered me that my family wasn't religious. I had discovered something incredible – something that I believed gives purpose and meaning to life – and I wanted to share it with others.

So the few times that I was around the house, I preached.

No, actually, I dictated. I imposed, or at least tried to kosher the house or discuss a Torah class I had heard.

Another big mistake.

My family was hurt by my absence from our house. And when I was around, they were angered by me acting as if they were worthless for not living a Torah lifestyle.

I didn't consider them any less Jewish.

But everything I was doing was the antithesis of Orthodox Judaism.

The secret to avoiding strife between Jews of any stream and to establishing working, loving relationships is simple and painfully obvious. In the words of one of my rabbis: be normal.

After he literally slapped me across the head, he told me that the problems I was having with my family were a direct result of my actions.

The fatal error that ba'alei tshuvah make – one I've seen too many times – is assuming their families are unwilling to accept a religious child.

But parents only seem uninterested in helping because they have negative stereotypes embedded in their minds.

If a child becomes a vegetarian, even if his or her parents disagrees with vegetarianism, they'd surely accommodate their child so long as he or she was respectful.

Parents want to help. I would know. Mine did.

But they're only going to help when they see that their kids are calm, rational and accepting.

The same rabbi who knocked some sense into me also taught me about the concept of shalom bayit, peace in the home.

He said, for example, that if my parents want to eat right when Shabbat starts but I want to go to shul because it gives me a spiritual experience, that I should daven at home and eat with my family. The spirituality and well-being of the collective is much more important than the individual.

He told me to be myself, the same joke-telling goof at the dinner table I used to be. When everyone enjoys a Friday night dinner, the essence of Shabbat and Judaism is truly felt.

There are times when I can't compromise. I won't break kashrut laws, for instance, but if davening without a minyan means spending time with my father who needs me around, so be it.

After a year of nearly losing my family, my parents saw that I was making strides to repair the damage. I would stay at home on Shabbat, even though we didn't say the blessings at dinner to my liking and the TV was on.

I would miss a Torah class to go to a Toronto Raptors game with my father, the only time we had to spend together.

Over the past three years especially, my willingness to accommodate my family has been reciprocated.

Family, friends and simchah are what give true meaning to life

We now have shomer Shabbat Friday nights and our basement kitchen is now kosher. We also build a sukkah and kasher the house for Passover together, as one family.

Last year, my parents purchased a condominium in Florida, and one of their requirements was that there be an Orthodox shul within walking-distance for the one time that I come down each year.

People, not Judaism, teach intolerance.

Judaism says love every Jew like you love yourself.

A life of selfishness and isolation is lonely and unfulfilling.

Family, friends and simchah are what give true meaning to life.

Israel and Golda Koschitzky Centre for Jewish Studies

As part of November research month, the Centre is pleased to invite you to the following lectures:

Avraham Melamed, Professor of Jewish Philosophy, University of Haifa. **"The Myth of the Jewish Origins of Science: The Case of Aristotle."** Wednesday, November 4, 11:30 a.m., Vanier Senior Common Room – 010 Vanier College.

Lev Raphael, prize-winning Jewish-American author. **"My Germany."** Tuesday, November 10, 12 noon, room 305 York Lanes (co-sponsored with the Canadian Centre for German and European Studies as part of Holocaust Education Week).

Richard Freund, Professor of Judaic Studies, Maurice Greenberg Center for Judaic Studies, University of Hartford, Connecticut. **"The Archaeology and History of Yavne: The Second Jerusalem."** Wednesday, November 25, 3 p.m., Vanier Senior Common Room – 010 Vanier College.

Orit Rozin, Visiting Professor of Israel Studies at the Israel & Golda Koschitzky Centre for Jewish Studies, York University. **"Consumption, Constraint, and the Rule of Law: Israeli Housewives and the Austerity Policy (1948-1953)."** Sunday, November 29, 3:30 p.m., York Research Tower – 7th Floor Lounge.

For further information visit our website at: www.yorku.ca/cjs (events) or call 416-736-5823.

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Israeli medical team saving lives in the Philippines

Donations to UJA Relief Fund assist IsraAid

By Daniel Horowitz

On September 26, Typhoon Ketsana - originally classified as a tropical storm - caused widespread damage in the Philippines, killing at least 700 people and affecting more than 1.8 million.

Officials estimate that 375,000 people were forced to abandon their homes and take refuge in evacuation centres due to the worst flooding the region has experienced in 40 years.

Ketsana also destroyed more than 180,000 tons of rice crops, a vital component of the Philippines' economy.

Immediately after the typhoon had struck, United Jewish Appeal established a Philippines Disaster Relief Fund, which has already raised approximately $25,000. Funds raised are assisting IsraAid - The Israel Forum for International Humanitarian Aid - which is currently on the ground in the affected area - coordinate relief efforts to aid the victims. The six-person medical team in the Philippines will be there for 16 days before another team will be sent to replace them.

The team is currently providing medical treatment, including general first aid, and treating diseases caused by the water, including diarrhea and other sicknesses. Earlier, IsraAid members also distributed food and clothing to the victims of Ketsana.

An Israeli doctor, part of the IsraAid team, examines a youth following Typhoon Ketsana.

"Entire neighborhoods were covered with water and abandoned," says head of the current IsraAid relief mission, Elad Seker. "Thousands were on the rooftops where they cook, sleep and live. I have a lot of search and rescue experience, but I have never seen anything like this. The need here is overwhelming. We opened a medical station and hundreds stood in line waiting for assistance. We are treating approximately 300 people a day, mostly women and children suffering from the most serious conditions."

IsraAid is a coalition of Israeli and Jewish NGOs operating in developing countries by offering relief, rehabilitation and long-term aid to communities in need. United Jewish Appeal has previously supported their work following the Peru Earthquake, on the border of Darfur, relief aid following the earthquake in Pakistan, relief aid to Katrina evacuees in New Orleans and aid to Somali camps in Kenya.

"Most amazing, when the people heard that we came all the way from Israel they greeted us with love and open arms," marvels Seker. "Everyone here is talking about the Israeli delegation. We hung the Israeli flag in the entrance of the clinic we opened and people stood in line to take a picture near it. There is such love for Israel among these people. Its not easy being here but the comments and gratification fill our hearts."

"In working with IsraAid to deliver this vital support, UJA not only is able to efficiently and effectively deliver aid rapidly to many of those in the disaster zone, we also help reveal the caring spirit and generous soul of the Israeli society to a troubled part of the world," says Ted Sokolsky, president and CEO, UJA Federation of Greater Toronto. "The compassionate and generous donations we have received for this initiative should make us all proud as a community. It truly embodies the values of *tzedakah* and *tikun olam*."

To make a donation to the UJA Federation Philippines' ReliefFundvisitwww.ujadonations.com/philippines or call 416.631.5700

Typhoon Ketsana caused the worst damage to the region in 40 years.

Zvi Al Vapni, Israeli ambassador to the Philippines (blue shirt) joins the IsraAid team.

IsraAid's six-member team, which includes medical professionals, treated men, women and children suffering from a number of health problems caused by Typhoon Ketsana.

CIC urges government action on Iran

By ANDY LEVY-AJZENKOPF
Staff Reporter

The Canada-Israel Committee (CIC) is planning to rally Canadians to demand that politicians across party lines take action on the threat posed by Iran.

The CIC will host a day-long conference on Oct. 27 called "Democracy in Action – Crisis in Iran" in Ottawa. It will be highlighted by keynote speaker Nazanin Afshin-Jam, an Iranian-Canadian political activist who was Miss Canada 2003 and is the co-founder and president of Stop Child Executions.

She will discuss her experiences with Iranian human rights abuses and her organization's ongoing attempt to end the practice of child executions in her homeland.

Speaking to *The CJN* last week from Vancouver, Afshin-Jam had a specific message for Jews and pro-Israel advocates: the average Iranian doesn't hate Israel.

In fact, she said, grassroots sentiment in Iran is quite the opposite.

"I'm in regular contact with people in Iran. Generally, Iranians have no problem with Jews and the State of Israel," Afshin-Jam said. "Iranians want the world to know that [Iranian President Mahmoud] Ahmadinejad does not speak for them on [the topics of] Israel or the U.S."

Nafshim-Jam added that it "bothers" Iranians that their president has made comments about destroying Israel and denying the Holocaust. She said that in her people's eyes, Israel has every right to exist as a Jewish state.

"The Iranian people want peace, freedom and human rights for Iran, Israel and the whole world," she said, adding that in her opinion, the international community must continue to pressure China and Russia to see Iran's current regime as the global threat it will become if it acquires nuclear weapons, and that U.S. President Barack Obama should stop negotiating softly with the "murderous thugs" and "messianic leaders" who rule Iran.

Nazanin Afshin-Jam

"We are the sons and daughters of Cyrus the Great, the founder of the Persian empire, who drafted the first declaration of human rights in the world. Cyrus issued the decree of liberation to the Jews and introduced laws to abolish slavery and protect the rights of religious minorities," Afshin-Jam wrote in an e-mail.

"The vast majority of Iranians would like to uphold these principles. They would like friendly relations with Jews in Israel and Americans alike. They simply want to be free from the stranglehold of this theocratic regime that suffocates their rights on a daily basis and to have a democratic system based on the Universal Declaration of Human Rights. If Iran were ruled by the 'people of Iran' there would be no nuclear threat."

However, since that threat is now very real, the CIC believes Canadians and democracies everywhere need be concerned.

"Canada has demonstrated its capacity to be a model for the entire international community… it must play that role again," the CIC said in a statement last week, asking that all concerned Canadians band together to "mobilize political action against the human rights abuses of the Iranian regime and its nuclear agenda."

Other notable speakers scheduled for the conference include Iranian-Canadian lawyer and pro-democracy activist Sayeh Hassan; Liberal MP and human rights advocate Irwin Cotler; international security expert David B. Harris, and the CIC's CEO, Shimon Fogel.

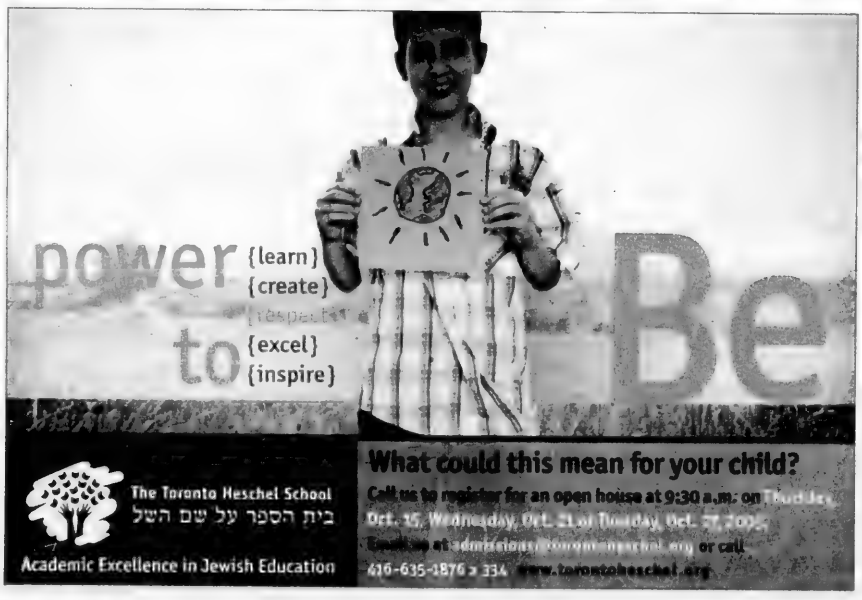
Moshe Ronen, chair of the CIC, said the conference's main objective is to give Canadians information and tools to help them understand how their government can "lead the way" in containing Iran.

One of those tools would be the development of an "effective sanctions protocol to compel Iran towards full compliance with its treaty obligations and international law," he said.

"Our collective failure to address the threat posed by Iran will change the entire political and geo-strategic landscape… not only in the Middle East, but internationally. We have one last chance to get it right and this conference is dedicated to developing the understanding and political will to act now, while non-military options still offer the chance of reducing and eliminating the Iranian threat. That is why it is so important for us to create a platform for action," Ronen said.

UJA Federation of Greater Toronto has arranged for group flight rates to Ottawa to encourage interested Jewish community members and pro-Israel advocates to attend the conference. The CIC is hoping for a massive turnout.

For more information or to register, visit www.cicweb.ca



Coast to Coast

UBC researcher studies Israelis in Vancouver

By LAUREN KRAMER
Pacific Correspondent

VANCOUVER — It's estimated that some 45,000 Israelis are living in Canada, a number that piqued the interest of Brent Harris a few years ago when he first heard it.

"Although I had grown up in the Canadian Jewish community, I had never encountered too many Israelis, and this led me to wonder how much the two communities intermingle," he said.

When it came time to choose a thesis topic for his master's degree in anthropology at the University of British Columbia, Harris, who hails from Kingston, Ont., decided to study Israelis in Canada – and specifically in Vancouver. He spent nine months observing Vancouver's Israeli community, conducting 34 in-depth interviews.

His recently completed thesis tackles two subjects: identity and integration, and the changing times and attitudes among Israeli migrants in Canada.

Harris estimates there are 2,000 Israelis living in Vancouver, and his interview subjects were aged 19 to 58.

"Among the Israelis I met in Vancouver, most have had success entering the labour market, but for some, their social integration has not come as easily," he said.

"Even after a number of years in Canada, some Israelis find it difficult to forge close friendships with Canadians including Canadian Jews – because of a difference in their styles of interaction."

His interviewees explained that Israelis tend to speak very directly, while Canadians often don't, making it difficult for Israelis to interpret what they really mean.

"Many of the Israelis I interviewed also found Canadians to be not as warm as fellow Israelis," Harris said.

Most of the Israelis Harris spoke with maintain a strong sense of Israeli identity, but they weren't as clear about their Canadian identity.

"While the majority are content with life in Canada, many do not express a strong feeling of being Canadian, and some even have difficulty pinpointing what exactly 'Canadian' means," he said.

"Interestingly, those who do feel some sense of Canadian identity are not necessarily the ones who have been here the longest or who have come at a younger age – this varies. What many Israelis do experience in Canada, however, is a greater awareness of themselves as Jews now that they live among a non-Jewish majority."

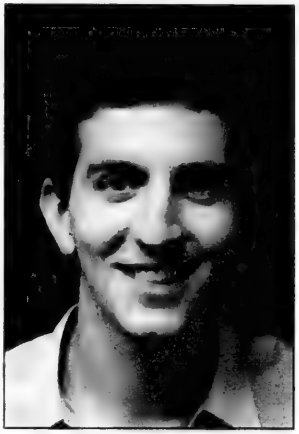
Some 30 years ago, Israelis who left Israel were plagued with guilt by their departure.

Termed *veridah* – which literally means going down, implying an immoral act – leaving Israel was denounced by the Israeli media back then, disparaging emigrants for abandoning the Jewish state.

But things have changed, and that feeling of guilt and stigmatization has lifted considerably, Harris found.

"There's a growing number of people in Israel who look favourably upon living abroad or acquiring a second citizenship. Consequently, many of the Israelis I met do not express strong feelings of guilt over having left Israel, and many are unsure whether they will return," he said.

"Most of my informants expressed no feelings of guilt over having left Israel, and of those who did, it was not a patriotic longing for the land or state, but rather, a longing for family and friends back home."



Brent Harris

Previous studies found that Israelis harbour a "myth of return," a continuously expressed desire to return to Israel and a reluctance to accept their stay abroad as permanent. Harris found that this myth isn't as strong today, and he suggests in his thesis that "these shifting attitudes are the product of a growing individualism in Israeli society."

What surprised him most about his findings were Israelis' accounts of the social barriers they say they face in their relationships with Canadian Jews. "Although many Israelis feel a connection to them as fellow Jews, they often find that Canadian Jews are decidedly Canadian in their mentality and style of interaction," he said.

"As a result, many of the social barriers they face with Canadian non-Jews – for example a lack of directness and a lack of warmth – they also face with Jews. Some of the Israelis I met have a sense that there are more cultural differences between them than the commonalities they share."

To read Harris' thesis in detail, visit http://hdl.handle.net/2429/12606, or e-mail brent.harris@mail.mcgill.ca.

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and to her family on the loss of her mother

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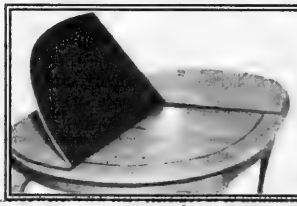

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Owen Sound shul holds musical fundraiser

By SHERI SHEFA
Staff Reporter

The Jewish community of Owen Sound, the smallest Canadian town with an active shul, is hoping that a concert fundraiser will help the Beth Ezekiel Synagogue continue to thrive.

On Oct. 25, Beth Ezekiel will host "Rhythm and Jews III: Everything's Coming Up Moses," a concert that will feature a variety of Jewish-themed music, including klezmer, in an effort to raise funds for a number of ongoing projects meant to improve the 63-year-old building, a site of historical significance under Ontario's Heritage Act.

In 2002, the congregation learned that the main beam supporting the sanctuary had rotted away and the floor was in danger of collapse. The cost of repairs was around $35,000.

At that point, the shul only had a membership of 15 families and the congregation faced a very real possibility that the historic building would have to close.

Later that year, the shul's past president, Jeff Elie, decided to hold a fundraising event, the first Rhythm and Jews concert, to invite the Owen Sound community inside the synagogue to experience Jewish tradition and culture.

The concert itself garnered less than $10,000, but as word spread that the synagogue was in danger of closing, the community raised $35,000 to repair it.

Since 2002, the congregation has grown to about 60 families, who live in Owen Sound as well as outlying areas, said Beth Ezekiel's vice-president, Gary Weinger.

"I think the fact that we were able to raise funds... brought a lot of the community members into the synagogue," said Weinger, who was born in Romania, grew up in Toronto and moved to Owen Sound, which now has a population of about 21,000, in the mid-1970s.

"They had been pretty reluctant to do it until then, and they were so willing to come and see who we were and look at the shul and come to the concert."

He added that today, most Jews in the area are affiliated with the synagogue.

"We make it really easy to belong to the shul. It's a small amount to join and we would rather have people join for a small amount and partake in things than not to include them," he said.

The purpose of the upcoming concert – in addition to celebrating 105 years of the Jewish community in Owen Sound and the Grey-Bruce region – is to raise funds to build a permanent home in Beth Ezekiel for an exhibit about the history of the shul that ran from 2006 until earlier this year at the Grey Roots Museum and Archives, a heritage centre.

The exhibit features background information, photos, clothing, artifacts, old prayer books and other items relevant to the history of the congregation.

Weinger said he also hopes some of the funds will go toward improving the synagogue's Hebrew school.

"We have a Hebrew school in the basement – I think the kids would prefer to call it a dungeon," he said. "There is space on the second floor that really needs a lot of work, and we're hoping to get the Hebrew school in a better situation because it is an important part [of the shul]."

Beth Ezekiel Synagogue in Owen Sound

The concert will feature a local klezmer band called the Gypsy Jive Band – of which Weinger is a member as a violinist – as well as a performance by Voyageur Storytelling, a husband-and-wife team who present Jewish tales and folklore, and Bobbi Nicholls, a rock, country, jazz and blues musician who will perform songs by Jewish composers and artists.

Torontonian Aviva Chernick, a cantorial soloist, is headlining the event.

Chernick has recorded albums including *Under the Canopy*, a collection of Jewish love songs, released by the Huppah Project at the 2008 Ashkenaz Festival.

Concert-goers will also be treated to Jewish cuisine provided by the congregants.

"We'll have a ton of food there for people to taste. They'll get a taste of what Jewish cooking is – anything from latkes, to blintzes, to gefilte fish," he said.

Weinger added that although there will be two performances on Oct. 25, tickets are in high demand, since the synagogue can only accommodate about 90 people for each show.

He anticipates that many in the audience will be members of the non-Jewish community, since they have been very supportive of the shul's survival in the past.

"The major churches have been wonderful, and the leaders have been wonderful at making us feel part of the community," he said.

For tickets, visit www.bethezekiel.org.

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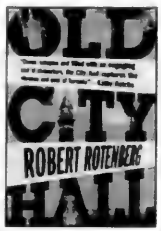

Rotenberg's debut novel turns into a roller coaster of a legal thriller that's got it all – an outstanding and fast-paced plot, well-developed characters with depth and personality, great dialog, plenty of courtroom and investigative drama, and an explosively satisfying conclusion.
– Library Journal

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WORKSHOPS

Wednesday, October 28, 1:30 p.m
Instructor **Bill Gladstone**

***FINDING YOUR JEWISH ANCESTORS:* A Crash Course**
Learn about major resources, both on and off-line, and research skills that may help you find records pertaining to your family tree.
Bill Gladstone is a writer for the Canadian Jewish News, the author of several books on genealogy.

• • •

Wednesday, November 18, 1:30 p.m.
Instructor **Sheila Dropkin**

EVERYONE HAS A STORY TO SHARE and Can Write It.
In our ***Memoir Writing Workshop***, we will review: How to get started; Selecting the subject matter; Preserving your story.
Sheila Dropkin is a journalist and regular contributor to *Lifestyles Magazine*.

• • •

Tuesday, December 1, and 8, 1:30 p.m.
Instructor **Yehudit Shier Weisberg**

***Jewish Ways to Gain More Energy:* A Two-Part Workshop**
Discover and experience fast and effective ways to manage stress and gain energy.
Yehudit Shier Weisberg, is a holistic practitioner and stress management teacher.

• • •

Wednesday, December 2, 1:30 p.m.
Instructor **Steven M. Bergson**

WHAT'S NEW IN CYBERSPACE?
An overview of some of the most popular websites such as *Flicker, YouTube, PodcastDirectory, Google Blog Search, Twitter, LinkedIn, Facebook and Second Life*, and discuss how they can be used.
Steven M. Bergson is a Research Administrator at UJA Federation of Greater Toronto. He also maintains the *Jewish Comics* and *Israel in Comics* blogs.

• • •

Pre-registration required – $10 per Workshop.
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2008/2009 Registration

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Kiddie Ko-Op: 2 years* *by December 31, 2010
Nursery: 3 years*
Junior Kindergarten: 4 years*
Senior Kindergarten: 5 years*

Temple Members: October 19, 2009
Alumni: October 29, 2009
Current Families: October 26, 2009
Community: November 2, 2009

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The Lie that Wouldn't Die
A Warrant for Genocide

Judge Hadassa Ben Itto

The Protocols of the Elders of Zion have been used to this day with malicious intent to demonize Jews and to delegitimize the State of Israel. How were they created? Who used them and for what purpose? Why did we not heed the warnings? How does this impact anti-Semitism today? What can be done - or is it too late?

Monday, November 2 – 7:30 pm

Shaar Shalom Synagogue
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ש'שאר פ'נ'ם

גידי קורן וחברים

לפני שבועיים הבעתי ב"שישאר בינינו" את דעתי שלא משנה מה קורה, אפילו יודים מתוך בית חולים בעזה על כוחות צה"ל- אסור לכוחותינו להפגין בתי חולים. ואסור בשום מקרה לצה"ל להשתמש במצצות וחתן שאסורות על פי החוק הבינלאומי.
חברי השוג יהודי פירנצקי כתב לי בתגובה את הדברים הבאים:

"בדרך כלל אני מסכים עם הדיעות שאתה מביא בטור, וגם הפעם היית צודק לו היה מדובר באיזב נורמאלי. אך הקליינטים איתם מתמודדת ישראל לא רק שמצצלים בתי ספר, בתי חולים ויעד מוסדות צבוריים כדי לפתוח באש על כוחות צה"ל בתקוה שחייל עברי יימצע מפגיעה במוסדות המכובדים. ואם בכל זאת תיפתח אש לעברם ואזרחים עיברי אורח תמימים ייהרגו- הרי זה משוכח כי מסדרונות האו"ם שורצים אוהבי יהודים אשר מצפים בקוצר רוח להזדמנות שבה יוכלו להפגין את אהבתם למדינת היהודים ומהיגיה. ואם מפקד בצה"ל יחלים לשובת חיילו על מתיחה באש לעבר חפים ממשע- אחריהם מסתתרים גיבורי המאס. ואני אישית לא אחשב ש"אהודי ישראל" באו"ם בריכים להדיר שינה מאיתנו. אחרי הכל גם אם לא נפגין מוסדות צבור ולא נטגע בעוברי אורח תמימים וחיילינו ייפגעו-הדו"ח שהאו"ם יגיש לאחר מכן לא יהיה שונה בהרבה".

בואו לתגוג את תל אביב

בואו לשיר איתנו ביום ראשון הקרוב, ה- 25 באוקטובר, את שירי תל אביב במלאות לה 100 שנה, לאבול תירם ולשותת גזרו. האירוע יתקיים באודיטוריום בית הספר ביאליק, וכרטיסים, אם עוד נשארו, אפשר להשיג אצל תמי 9057647817 וליאורה 6472037449

אורחת האירוע היא הסופרת ישראלית נאוה סמל שהוציאה לאחרונה ספר שנוגע בחיים של כולנו, ולו מוקדשת הפינה הבאה.

חתונה אוסטראלית-דו"ח ספר כת שבע קולן

בעשור האחרון כתיבה ומחקר בסגנון הנראטיב השתרשו בספרות הישראלית ומביאים למדף הספרים כתיבה מאוד אישית שמעלה תובנות המובילות את הקורא לבחינת הקשר הקולקטיבי של האדם באשר הוא.
נאוה סמל, ישראלית שורשית, אחותו של שלמה ארצי, משתפת איתנו במסעה אל עצמה תוך שהיא מגלה את בנה שהרחיק עד לאוסטראליה.
"איך הסיפור תפס אותי? איך הילד שלי הרחיק עד לתחתית העולם לחפור בשורשיו שורשיו ולנער את האדמה שהתקשתה סביבו, ובה בעת, איך אני מוצאת את עצמי עדרת את חלקת הזכרונות שלי".
הספר הקצר מהווה מעין יומן ויכול לשמש כפתיח לכל אחד מאיתנו הקוראים להמשיך לכתוב ביומנו שלו או להוסיף ליומנה של סמל.
בואו לשמוע את נאוה מדברת על ספרה ועל האופרה העברית שהיא מעלה באופרת יורק בתחילת נובמבר.

משפט השבוע
גן עדן הוא המקום שבו

המשטרה היא בריטית
השף איטלקי
הגרי'נק גרמני
המאהב צרפתי
והכל מאורגן על ידי השווייצרים.

גהינום הוא המקום שבו
השוטר גרמני
השף בריטי
הגרי'נק צרפתי
המאהב שווייצרי
והכל מאורגן על ידי האיטלקים....

Coast to Coast

Intermarriage can benefit Jews, Bronfman says

By JANICE ARNOLD
Staff Reporter

MONTREAL — Intermarriage is not necessarily such a bad thing, according to Edgar Bronfman Sr. In fact, he believes it can and is having a positive effect on modern Jewish life.

"I'm not advocating intermarriage. What I'm saying is that intermarriage is here. It's here to stay. Let's make it work for us, rather than against us," the former president of World Jewish Congress said in an Oct. 8 talk at McGill University.

The Montreal-born Bronfman, 80, suggested that the community should reach out to the intermarried and help them create Jewish homes, even if the non-Jewish partner does not formally convert.

"When I was 18 or 19, I was told my father would rend his clothes and sit shivah for me if I married out. I said that's all right, as long as he doesn't change the trust.

"I think those days are gone. Being Jewish is a choice today, not a condition."

He said Jews must be "willing to compromise" on the intermarriage issue, and that includes changing Jewish law to recognize paternal, as well as maternal, lineage. He said that patrilineage was the norm among Jews until the 12th century and the time of Maimonides.

"We don't have to worry about keeping the bloodlines pure nowadays. We have DNA," he said.

In fact, Bronfman thinks non-Jews who show an interest in the community should be embraced. "I'm not talking about proselytizing. Jews are not proselytizers. It's simply a question of welcome," he said. "What's really important is an openness to others... Judaism does not mean building a fence around oneself."

He noted that a nephew married a woman of Asian and French background, she converted, and "they have a joyous Jewish life together and three Jewish children."

One of his sons married a Catholic who didn't convert until about 20 years later, yet they have a Jewish household and family, he noted.

Bronfman made a rare public appearance in Montreal to launch his latest book *Hope, Not Fear: A Path to Jewish Renaissance*, at an event organized by the McGill Alumni Association. Bronfman, formerly CEO of the Seagram Company, graduated with a BA in history from McGill in 1951.

Among his philanthropic works today, he is chair of Hillel: The Foundation for Jewish Campus Life, and he met with local Hillel students while in the city.

The event took the form of an onstage interview between Bronfman and professor Antonia Maioni, director of the McGill Institute for the Study of Canada.

With five children, 23 grandchildren and two great-grandchildren, Bronfman said he can't help but be optimistic about the Jewish future.

He urged Jews to look forward and not backward, and cautioned against using the Holocaust as the reason for being Jewish.

"I want to convince young people to be Jewish for positive reasons, not negative ones," he said.

The use of the word "renaissance" in the title of the book is not to suggest he wants to see the restoration of an earlier age in Jewish history, he said, but rather to usher in a time when Jews are knowledgeable about and proud of the "incredible wisdom of their forefathers."

"The problem is not that Jews are falling in love with non-Jews, it's that Jews are not falling in love with Judaism," Bronfman said.

His passion for Judaism, which was stirred relatively late in life, takes the form of learning and discussing the Jewish intellectual heritage, as well as its ethics and morality. He does not, he said, believe in "the God of the Old Testament," nor does he care for prayer or songs of praise.

But he reads all the Jewish texts he can, from the Bible to Spinoza, and every Thursday afternoon at his office, time is set aside for a group Talmud study session. He finds it "fun."

He has no quarrel with those who prefer a more spiritual Judaism, but he has no patience for denominational Judaism and believes these divisions are turning off young people.

He also has little regard for haredim. "They don't work, the women become baby factories, they only study Talmud, I don't know how they make a living." He suggested they have to "adapt" to the modern society.

Israel is a nation and Judaism is an official religion in the United States, but Jews are basically a people, Bronfman argues, and a great one at that, "not just a religion."

He does not see anti-Semitism as a problem today in North America, and while it's "really bad" in Europe, it's mainly directed at Israel. "I'm convinced that the rest of the world is just waiting for us [Jews] to be a little more gracious, forthcoming and welcoming," he said.

If Jews do encounter prejudice, he advises them, "Don't take it personally. It's not aimed at you. Talk about what it means to be a Jew, and stand up for the positive...If you know who you are, you become steadfast, and the anti-Semites have a real problem."

Hope, not Fear, published last year, is co-authored by Beth Zasloff, a woman in her 30s and former Bronfman Youth Fellow, and Bronfman said he enjoyed the intergenerational project.

TORONTO JEWISH FILM FESTIVAL PRESENTS

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Tunis, 1942. Two teenage girls—one Jewish, the other Muslim—have been friends since childhood and share the same house in a neighbourhood where Jews and Muslims live in harmony. When the German army enters Tunis, they impose fines on Jews and incite Arabs against their Jewish neighbours. With intelligence and compassion, director Karin Albou (La Petite Jerusalem, TJFF06) evokes the deeply sensual world of these girls' childhood. French, Arabic, and German with English subtitles. 84 minutes. **Warning:** scenes with frontal nudity.

Sunday, October 25
4:00 pm – Chai Tea
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SHAI ABRAHAM, DIRECTOR BGU ONTARIO

Shai Abraham has been appointed to the position of Executive Director of the Toronto and Ontario branch of the Canadian Associates of Ben-Gurion University. This announcement was made by Jordan Cohen, the Ontario President.

With a comprehensive background of professional experience in business communications and public relations, with a strong focus on strategic business planning, Shai has worked for large and mid-size Corporations.

Miss Abraham is a member of the Bene Israel community, born in Bombay, India, raised in Israel and now a Torontonian. She is a real cultural hybrid and speaks several languages.

She has worked with the non-profit organization – Ve'ahavta, serves on the Board of Congregation BINA (a community of Jews from India) and is a member of the Advisory Committee of JIAS.

Ben-Gurion University is Israel's youngest university with three campuses – Beersheva, Sede Boker and Eilat. It has a student population of 18,000 and is the largest employer in the Negev. It is a world leader in arid zone research, offering its expertise to many developing countries.

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Israel Children's Centres welcome Canadian Maccabiah athletes to Israel JULY 11, 2009

Lorne Abony, Wendy Abony and Michael Kalles at the Israel Children's Centres' Welcome to Israel Reception for Canadian Maccabiah delegates, held in Ramat Hasharon, Israel on July 11. Abony and Kalles played doubles for Canada in the Men's Masters Tennis category at the 18th Maccabiah games.

YOU TO ALL

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Goldstone report 'yet another abuse of due process'

Continued from page 1

Kemp, who has worked with the IDF and researched its operations, said, "I abhor the way the IDF is automatically indicted of war crimes... as a default setting in the event of a conflict."

That does not occur to other western armies, he said. "I'm a professional soldier I understand the demands and complexities of military operations. I recognize the challenges faced by the IDF."

Kemp's testimony came following a request from UN Watch, a Geneva-based human rights organization. Hillel Neuer, UN Watch's executive director, said Goldstone's "scattershot recommendations" will likely be used by Israel's Arab foes as a weapon with which to attack the Jewish state, and it will likely be cited on university campuses.

With the imprimatur of UNHRC behind it, it could also be referenced by courts around the world, which could claim universal jurisdiction to prosecute alleged war crimes – exposing visiting Israeli military personnel to possible trials, he said.

Neuer said UNHRC has often condemned Israel – last week's resolution also criticized alleged Israeli human rights violations in east Jerusalem – but Richard Goldstone's prestige as a judge lends credibility to the assault.

In Ottawa, meanwhile, Liberal MP Irwin Cotler said UNHRC's special session that considered the Goldstone report proved to be "yet another abuse and denial of international due process to a member state."

Cotler, Canada's former minister of justice and attorney general, said an international group of parliamentarians believes the Human Rights Council's special session to condemn Israel is itself an abuse of UN institutions and an example of systematic bias against Israel.

The Inter-Parliamentary Coalition for Combating Anti-Semitism (ICCA), which Cotler co-founded and chairs, believes "the Goldstone mission was an inherently tainted inquiry from its inception."

Hillel Neuer

The mandate creating the mission prejudged the case against Israel and was rejected by leading democratic states, including Canada, he said. One of its members pronounced Israel guilty before undertaking an investigation, and the mission ignored Hamas provocations that led to Israel's military operation.

The ICCA's founding declaration called on parliamentarians to "expose, challenge and isolate political actors who engage in hate against Jews and target the State of Israel as a Jewish collectivity. Accordingly, ICCA must express its astonishment that the Goldstone report made no reference to the Hamas charter, which openly calls for the destruction of Israel and the killing of Jews where they may be, while openly avowing classic anti-Semitic tropes of the international Jewish conspiracy, including the *Protocols of the Elders of Zion*. This is a shocking omission in a 575-page report which could not find anyplace to condemn this dangerous anti-Jewish incitement," Cotler said.

ICCA called for an end to singling out Israel for discriminatory treatment, as demonstrated by UNHRC's special sessions, which target Israel as the world's leading human rights violator.

Cotler said he was concerned Israel would face legal difficulties as a result of the Goldstone report. While the United States is expected to veto calls at the Security Council to forward complaints against Israeli troops to the ICC, Israel's foes might rely on another legal manoeuvre.

UNHRC could refer the report to the UN General Assembly, which can forward it to the International Court of Justice for consideration. There is precedent for that route it was used with regard to Israel's security fence, Cotler noted.

Furthermore, the ICC special prosecutor is currently considering a request from the Palestinian Authority that would circumvent the court's normal procedures, to prosecute Israeli soldiers for violating the rules of war.

The treaty establishing the ICC limits the court's jurisdiction to violations that took place on the territory of state parties or if the accused are from state parties to the treaty. Israel is not a party to the treaty and the Palestinian Authority is not a state, let alone a party to the treaty, he said.

Cotler, who was a strong proponent of the ICC when it was created, said the PA has asked to be recognized as tantamount to a state party, and it is worrying that ICC prosecutor Luis Moreno-Ocampo did not automatically reject the request as frivolous.

"In my view, it should have been dismissed, as the Palestinian Authority does not have standing," he said.

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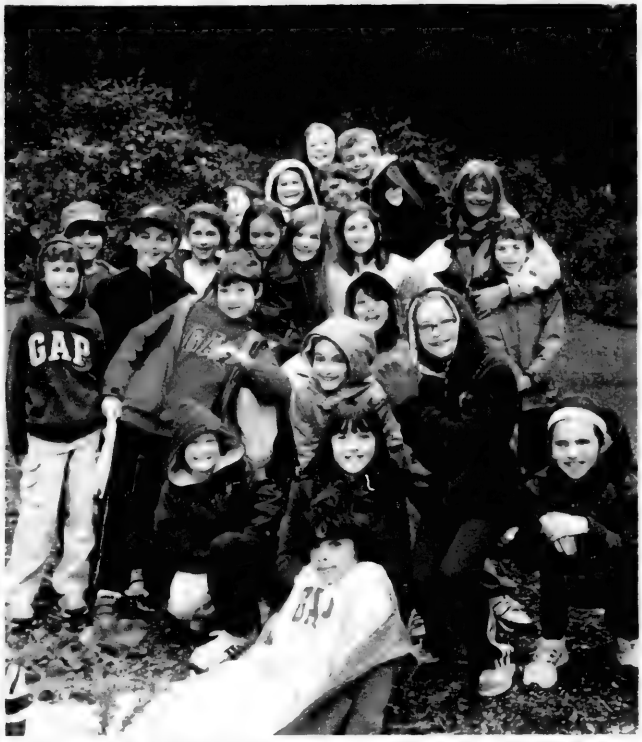
STUDENTS OF HISTORY

Bernie M. Farber, Chief Executive Officer, Canadian Jewish Congress attended a ceremony hosted by Her Excellency, The Right Honourable Michaelle Jean, Governor General of Canada, at Rideau Hall last week. The ceremony under her auspices and that of the Commissioners of the Truth and Reconciliation Commission focused on listening to and learning from the history and legacy of the abuses that occurred in the Indian residential schools.

Class Acts



OUTDOOR ADVENTURE: Grade 5 classes at Bialik Hebrew Day School spent a chilly day recently at Adventure Valley in the fall splendour of the conservation area around the site. Students took part in outdoor activities related to the environment, including conservation, green awareness and team-building. Pictured is class 5A with teacher Hanna Issac.

A CLOSER LOOK: Early years classes at United Synagogue Day School's Beth Tikvah campus visited Beth Tikvah Synagogue's chapel with Beth Tikvah's Rabbi Jarrod Grover, who removed a Torah from the Aron Kodesh to let the children have a closer look. They were fascinated by the length of the Torah. The rabbi explained the purpose and usage of a *yad* as he used it to follow the script.

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish News

Happy 60th wedding anniversary to Ruth & Albert Wardinger on Oct. 22. Love, your children and grandchildren.

Congratulations to Shirley & Louis Baum on their 40th anniversary. With love, David, Jeffrey, Brian and Mandy. Wishing you the best from dad, Kalman Baum.

Mazel tov Anne & Mack Gordon who share an Oct. 14 birthday, and especially Mack on his 90th. Love, Ellen, Judy, Ernie, Laura & Aaron.

Happy birthday Rebekah! We can't believe you're already 11. Enjoy all that life has to offer. Mom, Dad and Joshua.

Magdie & Stephen welcomed Max Lucas Kohn Geist Aug. 15. Brother to Jack and Dylan. Grandparents Iris & Harry Kohn, Barbara & Harvey Geist.

Mazel tov on the recent engagement of Zachary Ebin & Elisheva Morris.

SEND US YOUR PHOTOS!!

Email your digital photos to **cblackman@cjnews.com** or go online to **WWW.CJNEWS.COM** and click the **Family Moments button!**

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What's New

By LEILA SPEISMAN

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What's New deadlines: Monday, Oct. 26, is the deadline for the Nov. 5 issue, and Monday, Nov. 2, is the deadline for the Nov. 12 issue. I take calls on Mondays, Tuesdays and Wednesdays. Call 416-391-1836, ext. 235, fax 416-391-0829, or e-mail lspeisman@cjnews.com or info@cjnews.com.

Thursday, Oct. 22

GOVERNMENT HELP?

Diane Varga, Ontario Seniors Secretariat, speaks on "Ask What Your Government Can do for You." 9:45 a.m., Shaarei Shomayim Synagogue, sponsored by Association of Jewish Seniors. Members free, non-members $2. Call **Tammy**, 416-635-2860, ext. 458.

JEWISH PIRATES

Beth Tikvah friendship group presents **Diana Mingail**, discussing "Jewish Pirates, Payback for the Spanish Inquisition," with slides 2-4 p.m. $5. Refreshments

Friday, Oct. 23

FRIDAY NIGHT LIVE

Kabbalat Shabbat service at Beth Sholom, with **Rabbi Aaron Flanzraich**, **Cantor Eric Moses** and the Friday Night Live Band, followed by Oneg Shabbat dinner and children's entertainment with Reptilia. Prices or reservations, andrea@bethsholom.net, or 416-783-6103.

Saturday, Oct. 24

YIDDISH FILM NIGHT

"*Green Fields*" describes the adventures of a chassidic scholar wandering through the countryside, looking for God and meaning of life. 7:45 p.m., Kehillat Shaarei Torah. Refreshments. Suggested contribution $5.

Sunday, Oct. 25

BOWLING WITH KULANU

Lucky Strike Lanes and Lounge, Vaughan Mills Shopping Centre, 4:30-6:30, cost approx. $13/person. Restaurant and bar on site. RSVP kulanutoronto@gmail.com.

MUSICAL SOIRÉE

Dental Volunteers for Israel 25th annual musical soirée. Temple Emanu-El. Reception 7:30 p.m., Concert 8:30 p.m. Guest artists **Catherine Manoukian**, **Lydia Munchinsky**, **Shaya Petroff**. Donation of $60 requested. Proceeds go to free dental care for underprivileged children in Jerusalem. Call **Rochelle Florence**, 416-661-5674.

BETEL FUNDRAISER

Michael James, accompanied by musical director and composer **Stephen Woodjetts**, performs songs by **Stephen Sondheim** and **Jacques Brel** at Bernard Betel Centre, 2 p.m. Tickets $18 members, $20 non-members. Call 416-225-2112.

CHARITY AUCTION

Hadassah Carmel chapter's 35th charity auction, Forest Hill Place, 645 Castlefield Ave. Items for sale include gourmet dinners and theatre tickets. Light supper 6:30 p.m., followed by auction at 7 p.m. $12. For information, **Elva**, 416-665-4366, or **Anna Pearl**, 416-926-0034.

Monday, Oct. 26

HOLOCAUST FILM

Beth Tikvah Synagogue presents *The Boy in the Striped Pajamas*. 7 p.m. $5 at the door

LECTURE SERIES

"Age-Associated Memory Changes and Compensatory Technology," with **Brian Richards**, psychologist, Baycrest Hospital. Part of Temple Emanu-El fall lecture series. Mondays, 2-4 p.m. Series $30, individual lecture $10. For information, call 416-449-3880

WIESENTHAL FILM SERIES

Wiesenthal documentary film *Unlikely Heroes*, 3rd in the series. Lodzer Centre Congregation, 12 Heaton St. $6 at the door. 7:30 p.m. www.lodzercentre.com or call 416-636-6665.

HEBREW WITH KOLEL

Kolel offers Hebrew Step Program. Learn Hebrew reading

Continued on page 35

Bialik Hebrew Day School Information Sessions:
Tuesday, October 27th, 9:15-11:15 am
Tuesday, November 3rd, 7:00-9:00 pm
Academic excellence. Lifelong learning. A love of Israel.
Join us for an Information Session and discover everything Bialik has to offer your child. For more information or to RSVP, email Rochelle at rochelle_wise@bialik.on.ca or call 416-783-3346 ext. 220.
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A group of Israeli adolescents - **Ethiopian & Russian** – take a pre-Army trip to Ethiopia. One boy searches for his mother, who he has not seen in 14 years; the group stops at familiar places, a waterfall they once swam in, an abandoned synagogue. The trip helps the Ethiopians reconcile their Israeli and Ethiopian identities, fosters genuine understanding among the Ethiopian & Russian students, and leads to a renewed commitment to their adoptive home in Israel.

Date: **Sunday, October 25, 7:30 P.M.**
Congregation Habonim, 5 Glen Park Avenue (one block north of Bathurst & Glencairn)
Fee: Donation at Door

Special Guest Appearance by Film Director: Eli Tal-El

"...a thoughtful & moving study of the quest for identity and understanding."
Jerusalem Report

"One of Israel's Best Documentary Films of the Last 40 Years"
Israel Broadcasting Authority

www.congregationhabonim.org

Continued from page 34

and comprehension in a 4-semester systematic approach. Mondays, Oct. 26-Dec. 14, 7:30-9:30 p.m., Prosserman JCC. $170, students and seniors $100, plus $30 book fee. Course description www.kolel.org. Register 416-638-1881, ext 4235

ADULT EDUCATION

Beth David B'nai Israel Beth Am Congregation offers Torah with commentary and insights into the weekly Haftarah, with educator **Hana Werner**. Mondays until Dec. 7, 7-8:30 p.m. All discussion in English. Members $100, non-members $150

Tuesday, Oct. 27

JEWISH ETHICS

Temple Har Zion adult education committee presents the first of two lectures by **Rabbi Michael Skobac** on "Mussar: How to live a responsible life." Shul members free, non-members $5. 7:45 p.m. 905-889-2252, ext. 5. Second lecture Nov. 2.

ART HISTORY

NCJWC-TS presents the second in a series of lectures on art history. **Doug Purdon** looks at new masters, **Mark Rothko** and **Jackson Pollock**. 1:30-3 p.m., Council House. Full series, $25, individual $10 each. Register at 416-633-5100 or reception@ncjwc-ts.org.

JEWISH MOUNTIE

Opening event of Beth Emeth Bais Yehuda Synagogue Sisterhood, features **Rebbetzin Fran Saltzman**, former RCMP officer, speaking on "A Jewish Woman in the RCMP." 7 p.m., Fischtein Hall. Refreshments. Members $7, guests $10. Call 416-633-3838.

CHUG HATANACH

Beth David B'nai Israel Beth Am Congregation Torah study. Tuesdays, 8 p.m.

MISSIONARIES

Shaarei Shomayim Brotherhood and entertainment and cultural committee present "Inside the Missionary Mind – why good people justify using deceitful methods," with former missionary **Julius Ciss**. 7:45 p.m., Sisterhood Hall. Special presentation to **Brian Cantor**. Members free, guests $2. Refreshments.

CARING FOR THE ELDERLY

Beth Tikvah Sisterhood presents "Caring for our elderly friends and relatives: rewards and challenges." **Rabbi Rena Arshinoff**, Sunnybrook chaplain, and **Dr. Carole Cohen**, geriatric psychiatrist at Sunnybrook. 8 p.m. Non-members $5

UNCIVIL LIBERTIES

New Israel Fund of Canada presents **Hagai El-Ad**, executive director of Association of Civil Rights in Israel. Holy Blossom Temple, 7:30 p.m. No charge. Call 416-781-4322

Wednesday, Oct. 28

UN AND PEACE

Brian Morris, B'nai Brith Canada past president, discusses "How the United Nations Hampers Peace in the Middle East." Beth Tzedec library, 7:30 p.m. Call 416-781-3511

CLUB SAMEACH

The Wagman Entertainers perform for Beth Emeth Club Sameach, 7:30 p.m., Fischtein Hall. Club members $8, guests $10. Refreshments. Reserve with payment by phone, 416-633-3838.

WHEELTRANS

Beth Tikvah brings "TTC Wheeltrans – everything you want to know." 2 p.m. RSVP 416-221-3433, ext. 0.

JEWISH ANCESTORS

Bill Gladstone gives a crash course on finding your Jewish ancestors. Beth Tzedec Max & Beatrice Wolfe Library workshop. 1:30 p.m. Pre-register at 416-781-3514, ext. 225. $10 per workshop.

Other News

SHARON COLE LECTURE

Toronto-based criminal lawyer **Robert Rotenberg** discusses his debut novel *Old City Hall*. Oct. 29, 8 p.m., Temple Sinai. Memorial lecture sponsored by the Cole family and Club Dayan Na'amat.

CHAI TEA

Beth Tikvah Sisterhood fashion show, High Fashion-Chai Tea. Sunday, Nov. 1, 12:45 p.m. Refreshments and boutique shopping. $36 admission. A portion of proceeds to Ovarian Cancer Canada. Call 416-221-3433, ext. 353.

YIDDISH CLASSES

Children 4 and up learn Yiddish through music, art, drama and games. Sunday mornings 9:30 a.m.-noon October through the school year. $20 materials fee. Adults at all levels, Sunday mornings 10-noon, October through Dec. 20. $125 for 10 sessions. Prosserman JCC. Contact committeeforyiddish@ujafed.org or 416-635-2883, ext, 5389.

SINGLES EVENTS CAN BE FOUND ON PAGE 40

BETH DAVID SISTERHOOD

Gala fashion show and boutiques. Sunday, Nov. 1, boutiques at noon, fashion show 2 p.m. $25 at the door.

DOCUMENTARY

Holocaust Education Week program: *Inside Hana's Suitcase*, Nov. 2, 7 p.m. Sheppard Grande. **George Brady** and film's director **Larry Weinstein** attend. Q and A follow the film. Free but registration required. **Rachel Libman**, 416-635-2883, ext. 5286.

FOR SENIORS

Earl Bales Seniors Club in the Park. Casino Niagara trip changed to Thursday, Nov. 5. Casino Rama, Wednesday, Dec. 2. Lunch with Avon, Dec. 14 – complimentary lunch included. Wheelchair and walker accessible. Call **Valerie**, 416-395- 7881.

Active Seniors, Miles Nadal JCC. Thursday, Oct. 22, 1:30 p.m., bagel nosh, board games, cards, current events discussion group.

Computer course for seniors. Small classes, personal attention.

For both programs, call 416-924-6211, ext, 155.

Adath Israel seniors. Join others who share your interests. Bridge, mah jong, cards and more. $2 includes pastry, coffee, tea, soft drinks. Wednesdays, 1-4 p.m. Call **Pearl**, 416-635-6317 or Marcia, 416-932-1229.

WAGMAN CENTRE, 55 Ameer Ave., 416-785-2500, ext. 2267.

Men's Service Group resumes lecture series, Thursday, Oct. 22, 7-8 p.m. in Assembly Room.

Enjoy a day of shopping and lunch at Vaughan Mills Mall, Monday, Oct. 26. Buses leave Wagman Centre 10:30 a.m. and return at about 2:30 p.m. Members $2, guests $5. Bring money for lunch.

BERNARD BETEL CENTRE, 1003 Steeles Ave. W., 416-225-2112.

Fall Festival, Wednesday, Oct. 28, 11 a.m.-3 p.m. Market, vendors, entertainment. No charge

PROSSERMAN JCC

Prosserman Jewish Community Centre, 4588 Bathurst St. 416-638-1881 or www.bjcc.ca.

Family programs at the new Prosserman JCC. Register now for new lineup, including Yiddish for Parents in a baby-friendly environment. My Hebrew Morning, My Messy Morning, Baby Sign and more, ext. 4236.

New: Tai Chi, afternoon and evening classes.

Registration for all programs open now, ext. 4259, 4235.

MILES NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www. mnjcc.org.

Media Mondays: Alternate Mondays, 7:30-9:30 p.m. Oct. 26, **Shlomo Schwartzberg**, "How Hollywood looks at Race." $15 drop-in fee or register for all 16 lectures, ext. 0

Srul Irving Glick: All-star tribute concert. Also appearing **Elmer Iseler Singers, Jacques Israelievitch, Susan Hoeppner, Jeanie Chung, Ramona Carmelly, Suzuki Quartet**. Al Green Theatre, Thursday, Oct. 28, 7:30 p.m. music@mnjcc.org.

Jacobs Lounge Visual Art Space. Sea of Triathalon, photos by **Michal Peleg**. Ext. 133.

KOFFLER CENTRE

Koffler Centre of the Arts, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca.

Koffler workshops, Sunday, Oct. 25. Learn a new skill, $30. Recipe Renovations, 1-2:30 p.m. Writing your Jewish family stories and memoirs, 1-5 p.m..Off the page and into the frying pan. 4-5:30 p.m.

What's New is now online, for subscribers only. You can find it at cjnews.com

AT QUEEN'S PARK

Toronto MPP Monte Kwinter and Chabad Lubavitch Rabbi Yirmi Cohen bless the lulav and etrog at Queen's Park on Hoshanah Rabah.

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Lillian Jaslow Schwartz	Oct 4/09	7825 Bayview Ave
Barnet Berris	Oct 5/09	360 Bloor St E
Leya Ludwig	Oct 3/09	25 St. Mary St
Esther Ferman	Oct 6/09	8 Covington Rd
Anne Shore	Oct 5/09	3560 Bathurst St
Seymore Obront	Oct 4/09	2900 Yonge St
Laura Shulman Miller	Oct 6/09	305 Lonsdale Rd
Phillip Bregman	Oct 6/09	121 Kennard Ave
Sara Stevens	Oct 6/09	42 Arran Cres
Lydia Milian	Oct 6/09	306 Finch Ave E
Michael Griesdorf	Oct 5/09	205 West 22nd St
Helen Brown	Oct 7/09	784 Centre St
Rolisa Lewi	Oct 6/09	262 Hounslow Ave
Freda Goldman	Oct 5/09	25 Brunswick Ave
Helen Nemoy	Oct 6/09	570 St. Clements Ave
Toby Ross	Oct 7/09	3560 Bathurst St
Dorothea Ruth Bloom	Oct 7/09	110 Promenade Cir
Elliott Moldaver	Oct 6/09	110 Rajah St
Eva Wilson	Oct 8/09	3303 Don Mills Rd
Estelle Klasner-Nimni	Oct 6/09	16 Maplecrest Dr
Joseph Abergel	Oct 10/09	150 Banbury Rd S
Milton Kates	Oct 9/09	120 Promenade Cir

Steeles Memorial Chapel

Antflick, Isadore (Issie)	Oct. 6/09	625 Roselawn Ave.
Steiner, Mary	Oct. 7/09	3560 Bathurst St.
Blum, Elizabeth	Oct. 8/09	6171 Bathurst St.
Walfish, Julius.	Oct. 8/09	63 Collinson Blvd.
Donsky, Sarah	Oct.8/09	2 Buchan Court
Sitsker, Tsal	Oct. 9/09	605 Finch Ave. W.
Berkovits, Heskel	Oct. 9/09	495 Glengarry Ave.
Bergida, Jenny	Oct. 9/09	3636 Bathurst St.
Rosenbloom Helen	Oct. 10/09	541 Finch Ave. W.
Guth, Sara	Oct. 10/09	
Neginskay, Elena	Oct. 10/09	50 Disera Dr.
Ringelstein, Arie	Oct. 10/09	120 Promenade Cir
Kronovits, Lilli	Oct. 11/09	
Adelman, Samuel	Oct. 12/09	31 Four Winds Dr.
Shprintsen, George	Oct. 12/09	Private

HEBREW DASIC Burial

Hymie Rubinstein	Aug 30/09	1035 Eglinton Ave W
Herman Berinzon	Sep 4/09	312 Spring Garden
Naomi Minuk	Sep 15/09	86 Gloucester St
Julia King	Oct 6/09	42 Elliott St
Eileen Routbard	Oct 7/09	2 Buchan Crt
Ronald Tennent	Oct 8/09	7489 County Rd

The unveiling of a monument to the memory of the late
HYAM (HY) DAY ז"ל **&**
LAYAH (LILY) DAY ז"ל
will take place
Sunday, Oct. 25th at 10:00 a.m.
Pardes Shalom Cemetery
Farband Labour Zionist Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ROBERT KLEIN ז"ל
will take place
Sunday, Oct. 25th at 10:00 a.m.
Pardes Shalom Cemetery
Dufferin St. N. of Major Mackenzie
Judean Benevolent Society Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
RENEE GROSBERG ז"ל
will take place
Sunday, Oct. 25th at 11:00 a.m.
Mount Sinai Memorial Park
Ozzwer Mutual Benefit Society Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
FRED MALEMUD ז"ל
will take place
Sunday, Oct. 25th at 11:00 a.m.
Pardes Shalom Cemetery
Judean Benevolent Society Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
SAM MANDELZYS ז"ל
will take place
Sunday, Oct. 25th at 10:00 a.m.
Cemetery on De La Savanne
Russian-Polish Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
GOLDIE POLLAK ז"ל
will take place
Sunday, Oct. 25th at 12:30 p.m.
Bathurst Lawn Memorial Park
Lipsker Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
HENRY CASSEL ז"ל
will take place
Sunday, Oct. 25th at 11:00 a.m.
Holy Blossom Memorial Park
Brimley Road
Relatives and friends are invited to attend

The unveiling of a new monument to the memory of the late
ROSE ZERNIE ז"ל
will take place
Sunday, Oct. 25th at 2:00 p.m.
Lambton Hills
Royal York Rd
(between Eglinton & Dundas)
Chmielniker Section
Relatives and friends are invited to attend

MANNY BOBKIN ז"ל
January 31, 1932 – October 31, 1984

25 years have passed and today you are remembered with love and laughter. You cherished your family, were loyal to friends and clients and lived life to the fullest. We miss your boisterous laugh, beautiful smile, twinkling eyes and zest for living. We won't dare to forget to mention the "hidden chocolate bars". We miss you! Today we ask all, to reflect special thoughts of "Manny" who touched your life on his brief but memorable journey through life.

Always remembered, always loved, never forgotten;
Bev, Stephen, Sandra, Brian, Celia, Jewels,
and beautiful grandsons, Matthew (namesake) and Ryan.

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To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling.

On Campus

Program preps high schoolers for campus life

By SHERI SHEFA
Staff Reporter

Jewish community groups have collaborated to create a program for Jewish high school students to prepare them for campus life, to equip them with the resources to advocate for Israel and to inform them of their rights as Jews on campus.

Running simultaneously in Toronto and Montreal in January and February, Campus Ahead, a six-session series, was conceived by the Canadian Council of Conservative Synagogues, Hillel of Greater Toronto, Hillel Montreal, National Jewish Campus Life and the Council for Israel and Jewish Advocacy's university outreach committee.

The sessions, which will be led by local campus professionals and student leaders as well as academics, are free of charge and are meant to prepare Grade 11 and 12 students for campus life.

"The idea is to… give them a background on what is Israel, what can you expect being a Jew on campus, being a pro-Israel student on campus, and really, just to get them thinking and to get them prepared so that when they get to campus, the wheels are already turning," said Jennifer Diamond, Hillel of Greater Toronto's assistant director of Israel affairs.

"Obviously, they hear things that have been going on on campus. They might be apprehensive, they might have questions, so it's really just an opportunity to reach out to them before they get onto campus."

She added even if students enter university not knowing what to expect, they can turn to student groups such as Hillel if they want to get involved in Jewish campus life.

"But if they come in with that knowledge, then it's going to be a lot more helpful and a better experience for them."

The sessions will allow students to discuss their connection with Israel, learn facts about Israel and how to effectively advocate on Israel's behalf, develop their skills in media training, coalition building, and debate, meet with student activists, and practise using their new skills in case study scenarios.

Campus Ahead organizers have also scheduled a session with Jeff Robins, a former member of the United Nations Human Right Commission, to answer questions and are working on having former Canadian justice minister Irwin Cotler and Israel's ambassador to Canada, Miriam Ziv, address the students.

"I don't think there is anything quite like this… There are a lot of student initiatives for once you're already on campus. There are Jewish identity programs for high schoolers to deal with issues that happen when you're in high school, but there is no real educational program that is really preparing them to look towards the future a year or two before. In that sense, it's really innovative and interesting," Diamond said.

"Although it's primarily focused on Israel, hopefully some of the skills we'll be teaching them will overlap into other areas."

Diamond added that Campus Ahead doesn't require that students have experience in Jewish leadership.

"Even if they aren't currently involved, but are aware of their Jewish identity on campus or want to be aware, we really are trying to target all levels of involvement and participation."

For more information or to register, visit www.campusahead.ca.

On Campus

Carleton urged to waive fee for anti-Israel group

By SHERI SHEFA
Staff Reporter

More than 60 Carleton University faculty members have signed an open letter that urges the school's president to waive a $4,910 fee for an anti-Israel student to obtain documents to support his group's human rights complaint against Carleton.

Through the Freedom of Information and Protection of Privacy Act, Ben Saifer, a member of Students Against Israeli Apartheid at Carleton, requested about 2,500 pages of documents – administration's e-mails, meeting minutes and records – to support SAIA's claim to the Human Rights Tribunal of Ontario that it was discriminated against by Carleton.

The school asked for the fee to cover what it says are the costs of processing his request.

In August, SAIA filed a complaint against Carleton for of its decision last February to remove 100 posters from campus that depicted a helicopter labelled "Israel" firing a missile at a teddy bear-holding toddler labelled "Gaza."

The posters were advertising Israeli Apartheid Week, an annual week-long series of anti-Israel lectures that originated at the University of Toronto in 2005 and has since spread to more than 20 cities worldwide.

A Carleton spokesperson said at the time that the posters were removed from campus because SAIA didn't have the necessary approval for posting, and because it included an image that was "inflammatory and capable of inciting confrontation," and "could incite infringements of the Ontario Human Rights Code."

In the days following the decision to have the posters removed, Carleton's provost and vice-president academic, Feridun Hamdullahpur, sent a letter to the entire university community calling the posters "hurtful and discriminatory," and said that Carleton "will not tolerate actions that infringe or contravene the Ontario Human Rights Code and Carleton's own University Human Rights Policy and Procedures."

Hamdullahpur added that if anyone is found to be in violation of the school's policies, they will be subject to sanctions under these policies, and "students can be withdrawn from their studies indefinitely."

The administration asked SAIA to submit another version of the poster, and the group complied.

But in August, SAIA, represented by human rights lawyer Yavar Hameed, filed a complaint with the Human Rights Tribunal of Ontario on the grounds that the group and its members were "differentially treated and discriminated against by the Carleton University administration because of their association with, and support of, Palestinians," and were threatened with expulsion as a result.

Carleton responded by saying that the claims made by SAIA are "false and completely unfounded" and that it looked forward to the "opportunity to respond point by point to these false claims once and for all."

A hearing is scheduled for November.

Last month, Saifer circulated his open letter, addressed to president Roseann Runte, among Carleton's faculty and staff. It said that "openness and transparency are in Carleton's (and the public's) best interest when there are concerns about the suppression of free speech, the targeting of students according to their political beliefs, and the detrimental impact of lobby groups on core university values."

The letter also said that by providing SAIA with the requested material promptly and free of charge, Carleton can alleviate concerns that it is creating "a financial barrier to SAIA" to have a fair hearing, which would lead to "serious ramifications for the integrity of our institution."

Carleton spokesperson Lin Moody said that "if a particular requester is unhappy with the fee we have requested to process the request, they have avenues open to them to address their concern.

"It is routine to discuss with any requester the scope of their request so as to assist them in limiting the fee charged, if that is a concern for them."

SCHOOLS RECEIVE DIVERSITY AWARD: Students from Paul Penna Downtown Jewish Day School and the Islamic Foundation School celebrate with guest speaker Michael "Pinball" Clemons and teachers Arshia Alam and Seth Goldsweig upon receiving the Canadian Centre for Diversity's Discover Diversity Award. This marks the first time that the award has been given to two schools at once and honours their inter-cultural exchange initiative built around the theme of "Breaking Down Barriers and Building Bridges."

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Feature

Canadian among fallen soldiers honoured at memorial ceremony

By JENNY HAZAN
CJN Israel Bureau

SHA'AR HAGAI, Israel — North Americans who have fallen in Israel in the line of duty or during acts of terror were honoured at the annual Remembering the Fallen ceremony last Wednesday.

A large and tearful group of friends and family members of fallen North Americans attended the ceremony at the AACI Memorial Forest near Sha'ar HaGai Junction, between Jerusalem and Tel Aviv.

The memorial was organized by the Association for Americans and Canadians in Israel (AACI).

"This ceremony is our opportunity to acknowledge as a community that these people and their families have made the supreme sacrifice so that we can live in an independent and strong Jewish state," says Donna Grushka, co-chair of the AACI memorial committee.

Four Americans – Ari Gabbin, Carmi Elan, Uriel Peretz Liwerant and Dagan Moshe Wertman – perished this year, as did one Canadian, Israel Defence Forces Staff Sgt. Noam Adin Rechter Levy. Their names were inscribed on memorial plaques.

Levy, 20, a Montreal-born soldier, was killed on a military mission in Bir Zeit, a village north of Ramallah in the West Bank, on May 7.

Although the final IDF chief of staff's report has yet to be issued, an initial investigation revealed that Levy, a medic with the Duchifat Battalion in the Kfir Brigade, was killed during a regular daily operation, in a scuffle with Arab student rioters. The rifle of one of the soldiers in his company discharged and sent a bullet into Levy's temple, killing him almost instantly.

Noam's parents, Rabbi David and Sharon Levy, were at their home in Mitzpeh Natofa in the Lower Galilee when the pair of reservists came at 6:20 a.m. to notify them of what had happened.

"We were the middle of building a house, so at first I thought it was the construction workers," said Sharon Levy, who is originally from Montreal. "But when I looked at the clock and saw the hour, I realized what it was. No one had to say anything."

Noam, the fourth of five siblings – Ma'ayan, 27; Yaffa, 25; Shira, 23, and Yedidya, 16 – made aliyah along with his family in September 1993, at the age of eight, from Kitchener, Ont., where David Levy had served as the community's rabbi.

Not only had the Levys always wanted to live in Israel, but direct connections to the Holocaust in both Sharon and Rabbi Levy's family histories gave their decision to make aliyah a strong ideological basis, as well.

This family history was particularly moving to Noam, who was close to all of his grandparents, Bernice and the late Zelig Joseph of Montreal and Edith Rechter-Levy and Marcus Levy of Morgantown, W.Va., as well as his uncle, Lawrence Joseph, who attended university in Israel and volunteered during the Yom Kippur War. Noam's middle name, Rechter, was in honour of his grandfather, who was killed in Auschwitz and whose entire extended family was wiped out.

Noam was eager to participate in the March of the Living program before his induction into the IDF. "It was really important to him to go," his father said. "His friends have commented about his behaviour during the trip. It changed him – he was extremely mature, reflective and sober."

The family's choice to live in Mitzpeh Natofa, a small community just west of Tiberias, was an ideological decision, as well. "We wanted to move somewhere that was particularly relevant, either to the Galil or to the Negev," Rabbi Levy said. They settled on Mitzpeh Natofa because it was a warm and welcoming small community.

They also chose Mitzpeh Natofa to make aliyah easier on the children. "We thought having a smaller group of friends to choose from would provide a better cushion, since small groups of friends are more solid," Rabbi Levy said. "And that's exactly what happened. The youth networks here are incredibly strong."

Sharon Levy, the mother of fallen Israel Defence Forces soldier Noam Levy, chats with Canadian defence attaché Col. R.G. (Geordie) Elms.

Noam was part of a tight group of friends who adored him. "He had a real joie de vivre," Sharon Levy said. "He brought the room alive."

He touched the lives of many who were not his close friends, as well. His parents were not surprised to see an older falafel-stand owner and a shoe salesman from Tiberias at Noam's shivah. "He was like the centre of a wheel: where all the spokes meet," his father said. "No matter what circle he was in, he managed to connect to all different spheres and groups. He had a gift for connecting with people."

Noam brought this gift to bear on his work at a nearby kids' club, where he coached basketball. "He was caring and possessed excellent 'physical intelligence,'" his mother said.

Basketball was his sport of choice, and he attended basketball camps in Morgantown, W.Va., where his father is from originally, and at the Wingate Institute in Netanya.

Noam, a graduate of the Yeshiva High School in Tiberias, took school seriously. "I think he would have ended up in medicine," Rabbi Levy said. In Noam's last year in the army, after being promoted to the position of battalion medic, his parents had witnessed the emergence of a new-found passion in their son.

Continued on page 39

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Feature

Noam 'saw great significance in being here and defending Israel'

Continued from page 38

"He loved what he was doing. It was important to him, and he really connected with the type of responsibility the position entailed," his mother said. "I think he found his calling."

He brought great humanist values to his work as a medic. Just a few weeks before he was killed, he tried, unsuccessfully, to resuscitate a Palestinian terrorist who had been seriously injured in an IDF operation. "The guy died in the end," Rabbi Levy said. "But Noam took his responsibilities very seriously and had a doctor's disposition."

Noam Levy

Noam's greatest driving force, however, was Zionism. "He saw great significance in being here and defending Israel for the Jewish people," his mother said. "He was very clear in his mind about our need to be here."

In spite of Noam's death, his parents, too, have not wavered in this belief. "On the day of Noam's death someone said, 'I told my son he should leave Israel!' Why? Tragedies don't happen in Canada, in Spain, in France, in the U.S.?," Sharon Levy said. "We don't agree with this line of thinking. Besides, what, the Jewish people haven't dealt with tragedy over the years?"

The Levys' hope now is to perpetuate their son's life by dedicating their efforts to a cause that was particularly important to him: organ donation. Noam had signed an organ donor card. "It gave him a lot of satisfaction to know that he could help somebody, even in death," said Sharon Levy, adding that Noam's corneas have been donated to two blind people.

"I think each of us is here for a reason, and the fact that the person himself isn't here anymore doesn't diminish his reason for having been here – if anything, it heightens it," she said. "There is a lot of misunderstanding in Israel about the technical and halachic aspects of organ donation, and we will work to raise awareness and advocate on behalf of this cause."

The ceremony for fallen North Americans included an address by Rabbi Levi Lauer, the founding executive director of ATZUM (Avodot Tzdaka U'Mishpat) Justice Works, a foundation established in 2001 to address urgent human need and social ills in Israel.

In addition to friends and family members, the ceremony was attended by Col. R.G. (Geordie) Elms, defence attaché from the Canadian Embassy; Alex Daniels, director of the American Center in Jerusalem and first secretary at the U.S. Embassy, and Lt.-Col. Beni Brosh, from the Home Front Command, as well as representatives from the Keren Kayemeth LeIsrael-Jewish National Fund, the Jewish Agency for Israel, and the Nativ and Young Judea youth movements.

The mystery of the fallen Canadian

The plaques at the AACI Memorial Forest near the Sha'ar HaGai Junction are inscribed with the names of more than 300 Canadians and Americans who have been killed in Israel, dating back to the 1920s, before the establishment of the Jewish state.

"There is a whole history of Canadians who have come here, or lived here, and died here," said Donna Grushka, co-chair of the AACI Memorial Committee.

Among them, she names Polish-born Hashomer Hatzair activist Eliezer (Lulik) Krongold, who made aliyah from Toronto at age 21 (in 1935) and spent a year at Kibbutz America Banir in Hadera before moving on with his *garin* (group) to Juara in the spring of 1937. On April 7, 1938, when he was returning home from a day's work plowing near Yokne'am, he was ambushed and killed along with his friend, Ephriam (Philip) Tiktin.

Then there is George (Buzzy) Buerling, who was born in Montreal in 1921 and served in the Royal Canadian Air Force as a fighter pilot during World War II. The decorated military hero then came to Israel in 1948 as a volunteer to help the fledgling Israeli Air Force. On May 20, 1948, he died in a plane crash near Rome, where he had been sent on a special secret mission by the Hagana.

Finally, Grushka told the story of Yehayahu (Sidney) Rubinoff, born in Toronto in 1926, who came to Israel to join the Palmach in January 1948, after his service in Europe with the Canadian army in World War II exposed him to survivors of the Holocaust.

"He was [allegedly] shocked by his encounter with the survivors, which awakened in him his Jewish identity," Grushka said.

Rubinoff fought in the battles of Malchai, Ganei Yehoshua, and in Operation Dani to liberate Lod and Ramle. He was fatally wounded in the battle of Latrun and died on the way to hospital on July 17, 1948, at the age of 22.

The AACI adds names of people who have died in the past to Memorial Forest plaques if information about them surfaces and there is significant evidence to support their stories.

The organization is currently trying to get to the bottom of one case, a Canadian named David Bar, who was reportedly killed in the Golan Heights in 1974. "That's all the information we have. We were never able to get very far with this story," said Grushka, who has searched in all relevant archives in Israel, to no avail.

So far, only one source, from Ottawa, has come forward. More details are needed, both to corroborate the story and to learn more about what happened. "I'm afraid until now it has remained a mystery," she said.

Anyone with information about David Bar, is asked to e-mail Judy Ann Cohen at JudyAnnCohen@yahoo.com; call 972-2-566-1181; fax 972-2-566-1186, or write AACI, P.O.B. 4394, Jerusalem 91043, Israel.

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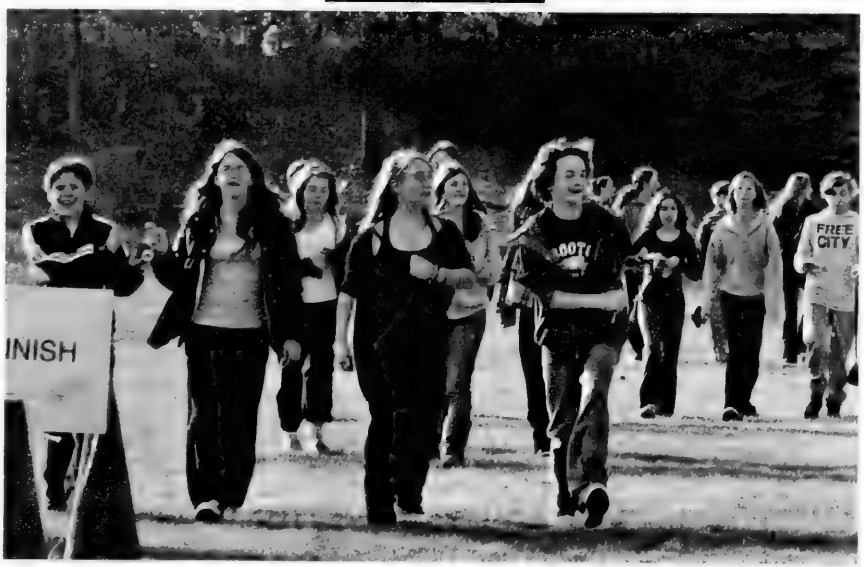

FINAL LAP: Grade 7 and 8 students at Leo Baeck Day School's Thornhill campus finish their last lap in the annual Leo Baeck-POGO (Pediatric Oncology Group of Ontario) Walk, in which students raise funds for families of children diagnosed with cancer.

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Baycrest presents new kind of fundraiser

Compiled by CJN Staff

Baycrest has turned the traditional gala fundraiser upside down with an event that harnesses the power of social media and the popularity of reality TV.

Instead of bringing in big name entertainment for the evening, as is traditional with most galas, the academic health sciences centre has asked six high-profile community leaders to compete with each other in a ballroom dance competition on Oct. 29 at the Dancing With Our Stars Baycrest Gala.

The good-humoured contestants include Toronto Argonauts co-owner David Cynamon; community philanthropist Wendy Switzer Myles, wife of menswear retailer Lou Myles; Deloitte vice-chair Garry Foster; vice-president and senior partner at RSM Richter Robert Harlang; community leader and artist Tootsie Halbert; and real estate icon Sam Reisman, chair and CEO of The Rose Corporation.

They are all dance neophytes far out of their comfort zone, a fact that is creating the kind of hilarity, buzz and sympathy for their plight that Baycrest was hoping for.

The dancers have all posted personal video appeals on YouTube that express, with self-deprecation, bravado and dry humour, why they felt compelled to take the leap to support this cause. They also send regular e-blasts with YouTube links to their practice sessions to increase awareness and enlist donor support from friends, business associates and the public. The dancers have collectively raised close to $1 million in pledges so far and expect to surpass that target.

"These six dancers have galvanized the fundraising community with their spunk and determination," said Mark Gryfe, president of the Baycrest Foundation. "They've created an excitement that we're leveraging with social media to connect with people in a whole new way."

The public can support the dancers' fundraising efforts and watch their practice videos by visiting their personal webpages at www.baycrest.org/dancingwithourstars.

Guests attending the Gala will be able to text message their votes after the performances. Audience votes will be compiled with the scores from a celebrity panel of judges including comedians Colin Mochrie and his wife, Deb McGrath. Television and radio personality Ralph Benmergui will host the evening.

The Dancing With Our Stars Baycrest Gala on Oct. 29 is at 6 p.m. at the Sheraton Centre, 123 Queen St. W., organized by the Women's Auxiliary of Baycrest.

For more information, go to www.baycrest.org/dancingwithourstars.

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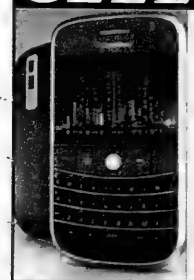

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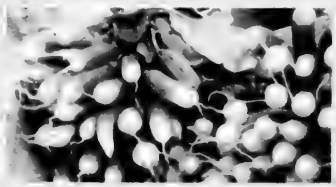

Stir Crazy

'Anyone can be a competent baker,' Marcy Goldman says

By SHELDON KIRSHNER
Staff Reporter

Marcy Goldman's latest book, *A Treasury of Jewish Holiday Baking* (Whitecap), is redolent of fresh dough, flour, sugar and cinnamon.

More to the point, it's bursting with simple-to-follow recipes for cakes, strudels, cookies, macaroons, doughnuts, tarts, cobblers, hamantashen, buns, bagels, kugels, breads and croissants.

You would die for her mouth-watering almond pastry croissants, Miami Beach coffee cake, caramel cheesecake, Middle Eastern date cookies, layered apple cinnamon cake, raisin challah, cherry squares, roly-poly or banana cake.

Though the Montreal-based baking maven conjures up sugary magic effortlessly, inspiring a sense of wonderment and admiration, Goldman, surprisingly enough, usually declines desserts, considering them "indulgences."

But when her sweet tooth manifests itself, she likes to bite into a scone or a confection dipped in caramel.

"Hamantashen and rugalahs are right up there, too," she said in an interview to publicize her beautifully produced book.

Goldman, the editor and host of BetterBaking.com, an online baking magazine, certainly knows her way around a kitchen. Even before she became a teenager, she was cooking and baking and devouring cookbooks.

Marcy Goldman

Necessity pulled her into the kitchen.

Goldman's mother, Ruth, an English-language teacher, was not domesticated, forcing her to take over the family kitchen.

"If you wanted meals, you had to do it yourself," said Goldman, whose blind, Russian-born grandmother, Annie, moved into the Goldman residence when she was seven years old. "It fell mostly to me to help her with meals, and I wanted to please her."

By 11, Goldman could bake souffles and by 15, she could whip up brioches.

When she was 12, she officially announced her interest in the written word by publishing *The Goldman Times*, which contained news of her street and lasted for four issues.

The publication was typed by her mother and photocopied by her father, Nathan, the owner of a men's clothing store who could make a tasty breakfast of baked toast, broiled kippers and poached eggs.

Continued on page 42

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'Great food is soul reviving'

Continued from page 41

Realizing that she was not destined to be an advertising copywriter after studying English literature and marketing at McGill University, Goldman enrolled at a culinary school in Quebec.

Having completed the three-year course as a newly minted pastry chef and baker, she sold carrot cakes to restaurants and cafés in Montreal.

"I was pro-active about self-employment. It's in my blood or in my destiny."

Having given birth to the first of her three sons, she reached a crossroads. She had to decide whether to expand her business and place her son in daycare, or stay at home and cultivate a career as a freelance food writer.

She chose the latter.

Since then, Goldman has written for, among others, the *Montreal Gazette*, *Bon Appetit*, *New York Times*, *Los Angeles Times* and the *Washington Post*.

Apart from *A Treasury of Jewish Holiday Baking*, which was originally released in 1998, she has published *The Best of BetterBaking.com* and *A Passion for Baking*.

Currently, she is working on her newest book, *The Baker's Four Seasons*.

As well, she has been a frequent guest on Sirius' *Martha Stewart Living Radio*.

Goldman launched BetterBaking.com in 1997, and it has blossomed into one of the biggest independent baking sites on the Internet, featuring original recipes, baking tips, ingredient advice, lifestyle articles and book reviews.

She believes that anyone can be a competent baker. What's required is dedication, the proper tools and equipment and the best ingredients.

"Good food or good baking is accessible to all," she said.

Like her father, she enjoys simple meals of great bread, fine cheese, tantalizing soups and totally fresh salads slathered in amazing vinaigrettes.

She is also partial to fine olive oil, balsamic vinegar, stone ground mustard, garlic, French pepper steak and what she describes as "a Russian grandmother-styled sweet and sour cabbage soup."

To Goldman, great food is "soul reviving," while Jewish food is "spiritually renewing."

When she eats out, which is rare, she gravitates toward Indian and Italian cuisine.

Since her sons Jonathan, Gideon and Benjamin live at home, she still cooks for them. She is pleased to say that they respect and appreciate food.

As she put it, "They have a strong sense of taste and food esthetics."

Hardly surprising.

Chef helps kosher foodies eat well

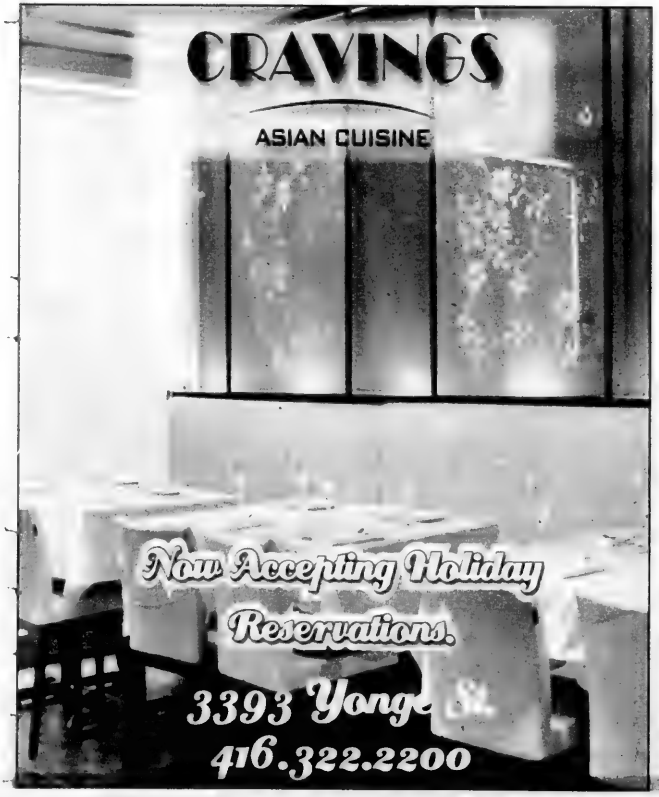
By SHERI SHEFA
Staff Reporter

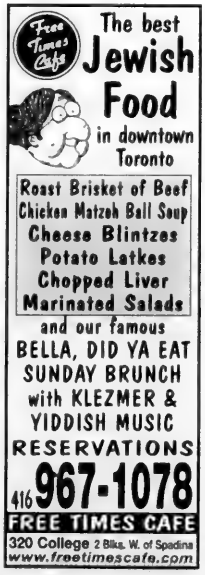
Brian Mailman, a San Francisco chef and owner of the Jewish Food Mailing List, an online community that shares thousands of kosher recipes, said he learned how to cook "out of self defence."

"My grandmother was a fantastic cook… but unfortunately, it skipped a generation," said Mailman who specializes in Jewish, Mexican, Italian, French and Hungarian cooking.

He said his mother was a bad cook, so he and his brother, who spent a lot of their childhood with their grandmother, had to learn the ropes by helping their grandmother in the kitchen.

Continued on page 43





Stir Crazy

Food list features recipes from kaleidoscope of cultures

Continued from page 42

While Mailman never formally studied culinary arts, he did apprentice with Paul Dufour, a Beverly Hills chef and the inventor of the vertical poultry roaster, from 1980 to 1985, under whom he learned how to be a chef "the old fashion way."

As Dufour's sous chef and saucier, Mailman was taught classic French cuisines such as bistrot, Provençale and haute cuisine styles.

"I spent 12 to 13 hours a day, six or seven days a week for five years [with Dufour]. It wasn't formal training, but it was as if I had a master class," Mailman said.

"What he gave me was an important gift and that was to think about and to analyze what I was doing. With French training, you can take an ingredient you've never seen before and once it's been described to you, you know what to do with it."

For the past 10 years, Mailman has been the owner of the Jewish Food Mailing List, which was founded in 1996 and now boasts more than 2,100 members from 45 countries, including the United States, Canada, Israel, South Africa, Australia, Iceland and Japan.

"The former owner gave it up [in 1999], and I was in a place in my life when I said, 'Well, I can make a go at it... I thought it was a great resource on many levels, so I took it over."

The mailing list provides members with a forum to explore information on holiday menus, food preparation techniques, cookbook resources, restaurant reviews and kashrut guidelines.

Recipes for everyone on Jewish Food List.
[The Hadassah Jewish Holiday Cookbook]

"The members talk to each other, just like a very slow moving chat room," he said.

Mailman said kosher foodies of all levels of observance and culinary skills are welcome to join, but even non-members can browse more than 5,000 recipes.

Mailman said the list is moderated by a team of volunteers, as he wouldn't dream of managing it on his own.

"The moderators are mostly independent from me, and have varying levels of kashrut in their homes. This ensures a lively exchange among the members and not just presenting one viewpoint," he said.

"We have members that range from the ultra-[Orthodox] to the totally secular. Some years ago, we developed the mantra CYLHA – consult your local halachic authority – in order to lessen friction about the 'right' way to do things. That is, 'my way might not be your way, but it's valid for my community.'"

Mailman reluctantly accepts the title of "kosher cooking expert."

"If you mean cooking according to kashrut, then yes, I certainly do that. If you mean the old Ashkenazi, central European, what we generally think of as Jewish food, then yes," he explained.

"But because in the Diaspora, before massive transportation lines, and rail and ship... we picked up local cooking using local ingredients, so... the Bombay Jews, their cooking is much different."

He said that on one hand, kosher cooking can be limiting, but it doesn't have to be.

"I'm a West Coast Jew, so for me, Jewish food can be burritos. I had this kaleidoscope of cultures coming at me, so I was exposed to it, so I don't feel kosher cooking is limiting," Mailman said.

"I do feel that substitutions don't always work... although I can clarify margarine and make an extremely credible beamaise out of it. But I would rather save a lot of the dairy desserts for dairy meals. I'm not going to try to substitute."

He said while there are certain flavours you can't have in kosher cooking, "if you're not used to eating bacon, you don't miss it. Using a piece of smoked meat is going to work."

In addition to managing the Jewish Food Mailing List, Mailman also writes for the Orthodox Union's electronic newsletter called "Slow Food in the Fast Lane," which can be found at www.ou.org/index.php/shabbat_shalom/column_list/C1449.

"I try to teach basic techniques in a non-threatening way," Mailman said.

"I take people through the steps. I de-mystify cooking."

To join or browse the Jewish Food Mailing List for recipes, visit www.jewishfood-list.com.

Stir Crazy

Foodie learned skills from her Baba

By FRANCES KRAFT
Staff Reporter

Adell Shneer followed a circuitous career path from the graphic design field to *Canadian Living* magazine's test kitchen, where she works full time as a food specialist.

Along the way, she studied baking at George Brown College 16 years ago when she was pregnant with her third child, took a food styling course at the Culinary Institute of America in Hyde Park, N.Y., and worked in food-related jobs as often as she could while raising her three children.

Serendipitously, her sister, journalist Bonny Reichert, was working for *Today's Parent* magazine when they needed a recipe tester, and Shneer began her food career there. She started freelancing for *Canadian Living* about a decade ago.

A former resident baker and cooking teacher for Dish Cooking Studio – and a guest chef and food stylist for the Food Network's *Party Dish* in 2003 and 2005 – Shneer joined *Canadian Living* full time four years ago.

At the magazine, she develops recipes from scratch, tests them, and is responsible for many baking-focused stories. She was also involved in developing and testing recipes for the *Complete Canadian Living Baking Book* published last year.

Shneer credits her late maternal grandmother – her "Baba," Sarah Taradash – as "probably the reason I'm in food."

Her grandmother was "an amazing cook," recalled Shneer in an interview, leaning back comfortably in a kitchen chair at her home, a sampling of baked goods, cheeses and Coronation grapes arrayed on the table beside her.

"Mrs. T. – that was how she was affectionately known – would make everything from scratch. Knishes, and strudel with the dough that stretched out so you could see the tablecloth through it. Varenikes. She could make anything."

Shneer – a native of Edmonton who graduated from Edmonton Talmud Torah Hebrew Day School – also said that her father, Saul Reichert, owned two restaurants in Edmonton – Teddy's, a deli; and Carousel, a steak house. He was in the restaurant business for more than 50 years.

"When I was small, I stood on a box and took cash in Teddy's on Sundays."

Even after she moved to Toronto in 1979 to study fine arts at York University, where she would meet her husband, Michael, Shneer continued to work "front of house" on her summers off.

Adell Shneer *[Geoff George photo]*

As a student, she put together a book of her grandmother's recipes for herself, her three sisters and their cousins, working with her to determine what measurements like "half an eggshell of oil" really meant.

Taradash, who died when Shneer was 21, worked for her son-in-law in his restaurant business, and also cooked for her family. Her culinary repertoire ranged from pickled white fish to Turkish delight strudel.

For the family, a holiday staple was "Baba's Yom Tov Plum Pudding." Now Shneer and her sisters gather before the holidays to bake it together.

Redolent with plums, raisins, apples and generous quantities of cinnamon and sugar, the dessert also uses a "crazy big dough" and is baked in a roaster.

Shneer has created a number of Jewish recipes, like weeknight Passover dinners, for *Canadian Living*, which she enjoys.

Other ideas – like a June article on "Tiny Treats" that included a recipe for French almond macaroons – derive from travel.

In France, Shneer recalls, she saw macaroons everywhere, and they were "beautiful."

"We love to travel. I think we never really got it out of our system," said Shneer, who spent a year seeing the world with her husband before their children were born.

A self-described foodie and Twitter regular who thinks that "food inspiration is everywhere," Shneer, a trim 48, attributes her lack of weight issues to "thoughtful" eating, "lots of" family dinners, and consistent workouts that include running and spinning.

Her recipes in *Canadian Living* are geared for home cooks, using readily available ingredients and easy preparation techniques.

Shneer, whose children have learned their cooking skills at her side, once wrote an article called "Cooking with Baba" about teaching children to cook.

"I really believe in getting your kids into the kitchen, and making it part of your life," she said. "I think I was steeped in it."

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Adamah brings a Jewish approach to organic farming

By DOROTHY LIPOVENKO
Special to The CJN

Talia Allen recalls never even playing in the dirt as a kid. Fast forward to the summer of 2009, and that was about to change for her, big time. These past few months she's been shovelling goose manure, building chicken coops, wacking weeds, planting and hoeing a bounty of fresh produce.

For this 180-degree turn in the dirt, the 21-year-old Toronto native journeyed 600 kilometres to rural Connecticut to take part in Adamah, an agricultural program that brings a uniquely Jewish approach to organic farming.

The two are a natural fit.

"We are people of the land," Allen says in a phone interview, noting that many Jewish festivals – Succot being the most visible – are "connected to food and agriculture."

Says Megan Jensen, Adamah's assistant greenhouse manager: "We're bringing people back to the land and reconnecting [them] to Judaism."

The 13 other young adults who joined Allen on the three-month Jewish environmental fellowship learned not just how to farm organically, but how to do so with Jewish values that advance the practice of tikkun olam.

And it's not just the land that benefits. Take, for instance, the goats that graze on the sweet grass of Adamah's six-acre property in the Berkshire Hills. To milk or not to milk them on Shabbat? To alleviate stress to the animals, it was decided to milk them but to discard the liquid so as not to reap any benefit from the labour.

So too does Judaism's moral compass guide ecological practice at Adamah (Hebrew for earth). Surplus produce (think 1,500 strawberry plants and 500 blueberry bushes, to name but a few) harvested in its fields and orchards are donated to a food bank and farmer's market, the latter to raise funds for the local fire department; about 10 per cent of Adamah's fields are left to lie fallow at any given time; practices such as crop rotation, returning nutrients to the soil and composting figure largely in this Jewish eco-culture, underscoring the values of transformation and not wasting what can be reused.

As its website notes in true Adamah spirit: "Where else can you say a blessing while using recycled vegetable oil to fuel a truck that is filled with organic produce and naturally fermented pickles?"

Where indeed.

The Summer 2009 group of Adamahniks.

A sample of Adamah pickled products.

Since its start in 2003, the Adamah program – offered through the Isabella Freedman Retreat Center in Falls Village, Conn. – has hosted several Canadians, including most recently, Allen, and previously, her older sister.

Having worked on an organic farm in British Columbia and pursuing a degree in environmental studies from York University, Sabrina Malach easily slipped into Adamah's groove during her stint in 2005.

"It was a huge tikkun for me. I learned that Judaism is inherently agriculturally rooted and environmentally responsible," says the 28-year-old from Toronto, whose experience at Adamah led her to Israel and studies in ecology and Torah.

Malach is an alumna of Adamah's fall session, when a new crop of "Adamahniks" rotates through three months of harvesting, preparing the gardens for winter and cooking in the "picklearium," its commercial kitchen that processes pickles, jam and tomato sauce for sale.

Like the summer group, the fall newcomers are exposed to Jewish spiritual and cultural programming, as well as training in Jewish leadership skills, and take their rest on Shabbat. They, too, start the day with *Avodat Lev* (service of the heart), the chanted morning prayers that include several minutes of silent meditation. And they get to celebrate Succot in the splendour of a New England autumn.

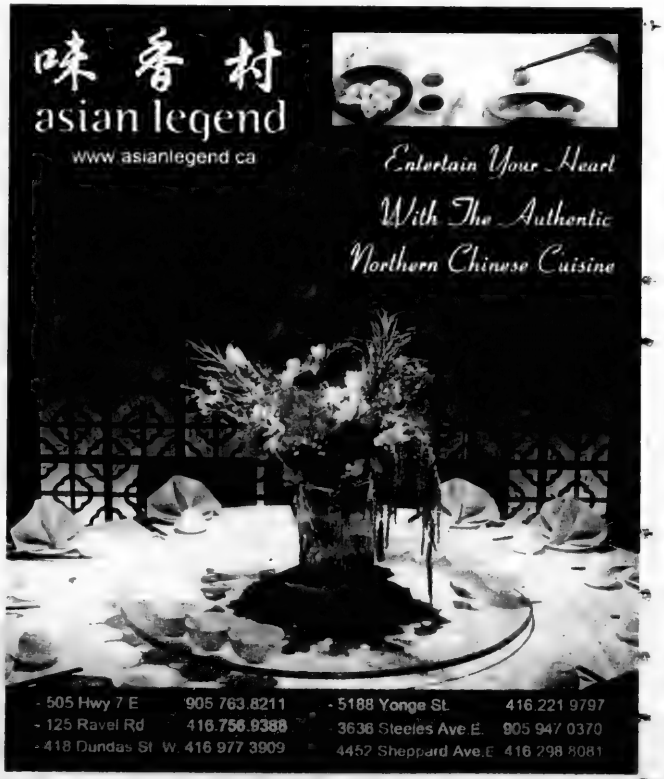
Some alumni, like Risa Alyson Strauss, have transplanted their Adamah experience and broadened its reach in programs such as the Kavanah Organic Community Teaching Garden.

Opened earlier this year through the Jewish Nature Centre of Canada at the Lebovic Jewish Community Campus in Vaughan, Ont., the Kavanah Garden is organic farming the Jewish way.

Whether using discarded broom handles for infrastructure, applying Jewish agricultural law to planting or donating its bountiful harvest to those in need, the Kavanah Garden is about teaching.

To that end, it has hosted an eclectic mix including school children and seniors, says Strauss, Kavanah's program director who used her apartment's sunroom last winter to jump-start seeds in pots for transplanting. They would become the basis for Kavanah's 40- by 80-foot garden, which includes organic fruits, vegetables and *Havdalah* spices.

Aside from the garden, there are adult classes on Jewish-holiday harvest cooking and agricultural roots of the Jewish calendar. The two-hour workshop for elementary-aged children includes organic gardening practices.



And now for something completely different: HEEBONICS

Monday Rose isn't your typical rock 'n' roll band

By VICKY TOBIANAH
Special to The CJN

The first time Monday Rose played together as a band, they knew their combined individual talents created a musical sensation, and since that first performance, they have been impressing their many fans.

At first glance, Monday Rose may seem like your typical rock 'n' roll band. The guitarist, Randy Starr, describes it otherwise.

"There are a lot of rock bands out there, so we decided to be a 'roll' band," Starr said.

"Maybe we should just be the 'n' in the rock 'n' roll," lead singer and lyricist Ari Lyon added.

"Monday Rose is like the creamy filling of the Oreo – we're the best part!"

Since coming together in 2008, the band has played countless shows and is currently releasing its first EP, a record that their fans are eagerly looking forward to.

Lyon said that he's always loved making music.

"There are videos of me from when I was two, talking about how I was going to be a rock star when I grew up," he said.

"I was born with a guitar sticking out of my stomach. So I had to play," Starr added.

Growing up, Lyon recalled attending many Jewish song sessions with his mother, who was a youth group adviser.

"For the first many years of my life, I only knew [Jewish singer] Debbie Friedman existed. I didn't realize there were other bands out there," he said.

His love affair with music encouraged him to fulfil his dreams, and after recording his first demo, he began playing shows across Toronto.

He met Starr through a mutual friend, and they quickly realized they had something special.

Later, Matt Pasquale joined to play bass, followed by drummer Ira Schwartz.

"We don't like to sound conceited, but after we perform, we just look at each other and smile. We all pat ourselves on the back," Lyon said.

"There is a lot of laughter during our shows. We're four individually good entertainers, so we all come together to make a great show. Our fans can tell we love making music, and we're having a great time doing it."

Their music, a mix between Coldplay and Kings of Leon, appeals to a wide audience. Whether you're a metal fan, interested in rock 'n' roll or have more modern music taste, there is bound to be an element in their sound that appeals to you.

While their stage presence is also a factor in their success, the simplicity in their sweet melodic tunes is what hooks their fans.

One of their favourite songs, *September Girl*, begins with simple guitar chords and tells a story about a young couple in love and an elderly couple who attempt to remember their youthful past.

With a sound that crosses between Coldplay and Kings of Leon, part of what hooks their fans is their stage presence and a commitment to putting on an entertaining show.

"Remember our good old days/ before all we did was go see operas and plays," the lyrics says. "We were so in love and/ it constantly showed/ apart for one day and we thought we'd explode/ with that/ the man smiled and said, 'yeah, I remember/ my September girl.'"

Monday Rose members have a unique ability to relate to their fans, which differentiates them from other local bands.

The band's name, Monday Rose, stems from the word Montrose, which was the name of the boat Lyon's grandfather took to escape Nazi-occupied Poland.

They use this name as a symbol of strength and redemption.

"It meant a lot to us, since a lot of families were affected by the Holocaust. We felt it was something a lot of people could relate to and take meaning from," he said.

"It is still relevant today, since these type of things are still happening all over the world. We wanted to symbolize this idea of survival and renewal."

By creating music, they want to unite different types of people.

"Our biggest strength is that we appeal to all audiences, and whether we are performing for two people or 200 people, we treat the shows the same," he said.

The band prides itself on consisting of four equal parts.

"We all make music together, and there is no one who takes control more than others. Musically, there is no competition. But with everything else there is," Lyon said with a laugh.

Monday Rose singer Ari Lyon said he dreamed of becoming a rock star since he was a toddler.

Together, they work through the many challenges the music industry can bring.

"In the beginning, it was hard to find the right members to fit the band," Starr said.

Now, when other challenges arise, the band members learn to make the best of each situation.

"It wouldn't be fun if there were no struggles and if everything was easy for us, because you learn from each challenge and come back stronger," Lyon said.

When it comes to their music, the vocals and the lyrics, the members of Monday Rose are simply interested in creating a lasting impression with their audience and eliciting some kind of a reaction.

More than that, they believe in the true value of music.

"Music and art in general is the greatest thing to ever happen to us as people. It's the only thing we can all agree on," Lyon said.

"Artists are like the modern version of prophets. When any major event happens in the world, good or bad, the poets and painters are the ones left standing, showing their work and saying, 'I told you so.'"

As for advice to those who wish to form their own bands, the boys agree with Lyon: "Just do it! Everyone should start a rock band," he said.

Without missing a beat, Starr challenges his bandmate.

"Don't you mean a 'roll' band?"

Monday Rose perform in Toronto at the El Mocambo on Nov. 8 and at the Hard Rock Café on Nov. 13.

www.mondayrosemusic.com; e-mail band@mondayrosemusic.com

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Goldstone make-over: Human Rights Council ignores Hamas

By URIEL HEILMAN
JTA

NEW YORK — Who says there are no do-overs in international politics?

When, late last month, the Palestinian Authority asked the UN Human Rights Council in Geneva to delay a vote on a resolution endorsing the Goldstone report on the Gaza war, the move sparked a firestorm of anger among Palestinians. Hamas leaders and protesters in the West Bank declared that Palestinian Authority President Mahmoud Abbas had betrayed the Palestinian people by caving in to U.S. and Israeli pressure, scuttling a resolution on a report faulting Israel with war crimes against Palestinians in Gaza.

So Abbas quickly reversed course, first pressing the UN Security Council to take up the matter – which it did, this week, albeit informally – and then asking the Human Rights Council to reconvene for a special session on the Goldstone report. The council, whose next scheduled session is next March, agreed.

The result was a quick endorsement Friday by the 47-member council of the report, produced by a fact-finding mission on the Gaza war led by retired South African jurist Richard Goldstone.

Israel had refused to co-operate with the fact-finding mission from the get-go, asserting that its mandate to investigate only Israeli "grave violations of human rights" and not Hamas' actions was inherently biased.

While the report's mandate later expanded to include consideration of Hamas misconduct during the fighting, the resolution the council endorsed Friday restored that bias, prompting a rebuke from Goldstone himself.

"There is not a single phrase condemning Hamas, as we have done in the report," Goldstone was quoted as saying by AFP, the French press agency.

The Human Rights Council voted 25 to 6 to endorse Goldstone's report and recommend that other UN bodies heed its recommendations. While the council's vote is not legally binding, it asks that the UN General Assembly consider the Goldstone report, and the report itself recommends that the UN Security Council refer war crimes prosecutions to the International Criminal Court if Israel does not take action within six months to investigate the alleged crimes cited in the report.

In Friday's vote, the six countries voting against the resolution were the United States, Hungary, Italy, the Netherlands, Slovakia and Ukraine. Eleven countries abstained and five countries didn't vote at all – a highly unusual occurrence at the council – including Britain and France. Among the yes votes were Russia, China, Argentina and Egypt.

The resolution also expressed "deep concern" at Israeli restrictions on Arab worshippers at the Temple Mount, which Israeli police imposed during unrest during the recent Sukkot holiday.

Israeli Prime Minister Benjamin Netanyahu warned that Israel must prepare for a protracted struggle against a damning United Nations report on its winter offensive in Gaza, after the UN's Human Rights Council endorsed the report.

"The delegitimization [of Israel] must be delegitimized," said Netanyahu at meetings last Friday. He said the battle against the report would be legal and diplomatic, adding that Israel should take the appropriate measures against it.

While the UN investigation labelled Hamas rocket attacks on Israeli towns as war crimes, the bulk of the findings focused on Israeli actions during the three-week campaign.

The 575-page document concluded that Israel used disproportionate force, deliberately targeted civilians, used Palestinians as human shields and destroyed civilian infrastructure during the operation to root out Gaza rocket squads.

In his comments Friday, Netanyahu further said that the report was a symptom of a broader phenomenon that has taken place in the West and UN institutions over recent years.

"The UN has returned to the dark days during which it equated Zionism with racism," he added.

Meanwhile, Israel will seek clarifications from Russia, China and India in light of their voting for the motion on Friday. Deputy Foreign Minister Danny Ayalon said Israel was disappointed by those countries' behaviour.

"They needed to act with greater consideration, since the report is unprofessional, false and takes the right to self-defence from democratic states, which in the end will also hurt them," said Ayalon at a cultural event in Holon.

Also Friday, Israel's Foreign Ministry rejected the council's decision to endorse the report, calling the decision "unjust."

The Foreign Ministry issued an official response to the UN vote, saying that "Israel will continue to exercise its right to self-defence and to preserve the security of its citizens."

"Israel believes," the statement continued, "that the decision harms efforts to protect human rights in accordance with international law and hinders efforts to promote the peace process as well as encouraging terror organizations around the world."

U.S. State Department spokesperson Ian Kelly on Friday defended the U.S. vote against adopting the resolution, saying it had an "unbalanced focus" and that the U.S. is concerned "it will exacerbate polarization and divisiveness."

Kelly continued by saying that the U.S. vote against endorsing the report "in no way diminishes the deep concern that we have about the tragic events of last January and the suffering caused by the violence in Gaza and southern Israel."

The parties need adequate time to study the report and establish accountability measures, said Kelly, adding that U.S. envoy George Mitchell will be meeting with Israeli and Palestinian officials this week and next.

Meanwhile, Friday, Hamas welcomed the UN vote, saying that the organization hoped it would lead to "the beginning of the prosecution of the leaders of the occupation."

With files from Ha'aretz

Israel's Prime Minister Benjamin Netanyahu and Spain's Prime Minister Jose Luis Rodriguez Zapatero embrace after a joint news conference at Netantahu's residence in Jerusalem last week. At the press conference Netanyahu emphasized that the delegitimization of Israel must be delegitimized. *[Flash90 photo]*

The Shalom Hartman Institute invites the public to an evening with Rabbi Dr. Donniel Hartman

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This event launches the Toronto Hartman Global Beit Midrash and is open to the public. For Beit Midrash registration details contact: torontogbm@toronto.com or randi@templeemanuel.ca or Temple Emanu-El, Phone: 416-449-3880.

www.hartman.org.il

Report accuses UN agency of siding with Hamas

By PAUL LUNGEN
Staff Reporter

The United Nations' agency that provides services to Palestinian refugees is operating as a mouthpiece for Hamas and repeating propaganda that attacks Israel, a report by an Israeli watchdog organization concluded recently.

Far from being a neutral humanitarian agency that steers clear of controversial political positions, the United Nations Relief and Works Agency (UNRWA) often repeats Hamas talking points. Its spokespeople have accused Israel of a disproportionate response to Hamas rocket attacks and exaggerated the damage done by Israeli attacks, stated the report, *UNRWA: Its Role in Gaza*.

David Bedein, who heads the Center for Near East Policy Research, which published the report, said "UNRWA played a role in lying and exaggerating about the situation in Gaza." UNRWA employs numerous Palestinians who are represented by a union dominated by Hamas, he said. "UNRWA employees are beholden to and are constitutionally controlled by Hamas. They're running an agency that's dominated by organized crime."

The report, written by Arlene Kushner, senior analyst for the centre, claims UNRWA spokespeople who are not Palestinian have become advocates for the Palestinian side in the Israeli-Arab conflict. They have accused Israel of unjustifiable retaliation for Hamas attacks and explained away the Palestinian rocket launches into Israel as a case of resisting occupation – "saying precisely what Hamas says for PR purposes."

The report also examined one of the most incendiary claims that came out of last winter's Cast Lead operation in Gaza – that the Israel Defence Force hit an UNRWA school in Jabaliya that was sheltering civilians, killing 40. The report found that Israel's own investigation revealed 10 Hamas gunmen were killed near the school, which was never hit.

Kushner, who has written other reports detailing terrorists' control over UNRWA camps, said UNRWA "has a predisposition for covering for Hamas....It takes my breath away, what they say." Statements by Karen AbuZayd, UNRWA Commissioner-General, clearly indicate "she has a bias in a particular direction."

The report cites several AbuZayd statements, including one it termed the "most egregious" in which the UNRWA official told an audience at DePauw University earlier this year that, "'the saddest thing is that all the private sector – every single factory and workshop – was destroyed.'"

"This is a patently ridiculous attempt to present the damage done by Israel in the course of the war in the worst possible light," Kushner stated in the report.

Bedein said UNRWA, as a UN agency, "has tremendous credibility and that's what Israel is fighting, the misinformation promulgated by Hamas. Hamas propaganda operation is sanctioned and organized through the UNRWA camps."

The agency has adopted the Palestinian "Right of Return" narrative, which argues Palestinians should be allowed to return to pre-1948 homes in Israel. That is not consistent with the treatment of refugees anywhere, said Bedein, saying Palestinians should be integrated into host communities.

"They're fomenting discontent and anger instead of trying to end the conflict," Kushner added.

Israeli ambassador undecided about attending J Street conference

By NATASHA MOZGOVAYA
© Ha'aretz Daily Newspaper Ltd

WASHINGTON — The Oct. 25 conference in Washington, D.C., of left-leaning lobby group J Street is just one week away, but Israel's ambassador to the United States, Michael Oren, is still not saying whether he will attend.

President Shimon Peres has written a welcoming letter to conference participants, J Street said, with his apologies for not being able to attend.

Ambassador Oren spoke Sunday at a Reform synagogue, the Washington Hebrew Congregation, and was asked about his conflict with J Street, but would not say whether he would attend the conference. He said that the American Jewish community's strength was always in its diverse opinions. He praised the Conference of Presidents of Major American Jewish Organizations as an appropriate framework for representing American Jews. He did not mention, however, that J Street is not included in that organization.

Daniel Kohl, J Street's political director, was in the audience for Oren's speech. He said it was still possible that Oren would accept the organization's invitation to speak at the conference. Among American officials attending is U.S. National Security Adviser James Jones, who will be a keynote speaker. He represents the Obama administration. Senator John Kerry was also invited to speak, as were several members of Congress, former U.S. ambassador to Israel Martin Indyk and Rabbi Eric Yoffie, president of the Union of Reform Judaism.

The Israelis whom J Street listed as attending the conference include Knesset members and former parliamentarians from Labor and Kadima – Amir Peretz, Shlomo Ben-Ami and MKs Shlomo Molla and Yuli Tamir.

J Street was set up more than two years ago to offer an antidote to the America Israel Public Affairs Committee. AIPAC enjoys substantial support in both the Democratic and Republican parties and is identified with a more "rightist" line on the peace process. J Street defines itself as being "for Israel and for the peace process."

Senior members of J Street have had close ties to senior figures in the Obama campaign, and since he was elected, they have been consulted by the administration. When President Barack Obama met with the heads of Jewish organizations in the U.S., representatives of J Street were also invited.

Participation in the J Street conference is a sensitive political issue in Washington – and also at the Foreign Ministry and the Prime Minister's Office in Jerusalem. Senior Israeli officials say Oren has not been given any instruction and was told the decision to participate or not was his to make. Oren apparently is inclined not to participate and to send a lower-ranking diplomat in his stead.

Arguments against the ambassador's participation hinge primarily on the belief that J Street is not a pro-Israel lobby, despite its claims.

In Israel, there is concern that AIPAC will interpret participation as an act against it. "You don't turn your back on someone who has acted in your favour for decades," said a senior Israeli official. "Certainly not in favour of an organization that has done nothing for Israel." The official added: "We have no reason to build up or bolster J Street."

Israeli domestic politics are also a likely factor in the decision on whether to participate. The vast majority of the politicians from Israel who have confirmed their participation in the J Street conference are mostly from the left.

Meanwhile, J Street's executive director Jeremy Ben-Ami sent a letter to Ambassador Oren on Friday, inviting him to the conference, reiterating the support of the group for Israel and for an immediate resolution of the Israeli-Palestinian conflict through peaceful means. Ben-Ami said that at the conference "we will come together as pro-Israel activists to discuss the best path forward for Israel and the United States in troubling circumstances, balancing a desire for security and for peace and a commitment to the values we bring to the table as Jews and as Americans."

Michael Oren

He also reminded Oren that in the past "you've spoken publicly of the need for Israeli officials to engage with progressive elements in the American Jewish community that have not traditionally been attracted to pro-Israel lobbying."

Oren told the synagogue audience on Sunday that the Obama administration's demands for a total freeze on settlement construction was impossible politically and practically. He said for Jews not to live in the land of their forefathers was problematic. But he said today there were no significant differences between the Israeli and U.S. positions on freezing construction, and over a few months a compromise was reached on a limited freeze, which will differentiate east Jerusalem from the West Bank and allow normal life in the settlements.

U.S., Israel planned suicide attack: Iran

JTA

TEHRAN — The head of Iran's Revolutionary Guard has accused the United States, Britain and Pakistan, as well as Israel, of planning a suicide attack that killed 42.

The attack Sunday in south Iran killed five senior Revolutionary Guards commanders and 37 others. The attack occurred at a reconciliation meeting between Shiite and Sunni tribal leaders who gathered in southeastern Iran near the Pakistani border. The bomber was reportedly disguised in tribal dress.

"The American and Israeli intelligence agencies are behind this. We must pay them back in order to punish them, and, God willing, we hope to be able to do so," Gen. Mohammad Ali Jafari said Monday.

The Muslim militant group Jundallah, or Soldiers of God, which operates along the Iranian-Pakistani border and is said to be affiliated with Al Qaeda, claimed responsibility for the attack, according to reports.

In related developments, Iran said it will further enrich uranium itself if nuclear talks in Vienna this week with the UN watchdog International Atomic Energy Agency, Russia, France and the United States in Vienna fail.

"If the talks do not bring about Iran's desired result... we will start to further enrich uranium ourselves," Ali Shirzadian, spokesman for Iran's Atomic Energy Organization, told Iran's official IRNA news agency a few hours before the talks were scheduled to start.

The meeting was to discuss details of sending Iran's low-enriched uranium abroad for further processing and return to Tehran. The issue was agreed "in principle" between Iran and world powers in Geneva on Oct. 1. But Iranian authorities have so far shown no public hints of flexibility over Iran's nuclear row with the West.

The UN Security Council has imposed three rounds of sanctions on Iran for refusing to stop its sensitive enrichment work.

Shirzadian said Iran had no intention of suspending its enrichment.

"Buying nuclear fuel from abroad does not mean Iran will stop its uranium-enrichment activities inside the country," Shirzadian said.

The West fears Iran's nuclear program is a front to obtain a bomb. Iran says it needs nuclear technology to generate power.

International negotiators are holding key talks with Iran that could see it handing over most of its enriched uranium for processing abroad.

With files from Ha'aretz

Italian Jews launch new Jewish newspaper—for non-Jews

By RUTH ELLEN GRUBER
JTA

ROME — When Italy's first national Jewish newspaper launches this month, Italy will get what few Jewish communities around the world offer: a Jewish newspaper geared toward non-Jews.

Sponsored by the Union of Italian Jewish Communities, or UCEI, the umbrella organization that links Italy's 21 established Jewish communities, the newspaper and an online Jewish information portal launched last year are part of a multi-dimensional media offensive aimed at bolstering the Jewish voice in Italy and creating a constructive dialogue between Jews and non-Jewish Italians.

"Italian Jews are very representative of Italian society in general," said journalist Guido Vitale, who directs the newspaper, *Pagine Ebraiche* (*Jewish Pages*), and the website, Moked.it. "I want to construct a piazza, an agora, where they can interact with each other and with Italian society."

The impetus behind them is the UCEI's desire to confront a seeming paradox: Italians are fascinated by things Jewish even though the country's 30,000 Jews comprise a tiny fraction of the population of 60 million.

"There is a huge interest in Jews and Jewish culture here," said Emanuele Ascarelli, who directs "*Sorgente di Vita*" (*Source of Life*), a biweekly Jewish television program co-produced by UCEI and state-run RAI television that draws 200,000 to 400,000 viewers. Ascarelli estimates that 90 to 95 per cent of them are not Jewish.

He says the new media initiatives reaching out to the non-Jewish world reflects a new self-confidence among Italian Jews.

"The Jews in Italy have changed a lot in recent years," he said. "There's no longer the sense of being in a symbolic ghetto. There is a greater openness to making ourselves known. The desire of non-Jews to know the Jewish reality thus meets with the desire of Jews to be known. This is a dynamic process."

Numerous Jewish-themed cultural events, including festivals, food tastings, book launches and concerts, take place throughout the year throughout the country. In September, on the annual European Day of Jewish Culture, nearly 60,000 Italians – most of them non-Jews – flocked to Jewish-themed lectures, exhibits and other events held in nearly 50 towns and cities up and down the peninsula.

Scores of articles on Jewish-related topics appear in the mainstream media each week. In one year, Vitale said, the press review on Moked included more than 100,000 articles, most of them in the Italian press. Many, of course, are on Israel and the Middle East. But even elections to the Jewish community organization are apt to make headlines.

At the same time, ignorance about Jewish beliefs, traditions and values – not to mention Israel – is widespread in Italy.

"There is an incredible over-exposure, but the capacity for understanding is generally low," Vitale said. "In the Italian mainstream media, Jews are usually the objects of news, of something happening. In *Pagine Ebraiche*, Jews will make their own voices heard."

To be published monthly and with an initial press run of 30,000, *Pagine Ebraiche* will be sold at selected newsstands in major Italian cities. Its contents will include news reports, essays, commentaries, historical articles, cultural pieces and other material, all written to be accessible to the general public.

"Its role will be to speak to the external world, not the internal Jewish world," Vitale said. "We want to open a dialogue with the external world."

With non-Jewish Italians its target audience, *Pagine Ebraiche* will not replace the Jewish print media in Italy, which include glossy monthlies in Rome and Milan with small press runs that are directed at Jewish readers.

The reasons for the prominence of Jews and Jewish culture in Italy are rooted in the long, complex history of Jews in Italy, as well as the symbolism attached to Jews as survivors who have maintained their identity despite waves of violent discrimination.

Jews have lived in Italy since ancient Roman times; the Rome Jewish community is the oldest continuous Jewish community in the Diaspora.

Over the centuries, popes persecuted Jews in parts of Italy. In the mid-19th century, Jews took an active part in the Italian Risorgimento, or liberation process. They won civil rights and became highly acculturated into Italian society.

But fascist dictator Benito Mussolini, allied with Nazi Germany, imposed harsh anti-Jewish laws, and about one-fifth of Italian Jews perished in the Holocaust. After World War II, Italy's surviving Jews were bolstered by immigrants from many countries, including thousands who came from Libya fleeing anti-Semitic violence in 1967.

More recently, Palestinian terrorists attacked Rome's main synagogue in 1982, and in 1986 Pope John Paul II made a historic visit there. He embraced Rome's chief rabbi in a gesture that symbolized a new era in Catholic-Jewish relations.

"Everything that Jews do has a symbolism," Ascarelli said. "What Jews say counts on issues such as immigration, minority rights, the Shoah, the culture of memory."

UCEI president Renzo Gattega elaborated on this attitude in a report presented last year to the organization's leaders in which he laid out the reasons for broadening the Jewish media to reach beyond the community.

"A minority like ours cannot only have the goal of recounting itself and its history, or only reacting to the initiatives and actions of others, be they positive or negative," he said. "Rather it must act concretely to bear witness of its values, its identity, its vitality."

Shabbat welcomed in Kielce synagogue, again

JTA

KIELCE, Poland – Shabbat came to a Polish synagogue for the first time since the Holocaust.

Services were held Friday night and Saturday at the Kielce synagogue, which was reconstructed after World War II and since 1951 has been used as the district archives. A traditional Shabbat dinner, a guided walk through Jewish Kielce and a Havdalah ceremony were followed by a party.

Interfaith meetings were also part of the commemoration and included prayers in two Christian churches.

Some 25,000 Jews lived in Kielce before World War II; 20,000 were murdered by the Nazis. The town is infamous as the site of the last pogrom in Poland, a massacre of 42 Jews by a mob who attacked the Jewish community house more than a year after the war was over, on July 4, 1946.

The Kielce weekend was the latest in a series of Shabbaton programs in long-disused Polish synagogues organized by Michael Traison, an American lawyer who has an office in Warsaw. Earlier events took place in Pinczow, Piotrkow Trybunalski, Przemysl and Lublin.

Traison said he wanted to remember the destroyed communities, and to demonstrate that the Jewish people survived and thrived and still exist in Poland. He also wanted to bring together Poles and Jews, as well as "provide a Jewish religious experience for people who would like to participate in such an experience and enjoy a good Shabbat."

1,700-old footprint found

Archeologists discovered footprints underneath an ancient mosaic in Israel. The 1,700-year-old foot and sandal prints, including an imprint of a sole that resembles a modern sandal, were uncovered when the Lod Mosaic was removed for conservation. The mosaic, one of the largest ever found in Israel, was exposed in the city of Lod in 1996. The Israel Antiquities Authority is conserving and developing the site. The mosaic was re-excavated and exhibited to the public, and now is being removed from the area for treatment in the IAA conservation laboratories. It is believed the mosaic floor was part of a villa that belonged to a wealthy man in the Roman period. "Based on the concentration of foot and sandal prints, it seems that the group of builders tamped the mortar in place with their feet," said Jacques Neguer, head of the IAA Art Conservation Branch. "The excitement here was great. It is fascinating to discover a 1,700-year-old personal mark of people who are actually like us, who worked right here on the same mosaic. We feel the continuity of generations here."

Israeli aid to Burkina Faso

Israel sent special aid to Burkina Faso. The West African country is suffering from a severe humanitarian crisis, due to recent floods. Hundreds of thousands of people have become refugees in their own country. The Ministry of Foreign Affairs, in co-operation with the JDC Israel, sent a shipment of tents, blankets, medicines and baby food to the stricken country.

Israel bombs Gaza tunnels

Israel bombed two Gaza smuggling tunnels. The attack on Gaza's border with Egypt wounded four Palestinian tunnelers, according to reports citing Gaza emergency services. It was in retaliation for a Palestinian rocket attack from Gaza into southern Israel the previous evening. The Israel Defence Forces said the tunnels were being used for smuggling weapons into Gaza. Some 250 rockets have been fired at southern Israel since the end of last winter's Gaza military offensive.

Zapatero in Israel

Spain's president José Luis Rodríguez Zapatero was in Israel for a one-day visit, part of a larger tour that included Syria. Spain is interested in expanding its role to help restart peace talks between Israelis and Palestinians. Accompanied by Spanish Foreign Minister Miguel Ángel Moratinos, the trip to Israel included meetings with President Shimon Peres, Prime Minister Benjamin Netanyahu and opposition leader Tzipi Livni of the Kadima party. Zapatero also went to Ramallah, where PA President Mahmoud Abbas gave him a medal of honour for the Spanish government's support for the "liberty and independence of the Palestinian people."

Children's deportations likely

Israel will likely deport 1,200 children of foreign workers and their families at the end of the school year. No final decision was made during last week's meeting of cabinet. The children were born in Israel, speak Hebrew as their mother tongue and attend local schools. The cabinet also authorized a special task force, called Oz, to continue to arrest illegal workers.

Turkey-Israel ties 'strong'

Turkey's relationship with Israel remains strong, the Turkish deputy prime minister said. Relations "have always been strong and we have total belief that these relations will always be strong," Bulent Arinc told reporters. Arinc, whose portfolio includes state-run TV, also said he won't censor a program that depicts Israeli soldiers deliberately killing Palestinian children during last winter's Gaza War. Israel's Foreign Ministry summoned Turkey's ambassador over the broadcast. Arinc noted that the series was fiction. Israeli-Turkish relations have grown tense since the Gaza war.

– files from JTA

Show and sale of ceremonial objects at London shul

By NICOLE LAIDLER
Special to The CJN

More than 60 artists from across Canada will gather in London, Ont., this week for Congregation Or Shalom's "Ceremonial Objects for the Jewish Home II."

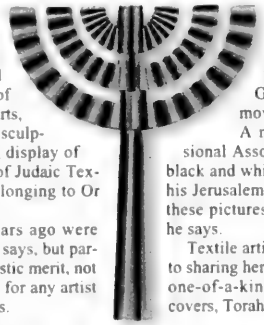
The juried show and sale is a tribute to the late Esther Wolf and Muriel Ginsberg, who organized London's first Judaica exhibition in 1980.

"I remember the first show, and I've been thinking about revisiting it for a long time," says "Ceremonial Objects" chair Alice Negus, who proposed the event in early 2008.

The four-day exhibition has attracted artists and artisans working in a variety of media, including fibre, calligraphy, fine arts, glass, metal, mixed media, printmaking, sculpture, pottery and ceramics. A travelling display of mezzuzot from the Pomegranate Guild of Judaic Textiles, Toronto, and ceremonial items belonging to Or Shalom synagogue are also on display.

Several artists who took part 30 years ago were quick to sign up this time around, Negus says, but participants were selected based on their artistic merit, not on their Jewish roots. "We were looking for any artist willing to try to create Judaica," she says.

Columbian-born glassmaker Daniel Castillo was happy to take up the challenge.



Glass menorah by Daniel Castillo

The master craftsman, who fled his homeland in 2006, is no stranger to London's Jewish community. Castillo won a commission to create a stained-glass Holocaust memorial window for the city's Jewish community centre last year.

"When I met the Jewish community, it was a big blessing for me, so I wanted to be part of this show," he says. "I learned a lot about the Jewish faith through my research [for the Holocaust memorial project]," says Castillo.

As an artist who has always incorporated symbolism into his work, Castillo found the menorah especially meaningful. "For me, it is one of the most beautiful symbols I have seen in my life," he says. He created a glass menorah and Star of David especially for the "Ceremonial Objects" show.

Victor Golverk is another new Canadian whose work is on display at Or Shalom. Born in Uzbekistan in 1966, Golverk made aliyah in 1990 before moving to London eight months ago.

A member of the Israel Artists' Professional Association, Golverk is showing a series of black and white paintings of chassidic life, created in his Jerusalem studio. "It's interesting for me to show these pictures to the Jewish community in London," he says.

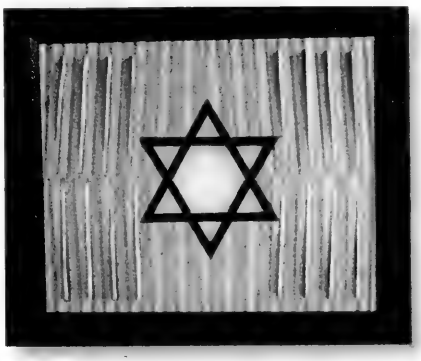
Textile artist Marilyn Levy is also looking forward to sharing her work with a new audience. Levy creates one-of-a-kind tallitot, mezzuzot, chupahs, challah covers, Torah mantles and kippot out of natural fabrics such as silk, linen and cotton.

The Hamilton-based artist made her first tallit for personal use in 1990. Today she accepts commissions from people around the world. "You find out what they want," Levy says. "Sometimes you start with a colour, sometimes with a theme."

Many clients use verses from the Torah or siddur as their inspiration.

"I will not [embroider] the tallit blessing on the collar," says Levy. Anybody who wants a custom-made tallis already knows that blessing by heart, she says. "When you wrap that prayer shawl around you, whether you are male or female, it should be meaningful and personalized."

Levy considers her creations "hiddur mitzvah" – something that enhances the mitzvah. "Even an ordinary, everyday mitzvah such as washing the hands becomes more special when one dries one's hands on a special hand-embroidered towel," she says.



Glass Star of David by Daniel Castillo

Gala opening reception for the Muriel Ginsberg & Esther Wolf Memorial Ceremonial Objects for the Jewish Home Show and Sale takes place Oct. 22 at 7 p.m. Tickets $18. Oct. 23, 12-4 p.m.; Oct. 24, 7-11 p.m.; Oct. 25, 12-4 pm. Admission $5. For more information, visit www.orshalomjudaica.ca.

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Austrian

Singer scats his way through jazz standards

By DAVID SILVERBERG
Special to The CJN

"I don't want to sing a song the same way every night." So Ori Dagan tells me in an interview, and it might as well be his motto.

The Toronto jazz singer may have had classical training at York University, but his true calling was always jazz and scat singing.

Ori Dagan

Dagan, 28, will release his debut CD on Oct. 24 at Chalker's Pub on Marlee Avenue in Toronto. *S'Cat Got My Tongue* blends his love of jazz standards with his love affair with scat, the improv-heavy song genre in which the singer makes up sounds and syllables on the spot.

It's rare to see anyone under-30 dabbling in a style associated with 1920s fedoras, finger-snaps and Ella Fitzgerald. It's even odder to spot a male jazz singer scatting his way through a walking bass line. But Dagan says jazz always spoke to him. "Improvising makes jazz interesting," he says. "I find it energizing and a fun challenge." He adds that a singer can offer a riff to an audience in many ways, and it's never the same tune twice.

He not only scats in English, but Hebrew as well.

"I'm Israeli, so it makes sense to throw in some Hebrew in there," Dagan says, laughing.

Perfecting scat is no easy task, Dagan admits. He has to be careful about what vowels to emote during his improv singing. He also learned a valuable lesson from his past few years of scatting: "Vowels are emotion, syllables are information." He likens scat to sound poetry, in which the rhythm impacts the music more so than the literal meaning of the words.

Dagan isn't all scat. On his newly pressed CD, he belts out jazz arrangements and show tunes, such as *I Wish I Were in Love Again* from *Babes in Arms*. "I try to make the songs my own," Dagan says, "even if the song is well-known to jazz fans."

Dagan came to jazz during a stint at University of Toronto studying English. He then enrolled in York's music program, focusing on jazz vocals and classical voice. "After a year of classical study, every teacher told me to pursue opera," he recalls. So much for that plan.

After York, Dagan went on to Humber College to take several songwriting and voice classes. He was inspired by other Toronto jazz singers, such as Laila Biali and Sophia Perlman. "Humber has a great program, I would love to teach there someday."

Now focused on the CD release and getting the album in as many hands as possible, Dagan is hungry to tour. So far, he's been playing at almost every jazz club in the city. "I have my sights set on Japan," he says. "Tokyo has hundreds of jazz clubs – I'm interested in experiencing that kind of passion for jazz."

For now, Torontonians will get their fill of this scat master. Dagan knows he's immersed in a bygone era, but if anyone can resurrect jazz singing and make it hip for the under-30 set, it'd be a young Israeli-Canadian with a penchant for Billie Holiday.

Arts & Travel

Unique Negev village focus of documentary

By JOSEPH SERGE
Arts Editor

The Planet in Focus International Environmental Film & Video Festival is teaming up with the International Diaspora Film Festival and Voices Forward to present Land & Conflict, a multimedia program examining people and land in contested terrain

One of the more interesting films is the Canadian premiere of *Voices from El-Sayed*. This 2008 documentary by Israeli filmmaker Oded Adomi Leshem focuses on the Bedouin village of El-Sayed in the Negev, which has the largest community of deaf people in the world. One villager estimates there are 125 people, from children to seniors, who were born deaf from a genetic condition

The documentary zeroes in on a few of these villagers, the most interesting of whom is two-year-old Muhammed. Muhammed is given a cochlear implant and we follow his slow progress as he hears and learns to vocalize sounds for the first time.

Many people in El-Sayed, deaf or not, have learned to sign in a a unique way that has evolved in the town over the years. The film makes great use of sound and silence, frequently shifting from complete silence to moments of chaotic noise.

In one scene, the viewer walks around with little Muhammed as he listens to domestic sounds, such as the roar of his mother's vacuum cleaner or the repetition of the kitchen sink tap dripping, for the first time.

El-Sayed will be screened at the Royal Ontario Museum on Oct. 24 at 9 p.m. Producer Itay Ken-Tor will be in attendance for a post-screening discussion.

Jerusalem Moments 2009 is a collection of seven short documentaries by young Palestinian and Jewish directors that reflect the complexity of urban life in Jerusalem in the context of the intifadah. It will be screened Oct. 25 at Innis College at 3 p.m. Filmmakers Amber Fares and Daniel Gal will be in attendance for a post-screening discussion.

Children playing in El-Sayed

The movies, even the ones by Jewish directors, tend to have a Palestinian slant, some more so than others. Even *The Little Western Wall*, about religious Jews worshipping at a little-known part of the Temple Wall that skirts the Al Asqa Mosque, points out that Palestinians living in the region are not allowed to leave their homes when Jews are praying on Shabbat.

The general theme of these films seems to be how hard it is to be an Arab living in Jerusalem. By far the most interesting one is *Bus*, a six-minute short by Yasmine Novak that shows how difficult it is for Palestinians to go into and out of Bethlehem and other parts of the West Bank. Most of the dialogue in this short occurs in telephone conversations between Arabs on either side of the security fence trying to meet each other.

The Planet in Focus Film Fest runs Oct 21 to 25 and features 85 environmentally focused films from 25 countries. For tickets and schedules, call 416-967-1528, or go to www.planetinfocus.org

There are four films in the Land In Conflict program screening during the International Diaspora Film Festival (Nov. 1 to 8) In *Z32*, a former Israeli soldier is burdened by guilt over an operation in which two Palestinian policemen were killed. In *Jaffawive*, the seaside town of Jaffa is the wellspring of a socially conscious group of rap musicians made up of Arabs, Jews and multi-ethnic immigrants. The two other films are *Jaffa*, which screened recently at the Toronto International Film Festival, and *On Hold*, a poignant documentary about a young Palestinian couple who feel they have no future in Israel.

For tickets and schedules to the International Diaspora Film Festival, call 416-571-2150. www.diasporafilmfest.com

There is also a music program on Nov. 3 at the Revival Bar, 783 College St., which features an evening of music from the Middle East, including pieces with Jewish, Arab, Iranian and Pakistani influences arranged by New York City's Jewish composer David Amram.

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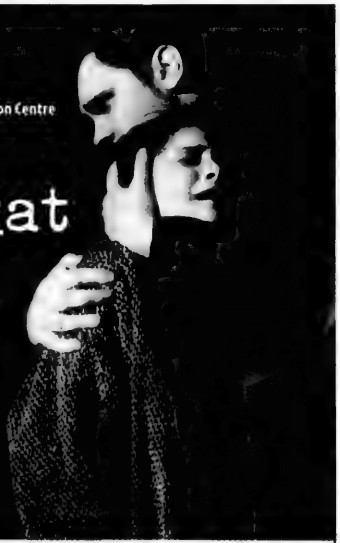

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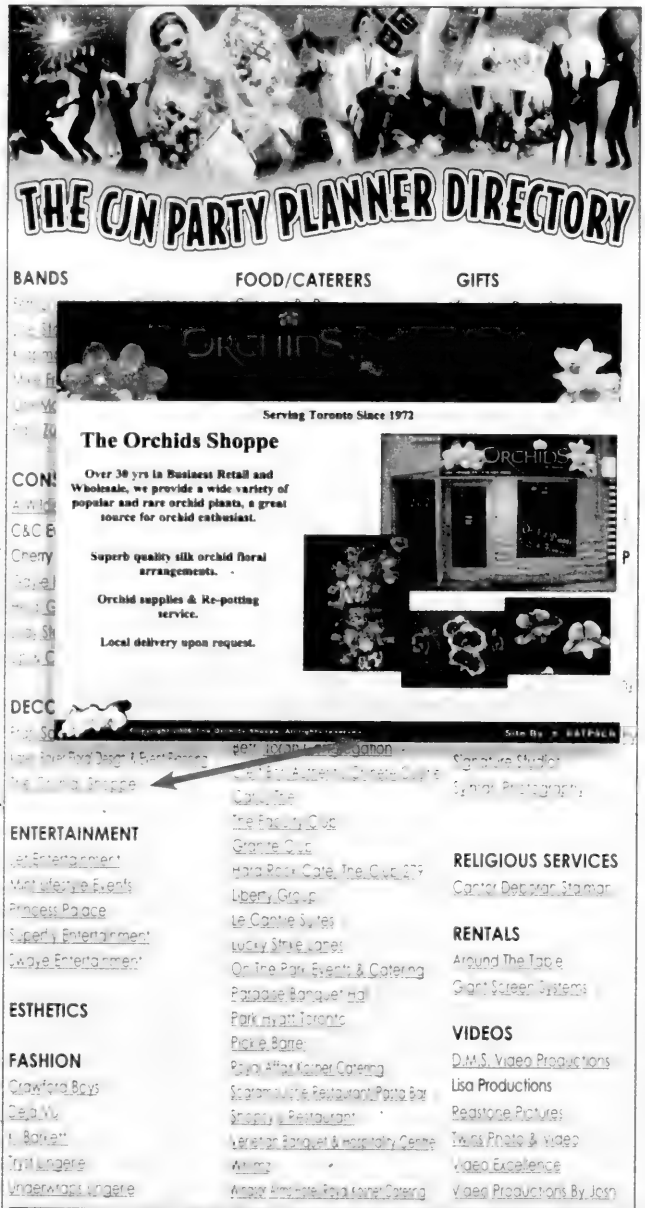

Arts & Travel

Stars of musical theatre to perform at fundraiser

MICHAEL ISENBERG
CJN Intern

Songs and Celebration: An Evening of Songs from Jewish Composers, a fundraiser for the Harold Green Jewish Theatre Company, will feature many stars of Canadian musical theatre.

The lineup includes the cast of *Jersey Boys*; *The Sound of Music*'s Maria, Elicia MacKenzie; Theresa Tova; Michael Burgess and others.

A one-night-only event at the Jane Mallet Theatre in the St. Lawrence Centre for the Arts on Nov. 16, Songs and Celebration is "sure to be one of the most memorable performances of the company's history," said the theatre's co-artistic director, David Eisner.

"Never before have we done something like this," he said in a recent interview.

Hosting the fundraiser will be comedians Colin Mochire (of *Whose line Is It Anyway?*) and Deb McGrath (of *Little Mosque on the Prairie*).

"We are so fortunate to have a stellar group of performers and entertainers to host," said co-artistic director Avery Saltzman. "It's interesting, because our biggest names aren't even Jewish, which shows that, despite us trying to reach out to educate Jews about their roots through entertainment, ultimately we want to create a dialogue with everyone."

Saltzman and Eisner are hoping the fundraiser will raise the theatre's profile.

"We have over a dozen talented Canadian stars, each bringing a unique ability to perform, so it has to be a great show," Eisner said.

"It's easy for people to write a cheque and walk away, but to come out to a live event shows people's true support. And it's an incredible opportunity for them to see the great product we offer."

Saltzman and Eisner anticipate larger audiences this year, as Harold Green Theatre enters its fourth season.

"We've worked really hard to gather the best talent out there and put together some amazing shows," Saltzman said.

The season opened on Oct. 13 with *Sholom Aleichem: Laughter Through Tears*, starring Theodore Bikel as he reflects upon the life of author Sholom Aleichem with comedy and music.

February features *Yichud* (*Seclusion*), a comedy about the struggles of an Orthodox couple's traditional lifestyle in a modern world. The season concludes in May with *The Soul of Gershwin*, a show that takes the audience on a journey through Gershwin's ethnic musical influences to the accompaniment of a klezmer band. The show features 23 of Gershwin songs.

Michael Burgess

Theresa Tova

"We really tried to cater to all levels of Judaism and cultural interests," Saltzman said. "Our goal is... to be a voice and home for the Jewish people of Toronto."

Eisner said that the Harold Green Theatre's presence in the city is a necessity.

"Montreal's had [a Jewish theatre] for a long time, and Toronto has so many Jews, it's about time they have a home too," he said. "And since not everyone likes the same material, we try to mix it up with some comedy, some history, music.

"Some productions are more political or religious, some are less. But every show has content that appeals and respects everyone so we can all become connected."

Saltzman sums up the theatre's mandate with one word: "accessible."

"It's about being a resource for people who need a means to gather and unite," he said.

"Certainly, we're here to entertain, but there's no better way than when we're doing something productive by educating as well."

Saltzman and Eisner, both actors for the past 30 years, have big plans for the theatre's future.

"We want a school for aspiring actors, a library of Yiddish music and history," Eisner said.

The co-artistic directors said they owe much to philanthropist Harold Green and his family, who donated both time and resources to help Saltzman and Eisner create the theatre.

But Saltzman and Eisner also know that much more support is required if they are to achieve their goals.

"We need more than a single family," Eisner said. "We need a community."

For tickets to Songs and Celebration, call 416-366-7723.

Eye on Arts

By BILL GLADSTONE

KOFFLER PRESENTS ISRAELI SUPERSTAR KOBI OZ

The Koffler Centre of the Arts presents Israeli musical superstar **Kobi Oz**, performing *Psalms for the Perplexed*. The former lead singer and songwriter for the acclaimed Israeli group **Teapacks**, Oz is accompanied by an acoustic band of Israeli musicians, including **Johnny Koren**, **Noam Shlomo** and **Adam Mader**. *Psalms for the Perplexed* explores the depths of ancient Jewish text and modern Israeli life, and features simultaneous English translation. This engagement is the first time it will be performed outside of Israel.

Tickets $15 in advance, $25 at the door. Mod Club Theatre, 722 College St. Sunday, Nov. 8, 8 p.m. 1-888-222-6608, www.ticketweb.ca

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***And the Rat Laughed*:** Torontonians have a chance to hear author **Nava Semel** speak on her bestselling novel *And the Rat Laughed* and, on a separate evening, to see a production of an original opera based on the novel. The story follows a young girl hidden during World War II with a Polish farmer's family in a dark potato cellar, with little food and only a rat for company. Hear the author at Horror Transformed Into Art With Nava Semel. $10. Jewish Book Fair, Monday Oct. 26, 8 p.m.

The Israeli-produced opera *And the Rat Laughed*, by **Ella Milch-Sheriff** and Semel, is performed in Hebrew (with English titling) by Israeli soprano **Einat Aronstein** and Canadian performers **Melanie Gall**, **Andrew Tees** and **Adriana Albu**. An offering of Holocaust Education Week, presented by Opera York, the Sarah and Chaim Neuberger Holocaust Education Centre and the UJA Federation of Greater Toronto. Richmond Hill Centre for the Performing Arts, 10268 Yonge St. Nov. 5 to 8.
www. holocausteducationweek. com

Jacques Israelievitch

Srul Irving Glick

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Jewish Book Fair

Below are listings of some sample events from the 33rd annual Jewish Book Fair, which runs Oct. 24 to Nov. 1 at the Lipa Green Centre, 4600 Bathurst St. www.kofflerarts.org. For tickets, 1-888-222-6608, www.ticketweb.ca.

• Author-scholar **David Roskies** shares insights into his family memoir *Yiddishlands* in The Many Yiddishlands of David Roskies. Admission $5. Sunday, Oct. 25, 1:30 p.m. 416-789-5502

• The Koffler Arts Salon presents Ancient Text, New Art, in which **Adam Seelig** reads from the published edition of *Talking Masks*, his new play fusing the tragedy of Oedipus with the tale of Isaac and Ishmael. $12. Sunday, Oct. 25, 8 p.m.

• **Lily Poritz Miller**, author of *In a Pale Blue Light*, appears at the Jewish Book Fair and is interviewed by *CJN* book reviewer **Bill Gladstone**. The novel tells the story of a Jewish family that escapes eastern Europe's pogroms only to be caught in South Africa's dangerous racial crosscurrents. Admission free. Monday Oct. 26, 2 p.m.

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Chai Tea Screening: The Toronto Jewish Film Festival presents *The Wedding Song* (2008), a French feature by director **Karin Albou** about the close friendship of two teenage girls, one Muslim, one Jewish, in wartime Tunis as the German army enters. In French, Arabic and German with English subtitles; scenes with frontal nudity.

Cineplex Odeon Sheppard Centre Cinemas, Yonge and Sheppard. Sunday, Oct. 25. Chai tea at 4 p.m., film at 5. $15. 416-967-1528, www.tjff.com

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Jewish Playwriting Competition: *Strange Land*, by Montreal's **Alexis Diamond**, is the winner of the 2009 Canadian Jewish Playwriting Competition. The play is a powerful depiction of a Jewish family's struggle to survive a volatile Montreal in 1942. Between Stages is presenting a staged reading of *Strange Land* directed by **Dave Carley** and featuring **Ron Boyd**, **Sascha Cole**, **Jenn Dzialoszynski**, **Natasha Greenblatt** and **Daniel Karasik**. $8 suggested donation. Miles Nadal Jewish Community Centre, Sunday, Oct. 25, 2 p.m.

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Arts in Brief

• **Pentacorde**, the Venezuelan folk ensemble from the **Simon Bolivar Youth Orchestra of Venezuela**, performs a free concert. Al Green Theatre, Miles Nadal JCC. Tuesday, Oct. 27, 4:30 p.m. (Doors open 4 p.m.) The 40-minute concert is followed by a 20-minute discussion with the artists.

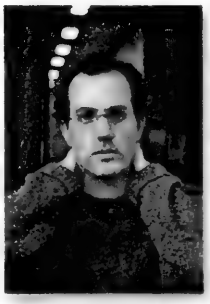
• Srul Irving Glick All-Star Tribute Concert features the **Elmer Iseler Singers**, **Jacques Israelievitch**, **Susan Hoeppner**, **Jeanie Chung**, **Ramona Carmelly** and the **Suzuki Quartet**. Presented with the Glick Society. Al Green Theatre, Miles Nadal JCC. $25, $15. Thursday Oct. 29, 7:30 p.m. 416-924-6211, ext. 0. www.mnjcc.org

• *The Good German*, a drama by **David Wiltse**, focuses on a prejudiced German professor whose wife persuades him to hide a Jewish person in his home despite his close friendship with a Nazi party member. Produced by Shadowpath Theatre Productions. Vaughan City Playhouse, 1000 New Westminster Dr. $28, $20. Oct. 29 to Nov. 8. 905-882-SHOW.

• Encore Entertainment presents the comedy *Ruthless: The Musical*, by **Joal Paley** and **Marvin Laird**. Eight-year old Tina will do anything, including murder, for the lead in her school play. Toronto Centre for the Arts (Studio Theatre), 5040 Yonge St. Oct. 29 to Nov. 8. $30, $28.50. 416-872-1111, www.encoreshows.com

• **The Shimmyshakers** and **Sonshine & Brocolli** perform Sing Your Heart Out, a kid's concert in aid of the Save a Child's Heart Foundation. Beth Sholom Synagogue, 1445 Eglinton Ave. W. $15.. Sunday, Nov. 1, 3:30 p.m. Doors open at 2:30 p.m. for music circle with **Mark Weinstock** and more. 416-324-9113, www.saveachildsheart.ca

• "Cellves," an exhibition of drawings by Toronto artist **Larry Eisenstein**, focuses on the biology of human unconscious processes. On view at the IndexG Printroom, 50 Gladstone Ave. 416-535-6957



Adam Seelig

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Please note that a photo of **Srul Irving Glick** in last week's column was misidentified as **Jacques Israelievitch**. *The CJN* regrets the error.

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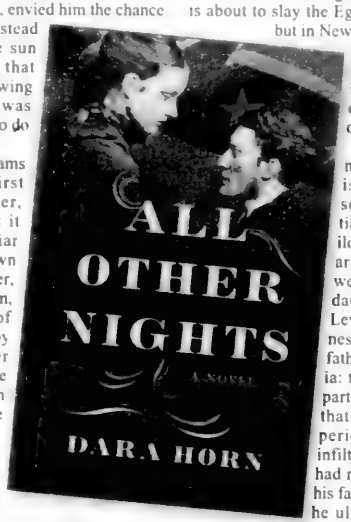
Dara Horn's new book is a daringly imaginative coup

By BILL GLADSTONE
Special to The CJN

Dara Horn's third novel, *All Other Nights*, combines her trademark cleverness, depth of Jewish knowledge, and strong literary sensibility into a fast-paced adventure-intrigue in which Jewish characters make a significant difference in the American Civil War.

Jacob Rappaport, the 19-year-old son of a New York industrialist, joins the Union Army rather than accept the poor match his father, a well-connected businessman, has arranged for him through his business interests. As a soldier, Rappaport is immediately assigned a covert mission that only he can accomplish: infiltrate the South and visit Harry Hyams, the husband of his mother's sister, in New Orleans. His orders are to poison his uncle, who is planning to assassinate Abraham Lincoln.

Can he do it? Once in New Orleans, Rappaport visits the Jewish cemetery to mull over his impending mission. "If he had been a braver man, or a wiser man, he might have asked God what he was doing, or why he was doing it, or whether the dead around him, eternally burdened with their own remorse, envied him the chance to choose. But instead he looked at the sun and merely saw that the hour was growing late, and that it was time to continue, to do as he was told."



Joining the Hyams family on the first night of Passover, Rappaport finds it more than peculiar to be "sitting down to a Passover seder, the feast of freedom, with every part of the meal served by slaves." Another seder guest is the illustrious Judah Benjamin, the Southern Confederacy's Jewish secretary of state. After overhearing his uncle discuss the assassination plot with Benjamin, Rappaport surreptitiously pours poison into his uncle's wineglass. In Egypt, God is about to slay the Egyptian firstborns, but in New Orleans, a Jewish Union spy is the great avenger who makes this night different from all other nights.

Rappaport's next assignment is not murder but something potentially far more perilous: marriage. The army orders him to wed one of the four daughters of Philip Levy, a former business associate of his father's from Virginia: the Levy girls are part of a spy network that Rappaport's superiors want him to infiltrate. Although he had refused the match his father had arranged, he ultimately marries the "bashert" the army has chosen for him. The difference? The beautiful Eugenia Levy, though far from trustworthy, bedazzles him and wins his heart.

Is the author making a statement about the nature of filial duty as opposed to civic duty? About the nature of love and marriage as close cousins of espionage and subterfuge? If so, she wastes no time in moralizing: her concern is to tell a good story.

As the plot unfolds, Horn's well-wrought prose seems to crackle with cleverness as a dry log crackles in a hot fire. In this regard, her sophisticated word-play, sleight-of-hand narrative tricks and theatrical smoke and mirrors seem overtly Nabokovian at times. One of her silly villains is named William Wilhelm Williams the Third, reminiscent of Nabokov's Humbert Humbert. And imagine having a bizarre character who speaks only in palindromes and anagrams – intelligibly, entertainingly, with no sign of running out of things to say.

A well-researched if overly fanciful historical drama, *All Other Nights* impresses upon us a new awareness of Jews at the heart of American affairs long before the great immigrant hordes began to arrive in the 1880s. The story is masterfully composed but plot driven, the characters wittily drawn but not quite able to leap out of the page as genuine. Still, the book deserves to be applauded as a daringly imaginative coup and as the author's best novel to date (the others have been *In the Image* and *The World to Come*). It is, one hopes, a token of good things yet to come from this extraordinarily talented writer.

All Other Nights is published by W.W Norton & Co.

* * *

How to Be a Mentsh (& Not a Shmuck), by Michael Wex

Wex, the Toronto writer, raconteur and Yiddishist whose previous non-fiction book *Born to Kvetch* climbed to the top of the bestseller lists, now presents us with an equally learned and funny manual about how to be a human being – humane, considerate, and wise enough to do the right thing.

How to Be a Mentsh (& Not a Shmuck) The Secrets of the Good Life from the Most Unpopular People on Earth is an engaging, witty and wide-ranging discussion of morals infused by an assortment of talmudic and other material from Jewish as well as popular sources. The discussion begins with extended explanations on the linguistic derivation and meaning of both the Yiddish nouns in the title, which, like many Yiddish terms, have crept into the English language by osmosis.

Wex, a knight errant with a great arsenal of wisdom and knowledge at his disposal, slays his dragons with a variety of weapons. One moment he's quoting Abarbanel or Rashi, the next he's referring to the Rolling Stones' song *Long Black Veil* or discussing Miss Kubelik, C.C. Baxter and Mr. Sheldrake from the film *The Apartment*. He almost never fails in getting his meaning across in a colourful and entertaining way.

He's equal parts "Talmud chachum" and scatological comic, however, and frequently makes like comedian Lenny Bruce with the dirty words. His ability to apply both Jewish and popular wisdom, along with his breezy mixture of the profound and the profane, are sure to appeal to legions of his fans. *How to Be a Mentsh (& Not a Shmuck)* is published by Alfred A. Knopf Canada.

Author Michael Wex is appearing at the Jewish Book Fair on Thursday, Oct. 29, 8 p.m. Admission $10.

* * *

Save the Deli, by David Sax

Save the Deli: In Search of Perfect Pastrami, Crusty Rye, and the Heart of Jewish Delicatessen is an ode to "food, glorious food" as served in generations of those spicy Jewish eateries that won over our hearts even as they gave us heartburn. Sax travels the world in search of the perfect corned beef sandwich with a pickle on the side. He serves up a tasty history of deli in New York and major cities across the United States and Canada, including Toronto and Montreal. The book is a surprising offering from the usually-more-staid McClelland & Stewart publishing house.

Author David Sax is appearing at a preview event of the Jewish Book Fair at Caplansky's Deli, 356 College St. Thursday, Oct. 22, 5:30 p.m. Admission $5.

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Admission to the Fair is FREE. Tickets for all events can be purchased at the Jewish Book Fair, starting on Saturday, October 24, 7:30 PM.
TICKETWEB www.ticketweb.ca
Advance tickets for all evening events are also available online through TicketWeb, or call 1.866.222.8606
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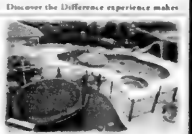

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Israel & the Jewish World

The 100th Yahrzeit of Hatikvah's poet

Naftali Herz Imber, the poet of Israel's national anthem, Hatikvah, died 100 years ago on Oct. 8, 1909. His yahrzeit fell two weeks ago on the 23rd day of Tishrei. In remembrance, we republish an article written by CJN staff writer Andy Levy-Ajzenkopf that appeared originally in February 2008 as part of our special coverage for the 60th anniversary of the founding of the Jewish state.

• • •

Hatikvah, is Israel's national anthem and, most would say, the uniting hymn of Jewry worldwide. It's sung by millions across the world in schools, camps, community events, in the Knesset or almost anywhere Jews congregate for a formal occasion.

Though many know the words – whether by rote or by devotion – less know the rich history behind the song whose title translates into English as "The Hope."

Originally a nine-stanza poem, the song was written in 1878 by Naftali Herz Imber (1856-1909) – a wandering Jewish poet and writer from Galicia – and was first titled *Tikvateinu* ("Our Hope") as a reflection of his feelings on the founding of the city of Petach Tikvah that year.

The poem was first published as part of a collection of poems titled *Barkai* ("Morning star") in 1886 in Jerusalem.

Samuel Cohen, a Moldavian-born pioneer-farmer residing in Rishon Lezion, read Imber's poem and, inspired, set the words to music using a Romanian-Moldavian folk song *Carul cu boi* ("Cart and Oxen"), as a template.

According to historical accounts, the song soon after grew in popularity with the Rishon Lezion pioneers who sang it on their daily walks to work in the vineyards of Rehovot, and its fame quickly spread throughout the nascent Jewish state.

There is some dispute as to whether Cohen borrowed the tune from a composition by Cantor Nissan Belzer, but most research points to Cohen using his own Moldavian roots for inspiration.

Echoes of *Hatikvah's* central musical theme can also be heard in Czech composer Bedrich Smetana's 1874 symphony *The Moldau*, who similarly based this work on known Moldavian folk music.

According to various researchers, over the years Imber's words were alternately dropped or re-arranged by Jewish pioneers in Palestine, as they co-opted his sentiments to fit their new lives and aspirations in the Holy Land, leading to the eventual phrasing we read today.

Hatikvah was also sung at the First Zionist Congress in 1897. By the time of the Sixth Zionist Congress in Basel, Switzerland in 1903 – the last one presided over by Theodor Herzl – *Hatikvah* had become the de facto hymn of the Zionist movement, and was sung at all ensuing Congresses

The song was officially adopted as the hymn of the Zionist movement at the 18th Zionist Congress in Prague in 1933

Between then and Israel's birth in 1948, *Hatikvah* had, by virtue of its popularity among the chalutzim, become the unofficial anthem of Jewish Palestine under the British mandate.

When the State of Israel was declared on May 14, 1948, *Hatikvah* was jubilantly sung by a rejoicing Jewish People's Council at the Tel Aviv Museum.

In 1953, Imber's body was reinterred in the National Cemetery on Mount Herzl in Jerusalem. He had died in America after settling in New York near the turn of the 20th century.

Despite all this, *Hatikvah* was not formally adopted as the official anthem of Israel until 2004, when a Knesset vote finally entrenched the hymn as the country's national anthem.

The reasons for this 56-year delay were numerous. Among them were concerns voiced by Israel's Arab communities, who refused to accept the anthem because its core wording refers to the "*nefesh yehudi*" ("Jewish soul") and is considered exclusionary by some of the country's non-Jewish citizenry.

כל עוד בלבב פנימה,
נפש יהודי הומיה.
ולפאתי מזרח קדימה
עין לציון צופיה.
עוד לא אבדה תקותנו,
התקוה בת שנות אלפים.
להיות עם חפשי בארצנו,
ארץ ציון וירושלים.

Naftali Herz Imber

Other reasons included movements by various Jewish parties to consider alternate songs for the anthem such as the popular Naomi Shemer composition, *Jerusalem of Gold*; Chaim Nachman Bialik's *Birkat Am* and Psalm 126 or *Shir Hama'alot*, which is traditionally recited after meals on Shabbat, festivals and special occasions.

Regardless, *Hatikvah* won out in a Knesset vote of 38-8 on Nov. 10, 2004 to become state law.

The CJN's retranslation of *Hatikvah* follows:

As long as a Jewish soul stirs
Deep in one's heart,
And we cast our eye
To the far horizon of the East
and towards Zion,
Our hope will not be lost.
The hope of two thousand years,
To be a free nation in our own land,
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Handful of Jewish skaters start NHL season

By HARVEY ROSEN
Special to The CJN

• WINNIPEG — It has oft been stated: getting to the top is easy; it's staying there that's hard. Well, don't tell that to any of the Jewish minor leaguers of the past two decades who have come close, but can't be included as established National Hockey League players. Today, that list includes only a handful of Jewish skaters, such as Mike Cammallen, Mathieu Schneider, Jeff Halpern and Eric Nystrom.

The just-missed-list includes former Ontario Hockey League scoring leader forward Todd Simon, who played a few games with the Buffalo Sabres and Doug Friedman a winger-enforcer with the Edmonton Oilers who had, as they say, a cup of coffee with Edmonton.

American Hockey League skaters Eric Himelfarb, Jeff Dessner, Bubba Berenzweig and goalie David Littman were more than decent but not good enough. Joining them on the outside looking in were East Coast Hockey League (ECHL) players Aaron Israel and Andy Silverman, and Central Hockey League goalie Aaron Vicker.

The Montreal Canadiens wasted little time when on the first day of free agency on July 1 they inked Richmond Hill, Ont., free agent forward Cammallen to a five-year $30 million (all figures U.S.) pact. This after Cammallen registered a career-high total of 39 goals and 43 assists with the Calgary Flames.

Cammallen, who was born to a Jewish mother, also played for the Los Angeles Kings. The 27-year-old media darling, who is 5-foot-9 and tips the scales at 185 pounds has, for good reason, been branded as a shoot-first-pass-second sniper who uses his assets of positioning and speed to find the open ice to get off a one-time shot. He can play both wings, too.

Playing with Brian Gionta and Scott Gomez, the trio has been labeled the "Smurf Line." In Cammalleri's first game of the regular season he set up a pair of goals in a 4-3 win over the Toronto Maple Leafs.

In August, the Canucks added experience on defence by signing 40-year-old Mathieu Schneider to a one-year pact. The Montreal native, months before he had become an unrestricted free agent, told his lawyer he didn't want to go anywhere but Vancouver and signed for, what would be by today's standards, a paltry $1.55 million. But first, Shneider had to pass his physical due to arthroscopic surgery on his shoulder.

There were as many as six inquiries regarding Shneider's availability and he could have demanded more money; instead he chose the city that would make his family happiest.

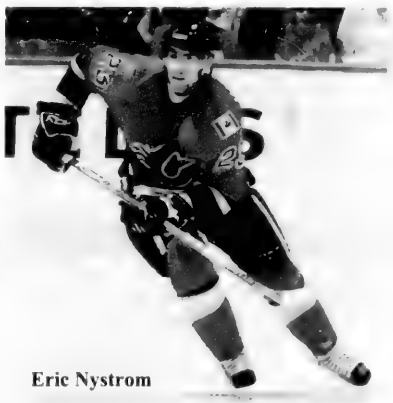
A power-play specialist, the 44th overall pick in the 1987 NHL entry draft joins his ninth team as he heads into his 20th campaign. He split last year between Atlanta and Montreal, recording a combined total of nine goals and 23 assists in 67 games.

Schneider is also a veteran of international competition, having represented the U.S. in two Olympic Games and two World Cups, winning the latter in 1996. The 5-foot-11, 195-pound Schneider won the Stanley Cup with Montreal in 1993 and appeared in two NHL All Star games.

Jeff Halpern managed only seven goals and nine assists in 52 games last season after missing the first 30 because of knee surgery. Now 33, Halpern played six seasons with the Washington Capitals, who signed him as a free agent in 1999, followed by a year in Dallas before arriving in Tampa Bay.

The 6-foot, 200-pound native of Potomac, Md., specializes as a penalty killer and forechecker on the third or fourth line. The son of Jewish parents who lost his mom about five years ago in a car accident in Florida, has amassed 122 goals and 175 assists in 649 games, despite being a defensive forward.

Eric Nystrom, 26, may not be as talented as his dad, Bob, who won four Stanley Cups with the New York Islanders, but his skill set is somewhat similar. Eric hung around the minors perhaps a little longer than he'd hoped, but he has finally arrived as an energetic, scrappy player with loads of perseverance. He is now a full-time NHLer who leads by example. The 6-foot-1, 197-pound winger, whose mom is Jewish, had five goals and five assists in 76 games last season. While scoring is not his forte, he keeps opposition skaters honest.



Eric Nystrom

Two young studs that are just on the cusp and ready to make it to the big time are defenceman Colby Cohen, 20, a 6-foot-3, 215-pound junior at Boston University who was a second round pick of the Colorado Avalanche, and New York Islanders' winger Trevor Smith, 24, a centre and left-winger. Smith, who was the Islanders' last cut only three days before the opening of the regular season.

He was sent down to the Bridgeport Sound Tigers of the AHL where last season he had impressive numbers, scoring 32 goals and adding 32 helpers.

Last year Smith, who is 6-foot-1 and 195 pounds, was called up due to team injuries. In his fifth appearance in seven games he scored his first NHL goal versus Calgary.

Cohen got noticed last winter when he scored the overtime winner that capped his team's stunning comeback in the championship game.

The Albany River Rats of the AHL have signed Winnipegger Jacob Micflickier, a forward who starred in college with the University of New Hampshire Wildcats. Last season in the ECHL with the Everblades of Florida, Micflickier scored 10 goals and had 14 assists in only 10 games and then moved up to Rochester of the AHL where he potted four goals and added 12 assists in 39 games.

Other minor pros to watch for are Oren Eizenman (ECHL Stockton Thunder), Adam Henrich (AHL Springfield Falcons), goalies Josh Tordjman (AHL San Antonio Rampage) and Robert Gherson.

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Inside Back

Mezuzot exhibit on the move

By CYNTHIA GASNER
Special to The CJN

"Upon the Doorposts," an exhibit featuring mezuzah cases created by members of the Pomegranate Guild of Judaic Textiles, Toronto, will be mounted in several Ontario cities in the next year.

The show, which closed at Baycrest in Toronto on Oct. 1, will travel to Hamilton, Montreal, London, and then back in Toronto.

"The mezuzot in our 'Upon the Doorposts' exhibit demonstrate that mezuzah cases can be made from many materials and can be very ornate," said Melanie Siegel, an award-winning textile artist who co-ordinated the exhibit.

She added that Jewish people have observed the commandment of placing mezuzot upon their doorposts for more than 3,000 years.

"When we fulfil this commandment today, we form an unbroken thread which binds us to our ancestors as well as to all future generations," said Rikki Blitt, the newly elected president of the guild.

"We especially owe Melanie [Siegel] a debt of gratitude for her vision, her dedication and her tireless attention to detail, which resulted in making this beautiful and professional exhibition of which we are all proud."

The mezuzot, which are knitted, fabric, glass beaded, mixed media and made of other materials, reflect the talents and diversity of the guild members.

"Upon the Doorposts" opens at Or Shalom Synagogue in London, Ont., on Oct. 22 for a run that ends Jan. 5. The exhibit will be on display at Hamilton's Temple Anshe Sholom from Jan. 10 to March 15; the Aron Museum in Montreal from April 11 to Aug. 1; and at Beth Tzedec Congregation in Toronto from Aug. 15 to Nov. 30.

Siegel said that discussions are in progress for the mezuzot exhibition to travel to venues in the United States.

For more information about the exhibit, e-mail info@pomegranateguild.ca or visit www.pomegranateguild.ca.

Rikki Blitt, left, president of the Pomegranate Guild of Judaic Textiles, Toronto, and Melanie Siegel, co-ordinator of the mezuzot exhibition "Upon the Doorposts."

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Dear Ella,

My husband Dave and I have raised two wonderful children.

Stacey, 24, just got married a year ago and lives in an apartment not far from us, and Adam, 27, lives right here with us, even though he has been working for three years. Dave and I tried to give the kids everything. We financed their education, fashion, and housing, and we're always there for both of them to fall back on.

The problem is they continue falling and we keep picking them up. I don't want this to come out wrong. We love our kids, but when does it end? Stacey still calls me before she makes any decision and she brings her laundry to me as well. Adam is still sleeping in his old room, I cook, clean and pick up after him. He's always on our computer and seems to have no regard for boundaries. I want them to be happy, but when is it over?

When is it Over?

Dear When is it Over?

Being a parent is never over. When you signed on to have kids, you signed a lifelong contract.

But there's a big difference between helping and enabling. By doing Stacey's laundry and holding her hand through every decision, are you helping her or enabling her? Assisting in every decision only reinforces her lack of confidence to stand on her own two feet. It may make you feel useful, but that is little gain for much bigger future pain.

Stacey has a husband now. He needs to be her partner in decision-making, not you.

As for Adam, he's actually a statistic. He is part of the "Boomerang Generation." These are adult children who return home after being away for their education or living away. They realize it's not so easy, so they revert to regrouping on your living room couch, and it gets pretty comfy on that couch. You need to motivate him to leave. This is where a little tough love may be needed. Don't make it so easy for him to stay. Set a deadline, and in the meantime, make him pay rent, buy his own computer, pay for Internet, food etc., and do his own chores.

It's your job to set boundaries of acceptable and unacceptable behaviour. Remember, you're doing this because you love them and want them to be strong, responsible, independent adults. That was your ultimate goal from the day they were born. Wasn't it?

Readers may submit their questions to Ella at The CJN, e-mail: cjn@cjnews.com. But Ella is not a professional counsellor. She brings to the question posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.

Finding bliss in challenging times

Life can throw you some pretty tough curveballs, but how you react is often half the battle in dealing with them.

How much grace and patience, calm and serenity can you bring to the difficult time, and is it even possible to find meaning in the difficulty? We have faced such a difficulty of late with our son, who is suffering from a concussion and has experienced severe migraine headaches for weeks. Watching your child cry like a wounded animal is beyond difficult, and the whole experience has been extremely challenging.

So where is the bliss in all of this? I am writing a book called *Finding Your Bliss*, and must say that while all of this has been going on, I have thought, "How can I even contemplate the word 'bliss'? Bliss must be a luxury for those who have perfect health." And I wanted to toss the book out and stop writing.

Life Coach Corner
By JUDY SIBLIN-LIBRACH

That is, until I met someone who has also has a sick child, and in spite of her own challenges, she took the time to offer to hold my hand at our appointments and has sent encouraging e-mails and positive messages. How wonderful of her, and what a reminder to me that there are some spectacular people out there, and that we still have to find optimism, hope and blissful moments even in the most stressful times.

There are many people who have surprised us in a positive way, with their good wishes and phone calls, e-mails, concern, and offers to help. There are also those who disappoint us in difficult times. How do we turn that around and "judge to the good" and focus on the positives and be thankful for those?

I have learned that when things have been really stressful, a good joke and a good laugh can lighten the mood of any situation.

There's also perspective. "This, too, shall pass" is a wonderful adage when you are going through life's more challenging times. As well, prioritizing becomes all-important. What do I have to do for my family's survival right now and what can wait?

Other lessons I've learned: prayer and believing that it is all going to turn around is powerful and works beautifully. Visualizing a positive outcome goes a long way. I have also learned that breathing, meditating and just being still can help you revitalize, think and restore yourself enough to figure out what the next step will be.

Kindness has also played a huge role in this experience, and I am blown away by the kindness of administrators at my son's school, our friends and family, and even people we don't know that well. So where is the bliss in all of this? It's in the kindnesses; it's the smallest of things.

One night when my son was disappointed about some of the things he wasn't going to be able to do soon, such as play hockey, I shared a big disappointment that I once had and I told the story with lots of humour and acted out what happened. My son laughed and laughed. So that was his moment of bliss and subsequently mine as well.

As author Wayne Muller puts it, "When we come close to those things that break us down, we touch those things that also break us open."

Judy Siblin-Librach is an Adler-trained coach. Website: www.findingyourbliss.com; e-mail: judyelle@ican.net

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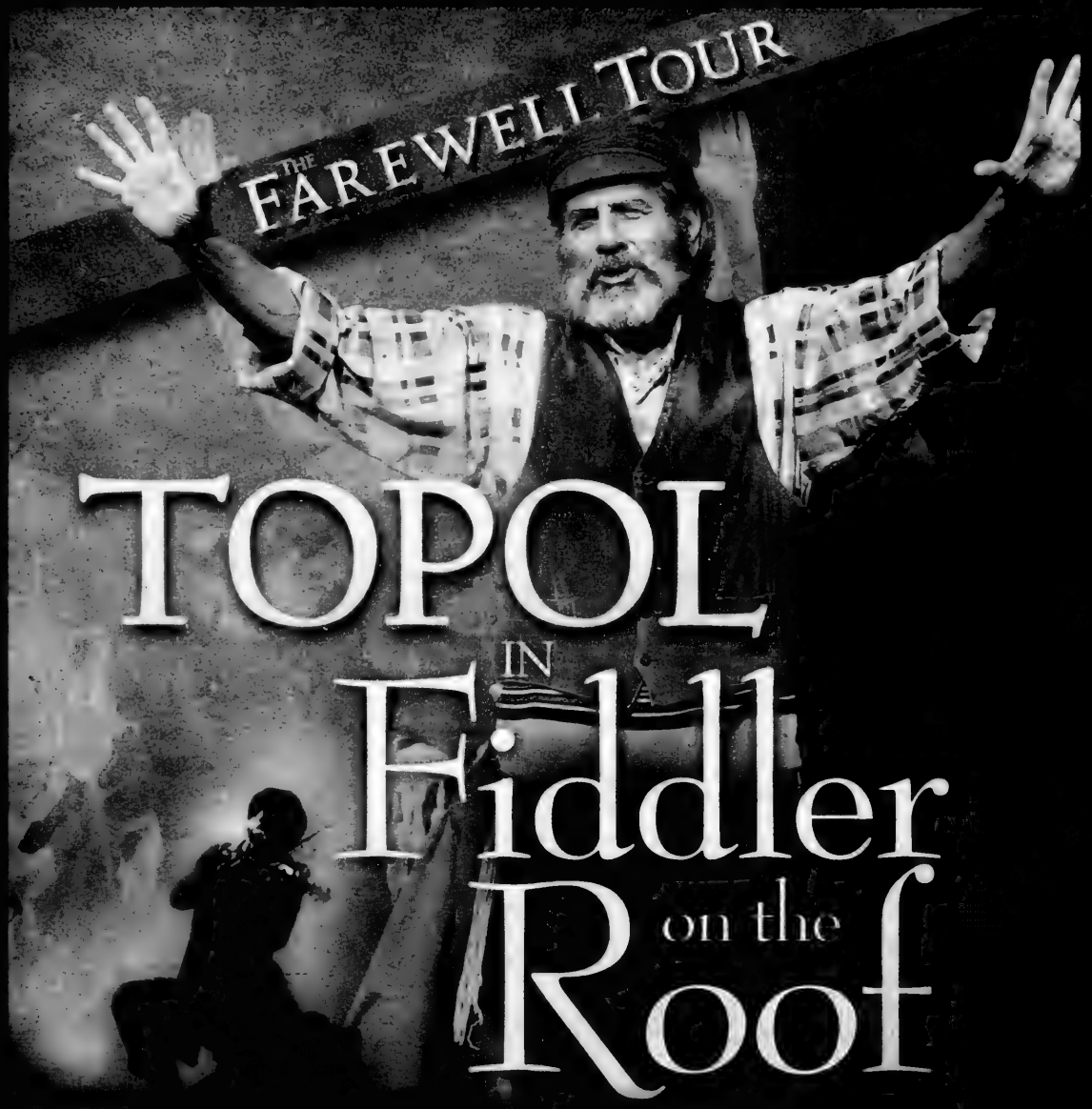

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This Week

National

Volunteer shortage in economic downturn affects seniors. *Page 3*

Winnipeg federation makes cuts in light of recession *Page 26*

On Campus

Students gather at Guelph for annual retreat. *Page 37*

Sports & Leisure

Siblings rule the chess board. *Page 54*

On cjnews.com

Boutique wineries found throughout Israel

Index

National 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 14
According to Reports 29
Family Moments 33
What's New 34
Obituaries and Notices 36
On Campus 37
Heebonics 40
Israel & the Jewish World 41
Arts & Travel 45
Books & Authors 49
Classified 50
Sports & Leisure 54

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VIOLENCE FLARES

Palestinian youths threw stones and burned trash in east Jerusalem on the weekend in response to calls by Muslim clerics to "defend Jerusalem." Palestinians also fought with Israeli police on the Temple Mount. Please see related story on page 41.

[Flash90 photo]

Israel will not investigate the IDF: Netanyahu

By BARAK RAVID
© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — An Israeli task force will present a series of recommendations for countering the Goldstone report and its implications.

Prime Minister Benjamin Netanyahu has asked Justice Minister Yaakov Neeman to coordinate the task force.

At a meeting last weekend, Netanyahu said that the establishment of an independent committee of inquiry on last winter's war in Gaza is not under consideration.

"No soldiers or officers will be brought before a commission of inquiry," Netanyahu said.

The justice minister will head the task force that will include representatives of the Foreign Ministry, the Defence Ministry and the Israel Defence Forces. The team will offer recommendations for actions that can be taken on the legal and diplomatic-political fronts, as well as on public relations efforts that can be made internationally.

"There are different views on the actions that we should undertake," said a source in the prime minister's office. "What we will not do is clear, and now we need to find something else."

Continued on page 42

Jerusalem mayor is all business

By JENNY HAZAN
CJN Israel Bureau

Nir Barkat, the mayor of Jerusalem, has breathed new life into the city in his first year in office. In an exclusive interview with The CJN, *the mayor reveals the biggest challenges still facing the city and his vision for the future, and he talks about his lifelong love affair with the eternal capital.*

JERUSALEM — When Nir Barkat became the ninth mayor of Jerusalem on Nov. 11, 2008, he inherited quite a few problems.

The municipal council was made up of various factions with often opposing interests, and the city had a tenuous relationship with the new U.S. administration. As well, there was an infrastructural mess in the city centre caused by a poorly planned and mismanaged light-rail train project.

Nir Barkat

Jerusalem has more poor residents than any other city in Israel, and tension exists between Orthodox and secular residents and among both east and west Jerusalemites. Other problems include illegal construction in Jerusalem and friction in the Old City.

"Name a conflict, we have it. Big time," says Barkat, 50, in an exclusive interview at his office in city hall.

"But that's why I am here, because I believe we can change this…I sure don't do it for the money," he adds with a smile.

Since he entered into public service six years ago, the self-made, high-tech millionaire has refused to take a salary from the city.

Continued on page 43

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Canadian foreign minister attends Jerusalem

The News in Brief

Canada

Niagara School Opens

NIAGARA FALLS, Ont. — Chabad Lubavitch has opened a school in Niagara Falls, Ont. Aleph Champ Hebrew school uses a colour-coded grade system similar to belts in Japanese martial arts. It has 13 students who meet every Sunday morning in office space over a Royal Bank north of the city's tourist area, the school's instructors, Rabbi Zalman Zaltzman and his wife, Perla, told the *Niagara Falls Review*. The school opened last month, but an official ribbon-cutting ceremony was held Oct. 18.

World

Claims Reopened

BERLIN — Nearly 70,000 rejected German Social Security claims from Holocaust survivors will be reopened. A monitoring group established by the Claims Conference and the German Ministry of Labour and Social Affairs will check claims turned down since 2002, with the oldest being processed first, the Claims Conference said Oct. 20. The re-evaluations follow years of lobbying and three court decisions this year that liberalized payment criteria for Germany's 2002 "ghetto pension" law, which applies to survivors of Nazi-occupied or incorporated ghettos who performed "voluntary and remunerated work." The Claims Conference joined other survivor groups to press for the changes because "inconsistent and overly strict interpretation of eligibility criteria by local German authorities resulted in widespread denial of claims." As of now, the kind of payment received for work in ghettos – such as money, food or clothes – is no longer a decisive factor, and remuneration need not have been provided directly to claimants. In addition, ghettos in Transnistria are to be covered.

Retrial Begins

SEATTLE — The retrial of the gunman in a fatal shooting at Seattle's Jewish federation in 2006 began last week. Lawyers for Naveed Haq will try to convince jurors that their client was legally insane when he charged into the Greater Seattle Jewish Federation, shot federation worker Pam Waechter dead and wounded five others. A jury in 2008 said it couldn't say if Haq was in control of his faculties at the time of the shooting, thus making him accountable for his actions.

Israeli Author Feted

ROME — An Italian city honoured Israeli writer David Grossman. Grossman and Italian architect Massimiliano Fuksas received the 2009 Exodus Award this month in La Spezia, the port where the ship Exodus was refitted before carrying Shoah survivors to Palestine in 1947. The award recognizes those involved in fostering dialogue and intercultural relations. Grossman was honoured as "a tireless advocate of dialogue as an essential tool for peaceful coexistence," while Fuksas designed the planned Peres Peace House in Jaffa.

Founder Slams Group

NEW YORK — The founder of Human Rights Watch rebuked the group for being overly critical of Israel. In an Oct. 20 opinion piece in the New York Times, Carl Bernstein said that in recent years, it has focused too much on alleged Israeli violations, while ignoring those in nearby countries where civilians are often used as human shields. Bernstein headed the group for 20 years, stepping down in 1998.

Obama To Speak

WASHINGTON — U.S. President Barack Obama will address next month's General Assembly of UJC Jewish Federations of North America. The Nov. 9 speech will be his first as president to a broad Jewish audience. Some Israeli figures and U.S. Jewish leaders have said Obama hasn't done enough to explain his positions on Mideast peacemaking.

Okanagan Community Installs Rabbi

KELOWNA, B.C. — The Okanagan Jewish Community Association held a ceremony earlier this month to install its new rabbi and to mark its induction into the Union for Reform Judaism.

Rabbi Lindsey bat Joseph

Some 90 guests came to the Oct. 16 Kabalat Shabbat service at the Okanagan Jewish Community Centre to formally welcome Rabbi Lindsey bat Joseph. On hand were Kelowna, B.C., Mayor Sharon Shepherd, MP Ron Cannan, MLA Steve Thomson, B.C. minister of agriculture and lands, and MLA Ben Stewart, B.C. minister of citizens' services.

Rabbi bat Joseph, who was spiritual leader of Temple Beth Ora in Edmonton from 1996 to 2007, was ordained by Hebrew Union College in 1996.

Clergy from local Catholic, Anglican and evangelical churches, as well as other dignitaries, also attended.

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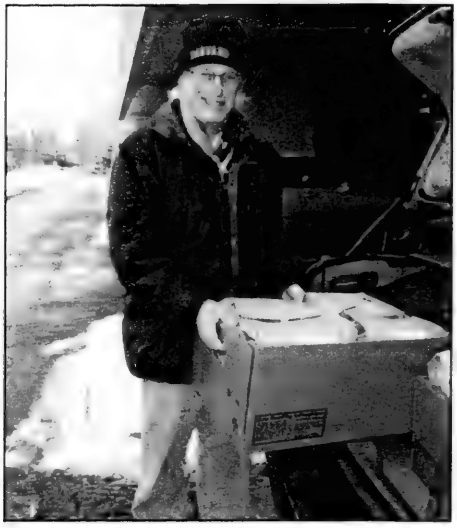

Volunteer Michael Landauer delivers Meals on Wheels

Seniors indirectly affected by financial downturn

Volunteers, caregivers less available to help out

By CAROLYN BLACKMAN
Staff Reporter

Many seniors are being indirectly affected by the downturn in the economy, says Lorraine Blass of Circle of Care.

"Our clients are typically older, frail people who are living on fixed incomes. They are not in the workforce so they are not affected by layoffs," said Blass, the agency's vice-president of community services and partnerships.

They're being affected because many volunteers and caregivers are being affected and are, therefore, able to help out less.

"We've lost volunteers who have had to work more hours or take on part-time jobs. Others step up to help out, but we can always use volunteers, especially for Meals on Wheels."

Inna Dantchenko, co-ordinator of Circle of Care's kosher Meals on Wheels program, said that even though grocery prices are going up, the meals are only $7.64, "and that includes soup, main and side dishes, dessert, bread and juice.

"Volunteers deliver the meals, but they do more than drop them and leave. They bring the meal, they shmooze a little, and they're trained to see if anything is wrong with the client – if they see any changes such as weight loss. They also check that there are no unopened meals in the refrigerator. Sometimes it is the client's only human contact of the day. It's not pizza delivery. It's a visit and a security check."

Continued on page 13

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Israel is not alone

From the editor's desk...

The publication of the Goldstone Report last month, the massive publicity it engendered, the nasty anti-Israel propaganda it spawned and its adoption by the United Nations Human Rights Council have only reinforced gloomy feelings that Israel is virtually friendless in the world.

History has taught us, of course, that Israel's most reliable friend is, has been and will always be the Jewish people. But that has not been history's only lesson.

Israel has other friends, too.

The American arms airlift during the bleakest days of the Yom Kippur War is but one example of such friendship.

Another example is the many nationals of other countries – Jews and non-Jews – who volunteered in 1948 and fought to help establish the newly born Jewish state. Some scholars believe that without the volunteers from overseas, Israel might not have prevailed against the much larger forces of the five invading Arab armies.

To be sure, today Israel relies only on itself and on its own defence forces to fight its battles. And those battles, alas, have been many.

But, despite the frequent anti-Israel votes in the United Nations, despite the frequent demonization of Israel in the fashionable elites of the far left and right in Europe, South and North America, Israel is not friendless in the world.

This is not merely wishful thinking, nor is it pollyannish self-delusion. It is statement of fact and worthy of reiteration for the sake of the truth, boosting our own occasionally flagging morale, and more importantly, for the sake of teaching this to our children and thus helping ensure the permanence of their connection to the Jewish state.

There were three poignant reminders last week that Israel is indeed not alone in the world.

Canada again, in two very publicly demonstrative ways, proclaimed its abiding friendship with Israel.

As reported in this week's issue of *The CJN*, during a visit with Israel's President Shimon Peres, Canadian Foreign Minister Lawrence Cannon emphasized the strong relationship between the two states.

Canada will continue "to stand beside Israel. Particularly against the threat of terrorism and comments that deny the Jewish state or the Jewish People. These are things that are foreign to Canadian values and to Canada itself," Cannon said.

In light of the Goldstone-related condemnations still ringing in Israeli ears and the unceasing inventory of harsh anti-Israel accusations constantly printed in fresh ink around the globe, Cannon's statement was especially fortifying.

The foreign minister was in Israel to attend the second annual President's Conference in Jerusalem. He took the opportunity to place the statement of Canadian support on the public record at this troubled and troubling time.

Earlier in the week, Canadian Armed Forces chief of defence staff, General Walter Natynczyk, in Israel for a three-day working visit with Israeli military officials, made similarly supportive statements. He met with the highest-ranking Israeli officers, Defense Minister Ehud Barak, and visited the Northern Command, the Southern Command and the Tel-Nof Air Force Base in central Israel.

In speaking of the common fight the two countries share against the forces of international terror, the general said: "I'm not sure if the Israeli standpoint is that much different than the Canadian standpoint, having had the experience in Afghanistan… We have really come to understand and appreciate what the Israeli forces have had to counter for quite some time and the techniques, the way and the procedures that the Israeli military has adopted and evolved over the past few decades." He added: "We're learning what we can adopt from Israeli forces that will enable us to reduce the risks to our people."

The importance of this very public demonstration of shared purpose should not be underestimated. It sent a welcome signal of friendship with Israel to the beleaguered Israelis at a critical time for Israel.

Finally, U.S. President Barack Obama provided a powerful expression of support and friendship.

There is a great measure of wariness toward the American chief executive among many Israelis and supporters of the Jewish state, who believe his foreign policies are either naive or dangerous or a combination of both.

Yet in a video message beamed to the large assembly at the commencement of the President's Conference in Jerusalem, he effusively praised the friendship between the United States and Israel, as "a bond that is much more than a strategic alliance."

Of course, one ought not place too much store or repose excessive faith in Obama's remarks. They were made, after all, in the context of effusive praise and greetings for Shimon Peres and the conference he had convened. We know what counts in international relations (as indeed, in life) are deeds, not words. The true measure of Obama's friendship toward Israel – as indeed that of any other global leader – will be seen in the delivery of policies in the arena of world politics, not in the delivery of aphoristic, comforting pronouncements in congratulatory speeches.

Still, at the same time, we must not deny the importance of statements such as those made by Obama, Natynczyk and Cannon. They are indicative of the fact that, in important diplomatic, bilateral, international ways, Israel is not alone.

–MBD

SeeJN

Friends meet

Canadian Foreign Minister Lawrence Cannon last week in Jerusalem paid a visit to Israeli President Shimon Peres. Cannon was in Israel to attend the second Israeli presidential conference, Facing Tomorrow. Please see related story on page 41.

[Israel Sun photo]

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Iran is Israel's biggest challenge since '67: analyst

There will be 'painful' consequences if Jewish state launches air raid to take out nuclear arsenal

By SHELDON KIRSHNER
Staff Reporter

Iran's budding nuclear program is the biggest strategic issue Israel has faced in more than 40 years, says one of Israel's top reporters and political analysts.

Not since the tense days before the 1967 Six Day War has the Israeli government confronted such an onerous challenge, Yaron Deckel told a recent UJA Federation of Greater Toronto forum.

Deckel, the host of a daily radio show and the former Washington bureau chief for the Israel Broadcast Authority, noted that Israel is currently engrossed in a momentous debate on the wisdom of striking Iran's nuclear arsenal by means of a massive air raid.

"There are very serious discussions in Israel on how to deal with Iran," he said.

There will be "painful" consequences if Israel hits Iran's nuclear sites, he argued, alluding to Iran's retaliatory capacity. Iran supposedly has long-range missiles that can hit any point in Israel.

Deckel – the first Israeli journalist to interview the then-president of the United States, George W. Bush – warned that Israel would be hard-pressed to cripple, much less destroy, Iran's nuclear infrastructure, since it is buried deep underground and widely dispersed.

United Nations economic sanctions against Iran have not worked effectively, and it's doubtful whether two members of the UN Security Council, Russia and China, are ready to impose biting sanctions, he said.

Despite the looming Iranian threat, Israel is currently enjoying its quietest period in years, Deckel added.

Since the 2006 war in Lebanon and Israel's relatively brief invasion of the Gaza Strip last January, neither Hezbollah nor Hamas have fired rockets into Israeli territory.

And in the West Bank, terrorism has been virtually eliminated partly as a result of security co-operation between the Israeli army and Palestinian Authority police.

But on the political front, Deckel said, Israel's negotiations with Palestinian leaders have reached an impasse. "Talks are stuck at the moment."

By his reckoning, most Israelis consider U.S. President Barack Obama to be naive for believing that all political problems can be resolved through negotiations.

Citing an example, Deckel mentioned Obama's recent trip to Saudi Arabia, during which he asked for a meaningful political gesture in exchange for an Israeli settlement freeze in the West Bank.

Israel sought an air corridor over Saudi Arabian territory for its commercial airline flights to Hong Kong, but the Saudis flatly refused and Obama left Saudi Arabia empty-handed.

Yaron Deckel

Deckel said that Israeli Prime Minister Benjamin Netanyahu faces two short-term challenges.

The first is to free Gilad Schalit, the kidnapped Israeli soldier who has been a Hamas prisoner for the past three years.

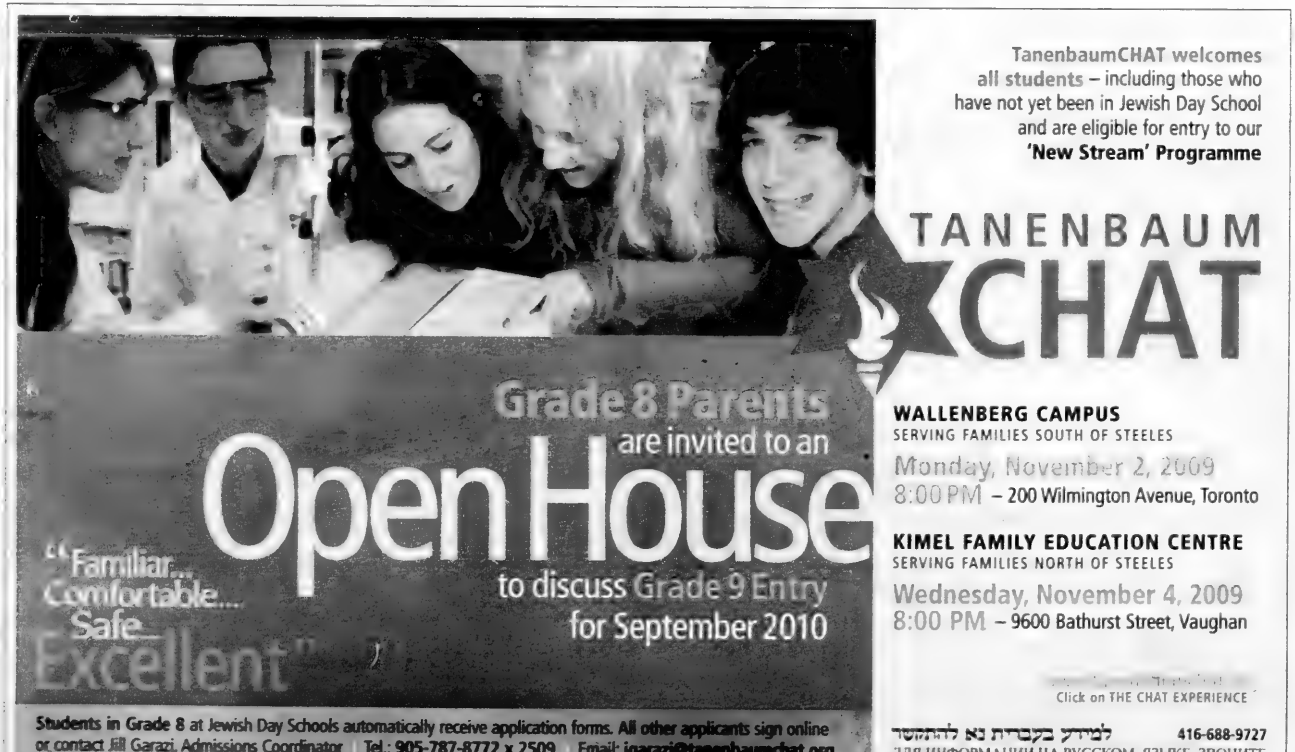
Israel will have to pay a very heavy price, in the form of released Palestinian prisoners, to free Schalit from captivity in Gaza, he said.

The second challenge is dealing with the repercussions of the Goldstone report, which accused Israeli forces and Hamas of committing war crimes in the Gaza war.

In his view, the United States will veto any UN resolution to refer Goldstone's findings to the International Criminal Court.

Defending the Gaza operation, Deckel argued that Israel had no alternative but to invade the territory. "No country can allow itself to be attacked by rockets on a daily basis without a response."

He said that while Israel did not deliberately attack Palestinian civilians, Hamas intentionally used them as human shields.



GTA

Anita Ekstein

Holocaust survivor honoured

MICHAEL ISENBERG
CJN Intern

Holocaust survivor Anita Ekstein will be honoured yet again for her commitment to educating people of all faiths about the Holocaust at the 2009 Ve'ahavta Tikun Olam Awards Ceremony on Nov. 8.

She is receiving the award of Outstanding Achievement in Remembrance at Ve'ahavta's annual Starry Nights Event. Other honorees include SkyLink CEO Walter Arbib and television producer David Shore, co-creator of the show *House*.

Ekstein is being acknowledged for her efforts in keeping the history and reality of the Holocaust alive, leading discussions mostly at schools, as she works to create advocates for peace.

"[The youth] is our future," she told *The CJN*. "It's up to them to decide what kind of world they want to live in, but they need to know what information they're making their decisions on."

Born in Lvov when the now-Ukrainian city was part of Poland, Ekstein, an only child, survived the Holocaust by living as a Christian in the home of pious Catholics. The Nazis killed her parents.

After being reunited with her aunt at the end of the war and reconnecting with Judaism after years of practising Catholicism, Ekstein made it her mission to inform people of all denominations about the severe effects of hate and intolerance.

"I'm living proof of the destruction," she said.

Continued on page 18

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Battleground Jerusalem

It would be entirely incorrect to say that clashes "erupted" on the Temple Mount on Sunday, the second time this month that Israeli police have fought with Palestinians. The police did indeed fight with Palestinians. But the clashes hardly "erupted." They were not the explosion of a spontaneous combustion or a strike of lightning to dry brush. Rather, they were the deliberate result of incendiary incitement, of lies and provocations yet again by extremist Muslim religious leaders to their people to defend the Temple Mount against the "Jewish conquest," against the Jews, whom they charged, were planning to harm the mosques on the Noble Sanctuary, as the Temple Mount is known in Arabic.

Of course, the charges were fabrications.

But they achieved the result the clerics intended: rallying the masses, mostly Palestinian youths, to violence. They threw stones and oil at the police. The police fought back.

Right on cue, Hamas political leader Khaled Meshal, from his safe perch in Damascus, fanned the fiery flames among the agitated Palestinians.

"Jerusalem's fate will be decided by holy war and resistance, and not by negotiations," Meshal said. "The Israelis want to divide Al-Aqsa Mosque, and this is not all. They want to hold their religious ceremonies in the mosque ... in preparation for demolishing it and building their temple there," he shouted. "Jerusalem is all of Jerusalem, not only [the east Jerusalem neighborhood of] Abu Dis. The Arabs and Muslims are [the city's] residents, and the Zionists have no claim over it," Meshal emphasized. And then he said: "I call for angry protests in Palestine and in the Arab world. Today, protests began in [the] Gaza [Strip], and we hope they will spread to the West Bank...We must send a message to the world: In light of the settlements and actions in Jerusalem, there are no negotiations and we must rethink our steps." The last few words were the key part of his message to the Arab world.

With these words, Meshal was echoing the hateful intransigence of Sheikh Ra'ad Salah, head of the northern branch of the Islamic Movement, who two weeks earlier told *Ha'aretz* that the clashes on the Temple Mount would last as long as Israel's "occupation" of the city and Al-Aqsa Mosque continued.

Israel's police commissioner, Insp.-Gen. David Cohen, who was himself on the Temple Mount to observe the fighting first hand, noted that "large groups of east Jerusalem Arabs are being encouraged [to violence] by the Islamic Movement leaders."

With Goldstone euphoria at the back of their sails, Palestinian leaders are opening a new propaganda front: Jerusalem, where they have orchestrated two sets of clashes in one month. Palestinian leaders have astutely noticed that when the Jewish state fights back, it is condemned by most of the world's international agencies. But if the Jewish state does not fight back, it will have surrendered its sovereignty, which is its enemies' ultimate aim.

25 years ago in *The CJN*

The Israeli cabinet unanimously approved defence minister Yitzhak Rabin's plan that would lead to Israel's withdrawal from south Lebanon. The plan called for co-operation from Syria, the South Lebanon Army (SLA) and the UN Interim Force in Lebanon (UNIFIL).

Editorials & Letters

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Canadian Jews should boycott

A blatantly anti-Israel United Nations Human Rights Council endorsed the Goldstone report that accuses both Israel and Hamas of committing war crimes ("Goldstone make-over: Human Rights Council ignores Hamas," Oct. 22). At a special session, 25 of the body's members voted in favour of the resolution. Israel has flatly rejected the report as being factually incorrect but is still internally investigating the allegations made against it.

From time to time, various organizations attempt to organize a boycott against Israel, its citizens and its products. These attempted boycotts come from segments of the United Church, certain trade unions and various groups of academics in England and elsewhere.

The identity of the 25 countries that voted in favour of the resolution can be obtained on the United Nations website. It would be appropriate for Canadian Jews to boycott travel to those countries and stop purchasing their products.

Bert Raphael
Thornhill, Ont.

* * *

Article undermines Jewish survival

The old sayings, "Protect me from my enemies, I will protect myself from my friends," and "With friends like this, we don't need enemies," are staring us in the face. I am referring to the Goldstone report on the war in Gaza, and even more damaging and dangerous, the outrageous approval and praise of intermarriage by Edgar Bronfman ("Intermarriage can benefit Jews, Bronfman says," Oct. 22).

I cannot understand why *The CJN* would carry an item that so undermines the very fabric of Jewish survival. To Goldstone and Bronfman, I quote the recent words so eloquently spoken at the United Nations by Israeli Prime Minister Benjamin Netanyahu, "Have you no shame? Have you no decency?"

Rabbi Moshe Stern
Toronto

* * *

Column contravenes Torah teachings

"Who should get tzedakah?" (Oct. 1) is a column that foments dissent between haredi and other Jews. The column is disturbing and inappropriate on many different levels. Advocating the denial of educational tzedakah to haredi families "who refused to act so responsibly and have numerous children" contravenes many Torah teachings. In addition, according to the column's logic, Jews of modest means should not be reproducing at all, as they would require a Jewish day school subsidy.

Everyone pays according to his means and need. The poor parents of one child may be subsidized as well as the "comfortable" parents of eight children. The recipients of tzedakah often repay the community in spades when they have the means to do so, and repayment may be in non-monetary ways as well. Resentment toward fellow Jews and withholding tzedakah for Jewish education are not policies that should be advocated in *The CJN*.

Marla Hauer
Thornhill, Ont.

* * *

A rejoinder to Crook and Marcus

It is too bad that Barbara Crook and Itamar Marcus, in responding to my article, "'They' are taught to hate" (Sept. 17), carry on with the tired old line that only the Palestinians are taught to hate ("PA textbooks deny Israel's right to exist," Oct. 15). They do not address the many studies of Israeli textbooks, done by scholars at Hebrew University, the University of Haifa and elsewhere, that found Israeli texts to be mirror images of those produced by the Palestinians.

Crook and Marcus are only two of those engaged in the study of the Palestinian texts, and one should compare their findings to those of Prof. Nathan Brown of George Washington University, Ruth Firer of Hebrew University (with Sami Adwan of Bethlehem University) and that of the Israel/Palestinian Center for Research and Information. Their findings on the Palestinian texts are somewhat more optimistic. However, I don't doubt that both Palestinians and Israelis have a long way to go in cleaning up their texts, and that was the substance of my original article.

It is interesting to find in the Crook-Marcus critique itself charges against the Palestinians that could be easily levied against Israel. For example, some Palestinian maps do not show Israel. However, Israeli maps certainly do not show Palestine and, more to the point, most of them do not show the Green Line, Israel's pre-1967 borders. As Prof. Yoram Bar-Gal of the University of Haifa's department of geography ironically states: "My map is educational – your map is propaganda." Palestinians do not grant recognition to Israel in their texts, but that is probably more of the lamentable tit for tat of the entire conflict. To paraphrase a Jewish thinker of the the first century, let the partisans of the nation without sin throw the first stone.

Stephen Scheinberg
Montreal

LET THEM GO...
Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

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Perspectives

Hope for an end to tears

Fourteen years ago, on the night of Nov. 4, 1995, 12 Cheshvan, Israeli prime minister Yitzhak Rabin was killed by Yigal Amir. To commemorate Rabin's yahrzeit, we publish excerpts from the speech he delivered in the Knesset during the Yamim Nora'im (Days of Awe), eight days after the famous signing ceremony on the lawn of the White House.

In typically Rabin fashion, he explained honestly and forthrightly to the people of Israel the reasons for the risks he was taking in his effort to try to find a manner of peaceful coexistence with the Palestinians.

Alas, subsequent events showed that Palestinian leader Yasser Arafat never intended to pursue peaceful coexistence with Israel.

• • •

The government has today placed before the Knesset the Declaration of Principles on interim self-government arrangements for the Palestinians in the territories, the letters exchanged between Israel and the PLO, and the agenda for negotiations between Israel and Jordan. All the relevant documents have been placed before the members of the House, and there are no other secret agreements. The government seeks the approval of the Knesset.

For over 100 years, we have sought to build ourselves a home on earth, in the only place that was, is and will be our home, here in the Land of Israel. For over 100 years, we have sought to live here in peace and tranquillity, to plant a tree, to pave a way. For over 100 years, we have sought to live as good neighbours with those around us, without fear. For over 100 years, we have dreamt and fought.

In 100 years of settlement, this land has known great suffering and bloodshed. We who returned home after 2,000 years of exile after the Holocaust, we who searched for calm after the storm, a place to rest our heads, we extended a hand to our neighbours, and it was rejected time after time. Yet, our souls did not tire of seeking peace.

Our lives in this tormented land have been accompanied by rocket fire, mines and hand grenades. We planted, and they uprooted; we built, and they destroyed; we defended, and they attacked. Almost daily, we buried our dead. 100 years of war and terror hurt us but did not impair our dream. For 100 years, we have dreamed of peace.

This government, which entered into office over one year ago, has decided to try and put an end to the cycle of wars and terrorism, to try to build a new world for the country.

We said then: "We know very well that obstacles will stand in our path. Crises will erupt. There will be disappointments, tears and pain. But after it all, once we will have travelled this road, we shall have a strong state, a good state, a state in which we will be proud to be citizens and partners in the great effort.'

We said then: "The new government has made it a prime goal to promote the making of peace and take vigorous steps that will lead to the conclusion of the Arab-Israeli conflict. We shall do so based on the recognition by the Arab countries and the Palestinians that Israel is a sovereign state with a right to live in peace and security. We believe wholeheartedly that peace is possible, that it is imperative and that it will come."

On Jerusalem, we said: "This government, like all of its predecessors, believes there is no disagreement in this House concerning Jerusalem as the eternal capital of Israel. United Jerusalem will not be open to negotiation. It has been and will forever be the capital of the Jewish people, under Israeli sovereignty, a focus of the dreams and longings of every Jew."

We conducted negotiations with Syrian, Lebanese, Jordanian and Palestinian delegations. During the course of the negotiations, it became clear that the one and only address for the (Palestinian) delegation's decisions was PLO headquarters in Tunis. We could have buried our heads in the sand, we could have lied to ourselves, we could have deceived ourselves and said that Faisal Husseini, Hanan Ashrawi and the others represent the residents of the territories, and that we did not know or want to know who stands behind them.

We decided not to do so. We are well aware of who stands behind them, as are the Israeli people. We have no interest in denying it or desire to do so. This is a terrorist organization that has known no mercy, an organization that sent those who murdered the children in Avivim and in Ma'alot, those who shot the guests at the Savoy Hotel in Tel Aviv, those who killed innocent people in the bus attack on the coastal road, those responsible for hundreds of acts of terror, sabotage and murder. The hands of this organization have shed the blood of hundreds who are dear to us: the blood of Smadar Haran's family in Nahariya; the blood of Ofra and Tal, members of Abie Moses' family in Alfei-Menashe; the blood of innocent people whose only crime was that they were Jews.

We cannot choose our neighbours or our enemies, not even the cruellest among them. We only have what there is. The PLO fought against us, and we fought against them. With them, we are today seeking a path to peace.

We can lock every door, thwart every attempt at peace. We have the moral right not to sit at the negotiation table with the PLO, not to shake the hands of those who held knives, not to shake the hand that pulled the trigger. We had the power to reject, with revulsion, the PLO proposals and to then be unwilling partners to the continuing cycle with which we have been forced to live until now: war, terrorism and violence.

Former Israeli prime minister Yitzhak Rabin

However, we have chosen another course, one which offers a chance, which offers hope. We have decided to recognize the PLO as the representative of the Palestinian people for negotiations within the framework of the peace talks.

We knew, and we know today, about the heavy weight of the past. We did this only after the PLO, in letters to the prime minister, undertook the following commitments:

• To recognize Israel's right to exist and to live in peace and security.

• To settle all future disputes by peaceful means and through negotiation.

• To condemn and halt terrorism and violence in Israel, the territories and all other places. I want to report that, since the signing of the agreement, the PLO has not executed a single terrorist attack.

• To enforce the cessation of terrorism and violence among its members, and to prosecute those who violate this commitment.

• To view those articles of the Palestinian Covenant which deny Israel's right to exist and are inconsistent with the peace process as no longer valid, and to bring about their formal invalidation by the appropriate institution.

In Washington, Foreign Minister Shimon Peres signed in the name of the government of Israel the Declaration of Principles agreement for the interim period only. In this agreement, under which the Palestinians will be able to run their own lives, Israel secured the following points:

• United Jerusalem remains under Israeli rule, and the body that will manage the lives of the Palestinians in the territories will have no authority in this regard.

• The Israeli settlements in Judea, Samaria and Gaza will remain under Israeli rule without any change in their status.

• The jurisdiction of the Palestinian council will not extend to any Israeli in the territories of Judea, Samaria and Gaza.

• The IDF (Israel Defence Forces) will continue to bear overall responsibility for the security of the settlements, the Israelis in the territories, the security of every Israeli while he is in the territories, and for external security – that is, the defence of the current confrontation lines along the Jordan River and the Egyptian border.

• The IDF will be deployed in accordance with these missions throughout the territories of Judea, Samaria and the Gaza Strip.

• All matters related to the permanent solution will be left for negotiation to begin two years after the date set in the agreement, with the Israeli government remaining free to determine its positions as to the nature of the permanent solution. Namely, the Declaration of Principles leaves all the options open in this respect.

There will be early implementation of the interim period agreement in Gaza and Jericho, and the establishment of an elected Palestinian council which will conduct the lives of the Palestinians in the territories of Judea, Samaria and Gaza. The creation of the council will be effected only after we and the Palestinians agree upon its structure, composition and functions. The target date for the holding of elections is nine months from the entry into effect of the Declaration of Principles.

Alongside the great advantages of the anticipated peace, great risks also lie hidden. Our eyes are not so blurred that we do not see the risks, and we will do everything necessary in order to reduce these to a minimum.

At the same time, we believe that the risks are calculated and that they will not pose a threat to the security or existence of the State of Israel. In any event, the strength of the IDF, the best army in the world, stands at our disposal, if and when we should be tested, God forbid.

Our gaze is today turned toward the good opportunities; toward days without fear and nights without trepidation; toward a growing economy and a society that wants for nothing. If and when the peace which we so desire will arrive, our lives will be completely transformed.

On the threshold of a new year, after 100 years of violence and terror, wars and suffering, there is today a great opportunity to open a new chapter in the history of the State of Israel; there is hope for an end to tears.

This is the victory of Zionism, which has also won the recognition of its most sworn and bitter enemies. There is a chance that we will enjoy good neighbourly relations, an end to the bereavement which has visited our homes, an end to war…

Opinions

Cooking up history

Our heritage is buried in a diversity of objects that many of us do not value. Often minutes of meetings or grandma's diaries are discarded as worthless. Estate sales are full of memorabilia that should have been seen as precious for both family and community. History is embedded in these objects. But my concern in this column is cookbooks. There is information about our society in them but most people think they are for recipes only.

Norma Baumel Joseph in Montreal

Nonsense.

Cookbooks are storehouses of information about our adjustment to other cultures, our travel patterns, our stories, our rituals and celebrations, our unique dietary patterns, our generational links, communal institutions and much more. Each cookbook tells a tale, the greasier the better.

The first level of information is the rich field of the history of Jewish food. We didn't always eat the same things. That history of diversity is important for our understanding of the health, agricultural, economic, social and environmental distinctiveness of the community. It also explains a great deal about our relationship with the outside world. In Italy, for example, the eggplant was known as Jewish food, since Jews from the east brought it to Italy.

The next level of information concerns our adaptation to the world around us and our Jewish identity. Some cookbooks tell of a particular family or community's history. Others are created for a particular institutional purpose or charity. Each cookbook tells a tale while teaching a cooking style. Embedded in the recipes and alongside those tasty dishes is a way of life that's often no longer available to us.

By examining the foodways in the book, the talented interpreter can put together a picture of life at a particular time. When did people get together? What did they eat? With whom? How did they celebrate? How typical was this? All these social facts fill the gaps that other historical data leave out. We want to know about the full lives of our ancestors, the full extension of our heritage. Without this kind of social history, we are left guessing, and we often guess wrong.

Cookbooks, especially original, local and private ones, provide us with new texts, primary texts of peoples lives. They're great commentaries on our complex social history and should be collected carefully. If you have some cookbooks and are willing to let them to be used in research or archived, send them to me. Don't throw them out. (Concordia University, Institute for Canadian Jewish Studies, 1455 de Maisonneuve W., Montreal, H3G 1M8).

The enemy within

It is rarely that I read a column by Patrick Martin of the *Globe and Mail* with anything but discomfort brought on by equal parts anger at his seemingly endless hostility to Israel, and dismay at how he portrays a country with, yes, many flaws, but the only viable democracy in that part of the world.

Jean M. Gerber in Vancouver

Reading his Sept. 26 column, "A hostile takeover of Zionism," detailing the way in which religious zealotry is alive and well in Israel was just dismay.

Martin describes a haredi community that is now linked with religious West Bank settlers and their supporters to become a strong political movement. They have ambitions to dominate Israel's cities and indeed its Knesset politics.

Martin asked: "Will Israel adhere to its founding secular values or will it become a theocratic Jewish state?" While this formulation is pretty stark, and hopefully far from predictive, recent events in Israel certainly seem to indicate that the haredi community has begun an aggressive attack on secular Israel, an attack that has led to violent clashes and demonstrations.

Hardal, the combination of the former National Religious Party members and the haredim, seeks to turn Israel into no less than a state governed exclusively by their concept of Jewish religious law.

Martin recounts events such as consecutive Shabbat riots against a parking garage open on Saturday near the old city; a riot when a haredi woman was arrested for child abuse; a woman beaten in Beit Shemesh for not being modestly dressed, and a man and woman attacked when the two sat next to each other on a bus.

Now comparing Israel to Iran, as Martin does, is too much of an overstatement.

Yet I wonder. The rise of a virulent religious fervour among haredim, influenced by inflammatory rabbis who harangue their youth and insist on the strictest possible separation of the sexes while preaching the goal of a religious state, is having a terrible effect on the country.

In simple terms, you cannot ram haredi Judaism down the throats of Jews in Israel who are not ultra. In fact, of course, you achieve exactly the opposite effect.

This crisis has been a long time coming. What to expect when there are various streams of public education, all mutually exclusive and often overtly hostile to one another?

What happens when neighbourhoods become monolithic and actively persecute residents who do not share the majority beliefs? We used to call those ghettos, and I moved to Canada to finally escape the black-white ghetto mentality of the U.S. Northeast. To see my beloved Israel become a horrid facsimile of that terrible time pains me no end.

What happens when entire political movements – because that is what they are, not religious sects at all – become obsessed with a messianic vision that makes every action of the state a test of religious correctness? Ironically, the haredim have long scoffed at the very existence of a Jewish state unless based on and governed by their particular beliefs. Now they form a coalition with a party that long sought to blend a progressive Zionist vision with halachic Judaism. Where oh where is Yosef Burg, known for his attempts to heal rifts between religious and secular Jews, when we need him?

The worst aspect of this has been the drive to control all matters of personal status, from cradle to grave, declaring some Jews treif or in effect kicking them out altogether.

All this violence and political manoeuvring will – has! – made haredim despised in the minds of secular Jews, as well as inimical to modern Orthodox Judaism, which follows the path of Rav Joseph Soleveitchik. The Rav strove to make Judaism and the modern world a compelling blend of scholarship, both religious and secular.

You may dismiss Martin as someone who is determined to find Israel at fault no matter what. But you cannot dismiss what is happening in Israel, often with financial and political support from abroad, so easily.

Assailed from without by those plotting our destruction, we often forget that destruction can come from hatred of brother for brother. We should rather be looking at the enemy within.

Ours is ceasing to be a house at peace with itself.

Holocaust Education Week 2009

Probably the most abhorrent expression of contemporary anti-Semitism is Holocaust denial. And in recent years, the world has experienced far too many examples of this travesty.

Iranian President Mahmoud Ahmadinejad, the disgraced British Bishop Richard Williamson, British pseudo-historian David Irving, Ernst Zundel (now in a German prison), James Keegstra and too many others will themselves go down in history as proponents of this worst kind of revisionism.

Gerald L. Gall in Edmonton

Not surprisingly, Ahmadinejad will also not be happy unless Israel is wiped off the map. Some of his political cronies on the international scene, such as Venezuela's anti-Semitic President Hugo Chavez and deposed Honduras president Manuel Zelaya are also virulent anti-Israel proponents.

As part of what has been described as a bizarre rant, Zelaya recently accused Israel of attacking the Brazilian Embassy in Honduras with high-frequency radiation and toxic gases while he took refuge there. One of Zelaya's chief propagandists,David Romero Ellner, the director of Radio Globo in Honduras, stated in a broadcast that Hitler had been right and that it was unfortunate that he had not gotten the chance to finish off the Holocaust.

Why is Holocaust denial so evil? It denies the lives, suffering and deaths of six million innocent people murdered solely because they were Jewish. It is an obvious attempt to characterize the Holocaust as a Jewish conspiracy aimed at gaining sympathy, enhancing support of the State of Israel and seeking compensation for wrongs done. Moreover, Holocaust denial is an attempt to delegitimize Israel and its vital mission of survival in a hostile environment that extends beyond the Middle East to many capitals around the globe.

In an article called "Deep Denial: Why the Holocaust Still Matters," which was published recently in *The New Republic* and reprinted in the *National Post*, Michael Oren outlined how Holocaust denial is a strategic weapon in the armoury of anti-Israel proponents. He points out that "many [people] might be unaware of the extent of ignorance of the Final Solution… especially among youth. Confronted with the enormity of the horror, many young people today… react with incredulity, rendering them susceptible to denial."

All this underscores the importance of Holocaust Education Week – Nov. 1 to 11 in Canada. Many *CJN* readers will have seen the program of activities scheduled for the Greater Toronto Area distributed in a recent edition of this paper. The diversity of topics focusing on various aspects of the Shoah is impressive. These include personal testimonies of survivors, a screening and discussion of recent Holocaust motion pictures, musical responses to the Holocaust and a writing workshop for children of survivors. There is also consideration of the legal responses to hate propaganda and a discussion on how aging survivors confront their future, as well as a lecture on restitution for the Holocaust.

Another important theme is the vital question about how our children and grandchildren will remember and preserve the memory of the Shoah. This is addressed in one session on children born in Europe after liberation, survivors' children born in Canada and the following generation. And this important theme is also creatively addressed in the North American Hebrew-language première of *And the Rat Laughed*, an opera exploring the multigenerational power of memory that blends the Holocaust experience from past, present and future perspectives.

The Holocaust Education Week program is most impressive. One can only hope that the message and lessons taught and learned during this week are imprinted on the minds of Jews and non-Jews alike, and will endure as lasting memories in the narrative of the world's darkest hours.

In June of this year, Canada became a full member of the Task Force for International Cooperation on Holocaust Education, Remembrance, and Research (ITF), an international, inter-governmental organization committed to teaching future generations about the Holocaust. Canada has also established the National Task Force on Holocaust Research Remembrance and Education in order to share and enhance important Holocaust research and education initiatives in our country.

The antidote for Holocaust denial is widespread Holocaust education. This will not completely eliminate anti-Semitism, but it may curtail the deliberate distortion of historical fact and put to shame those who deny this pernicious chapter of 20th-century history and the Jewish experience in order to thinly masquerade their vile and atrocious hate.

The Kirshner File

Letter from Majdanek

It was appropriate, I think, that my visit to Majdanek, the German concentration camp in eastern Poland, occurred on a day when the sky was gray and ominous.

Adjacent to the city of Lublin, Majdanek is an eerie tableau of aging wooden barracks, guard towers, a gas chamber, a crematorium with an uncommonly high chimney and barbed wire fences. Even on a brilliantly sunny day, Majdanek would have sent chills down my spine.

Sheldon Kirshner in Poland

But on this afternoon of heavy clouds and distant thunder, signalling an approaching rainstorm, Majdanek was nothing less than repulsive and repelling.

Though originally a forced labour camp, Majdanek soon became part of a Nazi network of death camps whose raison d'etre was mass murder.

Along with Auschwitz-Birkenau, Sobibor, Belzec and Treblinka, Majdanek took its place as one of the key extermination centres of the Holocaust.

During its 34 months of existence, from 1941 to 1944, upwards of 150,000 people passed through Majdanek. Around 80,000 prisoners died here, half in its gas chambers and in executions. The remainder succumbed to starvation and disease.

Seventy per cent of its victims were Jewish, and the rest were Polish Catholics, Russians and Ukrainians.

Although Majdanek was a typical Nazi death camp in Poland, it was unique in several respects.

Rather than having been built in a remote area, the better to conceal its crimes, Majdanek's complex of structures could easily be seen from the outskirts of Lublin. Indeed, Majdanek's crematorium is only about 200 metres away from a bloc of drab apartment buildings.

One wonders how the burghers of Lublin related to the camp. Were they indifferent? Scared? Resigned to it?

In terms of the number of people who died or who were murdered here, Majdanek is overshadowed by Auschwitz-Birkenau.

Yet the biggest single-day, single-location massacre of Jews during the Holocaust apparently took place in Majdanek. On Nov. 3, 1943, in an operation dubbed Harvest Festival, SS and police units shot 18,000 Jews in a field just steps away from the crematorium.

The shots were drowned out by the music of a band.

It is hard to imagine brutality on such a scale. The murderers who killed these civilians so coldly had to press the triggers of their rifles 18,000 times.

Majdanek was the first major camp to be liberated by Allied forces, having been captured by the Red Army on July 22, 1944. Auschwitz-Birkenau was not liberated until the end of January 1945, while Bergen-Belsen was not liberated until April of that momentous year.

Such was the swiftness of the Red Army offensive that Majdanek's fifth commandant, Arthur Liebehenschel, had no time to destroy the camp, like his Nazi counterparts in Treblinka or Sobibor. Before the Nazis hastily evacuated Majdanek, they managed to dynamite parts of the crematorium, but the camp was largely intact when Soviet troops arrived.

Majdanek is thus the best-preserved Nazi concentration camp in terms of the buildings and facilities.

My guide, Lukasz Myszala, said that the Red Army established a military base at Majdanek, using existing buildings as barracks. Prior to withdrawing, the Soviets dismantled some buildings, converted the camp into a museum and allotted empty fields to local farmers. Ninety of its original 270 hectares were set aside for the museum – which attracts about 100,000 visitors annually – and 75 of its 280 buildings were left standing.

This crematorium was built in the summer of 1943 *[Sheldon Kirshner photos]*

Since the camp was not built for posterity, it must be continually maintained. "We constantly renovate buildings," said Myszala.

Until recently, preservation efforts were funded by the Polish government's ministry of culture. But lately, conservation efforts have been assumed by four bodies: the Polish-German Co-operation Fund, the Polish Scientific Research Foundation, the German state of Brandenburg and an evangelical group in the German city of Bielefeld.

Since Majdanek does not have its own conservation laboratory, like Auschwitz-Birkenau, outside specialists have been called in. The U.S.-based Ronald S. Lauder Foundation and Yad Hanadiv, an Israeli organization, have both contributed funds to preserve artifacts ranging from photographs of the camp to the standard striped-blue pyjama uniforms worn by prisoners.

Majdanek was constructed on the orders of SS leader Heinrich Himmler within the framework of Operation Reinhard, the plan to exterminate Polish Jewry. It was implemented by a subordinate, Odilo Globocnik, an Austrian of Slovenian descent who was born in Trieste. Late in 1939, following Germany's invasion of Poland, he was placed in charge of the SS in the Lublin district, which the Nazis initially intended to turn into an immense Jewish reservation.

Majdanek was built by Jewish forced labourers from Lublin and by Soviet prisoners of war captured after Germany's invasion of the Soviet Union in June 1941. Many of the workers died of exhaustion.

In the wake of the Wannsee Conference in Berlin in January 1942, Majdanek was converted into an extermination camp.

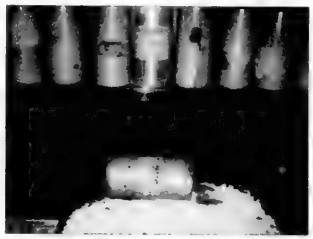
Jews from Slovakia, the Czech lands, Germany, Austria, France, Holland, Greece and Poland were killed in Majdanek.

The majority of Lublin's Jews were murdered in Belzec, 150 kilometres southeast of Majdanek. Sobibor was about100 kilometres to the east, while Treblinka lay some 100 kilometres to the northeast. Auschwitz-Birkenau was about 400 kilometres away, in southwestern Poland.

At first, the SS shot prisoners on the edge of the camp or in the Krepiecki forest, north of Lublin.

But early in 1942, a crematorium was installed, thereby ushering in a period of murder on an industrial scale. In the summer of 1943, when Majdanek was going full tilt, a bigger crematorium, equipped with five ovens, became operational.

Prisoners herded into the gas chamber were killed by either carbon monoxide or Zyklon-B gas. Zyklon-B, which left blue stain marks on the walls, worked faster, killing people within about 15 minutes. The Nazis preferred carbon monoxide, because it did not require hot and dry conditions and tended to be more stable.



Zyklon-B canisters and pellets

Visitors to Majdanek can step into the former gas chamber. The experience of finding yourself in a dark, confined space where thousands of people suffocated to death is unsettling.

The exhibits are horrific, from the empty Zyklon-B canisters and the mound of white pellets to the photographs of hard-eyed Nazi perpetrators.

Majdanek was guarded by 1,300 SS personnel, but they were aided and abetted by Ukrainian, Croatian and Lithuanian collaborators.

When the camp was liberated, the Soviets hanged a few war criminals and invited journalists on inspection tours so that Nazi crimes could be exposed.

Several decades later, in what was then West Germany, SS men who had worked in Majdanek were put on trial. Most of the culprits never faced justice and died of natural causes.

Midway through my tour, the sky grew dark and the camp was subjected to a torrential downpour of a magnitude I had last seen in the Amazon jungles of Brazil.

But no amount of lashing rain could wash away the crimes that were committed in Majdanek.

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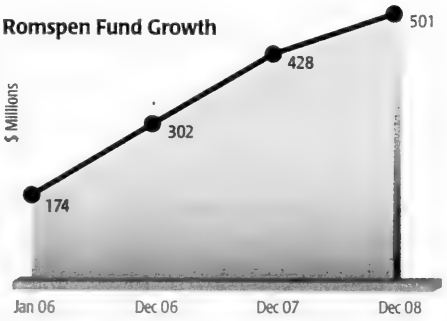

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Circle of Care expands transportation route

Continued from page 3

Dantchenko said volunteers delivered about 65,000 meals to 700 clients over the past year. "If they find something wrong, or no one answers the door, the volunteers have a strict protocol to follow. There is a lot of volunteer training."

Meals are delivered Monday to Friday, she said, but there are frozen choices that clients can keep in their freezer for the weekends. "The meals are all prepared at Baycrest, and there is a huge variety. We also cater to our clients' needs. We can provide for renal diets, gluten-free and diabetic diets, and we can also have the meals pureed if necessary."

> ***'We've had an increase in demand because clients' children are working more or looking for work and can't take their parents to appointments'***

Emmy Gershon of Circle of Care's transportation department said she also sees clients being indirectly affected by the economy.

"We've had an increase in demand, because clients' children are working more or looking for work and can't take their parents to appointments."

She said that the agency recently expanded its transportation route to include downtown hospitals. "Service is now available as far north as Centre Street, and south to Mount Sinai, Princess Margaret, Toronto General, Woman's College, St. Michael's and Toronto Western hospitals."

She said that clients phone for an appointment and are charged "considerably less than a taxi. They are picked up by uniformed drivers – the drivers are not volunteers – who have been trained in first aid and CPR. The drivers come to their door and help clients in and out of the car."

Transportation costs are subsidized by the Central Local Health Integration Network and the UJA Federation of Greater Toronto, Gershon said.

She said the agency now operates nine vans and provides 17,000 rides to more than 1,300 clients annually. "We started the downtown service – we get about one or two calls a day for downtown hospitals – because our clients were having difficulty getting to appointments. Their children are unavailable, and taxis are too expensive."

Blass said Circle of Care has seen an increase in the demand for home-care workers, because many adult children no longer have the time to look after their parents' needs.

"We've found that the caregivers are working longer hours, and have less time to give their parents. This is directly impacting the seniors."

The agency's philosophy is to keep people at home and independent as long as possible, she said, "and all our services are geared toward that goal. If people have meals, transportation and home support, that is a big help."

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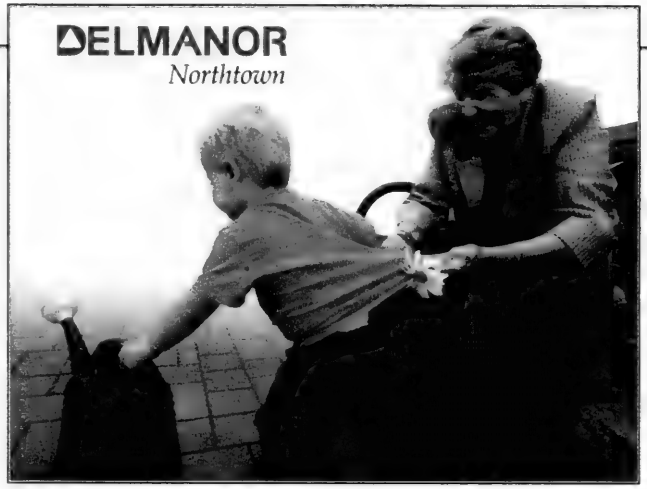

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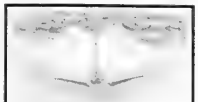
Jewish Life

Rashi's message to useful idiots

By RABBI MOSHE STERN


Rabbinic Reflections

We begin the new cycle of Torah reading with the story of Creation. Its well-known first Rashi asks: seemingly, the Torah, being a guide and book of laws, should have begun with the first mitzvah given to the Jewish nation, as described in Exodus, Chapter 12, the institution of the calendar and the laws of Passover.

So why begin with Creation? In order to remind the nations of the world that all belongs to God and that a tiny sliver of land – Israel – was given to the people of Israel as an inheritance, forever.

Now are we so naive as to think that the Arab world will hear this Rashi and give up their distortions?

They started many years ago, with the Arab propaganda machine constantly feeding the Arab public – and the rest of the world, if they cared to listen to disinformation regarding the establishment of Israel, the 1948 War of Independence, the 1967 Six Day War, the 1973 Yom Kippur War and the 1982 Lebanon War, up to and including the recent war in Gaza.

The Arabs, the story goes, were just minding their own business when, in 1948, big bad Israel established a state, attacked the Palestinian people and, by threat of annihilation, chased the Palestinians out of their homeland.

In 1967, the story goes, big bad Israel, with its military, strategic and physical might, decided to continue the process of taking over the Palestinian homeland and chasing out the Palestinian people. In 1973, it was more of the same – except, of course, that Israel started that war on Yom Kippur, Judaism's holiest day, and in '82, the campaign to chase out the Palestinian people and conquer the territory was extended to Lebanon and the Lebanese people.

This pack of absolute untruths and ugly lies continues to be "the party line" in PLO circles and in Arab countries. Arab newspapers, television programs and books all carry these untruths in one way or another. The natural result of these lies has been the enormous, lifelong hostility felt by much of the Arab world toward Israel and the Jewish People.

In fact, in some cases the lies went back to World War II, with questions of whether there actually was a Holocaust. The great Arab peacemaker, Palestinian Authority President Mahmoud Abbas, the "moderate" PLO leader, in his published book, *The Other Side: The Secret Relationship Between Nazism and the Zionist Movement*, wrote that the Nazis may have killed less than one million Jews and that the Zionist movement was a partner in the slaughter of the Jews.

I'm afraid that the Rashi quoted above won't impress the Arab and the anti-Semite. My feeling is that this Rashi was meant more for some of our fellow Jews who have become "useful idiots" (as Lenin put it) for our enemies. We have them in abundance on campus and in the so-called literary world, people who think they can curry favour with Jew-haters by denigrating their own people and the State of Israel.

If they exposed themselves to Torah learning and gained insights into their past, they might have a catharsis of attitude and a change of heart.

Rabbi Stern is spiritual leader of Shaarei Tefillah Congregation in Toronto.

Beyond the technicalities

Money Matters

By Rabbi Jay Kelman CA

We live in a most technical age. I'm not just referring to the wonderful advances of science, but rather to our emphasis on the technicalities of life. For many lawyers and accountants, it's their bread and butter. Hundreds and hundreds of millions of dollars are paid to lawyers, accountants, bankers and the like to figure out complex schemes that fit within the technical aspects of the law, at times with little regard (or worse) for the moral and social implications of such activities.

There's no doubt in my mind that advances in technology have helped create a climate in which we tend to focus on technical issues in all spheres of life. Jewish law – which deals with the realities of life and thus is, to a certain limited extent, influenced by them – has felt the impact of this emphasis on technicalities.

Technicalities are important and nowhere more so than in Jewish law. Yet technicalities are functional aspects of Judaism meant to enable implementation of the vision that Judaism has for its adherents and for the world at large.

Jewish law is full of technicalities. Pricing policies, competition, investing, labour relations, negative advertising, taxation, zoning laws are all subject to detailed laws codified throughout the centuries. These monetary aspects of Jewish life for years have formed the core curriculum of the great talmudic academies (helping to explain why so many who studied Talmud make great lawyers). Yet the essence of conducting our dealings ethically may not be reflected even by one who is in full compliance with all laws.

We all know that one can be in technical adherence to the law but still be morally wanting. It's impossible for any legal system to cover every eventuality, leaving much room for behaviour that is in the word of our sages "exempt in the laws of man but guilty in the eyes of heaven." Examples include allowing our children to damage the property of others, or hiring someone to commit a crime (one is only liable for damages one directly and personally causes). This, Nachmandes claims, is the essence of the Torah's admonition "to do the straight and good."

Included in the above is the obligation to act *lifnim meshurat hadin*, beyond the letter of the law. Though it sounds like an oxymoron, there are well-established views in our tradition that one can be compelled to act in such a manner. This obligation usually refers to giving up on a potential monetary claim.

The classic talmudic case involves needy workers who accidentally damaged – and Jewish law obligates one to pay for accidental breakage of another's property – the merchandise they were working with. While a court would have to rule in favour of the wealthy employer, proper moral refinement would require the employer – if he is of means – not only to forgo his claim, but to actually pay the workers for their time on the job, even though the net effect of their work was negative. Interestingly, this idea seems to be the norm in our modern-day workplaces, where negligent workers are paid up until the point that they're relieved of their duties.

These thoughts come to me as I read about yet more examples of public figures possibly abusing the trust placed in them, whether it's the eHealth fiasco in Ontario or the mayor of Toronto not letting his constituents know the true extent of the cost of the sick-day program for city workers. Often when people are caught doing something questionable, their immediate response is that no laws were broken. While that may be true, it's often beside the point. Such protestations have the capacity to reframe what in reality is an important moral issue as a legal one.

Send comments to jkelman@torahinmotion.org.

Jewish Life

Remembering the Pogrebishche pogrom of 1919

By GARY NACHSHEN
Special to The CJN

This year marks the 90th anniversary of the wave of pogroms that claimed tens of thousands of Jewish lives in the Ukraine in 1919. The purpose of this article is to recount the story of one of those pogroms, the Pogrebishche pogrom of August 1919, an event that played an indelible role in the history of my family.

Guest Voice

Pogrebishche is a very small town located about 100 kilometres southwest of Kiev, in central Ukraine. It was also the birthplace of my late grandfather Yancel (Jack) Nachshen, in January 1900.

Earlier this year, I travelled to Ukraine to visit Pogrebishche and a number of nearby towns where my ancestors once lived. My visit was first and foremost a journey of personal and family discovery. However, it also spoke to some larger issues, most particularly the changing nature of the fraught Jewish-Ukrainian historical encounter and the means by which historical memory is or is not transmitted between generations.

In the early 1900s, Pogrebishche and most of the rest of the Ukrainian lands formed part of the Russian Empire. The region fell within the infamous Pale of Settlement, the zone to which Czarist decree confined the empire's five million Jews. Jews represented anywhere from 20 to 80 per cent of the population of the pale's various shtetls. Most of the rest of the population was ethnic Ukrainian, Russian or Polish.

The author at the Holocaust Memorial in Pogrebishche

The family in which my grandfather grew up was part of Pogrebishche's Jewish minority. His father was a devoted follower of the chassidic rebbe who led the Boyaner dynasty in the nearby region of Bukovina, but with the outbreak of the Russian Revolution in 1917 and the Civil War that followed, their world of peace and piety fell apart.

By early 1919, order had broken down throughout Ukraine. Anarchy reigned as countless military forces advanced and retreated throughout the land. Broadly speaking, the principal contending civil war forces could be divided into four groups.

First, there was the Red Army of the Bolsheviks, led by Lenin and Trotsky, who had seized power in Russia proper to the north in October 1917 and were seeking to impose Communism in the remainder of the former Russian Empire. Second, there was the White Army, led by General Anton Denikin, which aimed to restore Czarist rule. Third, there was a nascent independent Ukrainian regime, the Directory, led by the self-styled military commander Simon Petliura. Finally, there were any number of local *atamans* (warlords) professing various forms of socialism, anarchism or Ukrainian nationalism and varying degrees of loyalty to Lenin, Petliura or others.

As the year 1919 wore on and military discipline grew ever weaker, all of these forces engaged to a greater or lesser degree in bloody pogroms against the civilian Jewish population. While pogroms had been common in the Pale of Settlement since at least the 1880s, the earlier waves had been marked more by damage to property than loss of life. This was not so in 1919 – the death toll in a single pogrom in early 1919, perpetrated by Directory forces in the town of Proskurov, totalled some 1,500.

This fresh wave of pogroms struck terror in the Jewish population. In Pogrebishche, 19-year-old Jack Nachshen and many other youths resolved to form a Jewish self-defence unit to protect their homes and families. Decades later, he recounted to me how Bolshevik leaders in the nearby city of Berdichev put out the word that they were prepared to distribute weapons to Jewish self-defence groups as a way of bringing the Jewish population of the region over to their side in the struggle for control. Indeed, the Red Army had a number of Jewish officers, and its troops engaged in many fewer pogroms than did its adversaries, so this "offer" had the ring of plausibility to it. My grandfather and 120 other boys from Pogrebishche thus eagerly set out to collect their weapons so as to defend their homes.

But the offer turned out to be only a cruel trick. When they arrived at the Bolshevik headquarters in Berdichev, the boys found themselves unwittingly inducted into the Red Army itself and sent out as cannon fodder in the civil war raging around them.

My grandfather's military career didn't last very long. Most of his cohort of 120 were dead within weeks, and the remainder, including him, were stricken by the typhus epidemic then raging through the Red Army. Of no further use to the Bolsheviks in his severely weakened state, he was discharged and sent home.

Which is how Jack Nachshen found himself back in Pogrebishche in August 1919. Shortly after my grandfather's return, the Ukrainian nationalist leader Petliura passed briefly through Pogrebishche as his army raced east to occupy Kiev before the White Army's General Denikin could advance into Kiev from the south. Now the role of Petliura in either condoning or combating the pogroms of 1919 has long been a matter of tremendous contention between Jewish and Ukrainian activists and historians, especially after a Russian Jewish refugee assassinated Petliura in exile in Paris in 1926 to "avenge" the pogroms and was then tried for murder by a French court. (The jury eventually acquitted him in what could be seen as an early case of jury nullification by a panel that was shocked by the bloody evidence of the pogroms put before it.) But when recounting these events to me many decades later, my grandfather was categorical: at least in August 1919 in Pogrebishche, Jews remained safe while Petliura was present.

After Petliura left later that month, though, circumstances changed dramatically for the worse. A local warlord who went by the nom de guerre Zeleny – he was not much older than my grandfather and spouted a vague mixture of anarchism and nationalism – occupied Pogrebishche, and his band of marauders fell upon the local Jewish population. Two of Zeleny's men found the typhus-ravaged Jack Nachshen and his closest friend hiding in an attic. One of the men was about to shoot my grandfather when the other stopped him, saying "Why bother? He's so sick, he'll be dead soon anyways." And so as fate would have it, they left the boy who would become my grandfather alone while slaying his friend in cold blood before his very eyes.

Some 375 Jews were massacred in Pogrebishche by Zeleny's men in just two or three days in late August 1919. Estimates of the total number of pogrom victims in 1919 across Ukraine vary widely, but a range of 50,000 to 100,000 dead would probably not be too far off the mark.

At the time, this wave of pogroms was considered perhaps the greatest spilling of Jewish blood in recorded history. A Red Cross official published a book titled *The Slaughter of the Jews in the Ukraine in 1919*, and thousands rallied and marched around the world in protest. But of course the death toll from the pogroms of 1919 was eventually dwarfed by the millions of civilian Ukrainians and Jews who died in the *Holodomor* (famine) and Stalinist purges of the 1930s, and the Nazi Holocaust of the 1940s. And so it is that the pogroms of 1919 in Pogrebishche and dozens of other Ukrainian towns are all but forgotten today.

Jack Nachshen eventually recovered from typhus, and in 1920, he escaped the chaos of wartorn Ukraine into Romania, where he spent four years before securing a Canadian visa and immigrating to Montreal in 1924. During his later years there until his passing in 1996, he told and retold his story to us, thereby preserving by a slender oral thread the narrative of the Pogrebishche pogrom, which has otherwise effectively slipped from living memory.

My visit to Pogrebishche earlier this year had a bittersweet quality. On the one hand, while a spare and poignant memorial to the 2,000 local Jewish victims of the Nazi Holocaust has been erected, nothing comparable can be found to mark the 1919 pogrom. Indeed, the Nazis and their henchmen all but wiped out the town's Jewish population – only five Jews survived World War II and returned to live in Pogrebishche in 1945. Today, just a single Jewish resident remains.

Yet all the people I met and to whom I introduced myself as the grandson of a former Jewish resident greeted me warmly, right up to the mayor himself. Pogrebishche's Jewish cemetery has been well tended and preserved over the years by several generations of a kindly local Ukrainian family. And if the town gives off a somewhat forlorn vibe after nearly a century of war, turmoil and Soviet oppression, at least today it stands at peace.

Gary Nachshen practises law in Toronto and Montreal.

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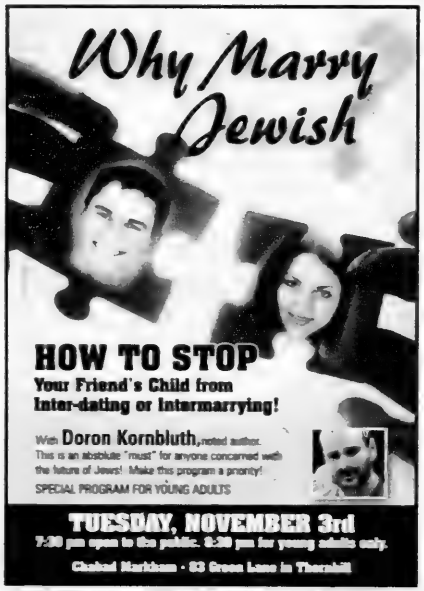

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Greater Toronto Area

JTS chancellor reaches out to recently ordained rabbis

By FRANCES KRAFT
Staff Reporter

The rabbis who will "speak to" young people who have grown up playing video games are rabbis who are at home in their culture of technology, said the chancellor of the Conservative movement's Jewish Theological Seminary (JTS) at an Oct. 13 program titled "Not your zayde's rabbi."

Speaking at Beth Tzedec Congregation, Arnold Eisen was joined by Rabbis Adam Cutler, 27, and Jarrod Grover, 28, who responded to his remarks. The two rabbis were ordained this year and work at Beth Tzedec and Beth Tikvah Synagogue, respectively.

As well, noted Eisen, rabbis for the coming generations must love Torah, and have a "passionate, unquestioning, irrational love and faith in the Jewish people," as well as an openness to the sciences, the arts and the larger culture.

Eisen said that one of the benefits of the current financial crisis is that he and his colleagues have had to think a lot about what is essential to rabbinic education.

Among the aspects he deems important are mysticism and the historic role of women in Judaism.

JTS has a full-time professor of Jewish mysticism, Eisen said. Rabbis need to be familiar with the subject in order to speak to young people exploring spirituality outside of Judaism and who question why their own religion doesn't offer anything similar.

"And how does Jewish law change and respond to new circumstances?" Eisen asked. "I would submit that only if you know those things are you prepared to carry your tradition authentically forward."

Also, he said, "you've got to trust [your students] and give them the ability to know how and what to change."

He lauded the school for having done "an excellent job" of teaching rigorous academic studies.

The students need rigorous learning, Eisen said. "But if we are not helping our young rabbis with their own spiritual development, we're failing them, and failing the congregations that are going to hire them."

Arnold Eisen

JTS has started to make that shift "in a systematic way" in the last few years, he added. "What you want is rabbis who know how to wrestle, and can help their congregations wrestle."

As well, he said, rabbis have to know how to fundraise, and "what a budget looks like" in order to serve their congregations well.

But above all, Eisen said rabbis have to know how to bring people together and build community.

Given that the intermarriage rate in the United States hovers at or near 50 per cent, Eisen said he was horrified to learn that a student could graduate from JTS without ever opening a New Testament.

An increasing number of the Jewish population is Orthodox, and Conservative Judaism "is going to shrink as a percentage of the Jewish population," Eisen said. "Does that mean it doesn't count? Is less valuable? I don't think so."

Eisen said he sees Conservative Judaism as "a precious asset of the Jewish people… no less authentic than Orthodoxy. I regard it as something we dare not lose in this day and age."

Rabbi Grover said he feels great "that we have a chancellor who gets it. He understands the changes that are taking place in the Jewish world, and how the seminary needs to respond."

But Rabbi Grover noted as well that he doesn't think his generation "has the same loyalty to Conservative institutions" that the previous generation did.

Many congregants at Conservative synagogues choose not to send their children to a Conservative day school, even if they think it's good, he noted as an example. "We've got to make sure our product is the best."

Rabbi Cutler said that his demographic group is "very much a different generation" of Jews. "I live my life on Twitter and Facebook," he said.

"We need to speak differently… We need to create public rabbis who can speak not just to Jews but to Canada, America and the world. We need to have a public face. It cannot just be a public face of the far right wing [of Judaism]. I think we can still hold that centre."

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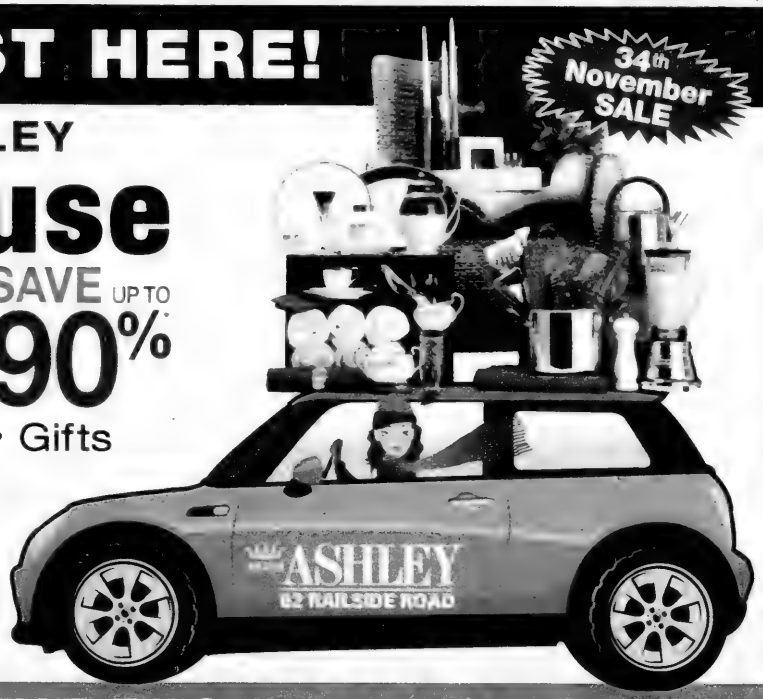

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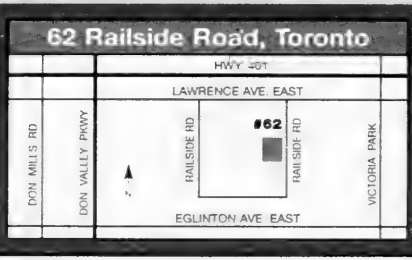

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Ekstein stresses importance of Holocaust education

Continued from page 3

"We're still living it today, and that's the easiest way for people to understand [the Holocaust]. There are conflicts with Darfur, [Iranian President Mahmoud] Ahmadinejad. They may not be as bad, but they could be if not stopped."

Ekstein stresses the importance of educating Jews and non-Jews alike about the Holocaust.

Jewish children grow up hearing about the Holocaust more than non-Jews, because the entire Jewish people was persecuted, so it's necessary to teach the non-Jews, she said.

But she added that because Jews have an intrinsic connection to the Holocaust, many feel they understand and know about it when they really don't.

"Hearing experiences from a survivor is a different experience for everyone to learn from, so it helps to teach those who need it," she said.

Ekstein has demonstrated her tireless efforts to educate, having led nine March of the Living trips. She's getting ready for her 10th in 2010. She was also national chair of March of the Living Canada from 2006 to 2008, a role in which she was a visible presence as a leader.

"It's important to engage with the people and be around them so they can appreciate what happened and how we can avoid it from happening again," she said. "I still get letters from students of previous trips, so I must be doing something decent."

Ekstein has received numerous prestigious awards for her achievements including the Elie Wiesel Holocaust Remembrance Medal.

And while she said she's grateful for the recognition from Ve'ahavta, when asked about its importance and how it differs from the other awards, she said it's "merely the most recent."

"I don't need awards," she explained. "My satisfaction's in helping young people and seeing them develop, to build a tolerant, peaceful society."

Ekstein said the influence of a survivor is more powerful than anyone else.

But she said she's also aware of the difficulty that lies ahead when all the survivors have passed on.

"I'm hoping that people who have been on trips and have been inspired will carry on our work," she said. "It won't be the same, but there's no other choice."

At 75 years of age, Ekstein said she has no plans to slow down. She still intends to keep giving talks and leading trips to Poland.

"As long as I have the strength, I will continue."

SMART TABLE, SMARTS KIDS: Kindergarten students Matt Nadolny, left, Mason Gillick, centre, and Emma Richler at United Synagogue Day School's Beth Tikvah campus explore a new SMART Table with their teacher, Lisa Glass. The SMART Table is the first multi-touch, multi-user interactive learning centre that allows groups of students to work simultaneously on its surface.

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Greater Toronto Area

Israel encouraging Jews to leave West Bank, says Shilo resident

By SHELDON KIRSHNER
Staff Reporter

The Israeli government is implicitly encouraging Jews to leave the West Bank by cutting vital security services, charges a Jewish resident of Shilo.

Cuts have been so extensive that many Jewish settlements have had their security apparatus compromised, said Marc Prowisor in an interview. He was here recently to speak at Shaarei Tefillah Synagogue, having been invited to Toronto by a friend, Rabbi Gedalia Zweig.

Prowisor, a 46-year-old American immigrant who made aliyah in 1978, lives in Shilo, a settlement of 285 families about 45 kilometres north of Jerusalem.

Originally from Philadelphia, he is the security projects director of One Israel Fund of America, which supports Jewish settlers in the West Bank, captured by Israel in the Six Day War.

Now a reservist in an infantry unit, and formerly a paratrooper in the Israeli army, Prowisor oversees security projects for the One Israel Fund in the West Bank and the western Negev region. From 1996 to 2006, he was the chief army security co-ordinator for the Shilo area, which lies between the Palestinian towns of Ramallah and Nablus.

An Orthodox Jew, he said that Israel has reduced the budget for communication equipment, maintenance of security vehicles and subsidies for rock-proofing windshields on cars and trucks. The government has also curtailed training for community defence.

"They're doing this to encourage the migration of Jews from Judea and Samaria and to discourage new people from coming in," he said.

In his judgment, these cuts jeopardize basic services that the government is duty-bound to maintain, regardless of politics, and endanger Jews.

According to Prowisor, the budgetary reductions, while potentially dangerous, have not caused an exodus from settlements, nor have they discouraged prospective settlers.

The cuts started when Ehud Olmert was prime minister and continue apace under Prime Minister Benjamin (Bibi) Netanyahu's administration.

"I don't trust politicians," said Prowisor. "I see Bibi as a friend, but as a sincere friend I can only hope. Bibi wants to preserve his career. I've learned not to be surprised by what politicians do."

He added, "We saw [Ariel] Sharon become a destroyer of settlements. Anything is possible."

Prowisor said that the Shilo region – which contains 11 Jewish settlements and seven Arab villages and has a population of about 16,000 evenly divided among Jews and Arabs – has become increasingly volatile since the outbreak of the second intifadah in September 2000.

"We have stonings, Molotov cocktails and a few shootings in the Shilo area each day. Only a fraction of the incidents are reported in the press. Do people have to be hurt for something to be reported?"

In the past nine years, six Jewish residents of Shilo have been killed and many more have been wounded in terrorist attacks, he disclosed.

"Until 2000, our area was extremely quiet. This was coexistence, though we had our incidents. All this changed overnight. Today, it's hostile and becoming more hostile."

Claiming that Jewish settlements in the West Bank are part and parcel of Israel and the Jewish homeland, Prowisor said that the Israeli government must never give them up.

"It's very important for Jews abroad, in the Diaspora, to come out to these communities and see what they are. They should understand our history in the area. We're not these evil occupiers. I would like people to put themselves in our position."

In an allusion to Israel and the Diaspora, he said, "We're one people, and we have to start behaving that way. We have enough enemies."

Asserting that a settlement freeze is a non-starter, Prowisor said, "It's not human. How can you say to people, 'Don't grow.'"

Far from being "nut cases," Jewish settlers are normal. "We work and we play. We have art and culture. Unfortunately, due to the media, the world doesn't see us this way. We're part of Israeli society. We're one people. We're not separate."

Prowisor doubts that a two-state solution will ever see the light of day. "I don't think it can happen. We'll have to learn to live together, and that'll bring about a solution."

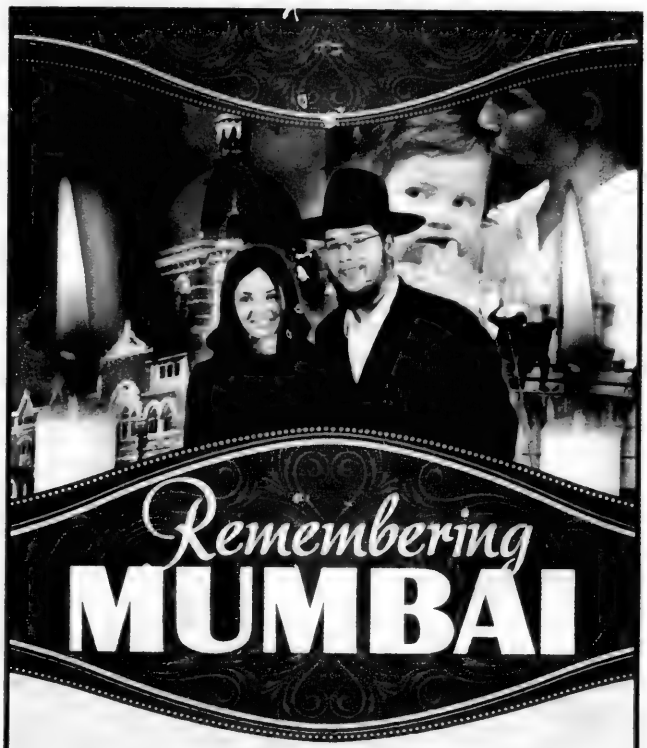
He regards the Palestinians as a "non-people." As he put it, "The Arabs of Judea and Samaria are not a separate entity. They're like the Arabs of the Galil."

Asked if the Palestinians have a right to statehood, he replied, "That's a loaded question. They should have a right to rule themselves within the framework of autonomy."

He has no faith whatsoever in the mainstream Palestinian leadership. "If they were serious about peace, they would have accepted Olmert's offer of 98 per cent of Judea and Samaria and eastern Jerusalem."

He believes that a third, more violent Palestinian uprising is brewing. "Mentally, many people are prepared for it, though they're not stockpiling weapons. The Arabs will be very, very sorry if they open up with a third intifadah." When asked to elaborate, Prowisor said that the Israeli army will hit back hard.

Prowisor claims that U.S. President Barack Obama is naive. "I find it hard to believe that just because of Judea and Samaria, there is no peace in the Middle East. Things have been taken way out of proportion. Obama should leave us alone. We'll manage. It's embarrassing to think that people are so small-minded."



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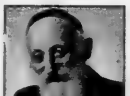

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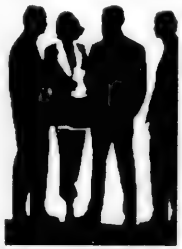
From Jewish day school to Hong Kong and back

By FRANCES KRAFT
Staff Reporter

Shoshana Chaim spent two years teaching in Hong Kong before returning to Toronto in 2007.



"They are our teachers..."

Since that time, she says, she is much more sensitive to individual and cultural differences among her students and their families.

Chaim – whose surname is pronounced like "chain" but with an "m" at the end – teaches a class of 21 full-day senior kindergarten students at Leo Baeck Day School's south campus, housed at Holy Blossom Temple.

From 2002 to 2005, she taught at Bialik Hebrew Day School, pioneering its full-day senior kindergarten program, and also serving as a grade 7 and 8 basketball and volleyball coach.

The 30-year-old Montreal native has always enjoyed spending time with children, she told *The CJN*. When she was younger, she babysat, tutored and worked at summer camp.

"There's something exciting about seeing kids learning something for the first time," said Chaim, who has a one-year-old son.

A graduate of McGill University's education program, Chaim left Montreal in 2002, the year she married her husband Adam, now a physical education teacher at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto's northern campus. They met in Montreal, coaching basketball together when he was a student teacher and she was a Marianapolis College student.

A lesson from the teacher: *"When you take risks and allow yourself to experience unique situations, you're going to enrich your present and also your future."*

A member of a women's hockey team with a background in martial arts, Chaim co-owns a fitness-related business called Target Trainers with her husband. Both are certified as personal trainers.

The Hong Kong stint "kind of fell in our lap," she recalls. "We had a house, we had a dog, we had great jobs. We gave everything up to go experience the world."

The couple worked at at the Canadian International School of Hong Kong, where a friend had told them of job availabilities. Adam taught physical education and Shoshana taught "preparatory," a class with children of senior kindergarten age.

She found that, despite some similarities, there were cultural differences and values among the families of her students.

Because of that, she said, she takes more things into consideration when dealing with individual situations. "Not every student is the same. I think I'm much more sensitive to that."

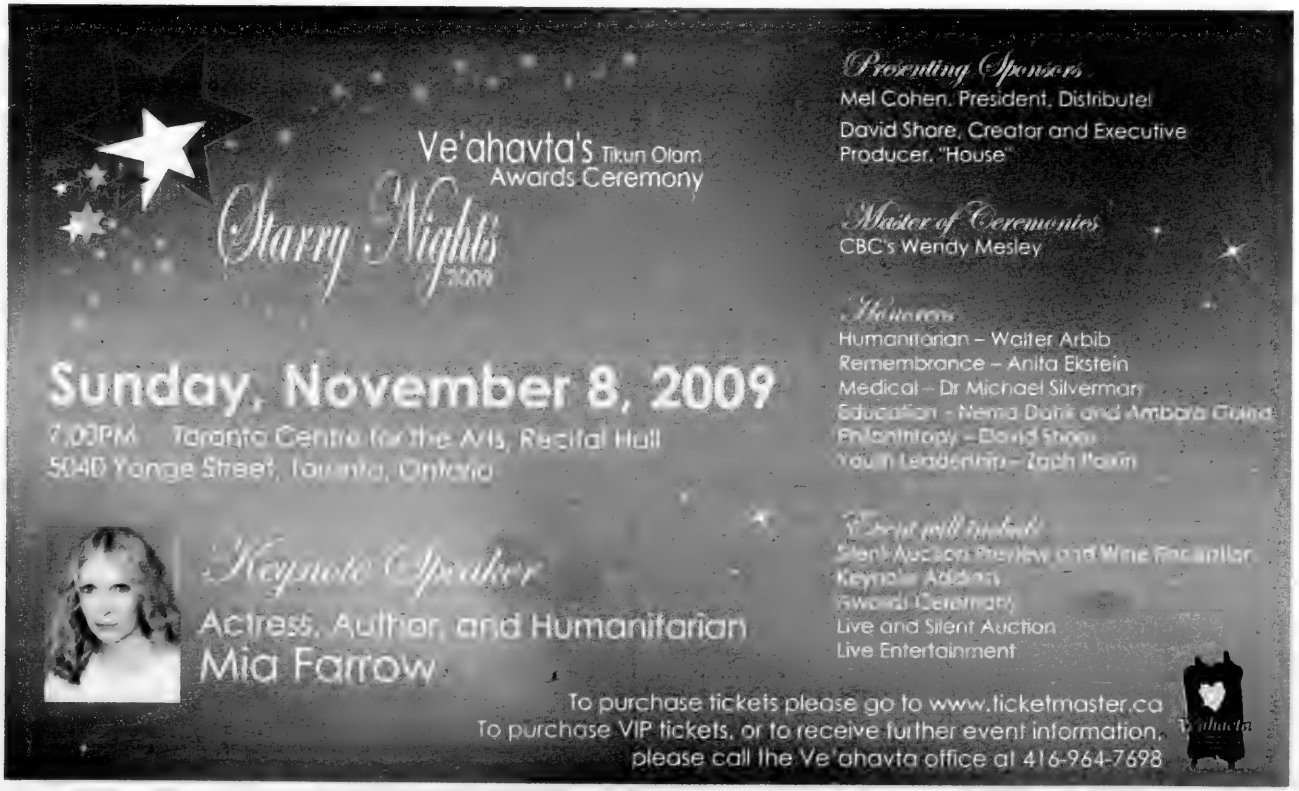
She strives to maintain a "compassionate but strict" attitude in the classroom. Also, she added, "I like to think that I'm fun. Children need to learn through play and through fun. They need to see school as exciting."

Chaim often uses music to convey information, putting her message to a familiar tune.

Recently, she had her students put together an "All About Me" project, collecting items that represent who they are.

Shoshana Chaim, seen in her classroom at Leo Baeck's south campus, wants her students to become thinkers. *[Frances Kraft photo]*

A key goal of the endeavour was getting the students to ask questions, she said. Because Leo Baeck – like the school in Hong Kong – uses International Baccalaureate teaching methods, there is an emphasis on getting students to ask meaningful questions to help them understand more about the subject they're studying, Chaim said. "We get them to be thinkers and inquirers."



Toronto's Jewish community loses beloved volunteer, philanthropist

Michael Rosenberg z'l personified tzedakah

Michael Rosenberg z'l

By Daniel Horowitz

On Saturday, October 17, a bright light within Toronto's Jewish community dimmed with the death of Michael Rosenberg, a man synonymous with *tzedakah*, selflessness and *menshlachkeit*.

A Holocaust survivor, Michael, who was 83, was a fixture at the Lipa Green Centre for Jewish Community Services for years in his role as chair of both the Jewish Foundation of Greater Toronto and United Jewish Appeal Societies Divisions. Survived by his beloved Lily, Michael was a proud father of two, grandfather of five and great-grandfather of one.

"Toronto's Jewish community has lost an integral component of what makes it one of the Diaspora's best," says UJA Federation Board chair David Koschitzky. "Michael was one of those who truly understood the nature and meaning of *tzedakah* by doing whatever he could to make our community stronger, while avoiding the spotlight. To Michael, it wasn't about ego; there was no job too big or too small for him to take on himself. His passion for community and for members of the Societies was palpable. Despite his years, Michael continued to roll up his sleeves for the Jews of Toronto, Israel and around the world with the energy and conviction of a man half his age. I will miss this true gentleman."

"As chair of the Jewish Foundation of Greater Toronto, I had the good fortune to work closely with Michael for the past two years," says Honey Sherman. "Michael personified all that is so great about Toronto's Jewish community through his kindness, compassion, sense of humour and passion for the cause. He never failed to lift others to higher heights by sharing one of his entertaining stories, or just by flashing one of his infectious smiles."

Michael, who came from a strong, proud Zionist family in Poland, arrived in Canada in 1948 at the age of 21.

"Coming here began the process of rebuilding my life – learning a new language and adjusting to a new lifestyle," Michael wrote in his *Book of Life* story. "The Jewish community of Toronto reached out to me, giving me a helping hand and a warm welcome wherever I went. In 1949, I brought my wife, Lily, also a survivor, to Canada from Germany, where I had first met her."

After selling his business in 1988 and retiring, Michael decided it was time to repay the community that gave him a new home and a new start in life.

Besides his dedication to UJA Federation, Michael lent his talents to Jewish National Fund, Yad Vashem, B'nai Brith Canada and Jewish Holocaust Survivors of Canada, a group dedicated to seeking a measure of justice for survivors.

"I had the incredible privilege of serving with Michael for three years on the Board of the Material Claims Conference and in his capacity as the president of the Jewish Holocaust Survivors of Canada. Michael, though in his early years saw his fill of grief, emerged from the *Shoah* an honest and kind man," reflects Bernie Farber, CEO, Canadian Jewish Congress. "He was admired by all who came into contact with him and his gentle demeanour, coupled with his determination for those less fortunate, stood him well and was a great benefit most directly to Holocaust survivors in dire need."

"I first met Michael over 35 years ago when he was an active B'nai Brith Lodge leader and I was the executive director of BBYO here in Toronto," reflects Ted Sokolsky, president and CEO, UJA Federation. "During that time, and continuing later in his volunteer work with UJA Federation, it's hard to imagine a volunteer as dedicated and as committed as he was. In an era of fundraising galas, tribute dinners, raffles and tournaments, Michael Rosenberg moved against the grain. He showed the power of the conversation, the call, the meeting, the trust of leadership when community leaders reach out, look people in the eye and, one on one, pursue true philanthropy in support of our fellow man. For me, he was an inspiration and we will all miss him for that."

"I have given a gift to the UJA Campaign for many years, and as I began to think about the future, I established a fund with the Jewish Foundation of Greater Toronto," wrote Michael. "Now there will always be something that my grandchildren and great-grandchildren can point to and say, 'that was built by my grandparents.'" And for a man like Michael Rosenberg, what could be a more fitting legacy?

JEWISH FOUNDATION OF GREATER TORONTO
UNITED JEWISH APPEAL OF GREATER TORONTO

Doctor's group aims to divorce politics from medicine

By SHERI SHEFA
Staff Reporter

Dr. Stephen Samuel, the chair of Doctors Against Racism and Anti-Semitism (DARA), said that the attempted ban of Israeli doctors from a breast cancer conference in Egypt last week "is a typical example of political interference in medicine and science."

The conference, held in Alexandria, Egypt, from Oct. 21 to 27, and organized by the Susan G. Komen for the Cure, a breast cancer advocacy group, took a controversial turn when the Egyptian health minister, Hatem el-Gabali, sent a notice to invited Israeli doctors that they would not be granted access.

After Jewish advocacy groups, including the Anti-Defamation League, urged the Susan G. Komen foundation to insist that Israeli doctors be allowed to attend, the foundation released a statement that said: "We launched a diplomatic effort to ensure they would be able to participate. I am pleased to report that our efforts led to confirmation that all advocates would be welcome to participate in the events."

DARA, a Toronto-based grassroots non-profit organization that seeks "objectivity and freedom from intimidation in science, medical journalism and academia," released a statement that said that the attempted exclusion of Israeli doctors from the conference in Egypt is proof that for some, the "pursuit of medical and scientific truths… is secondary to their discriminatory and xenophobic sentiments."

Samuel said it is these kinds of incidents that has led to the founding of DARA, which held its first conference, called "The Medical and Psychological Impact of Terrorism," at the University of Toronto on Oct. 18.

More than 150 people attended the conference that included addresses by Dr. Frank Sommers, a Canadian psychiatrist and Nobel laureate, Dr. Fuad Khan, a Harvard-based psychiatrist and Dr. Eran Regev, a maxillofacial surgeon from Israel who has treated terror victims.

Dr. Stephen Samuel

Samuel said the conference in Toronto and the group's mandate in general is meant to raise awareness, "to pursue truth and to divorce politics from medicine and science and to struggle against intimidation, extremism and distortion of truth in academia.

"Until not long ago, we assumed in medicine that the influence in politics and conflicts and so forth will not result in editors allowing their journals to be used for political purposes and thereby allow distorted publications," he added.

But recently, anti-Israel articles have appeared in medical journals such as the *Lancet* and the *British Medical Journal*.

This year, the *Canadian Medical Association Journal* (CMAJ) ran two pieces that were critical of Israel's role in the recent war with Gaza.

Samuel said that DARA's mission is academic in its approach, and that it doesn't focus solely on anti-Jewish and anti-Israel issues.

"We are professionals and we are not a political organization, we are not another Jewish advocacy group. We have members who are non-Jews, members who are Bahais, who are Hindus, who are Catholics. Two of the seven speakers [at the conference] were Muslims," he said, adding that the topics focused on the physical and psychological consequences of terrorism all over the world.

Samuel said that unfortunately, politics and propaganda often find their way into medical and academic conferences.

He recalled attending a lecture held at U of T in May called "Medicine, War and Occupation: The Case of Gaza."

Samuel said one of the speakers, Dr. Ghada Karmi, presented false statistics to argue that the occupation by Israel of Gaza and the West Bank has resulted in the deterioration of the health care of Palestinians.

"I had done my research before I went to this conference and got the statistics the night before from UNICEF and the World Health Organization on the infant mortality rates and on the age and sex standardized mortality rates per 100,000 people, which is a measure of health standards, in Israel and all of the Arab countries and in the West Bank and Gaza," Samuel said.

"She gave numbers of infant mortality rates, which were lies. So when I pointed out to the room that I had the real statistics and I asked her why she distorted them, I was immediately attacked as a racist."

This, Samuel said, is exactly the kind of thing DARA is fighting against – and not only when it comes to Israel.

"If we see that there is discrimination being practised that is related to medical care in Afghanistan, that women are not allowed to be doctors, or that women are being denied health care because they are not allowed to be outside without a man accompanying them, as is the case in Saudi Arabia… We will comment on it."

He added that he hopes DARA will motivate other professional groups to organize themselves in a similar fashion.

"If we can get lawyers against racism and anti-Semitism, teachers, accountants – various professional groups – the government and the media will listen."

The Board, Administration,
staff and students of
Bialik Hebrew Day School
sadly mourn the loss of our
Board member, parent, and friend,

Mitchell Goldbloom ז"ל

Our thoughts and prayers
are with his family and friends
at this very difficult time.

He will be greatly missed
by all who knew him.

BIALIK HEBREW DAY SCHOOL
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416.789.1333
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The Executive, the Board and the entire Congregation wish to express their heartfelt condolences to the entire family of our late, beloved and respected

Albert (Al) Wise ז"ל

Al served the Shul for 80 of his 95 years with a passion that will never be equaled or forgotten. He lived for the Shul. He was predeceased by his beloved wife Ann Wise. As a couple they epitomized the essence of what it means to volunteer with all your heart and only in the best interests of the Shul. We have lost an irreplaceable energy that those who knew Al will appreciate and understand.

The respect we have for Al, who dedicated so much of his life to the Shul, is enormous.

His memory will live on in the Synagogue forever. He leaves a void that cannot be filled.

Non-egalitarian shuls have a place: USCJ head

By FRANCES KRAFT
Staff Reporter

The new executive vice-president and CEO of the United Synagogue of Conservative Judaism says that even though the "vast majority" of American Conservative congregations are egalitarian, he "absolutely" sees a place in his group for non-egalitarian synagogues such as those in Toronto that have left the umbrella organization, and three of the four in the city that remain affiliated with it.

Rabbi Steven Wernick took over the leadership of the USCJ, which comprises some 700 North American congregations, from Rabbi Jerome Epstein on July 1, when the latter retired after 23 years as its head.

The new CEO, a 42-year-old former congregational rabbi, said in an interview that he hears frequently "that pluralism is one of our primary values, and we need to be a big tent. And I think we can be a big tent, and we are a big tent."

He spoke to *The CJN* last week at Shaar Shalom Synagogue, where he had just met with local executive directors of synagogues. He also met with Conservative rabbis and lay leaders in one of a series of initial visits to about a dozen cities.

Rabbi Steven Wernick

Last year, Adath Israel Congregation, Beth Emeth Bais Yehuda Synagogue and Beth Tzedec Congregation left the USCJ, citing mainly financial concerns but also philosophical differences.

In late 2005, those philosophical differences came to the fore when Rabbi Menachem Creditor, then based in Sharon, Mass., said at the Conservative movement's biennial convention that allowing non-egalitarian congregations in the movement was immoral.

The following December, further differences were highlighted when the movement's committee on Jewish law and standards endorsed conflicting opinions on homosexuality, one of which allowed commitment ceremonies for gay and lesbian couples, as well as the ordination of gay and lesbian rabbis.

Rabbi Wernick said that despite differences in religious practice within the Conservative movement, Conservative Jews share a set of values and the same approach to Jewish text study. "They may have different conclusions, but the process is the same.

"Toronto is a significant Jewish community, and United Synagogue as an international organization has to understand what the issues are and be able to respond to them in meaningful ways," he said.

"It's important for this new face to come here and talk about a new vision and explore opportunities for not only strengthening our ties with those congregations that remain a part of United Synagogue, but to explore the opportunities that exist for building bridges with those that are not."

Although noting it's early to say what direction the relationship between the USCJ and Canadian congregations will take, Rabbi Wernick said that he thought there was "a lot of goodwill for engaging in a process."

Paul Kochberg, president of the USCJ's Canadian region, lauded the rabbi for recognizing "that change is needed in the organization immediately… He's been the driving force behind change that has been discussed for years."

Among the changes he was referring to is the creation of six districts out of the 15 USCJ regions, which has already begun and is expected to be finished by the end of June 2010.

As part of the reorganization, the Canadian region will merge with three northeastern U.S. regions to form the USCJ's new northeast district.

The Canadian regional office in Toronto is expected to remain open, Kochberg said.

Efforts to reach Harvey Schiller, president of the Canadian Council of Conservative Synagogues – which was initially formed by the three breakaway congregations plus Beth Sholom Synagogue – for comment before *The CJN*'s deadline were unsuccessful.

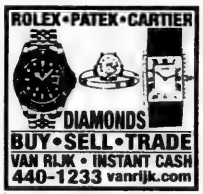
Rabbi Wernick – who has been credited with revitalizing Philadelphia's Adath Israel, the synagogue he led from 2001 until this year – had every intention of continuing as a pulpit rabbi, but said he couldn't turn down the opportunity to "have a voice in shaping the future of this movement that I love… I had to be part of that."

Musing on the parallels between his Philadelphia shul and the Conservative movement, whose numbers are shrinking across North America, he cautioned that the USCJ is not a synagogue and the revitalization process must be different.

That said, he noted that each institution has faced the same issue: determining its purpose, and asking how to best organize to become "something really special and unique."

The son of a Conservative rabbi, Rabbi Wernick – a native of Philadelphia – spent his junior high and high school years in Winnipeg, where he was active in the movement's youth arm, United Synagogue Youth. Losing his mother at age 15, he experienced community in an intense way through the support of his USY group.

He recalls that time as "kind of a seminal moment that continues to inform every aspect of who I am as a human being."



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Sunday, November 8
9:00 A.M.–2:30 P.M.

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Toronto, Ontario M5V 2W6 • 416-585-8000

Sponsored by the 70th Biennial Convention of the Union for Reform Judaism.

Photos © Michael Fox Photography

Greater Toronto Area

Haifa U to honour human rights activist

By CARA EDELL
Special to The CJN

For his commitment to peace in the Middle East and for his philanthropic activities in Canada and Israel, Dr. Michael Dan will receive an honorary doctorate from the University of Haifa at a tribute dinner next month in Toronto.

A human rights activist, Dan is a major benefactor of the University of Haifa and the Canadian Museum for Human Rights, as well as a member of the board of directors of Canadian Friends of Haifa University.

With a diverse student body of 18,000, the University of Haifa is a mosaic of Jews, Arabs, Druze and immigrants who come together to share knowledge, study and socialize. Proceeds from the Nov. 15 event, titled Partners for Peace, will support the university's recently established peace and conflict management studies program, which aims to give a new generation of leaders the capacity to promote more effective approaches to conflict resolution.

Michael Dan

"Dan is one of those rare individuals who embodies the true spirit of tzedakah," said Karen Mock, president of Canadian Friends of Haifa University. "When I first joined the board of CFHU, I was immediately impressed by his modesty, sincerity and commitment to human rights and peace initiatives, backed by an overwhelming generosity but with a desire to remain behind the scenes in order to empower others to succeed."

Dan said he's "extremely proud" of the university. "Anyone in North America or in the Diaspora who might have a tendency to be critical of Israel should really look at this university as a special case separate and on its own, because what goes on there is truly amazing. The standard of integration among the different communities [20 per cent of the student body is Arab] is a model for coexistence that the rest of the country should follow. This is an institution that does not get enough recognition."

He said the peace and conflict management studies program will be open to Israeli and international students at the master's level. "It will offer a multi-disciplinary approach to peace and conflict resolution and the graduates will most likely go on to work in either government or non-government organizations as professionally trained peace negotiators. They will have superb qualifications when they finish this program."

His wife, Amira, first exposed Dan to the University of Haifa, he said. To celebrate his union, Dan gave his bride the gift of an endowment fund in her name that provides doctoral fellowships for underprivileged students at the school.

Dan comes from a background of neurosurgery, medical research and biotechnology, having earned a medical degree from the University of Toronto and a PhD from McGill University.

After five years as an assistant professor of neurosurgery at Louisiana State University's school of medicine in New Orleans, Dan left the field to become the CEO of Novopharm Biotech, a drug research firm. He's currently president of Regulus Investments and a trustee of the Paloma Foundation, an organization that assists charities in providing services for women's and children's health.

Dan is also president of Gemini Power Corp., a renewable energy company, and is currently working with Canada's First Nations to develop hydroelectric power and other sustainable energy projects.

The Nov. 15 event will feature a performance by Noa and Mira, a renowned Israeli Arab and Jewish singing duo whose music focuses on what Jews and Arabs can strive for if they choose dialogue over violence.

SHUL HONOURS LEBOVICS: Earlier this month, philanthropists Joe and Wolf Lebovic received Beth Sholom Synagogue's 58th annual Humanitarian Award for their "singular passion to give back to their community." Pictured, from left, are Joseph Mappa, president and CEO of Mount Sinai Hospital; Wolf Lebovic; lawyer Mendel Green; Joseph Lebovic, and film director Norman Jewison.

PROTECT YOURSELF FROM THE H1N1 FLU VIRUS

The H1N1 flu virus is different from regular seasonal flu. This is a new strain of influenza and humans have little to no natural immunity to it. The H1N1 flu virus has spread quickly around the world and in June 2009, the World Health Organization declared it a pandemic.

Plan ahead

- **Learn how to recognize the flu symptoms and when you need to see a health care provider.**
- **Get the H1N1 flu vaccine when it becomes available.**
- **Speak to your family and friends about how you can help each other during the flu season.**
- **Stock up on essentials such as pain and fever medications, and easy meals.**
- **Have important phone numbers, such as your doctor's or pharmacist's, on hand.**

Get your H1N1 Preparedness Guide

For more information, download or order your free H1N1 Preparedness Guide. It provides important information about protecting yourself and your family from the flu.

KNOWLEDGE IS YOUR BEST DEFENCE

To learn more about:

- How to get the H1N1 Preparedness Guide
- When to see a health care provider
- How to care for others who are sick
- The H1N1 flu vaccine

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Le virus de la grippe H1N1 est différent du virus ordinaire de la grippe saisonnière. C'est une nouvelle souche de grippe contre laquelle les humains ne sont pas naturellement immunisés. Le virus de la grippe H1N1 s'est propagé rapidement partout dans le monde et, en juin 2009, l'Organisation mondiale de la Santé a déclaré que cette grippe était passée au stade de pandémie.

Planifiez à l'avance

- **Sachez reconnaître les symptômes de la grippe et déterminer lorsqu'il est temps de consulter un professionnel de la santé.**
- **Faites-vous vacciner contre la grippe H1N1 lorsque le vaccin sera disponible.**
- **Parlez avec votre famille et vos amis de la façon dont vous pouvez vous entraider pendant la saison de la grippe.**
- **Faites des réserves de produits essentiels comme des médicaments contre la douleur et la fièvre et des repas simples.**
- **Ayez les numéros de téléphone importants, comme celui de votre médecin ou pharmacien, à portée de main.**

Obtenez votre Guide de préparation au virus H1N1

Pour en savoir plus, téléchargez ou commandez gratuitement votre Guide de préparation au virus H1N1. Il contient des renseignements importants sur la façon de protéger votre famille et vous-même contre la grippe.

S'INFORMER, C'EST SE PROTÉGER

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- Comment obtenir le Guide de préparation au virus H1N1
- Quand consulter un professionnel de la santé
- Comment prendre soin d'une personne malade
- Le vaccin contre la grippe H1N1

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Canada

Winnipeg federation makes cuts to ride out downturn

By RHONDA SPIVAK
Prairies Correspondent

WINNIPEG — In light of the recession, the Jewish Federation of Winnipeg has taken cost-cutting measures to ensure that it can weather any potential decline in future donations.

"While our CJA campaign this past year reached the same amount as the year before, we didn't meet our targeted goal, which was higher than last year," said federation CEO Bob Freedman.

"Given the economic recession, I made a decision to freeze all salaries and cut out travel for this year for federation employees. The federation won't be sending anyone to the [Jewish Federations of North America] General Assembly in Washington this year as a result of the cuts."

Brenda Tessler-Donen, director of B'nai Brith Camp, said that although the federation's allotment to the camp went up "a little bit" in 2009, overall, the camp received "about 15 per cent less funds from grant applications to different funding bodies than the year before."

Tessler-Donen added, "Certain funding bodies that we regularly apply to had less to distribute. One application we made was to the [Massachusetts-based] Harold Grinspoon Foundation, which gives out money for Jewish camping. This looked very promising initially, but our application was rejected, since that body had been affected by the Madoff [Ponzi] affair."

Francis Barett, managing director of the Jewish Heritage Centre of Western Canada, said that her organization is "definitely feeling the effects of the recession.

"Although our federation allocation wasn't decreased last year, I anticipate we will get less this year. The major fundraiser, the Sol Kanee Lecture, which we had last spring, was down. Most people gave half of what they gave the year before, meaning we were down about $30,000, which is about 10 per cent of our budget."

Emily Shane, executive director of Jewish Child and Family Services, said her agency is also feeling the effects of the downturn.

> ***Salaries frozen, allocations to agencies down this year***

"Although our allotment from the federation stayed the same this past year, the price for us to deliver our services went up," she said, adding that there have been fewer donations to the food bank that the agency runs.

"For the first time ever, we sent staff to buy food to fill the pantry, because not enough donors donated it. We also give out food cards, and the amounts have gone up dramatically," Shane said. "I worry that the money coming in from donors could decrease in the coming year, while our clients' needs are increasing… The immigration and resettlement grant we received from the government also went down a bit."

Rory Paul, CEO of the Gray Academy of Jewish Education, says that, luckily, so far the Hebrew day school hasn't experienced any real effects of the economic recession.

"We actually have 11 more students this year than last year, and our allocation from the federation remained the same. That is the case, even though we have fewer new immigrant families, which means that more Winnipeg families chose to go to our school than previously," Paul said.

"But my gut is that in Manitoba we may not have felt he full effects of the recession, so we'll have to see if families are feeling the effects of less disposable income and whether that will affect us next year."

Gayle Waxman, executive director of the Rose & Max Rady Jewish Community Centre, said that "thankfully, we have not been hit by the recession."

She attributed this to renovations to the facility last year.

"We expected our membership to go up after the renovations, and it has. We are in growth mode. Our allocation from the federation wasn't decreased, and we got a one-time grant of $20,000 last year from the federation to offset costs associated with the renovation," she added.

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100 יאריקער יובל

November 14-15, 2009
at the Workmen's Circle, 471 Lawrence Ave. West

Saturday, November 14
7:30 pm • *The Yiddish Radio Show*
A lively re-creation of the heyday of Jewish (mostly Yiddish) radio programming in Toronto by Theresa Tova & Co.

Sunday, November 15
10:30 am • Brunch and presentation: Our Past – Our Future
A tasty brunch, then an illustrated look back at Workmen's Circle history and a discussion of the organization's future.

2:00 pm • Alumni Reunion – Wine and Cheese Party
Old friends reunite and reminisce about the Peretz Shule, Camp Yungvelt, the Workmen's Circle colony, their branches

4:00 pm • Concert and Singalong
The internationally-renowned singer of Yiddish song, Adrienne Cooper, and pianist/composer, Marilyn Lerner, perform Workmen's Circle, camp and school songs, and invite you to sing along

The Yiddish Radio Show alone: $21
Registration for only Sunday events: $17
Registration for the full weekend: $38

Registration closes Thursday, Nov. 5.
Payment required before registration is accepted.

For information or registration forms, call
416-787-2081 or email **wcarto@yahoo.com**

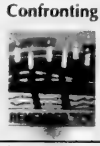
Supported by the Committee for Yiddish, UJA Federation under the program, "Yiddish Canada in the 20th Century."

בית צדק
Beth Tzedec Congregation

Beth Tzedec Congregation presents
Professor David R. Blumenthal
The Jay and Leslie Cohen Professor of Judaic Studies, Department of Religion and Graduate School of Arts and Sciences, Emory University, Atlanta, Georgia

Shabbat, November 7, 2009
Pulpit Lecture (Shacharit begins at 8:45 a.m.)
Maimonides' View of the Physical World
Lecture following services
Maimonides' View of the Spiritual World
Seudah Shelisheet (Mincha begins at 4:20 p.m.)
Fundamental Principles of the Torah: Maimonides' Viewpoint

Monday, November 9th, 7:30 p.m.
Professor Blumenthal is the keynote speaker
for the commemoration of the 71st anniversary of *Kristallnacht*
Confronting the Holocaust: Moral Lessons From the Shoah



Both events are sponsored by:
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October/November 2009

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Kobi Oz

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The Mod Club Theatre
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A new, moving, ground-breaking concert
Performed for the first time outside of Israel
A musical departure from the lead singer of Teapacks
Songs in Hebrew with projected English lyrics
With Adam Mader, Noam Shlomo & Jonny Koren

$15 advance | $25 door

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- **Lauren Levy** leads cooking & discussion in *Food For Thought: An Afternoon of Food and Film!*

Advanced registration is required, contact Aviva Babins, 416.638.1881 x4381, ababins@kofflerarts.org

One World, Double Take: Staging Struggle

Thursday, November 19, 7 PM | PWYC
Miles Nadal JCC, 750 Spadina Ave (at Bloor)

From Israel, **Robbie Gringras** joins a panel discussing the role theatre can play in reconciling turmoil in different parts of the world. Presented together with the Miles Nadal JCC.

A COMIC TRAGEDY FROM ISRAEL ABOUT A SUICIDE BOMBING

About the Oranges

Wednesday, November 18 | 8 PM
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Coast to Coast

New team organizing dances for immigrants

By RHONDA SPIVAK
Prairies Correspondent

WINNIPEG — When people learned that Canada Sheli was a business rather than a non-profit organization, they stopped supporting its programs and dances for Israeli immigrants, according to community organizers and Yossi Perlman, who now runs rival dances.

Until last spring, Canada Sheli, founded by Ron East in 2006, had been arranging programs that were co-sponsored by Jewish organizations that thought Canada Sheli was a non-profit group.

Bob Freedman, CEO of the Jewish Federation, and Gayle Waxman, executive director of the Rady JCC, both told *The CJN* last spring that they had always "assumed" that Canada Sheli was a non-profit organization, which was why they had agreed to co-sponsor events with them.

However, Ron East told *The CJN* at the time that Canada Sheli was not registered as a charitable organization and was "not a non-profit organization." He indicated that Canada Sheli had always been registered as a business name by Shirli Vilenski East, his wife.

Canada Sheli also used to put on dance parties for Russian Israeli immigrants, but it ceased doing so last spring, after Perlman, a new immigrant from Israel, began putting on rival dances.

The community learned that Canada Sheli was a business and lost faith in the group after it put on a dance party, under the name EOR Productions, last Passover, featuring a "Magic Show plus Sex Toys 101," with "games, prizes, display, education and more, courtesy of It's My Pleasure," a store that sponsored the dance.

The dance with sex toys was also sponsored by Desserts Plus, a store that carries kosher Israeli food products.

When contacted by *The CJN*, Barbara Reiss of Desserts Plus said she knew nothing about the dance having sex toys. "Needless to say, if I had been told about that by Ron [East] I would not have sponsored this dance," she said.

East had teamed up with Michael Cantor, a new Russian Israeli immigrant, to put on the dances under the name EOR Productions, whose website said it was "a division of Canada Sheli."

EOR no longer puts on dances, Perlman said in an interview. "The last one they had was last May 2009, but ever since the Jewish community learned of their party with sex toys, I don't think people wanted to sponsor their dances," he said.

Perlman decided to put on the rival dance parties after learning that East and Cantor were doing this for profit. Until then, Perlman had been a Canada Sheli volunteer with East and Cantor at two previous dance parties.

He said he wanted to become a business partner with East and Cantor when he realized they were running their dances as a business, not as volunteers. When this didn't materialize, Perlman decided to compete with them in organizing parties catering to Russian Israelis.

He teamed up with Sofia Barklon, who immigrated to the city in 1990, to put on rival dances, and has continued to have these parties once a month.

He noted that he and Barklon had "made a little profit" with their last party, enough that they intended to carry on with their monthly dances.

"We have been getting sponsorship from different businesses and members of the Jewish community. We had about 160 people to our last dance, which had both new immigrants and other Jewish Winnipeggers."

There are now over 2,000 adult Russian Israeli immigrants in the city.

Canada Sheli used to put out a regular monthy online newsletter sent to an e-mail list of about 1,000 members of the Jewish community, mostly new immigrants. Since Canada Sheli stopped doing this, no one else in the Jewish community has taken on the project. It also used to organize Israeli movie nights.

Others, such as the Rady Jewish Community Centre, are now putting on programs designed to appeal to the Israeli immigrant population.

ANAPHYLAXIS AXERS: Sophie Nisker, fourth from right, a Grade 8 student at Leo Baeck Day School's Holy Blossom campus, created the Walk to Axe Anaphylaxis in support of the Hospital for Sick Children's Allergy and Immunology Fund as a mitzvah project for her bat mitzvah. The walk was held Oct. 18, her 13th birthday. Sophie's goal was $7,000, but the event raised more than $45,000. Some 200 people took part. Pictured, from left, are classmates Jonah Gorodensky, Seth Myers, Dara Karasik, Kylie Kessler, Chloe Allen, Rachel Strauss, Nisker, Samantha Richmond, Marlee White, Zoey Fox and Sara Shear.

Coast to Coast

Critics bash Israel, despite Goldstone's doubts

According to Reports

By Paul Michaels

The controversial Goldstone report, released in mid-September, remains a hot news topic. Written under a mandate crafted by the notorious UN Human Rights Council (UNHRC), it principally accused Israel of war crimes – of deliberately targeting and killing unarmed Palestinian civilians during the war in Gaza last winter.

In "Goldstone: 'If This Was a Court of Law, There Would Have Been Nothing Proven,'" (Forward.com, Oct. 7), Gal Beckerman spoke to the report's author in an interview that held some surprising admissions.

Beckerman pointed out that Goldstone's allegations against Israel were "built mostly on testimony of Palestinian eyewitnesses, which have received little scrutiny or verification." Indeed, Beckerman revealed that Goldstone not only acknowledged the tentative nature of his findings, he admitted that the evidence he weighed would not have met the burden of proof in a courtroom – the article's headline is a direct quote from Goldstone.

Critics have raised similar concerns about the report's evidence and methodology. For instance, in "Deep Denial" (*National Post*, Oct. 14), Israel's ambassador to the United States, Michael Oren, wrote: "The [Goldstone] judges interviewed hand-picked Hamas witnesses, several of them senior commanders disguised as civilians, and uncritically accepted their testimony."

More recently, Goldstone expressed another reservation. As reported by the *National Post*'s Steve Edwards, ("UN Report accuses Israel of war crimes," Oct. 17), Goldstone criticized the UNHRC's Oct. 16 decision endorsing his report and referring it to UN headquarters in New York for singling out Israel without mentioning any wrongoing by Hamas. "'This draft resolution saddens me, as it includes only allegations against Israel,' he was quoted as saying in Swiss newspaper *Le Temps*…'There is not a single phrase condemning Hamas as we have done in the report. I hope that the council can modify the text.'"

Such statements prompted critics to charge that Goldstone was hopelessly naive to believe that the UNHRC – a body that has singled out Israel for more condemnatory resolutions than all other countries in the world combined – would respect his own concern for a semblance of "balance" in a report that was nevertheless deeply flawed to begin with. (After all, the initial mandate from the UNHRC was to investigate only Israeli "violations…against the Palestinian people.")

While Goldstone is having second thoughts about important aspects of his report and his involvement with the UNHRC, others are apparently only too pleased to have another stick with which to beat Israel.

Toronto Star columnist Haroon Siddiqui can claim credit for standing foremost in this crowd. In a series of columns beginning in September, Siddiqui took the allegations in the Goldstone report at face value – but he went even further.

In "Shining a Light on Israeli Aggression in Gaza" (*Toronto Star*, Sept. 21), Siddiqui wrote that the report "is a condemnation not only of Israel but also of its apologists in Canada, including the media" who have buried it "under an orchestrated avalanche of negative reaction."

Siddiqui claimed that "Israel and its defenders" have mounted a "smear campaign" against Goldstone and the UNHRC. He thus determinedly ignored the glaring fact that the UNHRC, led by some of the world's most anti-democratic, human rights-abusing countries whose primary mission is to isolate and delegitimize Israel, is a farce. And into this farce stepped a respected judge.

This column previously critiqued a Siddiqui piece ("Israel keeps shooting the messenger," *Toronto Star*, Sept. 27), in which he described Richard Falk as "another high-profile Jewish public intellectual." By portraying Falk as a fair-minded critic of Israeli policies, Siddiqui ignored the fact that Falk is actually an anti-Israel fanatic who has compared Israelis to Nazis.

In "Nobel Prize puts pressure on Obama and Israel" (*Toronto Star*, Oct. 11) Siddiqui – without presenting any evidence – claimed that the Goldstone report "has divided the Jewish community, with many moving away from ethnic/religious/national solidarity toward fidelity with human rights, international law, truth and justice." Siddiqui's cartoonish dichotomy is absurd. If it wasn't such a profound insult to the Jewish community, it would be laughable.

Given Siddiqui's penchant for following the UNHRC's obsessive Israel-bashing, his talk of "truth and justice" is nothing less than perverse.

Paul Michaels is communications director for the Canada-Israel Committee.

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Kingston shul kicks off its centenary year

By JORDAN PRESS
Special to The CJN

KINGSTON, Ont. — In a city that prides itself on its history, Kingston's small Jewish community is marking a momentous occasion in its own history.

On Oct. 10, as members of Beth Israel Synagogue celebrated Simchat Torah, the congregation marked the beginning of its centenary, a year-long celebration of Jewish life in Kingston.

As celebrations kick off, the shul – which describes itself as "a welcoming contemporary Orthodox congregation" – hopes to connect with past members and users of the synagogue to bring them back to Kingston, which has an estimated 900 Jews, and take part in the 100-year anniversary.

The organizing committee is trying to reach past members and synagogue visitors whose addresses Beth Israel doesn't have on record. After 100 years of existence, there are a lot of people who have come through as members, residents or students.

"Anyone who used Betlf Israel… we're inviting them to the homecoming," said organizing committee co-chair Gini Rosen.

She said her committee is trying to ensure that the shul commemorates its past, celebrates its present and solidifies its future.

"We're doing that," Rosen said. "We're trying to invest money in the [Beth Israel] trust fund… for the future so we can guarantee we will have a future."

The Jewish community in Kingston can trace its roots back to the mid-1800s, but it would take more than half a century before a congregation formed.

It was on Oct. 10, 1910, that members of Kingston's Jewish community laid the cornerstone for the first Beth Israel synagogue building.

For many years, the congregation was housed along Queen Street in Kingston's downtown. Today, the synagogue resides on Centre Street in one of the oldest residential sections of Kingston, near Queen's University and the Lake Ontario waterfront.

"There are so few small Jewish congregations that are vibrant and growing," Rosen said. "We're an anomaly."

(The city also has a Reform congregation, Congregation Iyr HaMelech, which was formed in 1975.)

A committee of Beth Israel congregants has worked for more than a year to organize the events surrounding the shul's centenary. The celebrations will peak on the weekend of May 14, when Beth Israel holds a homecoming for anyone who has ever walked through the front doors of the synagogue.

The committee sent out notices to approximately 500 past and present members to urge them to save the May date and make the trek to Kingston to take part in the celebrations. Official invitations for the homecoming weekend will go out in January.

The event will include a traditional Friday night dinner with guest rabbis and cantors, Shabbat services followed by historic walking tours of the city and a gala reception in the evening, and a special concert at Grant Hall on the Queen's campus entitled "100 Years of Jewish Music."

The congregation is also planning to fundraise throughout the year and make a donation to the city to mark the anniversary.

For more information, visit the Beth Israel website at www.kingston-bethisrael.ca.

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Coast to Coast

Ottawa cemetery vandalized

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — One of the capital's two Jewish cemeteries was desecrated last week with swastikas and anti-Semitic slogans.

Last Thursday morning, Oct. 22, police were contacted by neighbours who noticed a defaced sign at the gate to Jewish Memorial Gardens, located south of the city in the village of Herbert Corners. Some time during the previous night, eight headstones were defaced as well.

The vandalism is being investigated as a hate crime by the Ottawa police hate crimes unit.

"It is extremely disturbing to see such a determined act of hatred, and we are hopeful that this will outrage not only the victims of the hate, but the entire community of Ottawa," said Mitchell Bellman, president of the Jewish Federation of Ottawa.

"This was not just random vandalism. It is pretty nasty stuff."

Swastikas, as well as the words "kike" and "F--k the Jews" were scrawled on headstones and the cemetery sign. In addition, Bellman said that stones had been kicked in a pattern that, if viewed from above, would look like a swastika.

"This attack on a defenceless cemetery reaches deep into the psyche of the entire Jewish community. Anti-Semitism is an ongoing problem right here in Canada, whether we want to admit that or not," B'nai Brith Canada spokesperson Frank Dimant said in a statement.

Bellman said extra security has been discussed with police, but is difficult because of the cemetery's remote location.

"It is an isolated cemetery in the country, in the middle of a farmer's field, and there is a limit to what can be done to protect it," he said.

Butch Zinman, chairperson of the agency that oversees both of Ottawa's Jewish cemeteries, said monument suppliers and the cemetery's landscape contractor pitched in immediately to help remove the graffiti, bringing chemicals and a pressure washer.

Staff at what is known as the "new Jewish cemetery" told CBC News that this was the first time the graveyard has been vandalized this way.

Ottawa's older Jewish cemetery on Bank Street was vandalized twice in 2007.

Calls to police weren't returned as of *The CJN*'s deadline.

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BGU students study intl. marketing at U of M

By RHONDA SPIVAK
Prairies Correspondent

WINNIPEG — Eleven Israeli students were here for over two weeks in October taking a course in international marketing at the University of Manitoba's Asper School of Business.

The students from the Guilford Glazer School of Business and Management of the Ben-Gurion University of the Negev (BGU) were here as part of a joint exchange program between the University of Manitoba (U of M) and BGU that was made possible through the philanthropy of Gerald Schwartz.

This is the first time BGU students have come to the city as part of the program. They came with Gil Glaser, the public relations director for the Glazer business school.

"U of M has already sent two missions of students to study in English at our university in Be'er Sheva, and this is our first reciprocal visit," Glaser said. "We hope to continue doing this on an annual basis. We are happy to host Manitoban students, as it's a good way for a lot of non-Jewish students to experience Israel, fall in love with the country and become good ambassadors for Israel. In addition to studying, students also get to tour the country."

Ben-Gurion University of the Negev students are seen with the BGU business school's public relations director, Gil Glaser, second from right, who accompanied the students to Winnipeg.

Tomer Poran, 24, who is completing his BA in management and finance at BGU said, "Everything about the program in Winnipeg, both academically and socially has been very positive. The instructor here has been very good, and I have learned more than I expected I could in such a short time... My goal is to complete my masters in the United States, or possibly Canada, and then return to live in Israel."

This is the first visit to Canada for Roni Mikel, 26, who is completing her BA in politics and management at the Glazer school.

"It has been amazing," Mikel said. "The Jewish community here has been warm and welcoming. We had a Shabbat dinner together and then went to Shaarey Zedek Synagogue, where I had an aliyah to the Torah – my first time ever. We were also taken to a hockey game... I intend to live in Israel, but I would like to check into options for getting my master's degree in Manitoba," she said.

Shimrit Hazan, 27, is completing her BA in hotel and tourism management at Glazer. She told *The CJN* that "grades, fluency in English and a person's character" were factors considered in the choice of students who would go to Canada on the exchange.

"I have been to Canada before, but never to Winnipeg. It's unique. It's quiet, and the people here are warm and very nice."

Glaser, a retired naval officer, said that while the group is in Winnipeg, "we see ourselves as ambassadors for Israel.

"I have been to other places in the world such as France, Germany and Austria, where when I say I'm from Israel, the response isn't positive... Here, everyone has been positive on hearing we're from Israel, from the stewardess on the plane to the hostess at the restaurant last night."

Glaser noted that BGU offers a unique honours MBA program in English, "modelled on first-rate American schools." It concentrates four 12-week semesters into 13 months of study.

"The program is designed for outstanding Israeli and foreign students with top management potential. It is implemented in co-operation with senior faculty members at Columbia University's business school in New York," he said.

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Class Acts

IDF VISITS ASSOCIATED: Ezri Golombek, a nursery student at Associated Hebrew Schools' Posluns Education Centre on Neptune Drive, interacts with soldiers from the Israel Defence Forces singing troupe who visited with and performed for the entire student body earlier this month.

THE BAND'S VISIT: Miriam Glaser, Hebrew co-ordinator at Leo Baeck Day School's Holy Blossom campus, left, poses with members of the Israel Defence Forces singing troupe, at rear, who came to share both their stories and their music with students. Pictured, front row from left, are students Max Collie, Jonathan Aronowitz, Adam Flomen, Jaden Walters, Lana Rosenberg and Sabrina Brodken.

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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Mazel tov Bert & Shirley Potashner on their 60th wedding anniversary from children and grandchildren, Wayne, Melissa, Mark, Arlene, Shira, Zach, Renee, Mitchell and Dana.

Mazel tov to our friends Eugene & Helen Shayevich on their 30th wedding anniversary.

Mazel tov to Jennifer Rutenberg & Ian Pollick on their marriage, Sunday, October 4th at the Liberty Grand.

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What's New

By LEILA SPEISMAN

Social Networking @
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What's New deadlines. Monday, Nov. 2, is the deadline for the Nov. 12 issue, and Monday, Nov. 9, is the deadline for the Nov. 19 issue. I take phone calls on Mondays, Tuesdays and Wednesdays. Call 416-391-1836, fax 416-391-0829 or e-mail lspeisman@cjnews.com or info@cjnews.com.

Thursday, Oct. 29

FENG SHUI

NCJWC-TS, Shalom branch, presents **Richard Idels**, Idels Architect Inc., speaking on Feng Shui, an ancient Chinese system of esthetics and belief. 7:30 p.m., Council House. Members free, non-members $5. Call 416-633-5100 or e-mail reception@ncjwc-ts.org.

Friday, Oct.30

RESIDENTIAL SCHOOLS

Ve'ahayta and Congregation Habonim present **Chief Rodney Monague Sr.**, Beausoleil First Nation, Christian Island. He is a survivor of the abusive government and church-run residential school system for First Nations children. Part of the Friday evening Shabbat service, 5 Glen Park Ave., 8:15 p.m. www.congregationhabonim.org, www.veahavta.org.

MOSHE HALBERTAL

Moshe Halbertal, professor of Jewish thought and philosophy, Hebrew U, scholar-in-residence, Oct. 30-Nov. 1, Temple Emanu-El. Erev Shabbat service, 8 p.m., Oct. 31, 7:30 p.m., lecture following coffee and dessert, Nov. 1, lecture at 10 a.m.

Sunday, Nov. 1

FASHION SHOW

Beth David Sisterhood's gala fashion show and boutiques showcase Melanie Lyne, Stonehouse Menswear and Zero 20 Bambini. Boutiques at noon, show 2 p.m. $25 at the door.

WEIZMANN INSTITUTE

Annual meeting, 10 a.m., Park Hyatt Hotel. Guest speaker **Ron Naaman**, Weizmann Institute of Science. $65 includes lunch. Register www.weizmann.ca.

GENETIC SCREENING

Jewish genetic diseases screening day, 10 a.m.-3 p.m., Council House. Screens for carriers of Tay-Sachs, Canavan, familial dysautonomia, Bloom syndrome, Fanconia anemia type C, Neimann-Pick type A, mucolipidosis IV. Volunteers needed for planning and on the screening day. Those being screened are asked to bring name and address of family doctor. 416-633-5100.

HIGH FASHION – CHAI TEA

Beth Tikvah Sisterhood features fall's hottest looks, refreshments and boutique shopping. Doors open 12:45 p.m. $36 general admission. Portion of proceeds to Ovarian Cancer Canada. Call 416-221-3433, ext. 353.

Monday, Nov. 2

JEWISH ETHICS

Temple Har Zion Adult Education Committee presents **Rabbi Michael Skobac**'s second presentation on "Mussar: How To Live a Responsible Life." Admission free to members, $5 non-members. 8:15 p.m. Call 905-889-2252, ext. 5.

FILM – LIBERATION

Documentary film *Liberation*. Lodzer Centre Congregation, 7:30 p.m. $6 at the door. Call 416-636-6665or www.lodzercentre.com.

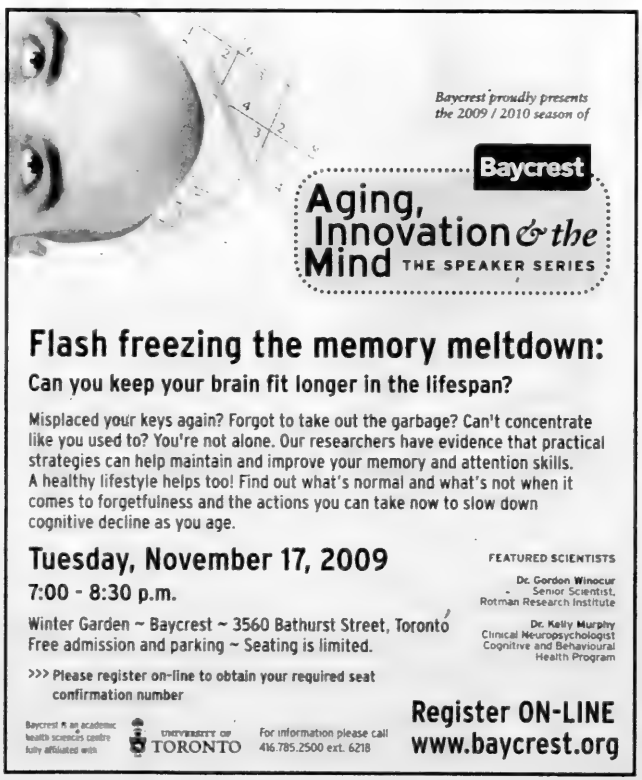
SARAH PALIN

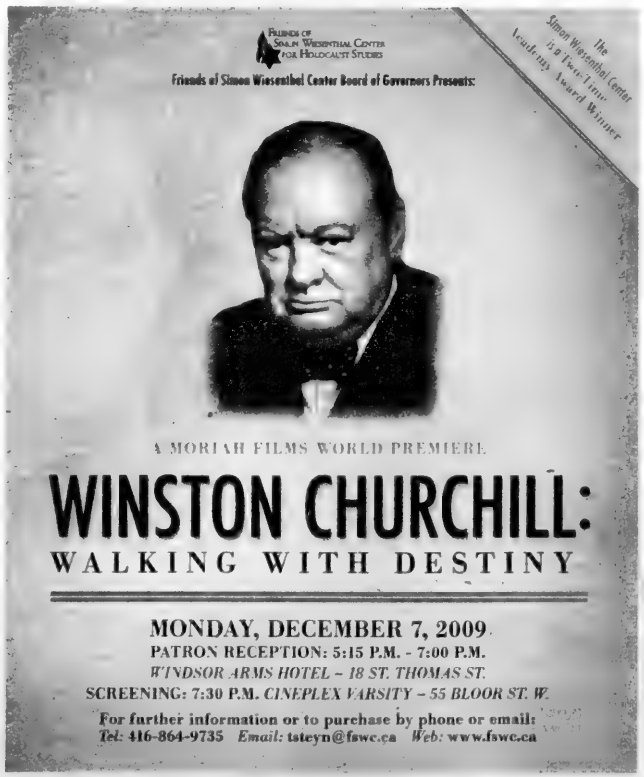
Temple Emanu-El fall lecture series asks "Who Is Afraid of Sarah Palin?" with **Hugh Innes**. 2-4 p.m. $30 series, $10 individual. Call 416-449-3880.

HOLOCAUST FILMS

Beth Tikvah Synagogue presents *Defiance*, part of a series of 2008 Holocaust films. 7 p.m., $5 at door.

Continued on page 35





What's New

Continued from page 34

MEDICAL MEDIA

Dr. Yoel Abells speaks on "The Power of Medical Journals and Literature as Propaganda Tools." Toronto General Hospital, first floor, Eaton Wing, #429, noon. Kosher lunch provided. 416-789-1500.

Tuesday, Nov. 3

LIES AS WEAPONS

The Speakers Action Group and the Canadian Jewish Civil Rights Association present **Judge Hadassa Ben Itto**, former Israeli judge, honorary president and past president, International Association of Jewish Lawyers and Jurists, on "Lies Used as Weapons – Does Law Offer a Remedy?" Minden Gross LLP, 145 King St. W., # 2200, 11:45 a.m. Kashruth observed. Pre-register, projectmanager@speakersaction.com, 416-966-0722.

Other News

MEKOROT

A variety of year-long and three- to six-week courses in Bible, Talmud, Prophets, Chassidism, honouring parents and more. For info and registration, www.mekorot.ca or 416-877-2050.

ORT HEROES

ORT honours "local heroes" **Dr. Arnold Noyek, Lou Milrod, Isobel Bassett** and **Dorothy Shoichet. Jesse Cook** entertains with flamenco music. Carlu, 444 Yonge St. dinner 6:30 p.m. $450 per person. Call **Roni Maderer**, 416-787-0339.

JF&C WORKSHOPS

Successful Step-parenting. Begins Wednesday, Nov. 4, 7:30-9 p.m., Promenade Mall, #313.

Life Skills for Today's Woman. Begins Thursday, Nov. 5, 7-9 p.m., 4600 Bathurst St.

Dating in Midlife. Tuesday, Nov. 10, 7-9:30 p.m. $36. 4600 Bathurst St.

For more information or to register, call **Shawna Sidney**, 416-638-7800, #215, or www.jfandcs.com.

HOLOCAUST DAY BARRIE

Barrie's Jewish community marks Holocaust Education Day, Thursday, Nov. 5, Barrie City Hall, 10 a.m.-3 p.m. Flag-raising, speeches, dignitaries, exhibits. Special guest speaker, author **Alvin Abram**. Contact **Debbie**, 705-321-7700, or **Rob**, 705-888-0111, or e-mail jacob@jewishbarrie.com.

BONE-MARROW DRIVE

Two bone-marrow drives for single mom **Shari Silverman**. Oct. 31, Hillcrest Mall, 10 a.m.-6 p.m., Nov. 1, National Council for Jewish Women, 10 a.m.-6 p.m.

VENDORS WANTED

Beth Emeth Sisterhood hosts a giant boutique sale, Sunday, Dec. 6, 10 a.m.-3 p.m. Vendors welcome to participate. Register by Friday, Nov. 27, 416-633-1796.

ORTHODOX SINGLES

Sasson V'Simcha invites Orthodox singles, ages 35-47, to the ROM, for a tour and lecture of the Dead Sea Scrolls exhibit. Sunday, Nov. 8, 3 p.m. sharp. Refreshments following at the downtown JCC. $36. RSVP by Nov. 2, 416-256-4497, or sassontoronto@rogers.com.

NAZI PROPAGANDA

The Speakers Action Group and the Canadian Jewish Civil Rights Association present **Prof. Amanda Grzyb**, faculty of information and media studies, UWO, on "Nazi Media and Propaganda: How Did It Persuade German youth?" Stikeman Elliott LLP, 5300 Commerce Court W., 199 Bay, 53rd floor. Kosher. 11:45 a.m. Pre-register, projectmanager@speakersaction.com or 416-966-0722.

FOR SENIORS

Earl Bales Seniors Club in the Park. Casino Fallsview in Niagara Falls, Thursday, Nov. 5. Casino Rama, Wednesday, Dec. 2. Ladies lunch with Avon. Monday, Dec. 14, noon. Social bridge, Thursdays, 12:30-3 p.m. Hairdresser Barbara, Thursdays, 9-11 a.m.; call for appointment. New program, members-only line dancing, starts January on Thursdays, 10:30-noon. Wheelchair and walker accessible. Call **Valerie**, 416-395-7881.

Beth Tzedec Haverim Program. Monday, Nov. 2, 1:30 p.m., Nathan O & Roey Hurwich Boardroom. **Anna Porter** discusses her book *Kaszner's Train*, the story of an unknown Holocaust hero. $3. Call 416-781-3511.

LZA Seniors Cultural Club discussion group Tuesdays, 10 a.m., Borochov Centre, 272 Codsell. 416-630-9444.

Active Seniors, Miles Nadal JCC. Prof. Adam Fuerstenberg speaks on "The Early Origins of Yiddish: Jewish Life in Europe." Thursday, Oct. 29, 1:30 p.m. Refreshments. Info, 416-924-6211, ext. 155.

Adath Israel Seniors. Social afternoons every Wednesday, 1-4 p.m. Everyone welcome, bridge, mahjong, scrabble, and more. Refreshments, coffee, tea, cold drinks, pastry. $2. Call **Pearl**, 416-635-6317, or **Marcia**, 416-932-1229.

BERNARD BETEL CENTRE, 1003 Steeles Ave. W. 416-225-2112. Tuesday, Nov. 3. **Warren Green** on "How Jews Were Engineered to Survive by Torah, Talmud and the Creation of Israel." 10-11:30 a.m., $3 members, $6 non-members. Wednesday, Nov. 4, "A Personal Mission of Discovery/Second Generation." 1 p.m. Free. Nov. 5 Wellness lecture, "Financial Preparation for Long-term Care, by Sun Life Financial. 1:30-2:30 p.m.

WAGMAN CENTRE, 55 Ameer Ave. 416-785-2500, ext. 2267. Monday, Nov. 2, 2:30 p.m., Assembly Room. Film, *The Boy in the Striped Pajamas*.

Creative Arts Studio. Painting with watercolours. Monday afternoons, 1-3 p.m. Flower Pressing, Tuesday, Nov. 3 and 17, 1-2:30 p.m.

Jewish Life, a lecture series. Wednesdays, 1:30 p.m., Fireside Lounge, current issues and trends, with **Rabbi Sholom Korn**.

Montrealers Group, Thursday, Nov. 5, with **Shawn**. Fireside Lounge, 10:30-11:30 a.m.

Shop and lunch at the new Bathurst St. Walmart, Monday, Nov. 2. Leave 11 a.m., returns 2:30 p.m. $5 members, $7 guests.

PROSSERMAN JCC

Prosserman Jewish Community Centre, 4588 Bathurst St. 416-636-1881 or www.bjcc.ca.

Goldie Fitness Centre. For more information, including group exercise schedule, call ext. 4105.

Register now for new family programs lineup, including My Messy Morning and Deborah's Sing-along. Ext. 4235.

Registration open for all senior social, recreational and educational programs. Ext. 4259 or info, 4235 to register. New, tai chi, afternoon and evening classes. Buy theatre tickets with Arts Unlimited. Ext. 4235. Register for Treasures in Jewish Literature book review series. Ext. 4235.

MILES NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www. mnjcc.org.

Srul Irving Glick tribute concert, Thursday, Oct. 29, 7:30 p.m. Featuring **Elmer Iseler Singers, Jacques Israelievitch, Susan Hoeppner, Jeanie Chung, Ramona Carmell, Suzuki Quartet.** Al Green Theatre. $25, $15 students. Ext. 0 or music@mnjcc.org.

Jewish Life Sundays on Bloor. Sunday, Nov. 1, 11 a.m.-12:30 p.m. **Diana Mingail** on "The Jews of India." $9 at the door. Ext. 154, or jewishlife@mnjcc.org.

Play Reading, Sunday, Nov. 1, 4 p.m. Pea Green Theatre and Miles Nadal present The War of the Clowns, by **Mark Brownell. Sue Miner** director. Ext. 606 or theatre@mnjcc.org.

Mark Clamen, The Art of Television. Nov. 2, "The HBO revolution." $15 drop-in fee. film@mnjcc.org, or ext. 606.

Kolel, Kulanu Toronto and Miles Nadal present "Torah Queeries," revolutionary Torah commentary. **Rabbis Joshua Lesser, Camille Angel, Denise Eger**. Light kosher reception. Suggested donation $5.

KOFFLER CENTRE

Koffler Centre of the Arts. 4588 Bathurst St., 416-636-1881, or www.kofflerarts.org.

Beyond the Conflict: Contemporary Israeli Cinema, with **Gillian Helfield.** Register ext. 4235. Tuesdays, 7:30-9 p.m., until Nov. 24. $130, students and seniors $80.

Joshua Neustein: "Margins" exhibit at ROM concurrent with Dead Sea Scrolls exhibit. Until Jan. 17.

What's New is now online, for subscribers only. You can find it at cjnews.com

THANKS TO OTTAWA U PRESIDENT

Zev Kershman, of the Chabad Student Network Ottawa, right, presents Ottawa University president Alan Rock with a plaque and a shofar, to thank him for his support of Jewish life on campus.

SINGLES EVENTS CAN BE FOUND ON PAGE 37

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Joseph Abergel	Oct 10/09	150 Banbury Rd S
Milton Kates	Oct 9/09	120 Promenade Cir
Mort Spiar	Oct 10/09	484 Steeles Ave W
Birdie Ratney	Oct 10/09	5444 Yonge St
George Davies	Oct 12/09	110 Bloor St W
Bernice Palef	Oct 12/09	33 Jackes Ave
Lillian Salsberg	Oct 13/09	645 Castlefield Ave
Golda Kohl	Oct 12/09	2 Covington Rd
Harry Silver	Oct 14/09	11 Townsgate Dr
Eileen Grossman	Oct 13/09	1 Clark Avenue W
Louis Frieberg	Oct 14/09	18 William Carson Cr
Gisela Gordon	Oct 14/09	116 Chelmsford Ave
Shirley Gladstone	Oct 15/09	35 Bainbridge Ave
Sydney Solomons	Oct 15/09	525 Lawrence Ave W
David Biel	Oct 16/09	21 Vaughan Rd.
Ruth Amernic	Oct 16/09	1860 Lawrence Ave E
Annie Adler	Oct 17/09	7 Artreeva Dr

Steeles Memorial Chapel

Raxlen, Beulah	Oct. 14/09	7440 Bathurst St
Shadlyn, Clara	Oct. 15/09	2 Neptune Dr
Rozenberg, Simon	Oct. 18/09	Private
Rosenberg, Michael	Oct. 17/09	3181 Bayview Ave
Gluck, Chaja	Oct. 18/09	31 Leah Cres
Bauer, Adele	Oct. 19/09	62 DeQuincy Blvd
Stein, Bessie	Oct. 20/09	3560 Bathurst St
Vexler, Berta	Oct. 19/09	541 Finch Ave. W.
Goldkorn, Irene	Oct. 20/09	3300 Don Mills Rd
Chichelnik, Boris	Oct. 20/09	120 Promenade Cir
Varadi, Veronika	Oct. 20/09	Private
Rine, Monica	Oct. 22/09	Private
Manzis, Hinda	Oct. 22/09	84 McMorran Cres

HEBREW DASIC

Herschelle Harris — Oct 13/09 — 15 Shallmar Blvd.

The unveiling of a new monument to the memory of the late
JACOB ADLER ז"ל
will take place
Sunday, Nov. 1st at 1:00 p.m.
Lambton Cemetery
1293 Royal York Rd.
Beth Jacob Anshei Drildz Section
Relatives and friend are invited to attend

The unveiling of a new monument to the memory of the late
HARRY SIDNEY KRONIS ז"ל
will take place
Sunday, Nov. 8th at 11:00 a.m.
Lambton Cemetery
Junction Synagogue
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
HANNA STEARN ז"ל
will take place
Sunday, Nov. 1st at 10:00 a.m.
Bathurst Lawn Memorial Park
Bathurst S. of Steeles
Wierzbniker Section
Relatives and friends are invited to attend

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The Family of
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Wish to acknowledge with gratitude the kind expressions of sympathy received from our relatives and friends on the passing of our dearly beloved Joe.

MANNY BOBKIN ז"ל
January 31, 1932 – October 31, 1984
25 years have passed and today you are remembered with love and laughter. You cherished your family, were loyal to friends and clients and lived life to the fullest. We miss your boisterous laugh, beautiful smile, twinkling eyes and zest for living. We won't dare to forget to mention the "hidden chocolate bars". We miss you! Today we ask all to reflect special thoughts of "Manny" who touched your lives on his brief but memorable journey through life.
Always remembered, always loved, never forgotten;
Ben, Stephen, Sandra, Brian, Celia, Jewels,
and beautiful grandsons, Matthew (namesake) and Ryan.

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To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling.

Obituary

Rabbi touched thousands of people

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Several hundred people recently packed the Shaarey Zedek Synagogue to bid a final farewell to Rabbi Louis Berkal, Winnipeg's longest-serving rabbi, who died on Oct. 20 at the age of 95.

In his eulogy, Rabbi Alan Green, the synagogue's senior rabbi, said that Rabbi Berkal fit all the criteria for the ideal rabbi and Torah scholar. In his 50-year tenure at the Shaarey Zedek, he brought to his calling understanding and strength, modesty and patience.

"You wonder where he found the strength and reserve to serve for 50 years," Rabbi Green said at the service last Thursday. "On average, a modern rabbi only stays in a pulpit for about five years.

"Rabbi Berkal was the voice of the Shaarey Zedek for half a century. While other rabbis and cantors, executive directors and presidents came and went, he was the one constant. He officiated at thousands of b'nai mitzvot, weddings and funerals. He touched many thousands of people in his career."

Rabbi Berkal was born in Lithuania in 1914. He came to Canada with his family while still a teenager. His first posting after receiving his ordination was in Grand Forks in North Dakota, where he served from 1939 to 1954.

In Grand Forks, he met Sara, his wife-to-be. They were married just short of 70 years. (Sara Berkal died in March.)

In 1954, he was invited to join the Shaarey Zedek Synagogue as both rabbi and cantor. While the synagogue for most of that time had two rabbis and, in later years, two cantors, Rabbi Berkal served as the sole rabbi of more than 1,000 families for different periods while the synagogue was searching for another rabbi.

Rabbi Berkal's dedication to his congregation is captured in two stories that Rabbi Green told at the funeral. He told of one warm summer Sunday when the Berkals had family visiting from out of town and were getting ready to head to the beach. Just before they were scheduled to leave, Rabbi Berkal received a call from a congregant pleading with the rabbi to visit the caller's dying father in the hospital. Rabbi Berkal told his wife to go without him while he went to the hospital. He would come to the beach later.

Then there was the Yom Kippur service he led while he was in his early 80s. The principal cantor at that time had to be with his wife who had just given birth. Rabbi Berkal answered the call to duty and filled in despite his years.

With his health deteriorating, he was forced to retire five years ago. At that time, the synagogue held a special evening in his honour.

"Rabbi Berkal was a product of that prewar eastern European culture that doesn't exist any more," Rabbi Green said. "He always looked for the good in life. He was the most optimistic person I have ever known. His passing is truly the end of an era."

Before the funeral service, the rabbi's violin teacher played some melodies. The service also included a song by the Shaarey Zedek choir. It concluded with the late Rabbi Berkal's own moving recording of a tribute to *zaidas*.

Rabbi Berkal is survived by his children, Harriet, Ben and Harvey in Winnipeg and Dr. Alan Berkal of Toronto, and their families.

On Campus

Student leaders gather for leadership retreat

By SHERI SHEFA
Staff Reporter

Earlier this month, about 70 Jewish student leaders from coast to coast gathered in Guelph, Ont., for the Canadian Federation of Jewish Students' annual leadership retreat.

CFJS, which was founded in 2004 to empower Canadian Jewish students, invited presidents of Hillels and other Jewish campus groups as well as "up-and-coming" Jewish leaders to take part in sessions and seminars focused on pluralism, inclusiveness, Israel advocacy and effective media communication.

Jackie Brown, 19, a first-year McMaster University student in the arts and science program, was one of the up-and-coming Jewish leaders who attended the conference from Oct. 16 to 18.

Jackie Brown, right, with Talia Salzman at the CFJS retreat in Guelph earlier this month.

Brown, a first-year representative for Israel on Campus at McMaster, a student group that advocates for Israel by focusing on its achievements and its commitment to peace, said she was motivated to become involved in the Jewish student community after taking part in a nine-month volunteer program in Israel last year.

While there, Brown volunteered for three months with Magen David Adom, Israel's ambulance service. She spent another three months teaching English at an elementary school, and spent the last third of her program taking courses and travelling throughout the country.

"After the amazing experiences I had, I knew I wanted to get involved when I came to McMaster," she said.

Brown, who was encouraged by the president of Israel on Campus at her school to take part in the CFJS retreat, said that the "great atmosphere" throughout the weekend reinforced her to desire to be part of the Jewish campus community.

"Something I had always thought about that was reiterated at the conference was how important it is to reach out to everyone on campus – Jews and non-Jews – and to hold events for everyone. It really promotes a tolerant and inclusive atmosphere," said Brown, who is originally from Toronto.

She added that there was also an emphasis on the importance of portraying the non-military aspects of Israel.

"Most people only hear about that, but having spent so much time in Israel, I can really attest to the amazing culture and people and all the exciting things about Israel."

The sessions, some led by leaders from organizations such as the Canadian Council for Israel and Jewish Advocacy (CIJA), focused on ways to respond to anti-Semitism and anti-Israel sentiments on campus, how to cater to as many students as possible when planning events and how to be more inclusive.

"We talked about different programming ideas and the use of social media such as Facebook and Twitter in Israel advocacy," Brown said.

Eyal Kraut, a 20-year-old, third-year science student at the University of Manitoba, would be considered one of the veteran leaders at the Guelph retreat.

Kraut, who was born and raised in Winnipeg and serves as Winnipeg's Jewish Students' Association (JSA) president, said the retreat gave students from across the country an opportunity to network and learn from each other.

Continued on page 39

SINGLES EVENTS
DEADLINE: Wednesdays 4 p.m.
8 days preceding issue date
For rates or to place an ad call
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Gelber
10 h 30

DIMANCHE 8 novembre
SYMPOSIUM
La contribution séfarade à l'État d'Israël
Gelber
10 h 30

DIMANCHE 8 novembre
SYMPOSIUM
50 ans de vie au Québec
Gelber
10 h 30

MARDI 3 novembre
GAD ELMALEH
Théâtre St Denis
20 h 00

MERCREDI 4 novembre
JAFFA
Cinéma du Parc
19 h 00
SCÈNE ALEXIS NIHON
Midi - 13 h 30

JEUDI 5 novembre
SPIN THE MODEL
Time Supper club
21 h 00
SCÈNE ALEXIS NIHON
Midi - 13 h 30

SAMEDI 7 novembre
ENRICO MACIAS
Théâtre Olympia
20 h 00

DIMANCHE 8 novembre
ENRICO MACIAS
Théâtre Olympia
20 h 00

LUNDI 9 novembre
MÈCHES FOLLES ET BIGOUDIS
Théâtre Pierre Mercure
20 h 00
Éli Karim

MARDI 10 novembre
GALA
HOMMAGE À FÉLIX GRAY
Théâtre Olympia
18 h 30

MERCREDI 11 novembre
ROOTS
Café Campus
20 h 00

JEUDI 12 novembre
ALABINA
Théâtre Olympia
20 h 00

SAMEDI 14 novembre
ALABINA
Théâtre Olympia
20 h 00

DIMANCHE 15 novembre
GALA 50ème
Johanna Monty, Shlomo Bar, Benjamin Bouzaglo, Lynda Thalie, Shimon Sibony, Chorale Oziel, Chorale du 50ème
Le Windsor
17 h 00

LUNDI 16 novembre
CONFÉRENCE
Eliette Abécassis
Or Hahayim
20 h 00

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On Campus

A DARE TO REMEMBER: Hillel of Greater Toronto teamed up with the Stephen Lewis Foundation for its nationwide challenge called A Dare to Remember. Hillel staff, from left, Aaron Katchen, Jessica Gilbert, Steven Kraft, Rotem Stark, Laura Herman, Pearl Gropper-Berman and Rebecca Woods Baum, joined thousands of Canadians in taking part in a dare to raise awareness and funds to support African women and children who are working to combat AIDS in their communities. For a full week, Hillel staff dressed in costumes according to a different theme each day. In this photo, they picked clothes from the '60s, '70s or '80s – and set a goal of raising $500. For more information, visit www.adaretoremember.com.

Renewing Our Spirit

Eighth Annual Conference

ISRAEL & THE WAR OVER TRUTH

Saturday November 7, 2009
8:00 pm
Or Chaim Yeshiva, 159 Almore Ave.

A PANEL DISCUSSION featuring:

The Honorable Irwin Cotler, Member of Parliament
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Rabbi Meir Soloveichik
Associate Rabbi, Kehilath Jeshurun, New York

Mr. Bret Stephens
Toronto Editorial Page Editor, Wall Street Journal; former editor, Jerusalem Post

Professor Michael Walzer
Professor Emeritus, School of Social Science, Institute for Advanced Study, Princeton, NJ

Moderator: Dr. Elliott Malamet

TOPAH in MOTION

Sunday November 8, 2009
9:15 am - 4:30 pm
Shaarei Shomayim Congregation, 470 Glencairn Ave.

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CELEBRATING YIDDISH CANADA IN THE 20th CENTURY

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Yiddish Canada in the 20th Century is an initiative of: the Committee for Yiddish, UJA Federation of Greater Toronto

FALL 2009 Programs

Active Seniors, Miles Nadal JCC
Thursday October 29 | 1:30 pm
The Origins of Yiddish:
Jewish Cultural Life in Europe
Prof. Adam Fuerstenberg

Thursday November 26 | 1:30 pm
An Afternoon in Praise of Yiddish
Reminisce... Shmooze over a nosh and a glezele tea. All levels welcome... Prerequisite: Love of Yiddish. Miles Nadal JCC, 750 Spadina Ave. (Spadina subway stop)
For information:
Phyllis Fien 416.924.6211 x 155

Monday, November 2 | 7:30 pm
Holocaust Education Week Event
WE ARE HERE! - Interactive Workshop with Adrienne Cooper and Marilyn Lerner
Toronto Workmen's Circle
471-473 Lawrence Avenue West
For information: 416.787.2081

Sunday, November 22 | 2:00 pm
A Celebration of Yiddish Humour with a Yiddish Ta'am
Elvis Shmelvis impersonator, Shalom Aleichem reading, with **Harvey Atkin, David Gale, Alf Kwinter, Jack Newman & Mitch Smolkin** accompanied by **Nina Shapilsky**
Beth Tikvah Synagogue 3080 Bayview Ave.
Patrons- $36, includes reserved section seating and reception following
General Admission - $10 in advance, $15 at the door
For reservations: 416-221-3433 ext. 0

For information about how your organization can plan future Yiddish-based programs, contact: Ester Klimitz at eklimitz@ujafed.org or 416.635.2883 ext. 5189

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"א שפּראַך מיט אַ דאַך אַ גרויסן"

פֿון דזשערי קעין

איך האָב געהאַלטן אַ שמועס מיט אַ פֿרייַנד וועגן דער צוקונפֿט פֿון ייִדיש, און ער האָט געזאָגט אַ טריסל מיט דער האַנט און אַ זאָג געמאַן, "נו! אַ שפּראַך מוז וואָקסן מיט די צייטן. ייִדיש איז פֿאַרגליווערט. היסטאָר און די מאָדערנע האָבן באַראַבן איר ווינקס." ווען איך האָב געהערט די ווערטער האָב איך זיך דערמאָנט אין איציק פֿעפֿערס ליד "ייִדיש." ער האָט געשריבן: "ס'האָט די שפּראַך אַ דאַך אַ גרויסן, און אַ פּרעכטיק אינדרויסן, ווי אַ גלייכע צווישן גלייכע, גיט זי קיינעם זיך נישט אונטער: ווי אַ רייכע צווישן רייכע, קלינגט זי יום-טובדיק און מתּנה-טעריש..."

אין מאָדערן! ייִדיש וואָקסט מיט די צייטן. האָב איך דערמאָנט מיין פֿרייַנד וועגן אַ פּראָיעקט וואָס אַ גרופּע ייִדיש פֿאָרשער, די מערסטע יונגע חסידים פֿון מרדכי שענטער ז"ל, האָבן אונטערגענומען צו ענטפֿערן די פֿראַגע– how do you say it in Yiddish–ווי זאָגט מען? גיב איך אויך אַ עטלעכע בײַשפּילן:

- e-mail...בלײַ פּאָסט.
- Toner cartridge...טינטקוואַל...ווי אַזוי רוקט מען אַרײַן דעם טינטקוואַל אין לאָזער- אַפּדרוקער.
- Bail Out (financial)...פֿינאַנציעל ראַטיר פֿלאַן
- Contact List...קאָנטאַקט רשימה
- On Line: Register O.L...רעגיסטרירן זיך עלעקטראָניש
- Multi-Media...פֿאַרשיידענע קונסט מיטלען
- Mixed Message.....דער סתּירהדיקער סיגנאַל
- Carved in stone...תורת משה ...די פּראָגראַם איז נישט תורת משה.
- Quit Cold Turkey...זיך אָפּזאָגן מיט אַ מאָל
- Escalator, or moving sidewalk–שלעפּ ראַמפּע
- Side Dish...די צושפּײַז אַדער וואָס בײַגעריכט
- Ready for the Big Time...גרייט אַריינצוגיין אין די הויכע פֿענסטער

אָרב איר וויל פֿרעגן– ווי זאָגט מען– אַדער איר וויל צוליגן אײַערע מיינונגען שרײַבט מיר דירעקט פּאָסט אָדער בלײַ פּאָסט: info@cjnews.com

On Campus

Website to be set up for Jewish student leaders

Continued from page 37

"There was also a forum to allow us to see where the [National Committee for Jewish Campus Life, CIJA's campus organization] is headed with its initiatives and everyone was there to discuss what we can do through our organizations," Kraut said.

He said he was particularly impressed with an initiative that's in the works to develop a website that will help Jewish student leaders share their experiences with Israel advocacy programs that worked on their campuses.

Kraut said that as a JSA leader, he enjoys attending Jewish student conferences because it's a great way to connect and network with his peers.

"I really felt like we were part of one big Jewish community. Canada is a huge country, but at this conference, I really felt like the Jewish community in Canada is tight knit. We all know each other, people from different cities, and we all have mutual friends."

He said that although he has ambitions to pursue a career in medicine, he hopes that there will always be a place for him in Jewish community leadership circles as a volunteer.

"I went to a Jewish high school in Winnipeg and I was pretty involved there, and I'm involved at the university level, so I can definitely see myself being involved in the community as an adult."

Brown, on the other hand, said the idea that she could pursue a career in Jewish leadership wasn't something she thought about before, but the retreat influenced her to think seriously about it.

"I really love doing this and I really love being involved in the Jewish community, so it is a possibility."

For more information about CFJS, visit www.canadian-federationofjewishstudents.com site.html

Jackie Brown, far right, poses with friends, from left, Roxie Lewin, Sydney Couldwell, Talia Salzman and Alyza Weinberg at the CFJS retreat in Guelph earlier this month.

And now for something completely different: HEEBONICS

Singer honoured to provide Holocaust education through her medium – opera

By RIVA GOLD
Special to The CJN

Melanie Gall, a 27-year-old soprano from Edmonton, is performing in an opera about how a girl survived the Holocaust by living in a pit with a rat.

In Hebrew with English subtitles, *And the Rat Laughed* will be staged at the Richmond Hill Centre for the Performing Arts on Nov. 5 and 7 at 8 p.m. and Nov. 8 at 2 p.m.

Although this opera may be new to Canadians, it received critical acclaim during its Israeli run.

Gall plays the role of Lima Energelly, an anthropologist from the year 2099, who uncovers the story in memories.

Throughout the show, Lima is largely an observer, struggling to uncover the myth about a girl who survived the Holocaust by living in a pit with a rat.

"The show delivers the message that one must never forget what has happened," says Gall (whose father is *CJN* columnist Gerald Gall).

"It is easy for a tragic event to fade into myth as time passes, and with the Holocaust, this must never happen."

Gall is passionate about passing on this important message through the medium of song and script. She says music has the special power to capture the attention of audiences everywhere, regardless of religion or culture.

"The most rewarding aspect for me is the opportunity to educate audiences about the Holocaust – to help ensure that such a monumentally tragic event is never forgotten. To be able to do this through my medium – opera music – is a great honour."

And the Rat Laughed will run during Holocaust Education Week, Nov. 1 to 11, which features more than 160 educational and cultural programs devoted to Holocaust education. The show tells a multi-generational story designed to promote Holocaust remembrance and understanding. Along with Gall, the cast includes Israeli soprano Einat Aronstein, Andrew Tees and Adriana Albu.

The opera is produced by Opera York in partnership with the Sarah and Chaim Neuberger Holocaust Education Centre and UJA Federation of Greater Toronto. The story is based on a novel by Nava Samel, an Israeli writer who received the Tel Aviv Woman of the Year in Literature Award in 2007.

The score was composed by Samel's fellow award-winner, Ella Milch-Sheriff from Haifa, who received the prestigious Prime Minister's Prize for Israeli Composers for this opera in 2005.

Gall said she hopes to introduce a new generation of listeners to what she calls "the fascinating world of classical music."

For her, the music in the show is both modern and extremely accessible to listeners. Gall has herself undertaken extensive musical training.

After completing a music degree at the University of Alberta in 1999, she studied voice at the University of Western Ontario, then at the Glenn Gould School of Music in Toronto. In 2008, she graduated from the Manhattan School of Music with a post-graduate degree in opera performance.

Over the years, Gall successfully released a CD in Hebrew called *Min HaLev* and a French album called *La Nuit En Rose*. Her performances have also earned her numerous awards over the years, including the Ben Steinberg Musical Legacy Award, which she won in 2008.

For the New York-based professional singer, starring in operas is becoming an old habit. She has performed in shows around the world and in recitals in Italy, Zimbabwe, Argentina and Barbados.

"I was singing at an opera festival in Mississippi when I found out I got the part," Gall says. "Everyone there was very, very excited for me – they had never heard of a Hebrew opera. This is a first for me."

Though the musical is in Hebrew, Gall is still working on learning the language.

"I learned enough Hebrew to get through my bat mitzvah, then promptly forgot it all," she jokes. "I had to re-learn Hebrew in Israel."

After high school, Gall spent two summers in Israel, where she worked on Kibbutz Kalia by the Dead Sea and sang at the International Vocal Arts Festival.

"My Hebrew really improved there," she says. "I'm certainly not fluent, but I have an extensive vocabulary now, and I'm always learning."

In addition to her singing career, Gall is a music teacher and a published author. Her first book, co-written with her sister, Wendy, came out in 2007.

Europe: A Savvy Girl's Guide offers practical advice and comic sketches for young travellers about to go overseas.

"I have so much drama wherever I travel," Gall says, citing lost passports, rescheduled flights and bartering disasters.

"Luckily, travel skills come from trial and error."

Gall says she wrote the book in an accessible "chick-lit" style for world and armchair travellers alike.

But when it comes to being a performer, Gall's advice is simple: stay positive and perform as much as possible.

While it's important to have a teacher who can provide valuable vocal and career advice, she stresses the value of independent research.

"Learn as much as possible," she says. "Don't depend on your coach or teacher to tell you what the song you are singing is about."

Ultimately, she notes that although a career as a classical vocalist isn't easy, "it can certainly include a lot of fun."

For more information about Gall or *And the Rat Laughed*, visit www.operayork.com.

Gall also hosts a biweekly podcast, The Savvy Girls, which can be found at www.savvygirls.ca.

Gall said she hopes to introduce a new generation of listeners to what she calls "the fascinating world of classical music."

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Canada will 'stand beside Israel', Cannon

By ANDY LEVY-AJZENKOPF
Staff Reporter

Two Canadian parliamentarians attended Israeli President Shimon Peres' second annual "Facing Tomorrow" presidential conference in Jerusalem last week.

Foreign Minister Lawrence Cannon and Liberal MP Irwin Cotler both took part in the three-day event, which concluded Oct. 22. It examined ways of creating a better future for Israel, Jews and the rest of the world.

While Cannon didn't address the conference formally, he did meet with Peres to conduct a "work meeting," according to a statement released by Peres' office.

During the meeting, Cannon assured Peres that Canada will continue to "stand beside Israel – particularly against the threat of terrorism and comments that deny the Jewish State or the Jewish People. These are things that are foreign to Canadian values, and to Canada itself," the statement said.

Cannon also mentioned that Canada is "very interested" in helping advance the peace process between Israelis and Palestinians. He said he would "present" Prime Minister Stephen Harper with "a plan for the renewal of the multilateral refugee committee under Canadian auspices as put forward by the Madrid convention."

Peres thanked Cannon for his comments and said that in this regard, "Canada can contribute to the peace process and assist with one of the central issues in the negotiations between the State of Israel and the Palestinian people."

Meanwhile, in his main address to the conference, Cotler told *The CJN* he focused on "state-sanctioned cultures of incitement" and on the lack of international due process given specifically to Israel by the United Nations.

Cotler cited numerous examples of how the UN has "turned international law on its head" regarding Israel.

The UN Human Rights Council (UNHRC) should be understood as a body that is "obsessively" focused with singling out Israel in every meeting it holds, as evidenced by the Jewish state being a "permanent agenda item" at all its meetings, he told the conference.

"There's not been one [UNHRC] resolution against Iran or Sudan. Not one."

Cotler also slammed the UNHRC's recent Goldstone Report on last winter's Gaza war as a document that "aids and abets the lack of due process on Israel," and in a further dig at the UNHRC, said the resolution that created the Goldstone inquiry was conceived as a "star chamber" indictment.

Last year's conference managed to attract many high-profile world leaders and dozens of former high-ranking dignitaries, including then-U.S. president George W. Bush, Henry Kissinger, Mikhail Gorbachev and Joschka Fischer. The 2008 panels addressing economic issues also boasted some big names, including Google co-founder Sergey Brin and media mogul Rupert Murdoch.

This year, however, the conference made do with lesser known guests, such as Macedonian President Gjorge Ivanov and Polish Foreign Minister Radoslaw Sikorski. Other participants included Susan Rice, U.S. ambassador to the United Nations; Josh Silverman, global president of Skype, and Jimmy Wales, founder of Wikipedia.

Organizers said Peres wanted this year's summit to put more emphasis on economics rather than politics.

With files from Ha'aretz

Full texts of the opening addresses by Peres and Israeli Prime Minister Benjamin Netanyahu to the conference are available at www.cjnews.com

Hamas: War will settle Jerusalem dispute, not talks

By JACK KHOURY
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Temple Mount opened to worshippers and tourists a day after violent rioting at the site.

Arab rioters on Sunday attacked Israeli police officers with stones, firebombs and oil.

Some eight police officers were injured Sunday morning during the attacks, which began shortly after the mosques on the mount opened for prayers. A second round of rioting began later in the morning.

Officers stormed the mount carrying glass shields for protection, but did not enter the mosques. About 100 rioters holed up in the Al-Aksa Mosque for much of Sunday.

At least 21 Arab rioters were arrested in connection with the violence.

Following the attacks, police closed the Temple Mount to Muslim worshippers and to tourists. Prayers continued at the Western Wall, where police presence was increased.

The violence came after repeated calls Saturday by Muslim leaders appealing to Arabs to come protect Jerusalem and the Temple Mount from "Jewish conquest." Police had announced Saturday that they would increase police forces and patrols in the area based on the Muslim incitement.

Rumours circulated throughout the Palestinian and Muslim community that Jews had planned to take over the site, which is holy to Jews and Muslims. The rumours have proven to be unfounded.

The violence also spread to eastern Jerusalem, including the neighbourhood of Ras al-Amud, where masked Palestinians threw stones and other objects at Israeli security forces.

At a conference Sunday night, prominent religious rabbis and politicians decried what they called "discrimination" against religious Jews who are made to wait for long periods of time in order to ascend the Temple Mount. They called on Jews to increase their visits to the site.

On Sunday, Hamas political leader Khaled Meshal declared that "Jerusalem's fate will be decided with jihad (holy war) and resistance, and not negotiations."

Speaking from Damascus where he lives, Meshal voiced hope that Israel's Arabs and the residents of the West Bank would join the residents of the Gaza Strip, which is ruled by Hamas, in staging demonstrations in protest of the Jerusalem events, Israel Radio reported.

An Israeli Arab lawmaker warned earlier Sunday that Israel was "provoking" the Muslim world by cracking down on Arab rioters on the Temple Mount.

"Israel is provoking a billion Muslims around the world, who will not hesitate to protect the Temple Mount with their own bodies," said MK Talab Al-Sana.

Meanwhile, Police Commissioner David Cohen arrived at the scene to witness the riots. He said the leaders responsible for the incitement were on location, provoking the rioters.

"There are large groups of East Jerusalem Arabs there who are being encouraged by the Islamic Movement leaders," said the commissioner. "The police will forcefully clamp down on those responsible for disrupting the peace at the Temple Mount."

Cohen added that Israel's policy is to keep the Temple Mount open to both Jewish and Muslim visitors "today and on every other day."

With files from JTA

Faye Silverstone ז"ל

Yeshiva University and Canadian Friends of Yeshiva University

note with sadness the recent passing of Faye Silverstone, a respected member of the Montreal Jewish Community and beloved wife of Morris Silverstone to whom heartfelt condolences are extended, as well as to her siblings: Aaron Green; Irving (and Lillian) Green and Rabbi Mordecai (and Sylvia) Green of Hamilton, Ontario, YU Guardians.

May all the members of the Silverstone and Green families be comforted among the mourners of Zion and Jerusalem.

Yeshiva University

Richard M. Joel, *President*
Dr. Norman Lamm, *Chancellor*
Dr. Herbert C. Dobrinsky, *Vice-President of University Affairs*
Robert Eli Rubenstein, *National President, CFYU*
Samuel Z. Eltes, *National Chair, CFYU*
Mo Lidsky, *National Director, CFYU*

CANADIAN FRIENDS OF THE HEBREW UNIVERSITY OF JERUSALEM
האוניברסיטה העברית בירושלים

The Hebrew University of Jerusalem and Canadian Friends of the Hebrew University

deeply mourn the passing of a committed friend and supporter

Louis Frieberg ז"ל

Honourary Governor, Honourary Fellowship recipient and Benefactor, The Hebrew University of Jerusalem

His involvement with and dedication to the Hebrew University of Jerusalem will always be remembered.

We extend our heartfelt condolences to his children Josey, Jack and Sandra, his grandchildren and the entire family.

Menahem Ben-Sasson, *President, Hebrew University of Jerusalem*
Nathan Lindenberg, *National President*
Rami Kleinmann, *National Director*

Israel retaliates in Gaza

The Air Force bombed a building and two smuggling tunnels in Gaza. The raid last Wednesday was in response to a Qassam rocket attack near a kibbutz in the western Negev several hours earlier. The building located in Gaza City was used to produce weapons, according to the Israel Defence Forces. Some 55 rockets and mortar shells have been launched at Israel in the past three months, the IDF said. More than 250 rockets have targeted Israel since the end of Operation Cast Lead in January.

Ban warns of Hezbollah

The continued presence of Hezbollah and Palestinian militants in Lebanon poses a serious threat to the government in Beirut and to regional stability, United Nations Secretary-General Ban Ki-moon warned in his recently released six-month report. Ban demanded in his report the implementation of UN Resolution 1559, which calls for the disbanding of all militias, and called for the militant groups to be disarmed. "The existence and activities of Lebanese and non-Lebanese militias continue to pose a threat to the stability of the country," Ban said. The presence of weapons in the country outside government control and the continued existence of militias contribute to tensions and insecurity in Lebanon and beyond, and could eventually lead to the resumption of hostilities unless immediately addressed," he warned.

Did Israeli and Iranian talk?

Israeli and Iranian nuclear officials participated together in a nuclear non-proliferation conference last month in Cairo, according to the Israel Atomic Energy Commission. The representatives sat at the table during the regional dialogue but did not have any real "dialogue or interaction," a commission spokesperson said. Iran denied the report, which broke in an Australian newspaper last week and became widespread after *Ha'aretz* reported on it, stressing that the sides did not meet privately. The meeting reportedly took place Sept. 29 and 30. Other participants reportedly attending were representatives of the Arab League, Jordan, Egypt, Tunisia, Turkey, Morocco, the United Arab Emirates and Saudi Arabia, as well as European and American officials. It was held under the auspices of the International Commission on Nuclear Non-Proliferation and Disarmament, an unofficial forum established by the Australian and Japanese governments. During one of the meetings, the Iranian representative asked the Israeli representative, "Do you or do you not have nuclear weapons?" *Ha'aretz* reported, citing unnamed meeting participants. The Israeli envoy did not answer.

Family murdered

The Israeli family murdered in their Rishon LeZion home were likely stabbed to death by a professional killer, according to an autopsy. Israelis reacted with horror last week to the murder of six members of the Oshrenko family. Among the three generations of victims found stabbed to death Saturday in their burning home were a three-year-old girl and four-month-old boy. The autopsy also showed that the father of the children wrestled with the killer, *Ha'aretz* reported. The members of the Oshrenko family killed were Revital, 3, and Netanel, 4 months; their parents, Tatiana, 28, and Dimitry, 32; and grandparents Edward and Ludmilla, both 56. Tatiana and Dimitry, Russian émigrés, operated clubs and a restaurant for Russian Israelis. Israeli Prime Minister Benjamin Netanyahu expressed "deep pain and shock" over the murders of the family, calling the violence "horrifying" and "terrible." Firefighters were called to the apartment to put out a fire and, upon breaking down the door to the apartment, discovered the six bodies. - *JTA*

Panel will counter Goldstone report

Continued from page 1

But international pressure for Israel to set up an inquiry into allegations made by the Goldstone report to the effect that Israeli soldiers carried out war crimes in Gaza last winter has continued to mount.

UN Secretary General Ban Ki-moon told Foreign Minister Avigdor Lieberman that he wants Israel to establish a commission of inquiry to investigate the incidents mentioned in the Goldstone report, a move that would obviate the need for UN institutions to continue dealing with the report.

Ban said such a probe was in Israel's interest.

Lieberman has not responded to the recommendation, but he is inclined to embrace the idea of an independent Israeli probe of the report's findings.

A statement issued by Lieberman's office after the conversation included the foreign minister's sharply worded criticism of the UN report and a demand that Ban prevent the report from being brought before the UN Security Council or the General Assembly.

Ban told Lieberman that he can't become personally involved in the matter, and that such decisions are for the UN members to make.

Government sources in Jerusalem said Lieberman has gradually come to view the creation of an independent commission of inquiry as a possible solution to the onslaught against Israel that resulted from the Goldstone report. The establishment of such a commission may prove particularly effective in blocking the report from being discussed by the Security Council or the International Criminal Court at The Hague, one of the sources said.

The Foreign Ministry has yet to formulate a clear position on the establishment of an independent commission of inquiry, but senior officials said that in light of the views being heard from the Americans and the European Union, Israel should view the idea favourably.

The prime minister's office, however, emphasized that Netanyahu won't agree to a commission of inquiry.

"The regulations for inquiries and examinations in place at the army are appropriate," sources in Netanyahu's office said.

Opposition leader Tzipi Livni, who served as foreign minister during the Gaza war, said the Goldstone report is "based on a distorted system of values."

Meanwhile, in related developments, Liberal MP and human rights advocate Irwin Cotler, who was in Israel last week to take part in the Facing Tomorrow conference hosted by Israeli President Shimon Peres, said that if Israel undertook to expand on its already "admirable" internal, fact-finding inquiries into its military operations, it could shed light on the "fraudulent" body known as the United Nations Human Rights Council (UNHRC).

In an interview with *The CJN*, Cotler emphasized that he did not advocate the establishment of an independent review panel, "because Goldstone asked for it."

"Israel was already doing it," Cotler said. "I'm only saying that [Israel] should enlarge what it's already doing in order for it to shine the searchlight of truth and legality on the UNHRC, not only with respect to the Goldstone mission" but all resolutions on Israel generated by the UN body.

Cotler's suggestion evoked criticism from B'nai Brith of Canada's executive vice-president Frank Dimant, who criticized similar remarks made by Cotler in an opinion piece last week in the *Jerusalem Post*.

"Setting up a commission of inquiry into the events in Gaza will only give credence to Goldstone's blatantly biased report. Cotler's proposal will only inadvertently put fuel into the frenzy of Israel hatred that should concern us all," Dimant said.

Cotler responded to the criticism.

"To connect what I was saying [about the] Goldstone commission… to say that I was only replying to the Goldstone commission, is to miss everything that I was saying. It actually reverses what I was saying. I wasn't saying that Israel should comply with the commission. On the contrary, Israel produced fact-finding missions before the Goldstone inquiry. The Goldstone report didn't take any of this into account."

He said his comments should not be viewed as any form of "capitulation" to the demands of an international body intent on singling out Israel for opprobrium.

Cotler said that his idea for an independent Israeli inquiry into the Gaza operation goes "far beyond" any request a report as "tainted" as Goldstone's could make. It would instead set the stage for the "unprecedented" move for Israel to turn the tables on the UNHRC.

"Israel has to move away from being characterized only as a defendant, and to start framing the narrative. The [release] of the Goldstone report now gives Israel an opportunity to anchor its narrative in truth, the evidence and the law. Otherwise, Israel's narrative is framed by the Goldstone commission," he said.

He pointed out that leading Israeli MKs and political figures are themselves currently engaged in a debate over whether to convene an independent review panel. Some of the proponents of this include Deputy Prime Minister Dan Meridor, Welfare Minister Isaac Herzog and Alan Baker, former Israeli ambassador to Canada.

Cotler revealed that in 2007, Louise Arbour, the former UN high commissioner for human rights, asked him to head an inquiry similar to that of Goldstone's.

He said Arbour asked him to lead a UN inquiry into Israel's 2006 shelling of a row of houses in the Gaza Strip town of Beit Hanoun, which killed 19 Palestinians. But he refused the offer, saying he would "not be a Jewish fig leaf" for the UN, as it had already pre-determined that Israel was guilty of human rights violations before any investigation commenced.

Cotler said it's imperative that people around the world understand that Israel is being "systematically singled out for differentiation" by the UN.

In an e-mail to Dimant, Hillel Neuer, executive director of Geneva-based Human Rights Watch, also took issue with B'nai Brith's criticism of Cotler.

While praising Dimant's "devotion to significant public and communal causes," Neuer called his comments "inappropriate," "baseless" and "irresponsible."

"Whatever policy disagreement you may have on the specific issue in question, as a community leader committed to the principles of responsibility, professionalism and respect, I hope that you will apologize for inexplicably disparaging a great Canadian, human rights advocate and champion of equal treatment for Israel," Neuer wrote.

With files from Andy Levy-Ajzenkopf

TB

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High-tech entrepeneur hopes to build 'strong Jerusalem'

Continued from page 1

So why does he do it? The improvement of Jerusalem is its own reward, Barkat said. "The strengthening of Jerusalem doesn't compare [in importance] to anything else in the Jewish world. A strong Jerusalem is in the best interests of every Jew in the world. It is above everything else."

This is part of the message Barkat will deliver to the Toronto Jewish community on Nov. 8, at the Jerusalem Foundation of Canada's Builders of Jerusalem gala at the Four Seasons Hotel.

The event will honour Canadians who, like Barkat, have shown exceptional dedication to nurturing the growth of Jerusalem.

"The concept of *bonei Yerushalayim*, building Jerusalem, isn't new. Going back 2,000 years, Jews from the Diaspora have supported the development of Jerusalem from afar," said Steve Solomon, director of the Canada Desk at the Jerusalem Foundation's headquarters in Israel.

The Jerusalem Foundation of Canada hopes the event will raise support for its 20-plus city-centre programs. "As the city centre goes, so goes the city," Solomon said. "We want to revitalize Jerusalem's city centre."

Barkat said he understands how important public-private partnership is for the city, and he has built philanthropic joint ventures into the city budget for next year.

"Joining these forces together into one big plan is very effective, adds value to both sources of capital and enables us to do things that neither of us could do alone," he said.

His attempt to maximize both municipal and philanthropic resources is one of many examples of how he brings a business approach to the political realm.

"Proposing business tools and business thinking to managing the city works," said Barkat, who made his fortune developing anti-virus software as founder of BRM in 1988, and later as an investor in several software and communication technology startups, including BackWeb and Check Point.

It was then that Barkat embarked on his philanthropic career. In 2001, he founded the social investment company Israel Venture Network, and in 2004 he founded StartUp Jerusalem, a non-profit that encourages the creation of jobs in Jerusalem through economic growth and marketing guidance.

But it was his slow-growing non-profit, Snunit – the largest Hebrew portal for web-based learning, educational information and activities – which he founded in 1994 along with the Hebrew University of Jerusalem, that eventually awakened Barkat's interest in politics.

"Through [Snunit], I got engaged in education and exposed to the public sector," he said. "Once I realized how much the city was in distress, I decided to dedicate myself fully to the public sector in Jerusalem."

That was six years ago. Barkat's first political move was the founding of the party Yerushalayim Tatzliah (Jerusalem Will Succeed) in 2003. He ran for mayor and gained 43 per cent of the vote, but ended up losing to Uri Lupoliansky. Barkat became head of the opposition on city council, a position he held until he won the election in November 2008 with 52 per cent of the vote.

The first and biggest challenge he faced when he took office was getting council members to think more professionally than politically, Barkat said.

Eventually, he managed to get the council on track, formed a coalition of 30 out of 31 members and began to bring private-sector approaches to the political process.

"Bringing business elements into play is dramatically affecting the effectiveness of the system, its focus, and its approach. We have changed the way the city is managed," he said.

He cleaned up the light-rail train mess, and the first track will be up and running by the end of 2010, Barkat said. Now, he aims to attract more business investment to the city, boost tourism and stop the migration of young adults from Jerusalem.

The most urgent of the three goals is attracting business to the city and giving it the lasting economic development it needs, he said. "When Jerusalem's economy will improve, it will create jobs, take the city out of its poverty, and it will become more attractive both to tourists and to the young migrant population."

Barkat is working with the government to create tax incentives, eliminate bottlenecks and otherwise encourage the development of Jerusalem's private sector.

Second on his list is tourism. "My vision is to dramatically increase and improve the quality of experience for tourists in the city," said Barkat, who aims to bring 10 million tourists a year to Jerusalem by 2020 (up from two million this year).

Last, but not least, Barkat is tackling the problem of young adults who come to study at the city's top post-secondary academic institutions and then leave after graduation, rather than staying in Jerusalem to build their lives there. With that in mind, he founded the non-profit organization New Spirit, which aims to deepen the connection Jerusalem students have with the city via a series of volunteer programs, cultural events and the formation of student communities.

Of course, Barkat and his plans have at times met with resistance. For instance, his attempt to boost internal tourism by opening a parking lot near Jaffa Gate on Shabbat was met with rioting by haredim, who accused Barkat of attempting to "secularize" Jerusalem.

He also encountered some resistance from the secular residents of Jerusalem neighbourhood Kiryat Yovel, who complained about the "haredization" of their environs after Barkat allowed haredi groups to open a synagogue in an abandoned building there.

Similarly, when Barkat ordered the demolition of illegal houses in Silwan, a primarily Arab neighbourhood adjacent the Old City – and, on the other hand, permitted the construction of Jewish-owned apartments in the Sheikh Jarrah neighbourhood of east Jerusalem – he was accused of holding anti-Arab views, even though about one-third of the demolition orders he issued applied to locations in west Jerusalem.

"The challenge is managing conflict, mediating things that can be mediated, and working on a common denominator as much as you can, while knowing that not everyone is necessarily going to like every decision 100 per cent," Barkat said.

"The political system in Jerusalem, for many years has been guided by zero-sum game thinking – that if I gain, somebody's got to lose. I am bringing a different kind of thinking that focuses on a win-win strategy, and people get it… There is much more acceptance and much more common ground than you might expect."

In the end, tough decisions are made according to one guiding principle: what is best for the city, Barkat said.

This is the principle he applies in response to pressure over dividing Jerusalem.

Barkat speaking to schoolchildren in Jerusalem.

"In high-tech, we had a saying: 'For every complex problem, there is one simple, wrong answer,'" he said. "Dividing Jerusalem is one such answer to one such complex problem."

Barkat said the word "Yerushalayim" comes from the Hebrew word *shalem*, which means "whole."

"Both ideologically and practically, Jerusalem will never be divided," he said.

There is no split city in the world that has ever worked, he said. "When you split a city, you focus on the differences. And the focus of Jerusalem has to be on the common denominator."

Further uniting east and west will entail increasing law enforcement and supervision in east Jerusalem, and investing in planning, development and infrastructure, Barkat said.

"Jerusalem will stay open and will enable freedom of religious expression, as it does today."

Jerusalem was never as open for members of all religions to practise their faiths as it has been since becoming united under Israeli sovereignty. "That is the Jerusalem that people want in the world, and that is how we are going to keep it," he said.

Barkat – a marathon runner who twice a week runs five miles from his home to his office at city hall just to "breathe in the city," and who last week announced that, as part of a fall tour of North America to raise awareness of Jerusalem as the world's top destination site for tourists and pilgrims, he'll run in the New York City Marathon – said he has loved Jerusalem since he was a child growing up next to Bakka, in Mahane Allenby.

"As a young kid, I remember playing there. It was a wonderful neighbourhood," he said.

The neighbourhood was also half a kilometre from the place where the 1967 war broke out. He was seven years old.

"I remember it very well," said Barkat, who now lives with his wife, Beverly, and their three daughters in Beit Hakerem. "It was a huge experience for me."

Barkat said his favourite place in Jerusalem is the City of David. "I go every month to see what's new and look at the digs. It's by far the most amazing place. You see it all, that the Bible really happened. It's amazing."

It is his deep love of and appreciation for the city that gives him the strength to continue pursuing his goals for Jerusalem. "In a recent poll, we saw that people feel there is a positive momentum in the city," he said. "We have already made a big difference in the atmosphere."

Although the road ahead is a long and bumpy one, Barkat said that with the help of the Jewish communities of the Diaspora, he's confident about the future.

"Jews in the Diaspora should see themselves as shareholders of the city of Jerusalem," he said. "If people think that way, we will improve and strengthen the city much faster. I spend 100 per cent of my time focusing on how to improve Jerusalem, and I would love to see the world partner with us here."

The Jerusalem Foundation has adopted the classical term "builder" to pay tribute to several Canadian philanthropists who have made important contributions to building the city.

Among the Canadian "builders" to be honoured at the gala at the Four Seasons in Toronto are the Asper family; the Azrieli family; Leslie and Anna Dan; Henry and Julia Koschitzky, and Isadore and Rosalie Sharp.

Two other Canadian families will receive special honours for making lifetime investments in Jerusalem: the Desmarais and the Bloomfield families, who received the Teddy Kollek Award in 2007 and 2009, respectively.

"The Jerusalem Foundation is thrilled to have Mayor Barkat on side," the foundation's Steve Solomon said. "Mayor Barkat, like the founder of the Jerusalem Foundation, former Jerusalem mayor Teddy Kollek, is a very engaged partner.

"We share a certain vision and energy, a passion for getting things done, and for Jerusalem. He's committed to the same concept of building."

Iran hints at acceptance of nuclear deal with West

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JERUSALEM — Iran's foreign minister said the Islamic Republic could endorse a United Nations-brokered deal for it to send potential nuclear fuel abroad for processing, contradicting lawmakers who rejected the plan as a trap.

The remark, made on Monday by Manouchehr Mottaki, was the most positive yet from a senior Iranian official and hinted at fierce backroom debate between hardliners and moderates in the faction-ridden Iranian leadership on whether to accept the deal.

UN inspectors, meanwhile, examined on Monday a hitherto secret uranium enrichment site bunkered inside a mountain to verify Tehran's stance that the plant was meant to make only low-enriched fuel for electricity, not the high-purity version for nuclear arms.

Understandings on the fuel plan and outside access to the enrichment plant under construction were struck at high-level Geneva talks between Iran and six world powers on Oct. 1.

They see the deals as litmus tests of Iran's stated intent to use enriched uranium only for peaceful ends, and a basis for more ambitious negotiations on curbing enrichment in Iran to defuse a crisis over its disputed nuclear aspirations.

Mottaki said Iran could either send part of its low-enriched uranium (LEU) stockpile abroad for specialized processing into fuel for a Tehran nuclear medicine facility that is running out of it, or buy the material from foreign suppliers.

"In order to obtain this fuel, we might spend money as in the past or we might present part of the fuel that we have right now, and currently do not need, for further processing," he was quoted by the official news agency IRNA as saying.

He said the Islamic Republic would announce its decision "in the next few days." Iran missed a deadline last Friday set by the International Atomic Energy Agency (IAEA) chief for giving a reply to the proposal he hammered out in consultations with Iran, Russia, France and the United States in Vienna last week.

Prominent lawmakers have said since then that Iran should not send out any of its LEU reserve, suggesting it was a strategic asset Tehran could not afford to relinquish while facing western pressure to shelve enrichment entirely.

But some officials have privately suggested Iran in the end is likely to accept the deal, although it remained unclear how much LEU Tehran would agree to shift abroad, and when.

One Tehran analyst, who declined to be named, said the outcry over the draft would allow Iran to present its eventual acceptance as a major concession in the hope this would deflate pressure on it to shelve enrichment, a step it rules out.

The draft pact calls for Iran to transfer some 80 per cent of its known 1.5 tons of LEU to Russia for further enrichment by the end of this year, then to France for conversion into fuel plates. These would be returned to Tehran to fuel a research reactor that produces radioisotopes for cancer treatment.

The U.S. role would be upgrading the reactor's safety and instrumentation, Iran's envoy to the UN watchdog said.

Egypt's recant too late for Israelis

JTA

JERUSALEM — Israeli scientists were given permission by Egypt to participate in a breast cancer research and awareness conference in Cairo hosted by Susan G. Komen for the Cure after their original invitations to the event had been revoked at the last minute by Egyptian Health Minister Hatem el-Gabali.

Susan G. Komen for the Cure, a prominent advocacy group for breast cancer research, was ultimately successful in reversing the Egyptian minister's decision.

However, according to sources familiar with members of the Israeli scientific team, the Egyptian change of heart came too late for the Israelis to be able to join the conference.

The original invitation for the Israelis to attend the conference had been rescinded by el-Gabali, even though the Israelis had already received security clearance from Egypt to attend.

Yossi Levy, spokesperson for Israel's Foreign Ministry, last week said his office was in discussion with his Egyptian counterparts about clarifying the decision to revoke the invitation to the Israelis.

"Everything was taken care of [the team] had the necessary documentation. We still don't know why they weren't allowed in."

The Anti-Defamation League last Monday called on Susan G. Komen for the Cure to ensure that the Israeli researchers be permitted to participate in the weeklong event that began on Oct. 21.

"We find this last-minute exclusion of Israeli experts shocking and contrary to the stated purpose of these programs – to promote regional co-operation to highlight breast cancer awareness, research and best treatment practices – and inimical to the ideals and goals of your organization," Abraham Foxman, ADL's national director, said in a letter to Hala Moddelmog, president and CEO of Susan G. Komen for the Cure.

According to a notice on the advocacy group's website, representatives of 10 Middle East nations were scheduled to participate in the conference, which the group said was undertaken with "unprecedented co-operation aimed at elevating awareness of breast cancer in the region and beyond."

The conference was held under the auspices of Egypt's first lady, Suzanne Mubarak, and supported by the Suzanne Mubarak Women's International Peace Movement, the Egyptian Ministry of Health and the United States Agency for International Development, with assistance from the Institute of International Education and the Johns Hopkins University Center for Communication Programs.

This was the second time in less than a week that Egypt had prevented Israelis from entering the country for the purpose of attending a conference. On Oct. 9, the Egyptian Foreign Ministry refused to grant a visa to Yossi Gordon, the head of the Association of Contractors and Builders in Israel.

With files from The CJN

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Arts & Travel

A grim and elegiac film from Israel

By SHELDON KIRSHNER
Staff Reporter

David Grossman's taut novel, *Someone To Run With*, which was made into a Hebrew-language movie in 2006 by Oded Davidoff, will be screened by the Toronto Jewish Film Festival on Sunday, Nov. 1, at 5 p.m. at the SilverCity theatre in Richmond Hill.

Davidoff's film, set mainly in Jerusalem in the 1990s, is at once grim and elegiac, turning on two young Israelis who fall romantically into each other's arms thanks to a lost golden Labrador dog found wandering the city streets.

Assaf (Yonatan Bar-Or), a shy and awkward 17-year-old, is asked to track down Dinka, the frisky hound in question. She belongs to Tamar (Bar Belfer), 16, a gifted musician and singer who has run away from home for reasons that are never explained.

Nearly two hours in length, the film shifts seamlessly between Assaf and Tamar. As Assaf leads Dinka along on a leash, he gets closer to piecing together Tamar's story, but he also elicits the interest of the police drug squad.

A guitar slung over her shoulder, Tamar wanders around Jerusalem, playing and singing to survive. Her songs are sweet, plaintive, soulful and mature beyond her years.

Requiring shelter, she finds refuge in a seedy halfway house presided over by Pesach (Tzahi Grad), a disreputable, tyrannical figure who brooks no dissent or, supposedly, drugs.

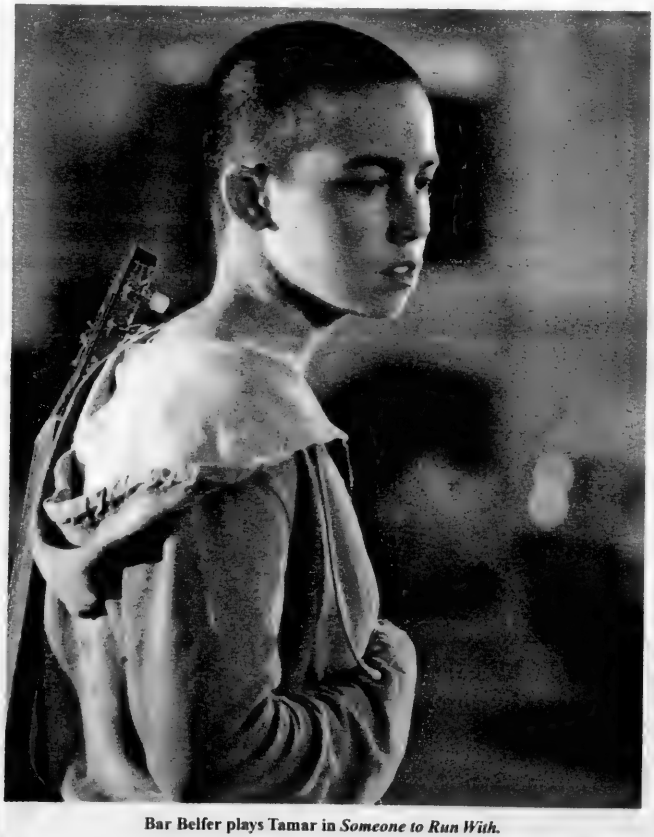
The place is filled with misfits, including Shelly (Rinat Matatov), an older woman who befriends Tamar, and Shai (Yuval Mendelson), a brilliant but spaced-out guitarist.

In documenting Assaf's quest to find Tamar, Davidoff takes a viewer into the dark underbelly of Jerusalem, inhabited by the rejects of society. This is definitely not Naomi Shemer's mythical Jerusalem of Gold, to say the least.

The best thing about *Someone To Run With* is the enormously talented actress who portrays Tamar.

A luminous presence whose eyes and voice command immediate attention, Belfer is the glue that holds this generally poignant film together.

Though modest in scope, *Someone To Run With* covers a lot of ground.



Bar Belfer plays Tamar in *Someone to Run With*.

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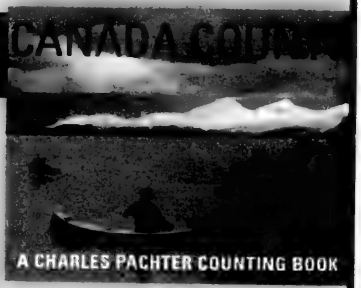
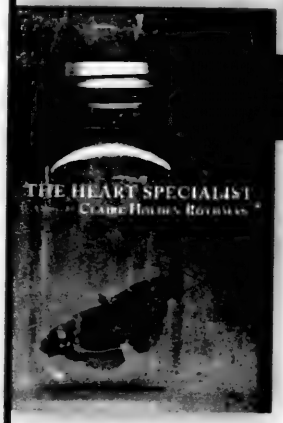


"[*M is for Moose*] is destined to endure as one of this country's all-time classics."
Toronto Star



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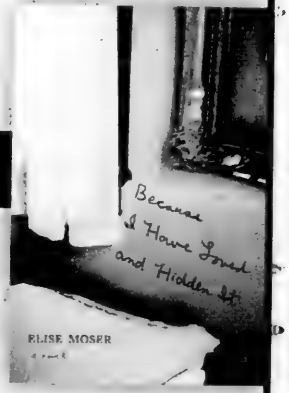

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Over My Dad's Body is a real-life thriller

By JOSEPH SERGE
Arts Editor

It has all the makings of a good Robert Ludlum book: mistaken identity, the KGB, and paranoia. It takes place in Israel and in a prison block in the former Soviet Union. But *Over My Dad's Body* is a true story.

The documentary, screening on Nov. 10 as part of the 17th Rendevous With Madness Film Festival, is about filmmaker Taliya Finkel's search for the true identity of her uncle and her attempts to come to terms with her father's illness.

In 1973, long before she was born, her father, Shmuel, made aliyah from Chernovitz, then in the Soviet Union. His brother, Sterik, was in a Soviet prison at the time but upon his release about two years later, he, too, moved to Israel.

Years later, Shmuel began to assert that Sterik wasn't really his brother. He believed his brother was killed, and this man was an imposter sent by the KGB to spy on Israel. Sterik refused to do a DNA test, and Shmuel believed that his brother was out to kill him.

Shmuel was diagnosed shortly thereafter with schizophrenia and descended into bouts of paranoia, believing his house was bugged.

That aside, his daughter wanted to find the truth. The basic premise of this film is, can a man diagnosed with schizophrenia and prone to flights of fancy tell the truth? She hires a private investigator and the two of them fly to Ukraine to dig into her uncle's past. A letter she receives from Israel's security service only deepens the mystery. It's interesting, too, that her uncle refused to be interviewed for this film.

The documentary is interspersed with footage she took of her father before he committed suicide in a psychiatric hospital. As a teenager, Finkel was embarrassed of her father and making this movie, and searching for the truth, obviously serves as a catharsis for her.

This is a disturbing and deeply moving documentary.

Shmuel Finkel

Over My Dad's Body screens Nov.10 at the Centre for Addiction and Mental Health, 1001 Queen St. W. The annual Rendezvous with Madness Film Festival deals with themes of madness and addiction and takes place Nov. 5 to 14. For a full schedule, visit www.rendezvouswithmadness.com.

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Poetry reflects a love of Israel

By JOSEPH SERGE
Arts Editor

Canadian playwright and poet Brandon Marlon loves Israel. That should be obvious to anyone reading *Judean Dreams*, his collection of almost 150 poems, all of which deal with Israel or Judaism.

"I am drawn to the history of Israel, the landscape and the tradition," Marlon, 30, says from his home in Ottawa. "It is the homeland. Israel has captured the imagination of all people, not just Jews."

Judean Dreams is the culmination of a creative period he had while attending the World Union of Jewish Students Institute in Arad, in the Negev. It is divided into 10 sections, including Memory, Tradition, Redemption and Jerusalem.

In one section, Admonition, he takes Israel to task for not being flawless. In the poem *Shy Guy in the Land of Chutzpah*, he writes: "Passive, civil and polite/ Gets you nowhere in a flash/ Among high-volume car horns/ Among vibrating hand gestures."

Marlon says that since its inception, the State of Israel has always been in a struggle to survive. "Because of that, it hasn't been able to dedicate itself to politeness, refinements and all the 'trappings' of civilization. Still, it's done pretty well for a 61-year-old country."

Marlon is not afraid to admit that maybe he pines for a more romantic view of Israel. In *Gates Decayed* he writes: "And I sense increasingly/ That my century has been missed/ But by a mere millennium or two."

"I would have been more suited to ancient times," he says. "I yearn for times that were simple and sincere and not about owning real estate or getting a paycheque."

His romanticism also reveals itself in *I Have A Dream* in which he envisions an Israel where synagogues are packed on Shabbat and the air is "congested with prayer."

"Minds are at peace/ Hearts are overflowing/ Spirits soar skyward/ All because Man walks humbly with his maker/ As attending angels look on with envy," he writes.

But if Brandon admonishes Israel, it's only the way a loving parent admonishes a child who has strayed. More than anything, *Judean Dreams* is a collection of love poems dedicated to Israel.

In *Holy City Home*, he writes: "O Jerusalem, how unlike any other!/ If I were you I would blush red/ At all the words written about you/ At all the lyrics singing your praise."

In the section called Romance, this relationship enters somewhat erotic waters. In *Embedded* he writes: "I am in you like a crumpled note/ Tucked into a Kotel crevice/ Like each folded piece of paper/ I will only be extracted from you for burial."

Judean Dreams touches on all sorts of themes. In *Torah* he touches upon the spiritual. In others he describes the landscape or relates Israel's history. Some, like *May It Be Your Will*, are prayers.

It is published by Bayeux Arts and can be ordered from Amazon and at most bookstores.

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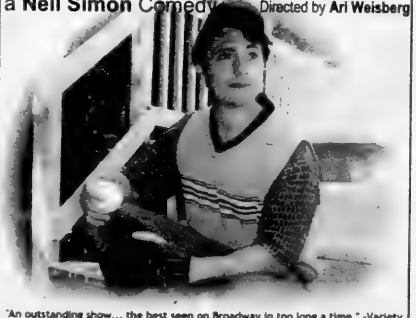

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Israeli animator works in a 'dream career'

By SHELDON KIRSHNER
Staff Reporter

Tatia Rosenthal is a niche filmmaker par excellence.

The 38-year-old Israeli specializes in puppet animation films for adults.

Her first feature, *$9.99*, a surreal, existential story about the meaning of life that critics have compared to Robert Altman's *Short Cuts*, was screened at the International Animation Festival in Ottawa recently and at the Toronto International Film Festival last year.

Bought by distributors in the United States, France, Australia and Canada, *$9.99* is due to open in Canadian theatres in the near future.

Seven years in the making, and the first Australian-Israeli co-production, *$9.99* is based on the magic realist short stories of Israeli writer Etgar Keret, and was adapted for the screen by the novelist and Rosenthal.

Chronicling the lives of a rich cast of characters in an apartment building, including a magician in debt and a bewitching woman who has a yen for a certain kind of man, it features voiceovers from actors Geoffrey Rush and Anthony LaPaglia, among others.

Rosenthal, a graduate of New York University's Tisch School of the Arts majoring in animation, was delighted to make *$9.99*.

"It was a fantastic experience," she said in an interview from Ottawa last week. "I got to make my absolute dream film. The only restraints were financial, not creative, which is a very rare experience in this business."

Tatia Rosenthal

Although their script garnered grants and fellowships, they were unable to find a producer. "A week before we finally found financing, I was ready to give up," she admitted.

Emile Sherman, an Australian producer, agreed to come on board, and he joined forces with Amir Harel, a producer in Israel whose credits include *Walking on Water* and *Jellyfish*.

It was shot on a budget of $3.5 million, with filming taking place in Sydney, Australia, in 2007. Post-production began in Tel Aviv in 2008.

To the best of Rosenthal's knowledge, *$9.99* is only the second co-Israeli puppet animation film in about 40 years.

Puppet animation is a time-consuming craft in which an animator can usually produce only five seconds of finished film per day, due in part to the fact that puppets constantly have to be moved into various positions.

And to convey genuine emotions, the body language must be evocative and the lighting and music must be just right, Rosenthal added. "It's quite a challenging process."

Considering the built-in difficulties of puppet animation, it is not surprising that there are so few such animators. Rosenthal knows of two or three in Israel and thinks there may be a few hundred in the United States.

"I'm not sure how many Canadians work in it, but Canada has been very supportive of animation through the National Film Board."

As might be expected, most puppet animation films are expressly made for children, with only a handful for grownups. "The audience for adult puppet animation films, though limited, is growing and becoming more mainstream," she said. "It probably started with *The Simpsons*, which is drawn animation."

Rosenthal, an only child, grew up in Jerusalem and Tel Aviv. Her father, Rico, was a hotel manager until he retired, and her mother, Yolanda, is in business.

"My love for film and animation started in high school. I was interested in all sorts of things, but it was only when I watched *The World According to Garp*, which combined live action with wonderful animation, that I was first drawn to film and animation as a dream career."

After completing her obligatory army service, working as a computer operator in the civil defence corps, she went abroad, like many Israelis.

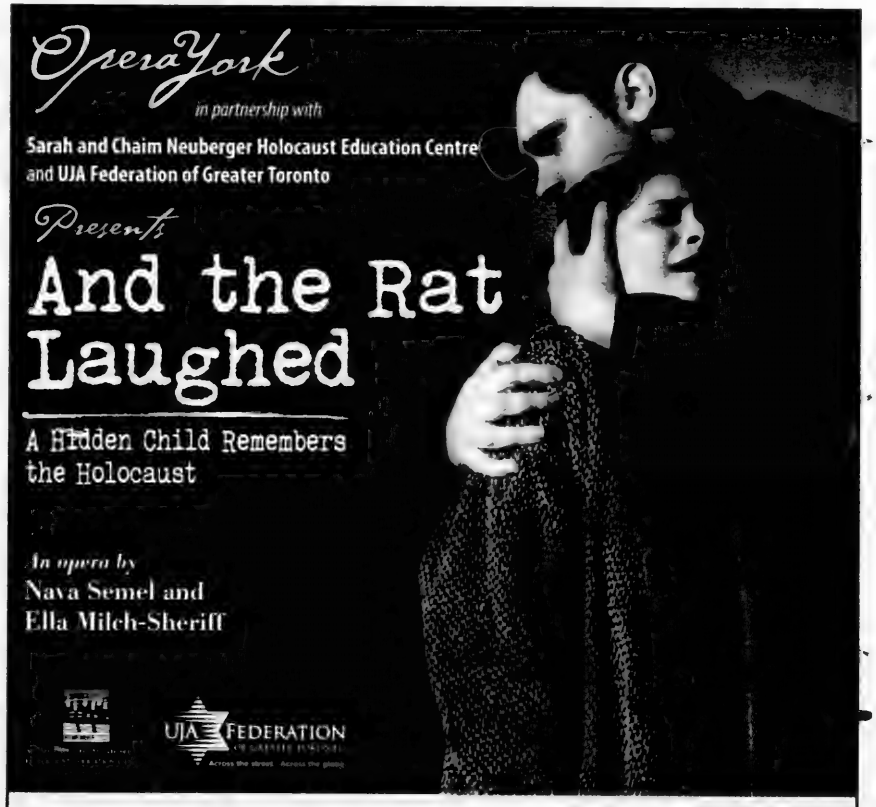
At film school in New York City, Rosenthal made her first animated short, *Crazy Glue* (1998), and followed it up with a longer short, *A Buck's Worth* (2005), which cost around $90,000.

From 1998 to 2006, Rosenthal was an animator for two children's shows on the Nickelodeon TV channel, *Blue's Clues* and *The Wonder Pets*.

Since *$9.99*, Rosenthal, who is single, has been a freelancer and a teacher at the School of Visual Arts in New York City.

In the not too distant future, she hopes to adapt another adult book into an animated feature film. "I want to work with material I love."

Rosenthal does not know whether she will ever return to her homeland to live, but she would be thrilled to make a film in Israel.



North American premiere in Hebrew with English supratitles

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Eye on Arts

By BILL GLADSTONE

JEWISH PLAYWRIGHTS FESTIVAL SEEKS SUBMISSIONS

The Harold Green Jewish Theatre Company has announced plans to host In the Beginning: A Jewish Playwrights Festival at the Miles Nadal Jewish Community Centre next March. The festival aims to encourage the emergence of "groundbreaking Jewish voices that challenge the Jewish perspective," a press release indicated.

The company wants to expand the current canon of Jewish theatre in Canada by assisting in the development of new theatrical works, potentially to the point of full stage productions. Four playwrights' scripts are to be workshopped with professional actors and a director, and each will receive a public staged reading at the festival.

Both emerging and established playwrights are being encouraged to submit works. To be eligible, a playwright must be Canadian and self-identify as Jewish. The play must be at least 60 minutes in length, in English, and preferably consist of Jewish content. Submission deadline is Dec. 15, 5 p.m. For full submission guidelines, e-mail info@hgjewishtheatre.com or visit www.hgjewishtheatre.com

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Yiddish Holocaust Songs: *Mir Zaynen Do (We Are Here)* is a gripping multimedia presentation featuring singer **Adrienne Cooper** and pianist **Marilyn Lerner**, bringing to life the vibrant Yiddish song culture of the Holocaust. A projected photo-scape displays the images of Holocaust songwriters, wartime musical performances, and the milieu in which the music was made.

Presented as part of Holocaust Education Week. Workmen's Circle, 471 Lawrence Ave. W. Monday, Nov. 2, 7:30 p.m. Admission free, donations invited. 416-787-2081. www.holocausteducationweek.com

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Musical Events

• Statlers Piano Lounge presents **Theresa Tova** in concert with **Matt Herskowitz**. Cover $15, $10 food/drink minimum. Located in the Church-Wellesley village. Nov. 2, 8 p.m. sharp; doors open at 6 p.m. Dinner reservations, 416-962-1209

• On Nov. 5, the **Gryphon Trio** premières a new commission, *Wave*, a 21-minute chamber symphony by **Gary Kulesha** inspired by a **Virginia Woolf** novel; and a second commission on Nov. 24 – *Berliner Konzert* by **Paul Frehner**, marking 20 years since the fall of the Berlin Wall. Both works were funded by the Esther Gelber Fund, created by sisters **Nance Gelber**, **Patty Rubin**, **Judith Gelber** and **Sara Charney** in honour of their late mother. St. Lawrence Centre for the Arts, Jane Mallett Theatre. 416-366-7723, www. stlc.com.

• Koffler Centre of the Arts presents Israeli musical superstar **Kobi Oz** performing *Psalms for the Perplexed*. $15, $25. Mod Club Theatre, 722 College St. Sunday, Nov. 8, 8 p.m. 1-888-222-6608, www.ticketweb.ca

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Theatre Events

• Shadowpath Theatre Productions presents *The Good German*, a controversial wartime drama about a prejudiced German professor who, despite a close friendship with a Nazi party member, hides a Jew in his home on his wife's advice. City Playhouse, 1000 New Westminster Dr., Vaughan. $20, $28. Oct. 29 to Nov. 8. 905-882-7469

• Pea Green Theatre and Miles Nadal JCC present a reading of *The War of the Clowns* by **Mark Brownell**. Miles Nadal JCC. Sunday, JCC Nov. 1, 4 p.m. 416-924-6211, ext. 606, theatre@mnjcc.org

• David Mirvish Productions presents the expanded and reworked new production of *My Mother's Lesbian Jewish Wiccan Wedding*, **David Hein**'s and **Irene Carl Sankoff**'s popular favourite at this year's Fringe Festival. Panasonic Theatre, opens Nov. 7. $25-$60. 416-872-1212, www.mirvish.com

• Teatron Jewish Theatre presents *Brighton Beach Memoirs*, the **Neil Simon** play about a Brooklyn youth in 1937, fantasizing about becoming a baseball star and observing his family's way of living in his witty, perceptive and funny way. $29-$44. Toronto Centre for the Arts, Studio Theatre, 5040 Yonge St. Nov. 11 to 22. 416-781-5527, www.teatrontheatre.com

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Film Screenings

• *Inside Hana's Suitcase* is a new documentary that brings **Hana** and **George Brady's** remarkable story to life using dramatic recreations, family photographs and interviews. George Brady will be in attendance. At the Sheppard Grande Theatre Nov. 2 at 7 p.m. Limited seating. Call Rachel Libman at 416-635-2883 ext 5286. Co-sponsored by the TJFF.

• Toronto Jewish Film Festival presents *Someone to Run With* (2006) by Israeli director **Oded Davidoff**. Disgruntled 17-year-old Asaf seeks the owner of a homeless dog, a young girl who has taken to the streets. Their exploration of the Jerusalem underworld makes for "a clever, tightrope-walk of a film." Based on a novel by **David Grossman**; in Hebrew with English subtitles. $15. Silver City Richmond Hill, 8725 Yonge St. (at Hwy. 7). Sunday, Nov. 1. Chai Tea 4 p.m., film 5 p.m. 416-967-1528, www.tjff.com

• The Polish-Jewish Heritage Foundation of Canada presents *Ghetto*, a film about the Warsaw Ghetto uprising narrated by **Marek Edelman**. Presented as part of Holocaust Education Week. Polish with English subtitles. Lodzer Centre, 12 Heaton St. Free admission. Thursday, Nov. 5, 7:30 p.m. The PJHF also hosts a screening of *Irena Sendler's Children*, the story of a Polish Catholic social worker who smuggled 2,500 Jewish children out of the Warsaw Ghetto. Polish with English subtitles. Bloor Cinema, 506 Bloor St. W. Free admission. Sunday, Nov. 8, 2 p.m.

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Arts in Brief

• Active Seniors presents **Prof. Adam Fuerstenberg** speaking on "The Early Origins of Yiddish: Jewish Life in Europe. Miles Nadal JCC, Thursday, Oct. 29, 1:30 p.m. Refreshments. 416-924-6211, ext. 155.

• Da Capo Productions Young Company presents the family musical *HONK!* about the odd-looking Ugly who encounters rudeness and prejudice on his harrowing journey home but also discovers his true beauty as well as love and acceptance. Palmerston Library Theatre, 560 Palmerston Ave. Nov. 4 to 7. $15, $10. 647-298-9338, www.da-capo.ca.

• The Writers' Trust of Canada has named **Paul Quarrington** the ninth recipient of the Matt Cohen Award: In Celebration of a Writing Life. Quarrington received the award (valued at $20,000) last week at the International Festival of Authors.

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MUSICAL KIDS

This quartet of young Israeli musicians from the Hasadna Conservatory in Jerusalem will be playing at the Builders of Jerusalem event at the Four Seasons Hotel in Toronto on Nov. 8. Pictured, from left, are Avraham Terifa, 11, who plays violin; Jonathan Crystal, 12, also on violin; Lea Tilahun, 13, who plays piano, and Shmouel Allouche, 12, on flute. The musicians received their training as part of the "From Risk to Opportunity" program funded by the Jerusalem Foundation, which aims to provide music education to Ethiopian Israeli children and kids from disadvantaged backgrounds.

Recent Internet discoveries, literary and not

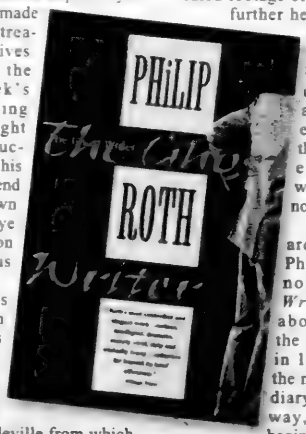
By NORMAN RAVVIN
Special to The CJN

The Internet, at times the source of curious obsessions such as a balloon floating above the Colorado landscape or repeated versions of a talk-show host's admittance of "creepy" behaviour, has been coughing up remarkable material from the Jewish cultural past.

Norman Ravvin

In Canada, the CBC Digital Archives plays a steady catalogue of early performances and interviews with Leonard Cohen and Mordecai Richler, the most entertaining of which is the 1966 meeting between a young Adrienne Clarkson and a largely deferential Cohen as they discuss why critics are calling his novel *Beautiful Losers* "the most revolting book ever written in Canada."

A striking appearance out of the American past that was, for a time, a YouTube favourite, is the eight-minute routine by a Yiddish comic – decked out in boater and bow tie – going by the name of Shepsil Kanarek. Playing on the Old World-New World divide in America, the routine recounts, largely but not entirely in Yiddish, the efforts of a cantorial hopeful to impress synagogue committees made up of presidents, treasurers and their wives. The highlight of the piece is Kanarek's habit, when sensing that his voice might give out, of producing a raw egg from his jacket, piercing its end and drinking it down like a Jewish Popeye before embarking on further ostentatious *yashmi'enus*.



Kanarek seems to have landed from another planet, his Yiddish humour ("In Poughkeepsie *iz geven azoi gepakt*...) as lost as the Yiddish vaudeville from which he draws his stand-up style.

Even more startling is the recent appearance on YouTube of the 21-second footage titled Anne Frank: The Only Existing Film Images, posted by Anne Frank House in Amsterdam. What would have once remained in the domain of a few researchers and documentary filmmakers at a fee has received, as of this past week, nearly 2-1/2 million visits. There, on a staid Amsterdam street, the camera captures a newly married couple as they descend a set of stairs, while in the background Anne Frank appears as a bystander on a second-floor balcony.

Anne's iconic status has had a long run, beginning as early as 1952 when the American edition of her diary was published, and buttressed three years later by a successful Broadway play based on the diary. The international success of the diary, its teachability and its appeal to young readers have made it one of the key texts by which we encounter the history of the war.

Anne's face, in numerous photographs that survived the war and entered the public realm, is known like that of no other victim. These pictures compete with a series of iconic images that were equally or better-known in the postwar years, appearing routinely on book covers and in Holocaust-related documentaries. The three that come to mind most readily are: a still taken from Soviet footage of children at Auschwitz shortly after their liberation; an image of a young boy in a cap and knee socks, hands raised before German guns; and a close-up of a religious Jew, prayer shawl about his shoulders, the laughing faces of German army men behind him.

One wonders if the newly revealed footage of Anne Frank will further her role as a paradigmatic victim of Nazi violence – as the face that documentarists and book designers turn to when they need an image evocative of the war, yet one that is not too disturbing.

These concerns are at the heart of Philip Roth's 1979 novel *The Ghost Writer*, which is about America in the middle '50s. Set in 1956, it captures the moment when the diary was on Broadway, as well as the beginning of an Americanization, some would say the sanitization of the Anne Frank story, making it more appealing to non-Jews and more palatable to Jews in a postwar era when the Cold War, not the Holocaust, was the geopolitical story of the day.

Roth is merciless in his criticism of the Broadway play's need to highlight Anne's upbeat humanism, deriving its message from one line from the diary: "I still believe that people are really good at heart," while avoiding Anne's recognition of her own identity: "It might even be our religion from which the world and all peoples learn good... We can never become just Netherlanders... we will always remain Jews."

The ingenious turn in *The Ghost Writer*, alongside Roth's critique of the diary's reception, is his imagining the possibility of Anne alive, after the war, a young woman with writerly ambitions. Proof of the latter is central to Anne's own sense of herself in the diary, where she wrote in May 1944 that her "greatest wish is to become a journalist someday and later on a famous writer."

Roth gives Anne her due, mining the diary for its writerly sophistication, its imaginative power and its particularity. *The Ghost Writer* has the effect of dispelling aspects of the legendary Anne – the smiling, girlish face, happy in the world – which contribute to a forgetting of her final days at Auschwitz and Bergen-Belsen. Each viewer of the prewar footage of her will contend with the impact of Anne's reappearance, momentary, endlessly repeatable, on YouTube.

Anne Frank

Norman Ravvin's essays on Holocaust literature are collected in A House of Words: Jewish Writing, Identity and Memory. *He is chair of the Concordia Institute for Canadian Jewish Studies.*

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105 COTTAGE FOR SALE
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120 COTTAGE WANTED
123 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
124 ARIZONA PROPERTIES
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130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM AVAIL
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147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
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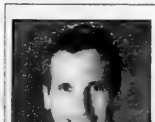

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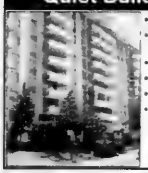

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Coast to Coast

Talks continue over keeping Montreal Y open on Shabbat

By JANICE ARNOLD
Staff Reporter

MONTREAL — The conditions under which the YM-YWHA Ben Weider Jewish Community Centre opens for the first time on Shabbat at the end of this month remained under discussion as *The CJN* went to press.

An agreement between the Y administration and a delegation of Orthodox congregational rabbis appeared to have been close to finalization midway through last week but, for unexplained reasons, matters were halted and talks were expected to resume early this week.

Rabbi Adam Scheier of Congregation Shaar Hashomayim said an understanding had been reached that the Y would not open its cardiovascular training facility, which houses electrically operated equipment, or play music on Shabbat. The concession the Y gained was that it would open at 7:30 a.m. on Saturday, instead of the 1 p.m. it had announced.

The deal also received informal approval from "the overwhelming consensus" of the Montreal Board of Rabbis, an interdenominational association of mainstream pulpit rabbis, said Rabbi Scheier, its current president. He stressed that this was a "compromise" position, and that the board reiterated its original stance that the Y should remain closed throughout Shabbat. The talks were facilitated by Federation CJA, of which the Y is an agency and beneficiary.

Partial information about the agreement in progress was leaked to the media and quickly spread through the Internet, which apparently prompted the two sides to reconsider.

On Aug. 10, the Y's boards of directors and governors passed a resolution that the Ben Weider JCC's fitness facilities would be open on Saturdays from 1 p.m. as of Oct. 31.

Facilities to be in operation would be the two gyms, the swimming pool, the weight-training room and the cardio centre. There would be no organized programs, no exchange of money, and the registration desk and restaurant, which is under the kashrut supervision of the Vaad Ha'ir, would remain closed.

At that time, the Board of Rabbis had publicly called on the Y to reverse its decision, saying that operating on Shabbat would break with a longstanding tradition among Montreal Jewish institutions of not opening or holding events on Shabbat, and would "undermine the cohesiveness that Montreal Jews have enjoyed for generations."

The news of a deal between the rabbis and the Y was denounced by the Vaad Harabbonim of Montreal, the rabbinical court. In a statement headlined "Shabbos Sanctity cannot be compromised" and signed "with pain in our hearts," the Vaad said, "The master of the universe instructed us to protect and safeguard the holiest of days, and neither we nor any other human being has the power to compromise."

By last Friday, the only comment the Y would make was that it had "engaged in discussions with the rabbinical leadership and will be pleased to offer comment following announcement of an accord," referring to the delegation of modern Orthodox rabbis.

If there is no deal with the rabbis, the Y will go ahead with opening on Saturday according to the terms of its August resolution.

The Y's opening on Shabbat is currently restricted to two synagogues that operate out of its premises. The Y administration also resolved in August to explore the possibility of additional Jewish programming on Saturdays. Rabbi Scheier said one of the other points that had been provisionally agreed upon was that an ad hoc committee of Y board members and rabbis would develop non-recreational Shabbat programming at the Ben Weider JCC. (The new Shabbat hours will not come into effect at the Y's West Island branch.)

The cardio centre is one of the Y's most popular features, and it has just undergone a major renovation and enlargement and upgrade of its equipment, including the addition of 20 new pieces of equipment, described as state of the art. The facelift was made possible by a donation from the Ben Weider Foundation and anonymous donors, according to a brochure from the Y.

The Y's decision to open on Shabbat has caused an uproar in the Montreal Jewish community and beyond, with opposition coming not only from its very large observant segment, but many others who believe the century-old Y should maintain Jewish tradition.

In light of the fact that the Y has insisted it will nevertheless go ahead with Shabbat opening, the mainstream rabbis felt they had to work with the Y to minimize the most egregious violations of Halachah, namely the triggering of an electrical current. They also felt such a conciliation would preserve community unity.

(The Y, incidentally, is not within an eruv, although there are plans to extend the Côte St. Luc/Hampstead eruv into Côte des Neiges.)

Operating Saturday morning was apparently a result of the rabbis' assertion that they are not against Shabbat opening because they fear it will draw people away from synagogue services. As Rabbi Reuben Poupko, who was among those in the talks with the Y, has said, "We are not in competition with the Y."

Rabbi Scheier said it should not be inferred that even if the concessions under discussion are affirmed that this means the Y is in total compliance with Halachah. He acknowledged that there are members of the Board of Rabbis who are against the proposed accord. "Certainly, there are dissenting opinions, but this would be a positive step for the community."

Bil'in case being appealed

Compiled by CJN Staff

MONTREAL — The West Bank Palestinian village that wants to sue two Quebec-registered companies building homes for Jewish settlers on lands claimed by the village is appealing a court decision made here in September.

Quebec Superior Court justice Louis-Paul Cullen decided the case would not be heard in Quebec, upholding the defendants' motion asking that the court exempt itself from the case.

Mark Arnold, the Toronto-based lawyer for Bil'in and 11 of its residents, filed an appeal with Quebec Court of Appeal on Oct. 19.

The appeal alleges that Superior Court made grievous legal and factual errors in declining jurisdiction. He argues that Israeli courts have "consistently ruled that the question of the legality of settlements [for Israeli citizens only] under the Fourth Geneva Convention to be a matter of politics that the Israeli High Court of Justice will not hear."

The civil suit was brought against Green Park International Inc. and Green Mount International Inc., and their sole director, a resident of Quebec.

The lawsuit is based on Article 49(6) of the Fourth Geneva Convention, which prohibits an occupying power from transferring its own population into an occupied territory.

The litigants want a halt to construction, demolition of existing residential units and $2 million in punitive damages.

In a 67-page decision, Cullen ruled that the High Court of Justice is "clearly the logical forum and the authority in a better position" to deal with this dispute.

He said a Quebec court could have jurisdiction to hear a civil action stemming from a wrong suffered in a foreign country if the defendants live in the province, but in this instance the local connection is "merely superficial."

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Sisters not board with ultimate strategy game

By PAUL LUNGEN
Staff Reporter

A couple of times a week, sisters Rebecca and Melissa Giblon head to a room in their Thornhill home while their dad, Andrew, takes a chessboard and sits down in another.

Then they start to play, Andrew with the board in front of him, Rebecca and Melissa relying solely on their memories and imagination to visualize the placement of the knights and pawns, listening to their dad's moves and instructing him where to move their pieces.

Although new to blind chess, the girls, who play as a team, can go about 15 to 20 moves before they lose track of the board and begin to run into trouble, Andrew said.

Still, that's not too bad, considering the complexity of the game and the need to recall the placement of all 32 pieces.

Rebecca and Melissa are clearly no ordinary chess players. Though only 11 and 10 respectively, they're Canadian champions in their age groups. Andrew, by contrast, admits to being only a middling tournament player.

There are a number of theories as to what it takes to be an accomplished chess player. Andrew believes it's half natural ability – the ability to think logically, analyze moves, recognize patterns – and half hard work – solving chess puzzles, reading books and playing games.

For Rebecca, there's another element at play: "I really like how it's an intellectual challenge," she said in a telephone conversation. "It makes me feel really good to spot a tactic or a combination. It's like solving a puzzle."

Melissa likewise enjoys employing her thinking processes. "It's kind of like you can play a game and have fun and use your mind to figure out the best kind of things to do," she said.

Both girls relish competitions, and in 2007, their breakout year, Rebecca was crowned Canada's under-10 champion in her first appearance at a national tournament.

That same year, Melissa tied for third in the under-8 category. Both made it onto the Canadian national team and participated in an international tournament that attracted 1,500 players from nearly 200 countries. Rebecca finished 59th out of 105 competitors in her age group; Melissa was 40th out of 72.

Both girls began their chess careers while still in Grade 1, taking group lessons at the local community centre. They were inspired by their older cousin, Simon Gladstone, who was a top player in his age group at the time.

After a couple of years, Rebecca graduated to private lessons under Roman Pelts, an international master and three-time Canadian chess Olympian.

Melissa followed suit and Andrew, to ensure they would have a worthy opponent in "sparring" sessions, joined them in the lessons.

The girls put in at least one hour a day (often closer to two) in studying the game, and twice a week they play games that can last one to three hours each. They also switched coaches to Yan Teplitsky, a former Canadian Olympic team player, and they work with him twice a week in two-hour sessions.

Their hard work clearly paid off when this past season, they each became Ontario Youth Chess Champions and then advanced to the Canadian Youth Chess Championships in Victoria in July.

Blindfolded chess, which was recently added to their training repertoire, "is designed to allow them to visualize and train them to calculate positions in their head," Andrew said.

So why are his daughters so good at the game?

Rebecca, left, and Melissa Giblon

"On the one hand, they're each gifted scholastically," Andrew responds.

Although they finished three or four years at Leo Baeck Day School, they now attend Henderson Avenue Public School in Thornhill, which is geared to gifted children. They still make time for private Hebrew lessons as well as group classes, and they swim, ski and engage in other activities as well.

And they put in the work.

In mid-November, Andrew will take off three weeks to accompany his girls to the World Youth Chess Championships in Antalya, Turkey.

"I'm not expecting them to make chess a career, but it's is a fantastic way to see parts of Canada and the world they wouldn't otherwise have seen," he said.

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Maccabi Tel Aviv coach thrown out of exhibition game

JTA

NEW YORK — The head coach of the Maccabi Tel Aviv basketball team refused to leave the court following his ejection from an exhibition game against the New York Knicks last week.

Pini Gershon delayed play in Madison Square Garden for 10 minutes after he wouldn't exit after his second technical foul in the third quarter led to an automatic ejection.

Security officials from the NBA and Madison Square Garden tried to lead Gershon off the floor. Rabbi Yitzchak Dovid Grossman of the youth village Migdal Ohr, which was benefiting from the night's proceeds, also tried to intercede, asking officials to let the coach stay.

Gershon eventually left under heavy security detail.

The Knicks defeated Maccabi, 106-91.

Minor wounds, small blessings

By MICHAEL GORDON

The Senior Side of Life

It was a bit unusual. I was taking a few hours of call on-site at the hospital. The scheduled person was sick, and a number of the senior staff physicians agreed to do the call to assure on-site medical coverage. I was assigned three hours on a Saturday afternoon and evening. I hoped things would be quiet, as acute-care medicine was not part of my normal clinical activities.

Things progressed quietly when my pager went off. I identified myself on the phone, to which there was a momentary pause and then a request to attend to a patient on the unit for those suffering from dementia, with its associated behavioural challenges. The patient had fallen and had a few minor lacerations that I was being asked to examine.

When I entered the unit, the nurse who called me said, "I thought it was you by your voice and name, but I didn't expect you to be doing in-house call. What happened to the young doctors that usually do this?" I explained the situation. She told one of the other nurses, who was clearly junior, that I had been the chief of medicine and recounted a number of our previous good-humoured interactions years before.

With this background of positive feeling, I asked to see the patient, who was approaching us. He was slightly stooped and walking slowly, indicative of medications often used in individuals with significant behavioural problems associated with dementia.

I shook his hand and introduced myself as a physician. He hesitantly gave me his name with an accent that I recognized as being British. As I checked the wound below the bandage, I engaged him in conversation about his place of birth, and he identified his birthplace as England, but when I asked about his name, he indicated that it was Scottish, to which I replied that I had studied medicine in Scotland. He smiled and looked at me with some apparent recognition as I named the university.

The examination concluded, and I wrote my computer note, much to the satisfaction of the nurse. I left the unit and later realized that I had left my stethoscope on the desk while typing my note. While returning on the elevator, the patient whom I had attended to was returning to the floor with his wife, who was affectionately holding his hand.

"You're the doctor who visited my husband after his fall," she said, smiling. "Thank you very much for seeing him on such short notice. I hope that when the dressing comes off he is as good-looking as he usually is."

I replied, "I'm sure he'll look wonderful. The nurses did a fine job in closing the small gap. The cut was not deep enough to need stitches. And I had a nice chat with him about his place of birth."

As they walked away when the elevator opened, she said, "He lived in England during his youth, but was of good Scottish stock." It was said with enormous warmth and affection.

As they walked away still holding hands, I could see the vestiges of what must have been a long, caring and loving marriage, one that even the terrible effects of dementia could not dissolve.

I retrieved my stethoscope, thanked the nurses again and thought to myself that even a minor medical event can remind us what this enterprise of medical and nursing care is all about, and that the power of loving, longstanding relationships can be a bulwark against the ravages of illnesses that affect the mind.

Dr. Michael Gordon is medical program director of palliative care at Baycrest and co-author with Bart Mindszenthy of Parenting Your Parents (Dundurn Press). His latest book, Brooklyn Beginnings A Geriatrician's Odyssey, can be researched from his website http://www.drmichaelgordon.com.

ROASTED PEACHES WITH AMARETTI CRUMBLE

5 amaretti cookies (Italian macaroons)
3 tblsp whole almonds
2 tblsp flour
1 1/2 tblsp sugar
3 tblsp chilled cut into 1/2" cubes
3 ripe lg peaches, halved, pitted
Vanilla ice cream

Preheat oven to 350F. Grease large glass baking dish. Combine cookies, almonds, flour, sugar in processor. Pulse until cookies and almonds are coarsely chopped. Add 3 tblsp chilled butter. Pulse until moist clumps form.

Place peach halves, cut side up, in prepared dish. Spread 1 generous tablespoon topping over surface of each peach half, pressing lightly to adhere and leaving 1/4" plain border. Bake peaches until tender when pierced with knife and topping is golden brown, about 35 min. Cool slightly. Serve with scoop of vanilla ice cream alongside.

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Feeding active kids

About Nutrition

By LISA WEINBERG

If you have busy kids involved in sports, swimming or dance, here are some tips on the best ways to hydrate and feed them.

When kids are active, what they eat and drink can have an important effect on their performance.

The most important dietary element for any active person is fluid replacement. The recommended amount to drink is approximately 100 to 150 millilitres (or about 1/2 cup) for every 15 to 30 minutes of activity. A child playing one hour of hockey requires about 1-1/2 to two cups fluid to replace losses. Plenty of fluid is recommended for active kids.

What is the best source of fluids? Water! For regular childhood activity in sports as opposed to intense sessions, water is the ideal source of hydration.

What to eat before a game or practice, and when? The best fuel is a mixed meal, a combination of protein and carbohydrates, which can also include fruit and vegetables. Meals or snacks should not be high in sugar, fat or salt. The size of the meal or snack will depend on the player and the time of day. Ideally, it is best to eat meals two to four hours before.

High-fat foods should be limited prior to performance as they slow digestion and can cause discomfort as well as prevent rapid access to nutrients.

Following are some balanced snack ideas to offer before games or practices.

- apple with cheese
- whole grain toast with peanut butter or almond butter
- whole grain cereal with milk or yogurt
- Banana plus 20 nuts (almonds, walnuts or pistachios are best)
- yogurt and granola
- toast and eggs
- tuna or turkey sandwich
- smoothie with fruit, yogurt and milk
- raw vegetables with hummus
- whole wheat pita with hummus

When kids become involved in more intense sport or prolonged, demanding sessions, the recommendations and requirements may be different.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. You can also follow Weinberg at http://twitter.com/lisaweinbergrd If you have any nutrition questions, please send them to The CJN.

$84.54 later, life is just fine

By AVRUM ROSENSWEIG

URBAN WRITER

Life has its struggles, some of which are mitigated by shopping at No Frills with my boy, Noah River.

Once inside the store, we head over to the vegetable and fruit section, grab a half-dozen apples and peel stickers from two of them. We put them on our noses. Months ago, Noah refused to go along with my antics but has since acquiesced. This sets the tone for the rest of our supermarket adventure and puts a smile on the faces of grumpy shoppers.

We choose our yellow peppers, celery, lettuce and tomatoes. Noah puts them in the plastic bags. Sometimes a tomato falls and rolls away. He'll ask me to purchase stuff like kale. We never eat it. I hate throwing out food.

As we roll along, shopping-friends stop and ask us how we're doing. We'll say to them: "Oh do, we have stickers on our noses?" The funny people will say, "Yes, how much do you guys cost?" We say, "$2.95." Sometimes we're $4.00.

Noah and I say hello to Pat, a store manager, and the people who work the floors. They all know us. It's nice. The store has become a place for us to hang our hats, be silly and accepted. Recently, I shopped by myself. Some of the employees frowned and wondered aloud where my little guy was.

There are several supermarket activities you can share with your toddler. Find a quiet aisle, line up your cart and giving it a good, solid and sensible push. Me and my boy do this a bunch of times. As he rolls away, Noah lets out a booming "weee," which is quite audible to shoppers aisles away.

Other times, weaving our way through the plastic doors, we'll check out the back room, where products are stocked. The guys back there show us, with great respect, how the stacker works and why boxes don't implode into each other. That's when Noah stops, concentrates, and his beautiful brown eyes open widely. In those eyes, you can see hundreds of questions.

When I used to shop with my Aunt Sylvia at a bulk-food place, we would always taste-test a couple of chocolates, a sort of petty thievery. Since I had my little boy, I've amended my ways. Instead, Noah and I drink products off the shelf while we shop, which we pay for later. One per cent chocolate milk is our drink of choice.

Our shopping list is pretty consistent and includes soya dinners, whole wheat pasta, goat milk, cheese (cheddar or havarti). Noah is a vegetarian. ('Do vegetarians eat animal crackers?' – author unknown)

Every week, Noah can choose a new product. He chose apple cider once. I'm not fond of it. It sits quietly unused in an empty cupboard.

Our supermarket has a relaxed environment. Once we've paid for and bagged our groceries, we'll find an empty check out and I'll plop Noah down on the conveyor belt. I press the button that makes it move, and Little Man rides back and forth without interruption. People who looked cheerless, smile.

When Noah and I shop, we see women carting around three or more children, shopping assiduously, sometimes with two carts. They work hard. Noah and I talk to Filipino families, Russians, Israelis, Jamaican moms and East Indian shoppers.

We see older men and women on their own. Many will speak Yiddish to my boy. You can detect loneliness in a supermarket.

Shopping for our food takes one hour. When it's done, we return the cart and get our quarter back, and take the stickers off our noses. We hug each other.

$84.54 later, life is just fine.

To comment, see http://avrum.net.

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This Week

National

Marlee Matlin talks about growing up as a deaf Jewish woman. *Page 3*

Jewish community could make better use of infrastructure grants. *Page 18*

Arts & Travel

Amanda Martinez is living her dream. *Page 55*

Sonshine & Broccoli still *Feel the Beat.* *Page 61*

On cjnews.com

Writing with my heart on my sleeve.

Index

National	3
Editorials & Letters	8
Perspectives	9
Opinions	10
The Kirshner File	11
Jewish Life	12
According to Reports	18
Just Between Us	30
Family Moments	33
What's New	34
Obituaries and Notices	36
On Campus	37
Just Kidding	39
Health & Lifestyles	40
Heebonics	42
Spice of Life	43
Israel & the Jewish World	45
Winter Fashion	48
Arts & Travel	52

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REUNION AFTER 64 YEARS

Veronica Zer of Jerusalem, left, and Livia Prince of Toronto visit the Valley of the Communities at Yad Vashem in Jerusalem. The two cousins last saw each other in 1945 after surviving the Shoah. During Holocaust Education Week, *The CJN* tells the story of their reunion. ***Please see page 47.***

[Photo Susan Weisberg/Yad Vashem]

Schools take all H1N1 precautions

By JANICE ARNOLD
and FRANCES KRAFT
Staff Reporters

Schools in Montreal and Toronto were re-emphasizing the importance of vigilance and prevention last week as vaccination programs rolled out and concerns among parents mounted after two Ontario children died from the H1N1 virus.

As of Monday morning, there were no unusual patterns of absenteeism at Toronto's Bialik Hebrew Day School, according to head of school Shana Harris.

But, because of concerns about the H1N1 flu virus, "we're monitoring [attendance] on a daily basis," she added.

Bialik, which has 812 students, has had "a few cases here and there," Harris said last week, based on information the school has received from parents who have reported the illness.

Guidelines that the Toronto school has sent to parents emphasize the importance of hand hygiene in minimizing the spread of infection. As well, parents are requested to keep children home if they have flu symptoms, including a fever of 38 degrees Celsius or higher, and not send them back until they are fever-free for 48 hours, Harris said.

If students become ill at school, they are sent home. "We sent a child home this morning with fever and coughing," Harris said last Wednesday.

"Our prime focus at the moment is trying to prevent the spread. Teachers are encouraging students to wash their hands before eating."

As well, she added, hand sanitizers are available in the office, in classrooms and at the entrance to the school.

In the event that a large number of people are affected, Bialik would try to bring in supply teachers and "may have to look at putting classes together," Harris said.

At Associated Hebrew Schools – Toronto's largest day school, with a total of 1,640 students at three campuses – director of education Mark Smiley told *The CJN* on Monday morning, "It's business as usual."

The school had two suspected cases of H1N1 last week, he added. One turned out not to be H1N1, but Smiley said the school did not know yet about the second case.

Continued on page 16

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Jews secretly rescued from Yemen – please see page 45

The News in Brief

Canada

Sentence Lauded

MONTREAL — Quebec Jewish Congress (QJC) applauded the life sentence given to Rwandan war criminal Desire Munyaneza by Quebec Superior Court Oct. 29. Found guilty last May of helping to organize the 1994 genocide in Rwanda, he's the first person to be prosecuted under Canada's new crimes against humanity and war crimes act. "This judgment is a tremendous step forward," said QJC president Adam Atlas, who was at the sentencing. "Canada will not allow itself to be used as a refuge for war criminals. They will be prosecuted to the full extent of the law." The judge ordered that Munyaneza have no chance of parole for 25 years, the toughest penalty under the law. His lawyer has appealed.

World

Politician Apologizes

BUFFALO — A possible contender for New York governor apologized for comparing an Orthodox Jewish lawmaker to Adolf Hitler and the Antichrist. Chris Collins, the Erie County executive, came under fire for saying in an Oct. 24 speech to fellow Republicans in Buffalo that he was "pretty sure" the third Antichrist is state assembly Speaker Sheldon Silver, referring to Nostradamus' prediction that three Antichrists will appear before the Apocalypse. Hitler and Napoleon are said to be the first two. The comment referred to Albany's "three men in a room" budget process in which the governor, Senate majority leader and assembly speaker make deals in private. The remarks drew "polite, nervous laughter" one Buffalo Republican told the *Buffalo News*.

Maccabi Coach Sorry

NEW YORK — An Israeli basketball coach apologized for making a scene after being ejected from his team's exhibition game against the New York Knicks. Pini Gershon, head coach of Maccabi Tel Aviv, delayed the Oct. 18 game in Madison Square Garden for about 10 minutes when he refused to leave the court after being ejected with two technical fouls. Gershon issued an apology last week to NBA commissioner David Stern and Knicks president Donnie Walsh. Maccabi team president Shimon Mizrahi also sent a letter of apology. The *New York Times* reported that Stern issued a statement in response: "The apology was unnecessary – and accepted. We have only the highest regard for Maccabi Tel Aviv, their ownership, coaches, players, and our longtime friend Shimon Mizrahi."

Anti-Semitism Down

NEW YORK — The level of anti-Semitism in the United States has hit a historic low point, according to a new Anti-Defamation League poll. It found 12 per cent of Americans hold anti-Semitic views, down from 15 per cent in 2007 and matching the 12 per cent figure recorded in 1998. The highest number on record was 29 per cent in 1964. The poll of 1,200 men and women has a margin of error of plus or minus 2.8 per cent. It asks whether they agree with 11 statements about Jews – such as whether they are "more loyal to Israel than America" and whether they have "too much power in the U.S. today" – and are classified as holding anti-Semitic views if they agree with six of them. The poll also found that foreign-born Hispanics and African-Americans continue to hold anti-Semitic views at much greater levels than other Americans, with 35 per cent and 28 per cent of the two groups falling into that category, respectively.

Sect Leader Extradited To Israel

JERUSALEM — The spiritual leader of a religious sect accused of child abuse who once sought refuge in Canada has been extradited to Israel.

Rabbi Elior Chen, 29, was taken directly to a Jerusalem police station for interrogation last Wednesday after landing in Israel from Brazil. He allegedly urged his followers to abuse their children, including beatings, forcing them to eat feces and pouring household cleaners into open wounds to "correct their corrupt souls."

His alleged abuse of one woman's children led to two of them, then aged four and five, being hospitalized in March 2008 in critical condition and another, then three, remaining in a persistent vegetative state. Their mother, who accepted a plea bargain in exchange for her testimony, faces five years in jail.

Rabbi Chen, who was initially reported to have fled Israel for Canada, was arrested in June 2008 in Sao Paulo. He fought extradition all the way to Brazil's Supreme Court, which rejected his appeal last May.

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'Defying barriers'

Actor discusses her life at UJA event

By FRANCES KRAFT
Staff Reporter

If there's one thing Academy Award-winning actor Marlee Matlin wants hearing people to know, it's that people who are deaf are "just the same as you."

"The only thing we can't do is hear," she told *The CJN* in an exclusive interview before her appearance at a UJA Federation of Greater Toronto event last week.

Her message at the mid-campaign event, which took place Oct. 28 at Events on the Park (site of the former Inn on the Park), was inspirational and humorous, beginning with her deliberate pushing aside of two slim microphones.

"And I don't need these," she signed, a smile on her expressive face, as her longtime interpreter Jack Jason, who also runs her production company, voiced her remarks for the audience of 700.

Also on the program were Col. Richard Kemp, former commander of British forces in Afghanistan, who recently testified in Israel's defence before the UN Human Rights Council, and singers Ryan and Dan Kowarsky, twins who perform under the name RyanDan.

Ken Tanenbaum, co-chair of UJA's 2010 campaign, announced that $37.2 million has been raised so far, including a total of more than $800,000 from new or non-recent contributors. Last year's campaign raised $65 million, and the goal this year is to surpass that, he said.

Matlin – who was diagnosed as profoundly deaf at 18 months because of a congenital condition, and whose memoirs, *I'll Scream Later*, were published earlier this year – said that, "growing up as a deaf Jewish young woman, life for me was about shunning labels and defying barriers."

Among the obstacles she overcame was preparing for her bat mitzvah. She recalls working hard to learn "to phonetically pronounce the Hebrew that would be part of my Haftorah."

The Chicago native grew up attending Congregation Bene Shalom, a Reform synagogue in Skokie with a mixed congregation of deaf and hearing people, and a rabbi who could both sign and speak.

Continued on page 19

Marlee Matlin
[Frances Kraft photo]

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It was our privilege, too

From the editor's desk...

It is very difficult, if not impossible, to be unmoved by the climactic farewell scene in the film *The Pride of the Yankees* – the story of the Yankees' famous first baseman Lou Gehrig.

The outstanding ballplayer was struck down at the age of 38 by ALS, amyotrophic lateral sclerosis, the dread disease that would become known by his name.

In full uniform, standing in mid-playing field, present and former teammates nearby, somewhat slouched over a bank of tall microphones, Gary Cooper, playing the role of Gehrig, bids his farewell to the fans at Yankee Stadium.

In halting voice, evidence of the emotion that has overwhelmed him, and perhaps as well, of the disease that has insidiously encroached upon and begun to take over his body, Cooper (Gehrig) speaks.

"I have been walking on ball fields for 16 years, and I've never received anything but kindness and encouragement from you fans. I have had the great honour to have played with these great veteran ballplayers on my left – Murderers Row, our championship team of 1927. I have had the further honour of playing with these men on my right, the Bronx Bombers, the Yankees of today. I have been given fame and undeserved praise by the boys up there behind the wire in the press box – my friends, the sportswriters. I have worked under the two greatest managers of all time, Miller Huggins and Joe McCarthy. I have a mother and father who fought to give me health and a solid background in my youth. I have a wife, a companion for life, who has shown me more courage than I ever knew. People all say that I've had a bad break. But today, I consider myself the luckiest man on the face of the earth."

The film version of Gehrig's farewell speech was slightly altered from the actual one he delivered some two years before he died. But it was true to the spirit and to the language of the original.

What is remarkable about it, however is its content. It is a statement of gratitude. Had Gehrig expressed regret, anger or bitterness at his suddenly shortened career or at the bleak future he now confronted, we would have all understood. But Gehrig chose to single out for individual praise the people who had made his life so special. It was a profoundly moving expression of thankfulness. In his own modest way, he tried to tell us what he believed to be the important lessons of life.

Though we do not differentiate hierarchies of human suffering or distinguish the horrible finality of one disease from that of another, many of us do indeed feel a particular sorrow and shiver when we think of ALS. The sufferer's intellectual, emotional and spiritual capabilities, still vibrant, become encased in and ultimately extinguished by gradual, but ultimately total, physical decline.

Barry Fishman

The celebrity and athleticism of Gehrig's life offered a poignant backdrop for the unique heartbreak of the disease.

Recently, author Mitch Albom, has "updated" the backdrop. In his runaway bestseller of more than a decade ago, *Tuesdays with Morrie*, Albom recorded and then published myriad life lessons from the many conversations he conducted with his former professor, Morrie Schwartz, over the course of the final few months of Schwartz's life. Schwartz too had contracted ALS.

Albom arranged to meet Morrie regularly – every Tuesday – and talk about life. The book essentially is a compendium of Schwartz's observations as he approached the end of his days.

Schwartz's observations on how to find meaning in one's life was a more professorial iteration of the same insight that Gehrig, in his more compact way, tried to impart.

"The way you get meaning into your life is to devote yourself to loving others, devote yourself to your community around you and devote yourself to creating something that gives you purpose and meaning."

Two weeks ago, Barry Fishman, the former editor of the *Ottawa Jewish Bulletin*, succumbed to the same disease that took Gehrig's and Schwartz's life. He was 58. (*Please see the obituary in this issue.*)

Barry was a wonderful man, a human being who cared deeply about the human condition. As Diane Koven has written, Barry was renowned for his kindness and concern for others. He was also a superb editor, a professional of high standards, wise from many years experience, naturally skeptical of course, but not cynical. How proud I was to be his colleague.

Some 19 months before he died, Barry told *The CJN*, "I am not giving up hope. I am doing my best by trying to have a positive attitude as I face the challenge of living with ALS... I have been humbled by the outpouring of concern and willingness of the readers of the *Bulletin* to help in any way they can. People who know me only through my work have phoned to offer their assistance. I feel privileged to be part of such a wonderful, caring community."

There were no medical options left for him. In inspiring echoes of both Gehrig and Schwartz, Barry had already focused on the deeper meaning of his life.

It was our privilege to be part of Barry Fishman's community. May his memory be for blessing.

–MBD

SeeJN

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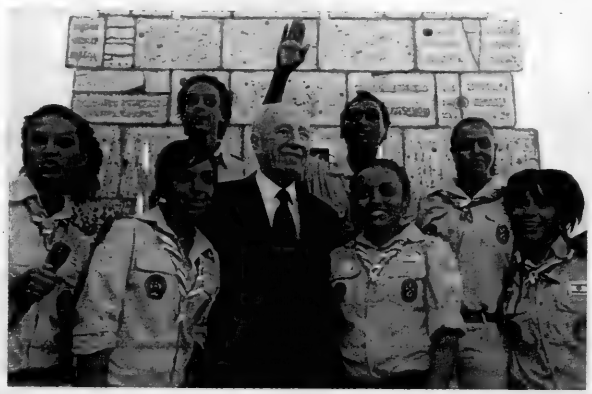

Israeli President Shimon Peres is embraced at the presidential residence by young soldiers whose families came to Israel from Ethiopia. The president and his guests marked the Sigad holiday last week. The holiday commemorates the acceptance by the Jews from Ethiopia of the Torah. About 80,000 Jews of Ethiopian background live in Israel, many of whom arrived in massive Israeli airlifts during times of crisis in Ethiopia in 1984 and 1991. ***[Photo by Kobi Gideon/FLASH90]***

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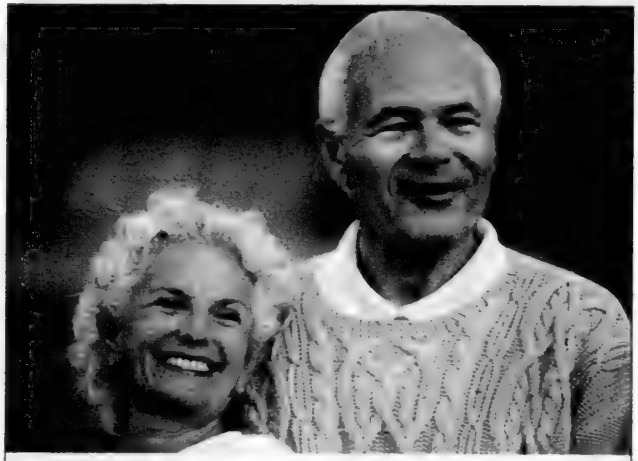

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Holocaust Education Week

Partisan's daughter shares family's story

By SHERI SHEFA
Staff Reporter

"It wasn't easy growing up Bielski, but now everyone wants to be Bielski," said Ruth Bielski Ehrreich, the daughter of the late Tuvia Bielski, the leader of a partisan group depicted in the film *Defiance*.

Bielski Ehrreich was in Toronto on Sunday for the opening night of the 29th Holocaust Education Week.

Addressing more than 1,000 people who filled the Shaarei Shomayim Synagogue, she said that whenever she travels to share her family story – which was depicted in *Defiance*, a Holocaust film about a group of 1,200 Jews led by her father (played by actor Daniel Craig) and uncles who hid from and fought the Nazis while surviving in a Belarussian forest for three years – she is approached by people who claim to be related to her.

"There were people who changed their name from Bielski to other names [after the war], and now when I travel, when I talk about things or we see and discuss the movie, 'I'm related to you,' they tell me. And that gives me a great deal of satisfaction," Bielski Ehrreich said.

Today, it is estimated that there are 10,000 descendants of those who survived the harsh Belarussian winters in the woods as part of the Bielski partisan group.

As Bielski Ehrreich took to the podium, she was emotional, wiping her tears away with a handkerchief.

"The reason the tears come so early in this speech [is because] I've had a very emotional day today," she said, adding that she met with close friends of her late parents.

"I guess I didn't realize the impact that seeing these survivors has on me and will probably always have on me... I think I'm finally beginning to realize that since they're aging and since almost on a monthly basis we're losing [survivors], pretty soon the voices will be silenced, the direct stories will be gone."

She said that speaking with survivors helps her connect with her own parents – her father died in 1987 from stomach cancer and her mother died in 2001.

"In a way I find it very comforting, and in a way I find it very sad," she said.

Bielski Ehrreich shared anecdotes about her mother and father – stories that included their settlement in Israel after the war, and stories about how she idolized her father as a little girl – even before she learned about his heroic story.

"There was almost a holiness when he talked. There was an aura. He was a humble human being. Anyone who knew him would tell you that his most outstanding characteristic was his humility," she said.

She talked about how he struggled to find a way to make a living in Israel, first by opening up a grocery store in Holon, which he had to close when the 1948 War of Independence broke out, and then as a truck driver, transporting fruit throughout the country.

"I had never thought about what he must have felt after coming from a war, living like animals in the woods, trying to hold on to their humanity... and then coming to Israel and having to, in a different way, try to survive."

She said she and her family eventually resettled in Brooklyn, N.Y., just about a mile from where his brother, Zus (played by actor Liev Schreiber in *Defiance*) lived.

"Our house in Brooklyn was like a revolving door," she said, adding that people in the community were always coming over to socialize, drink vodka and have a good time.

"You never knew from one minute to the next what you were going to find when you came home."

Bielski Ehrreich said that although people were always congregating at her house, there was still an undertone of sadness.

"It was not an ordinary household... it was a more serious upbringing. There was a lot that was demanded of us, there were huge boundaries placed on us – my parents were very strict," she said.

"But when they [other survivors] came, the entire dynamics of the house would change because those were my father's happiest times – to be able to see the people and to be able to see their children was what he lived for."

Bielski Ehrreich said that her father was always very reluctant to talk about his past, but his visitors would often drop hints about his heroism.

"When people would come to the house and say to me and my brothers, 'If it weren't for your father, I wouldn't be here today. You're father is a hero. I have my family today because of what your father did,' I didn't get it in the beginning.

"As I got a little older, I began to wonder about what these people were saying. I began to question my father and reluctantly he sometimes gave me very short answers... But little by little, when my mother would allow him to, he would tell us stories."

She said her mother, Lilka, who met Tuvia when she was a teenager and a member of his partisan group, "was a character herself, and was not only his wife but his protector. She watched everything he did. She took care of every need he had and I marvelled at the self-imposed job she gave herself."

Bielski Ehrreich also spoke about the way her life was affected by being the daughter of Holocaust survivors.

"You can't imagine the expectations, the demands. I think what they wanted for us was what they didn't have in their own lives. Their intentions were very good. They shaped, without teaching us, but by being who they were. By growing up amongst them, they shaped our own lives."

Becoming emotional once more – a characteristic she said she inherited from her father – Bielski Ehrreich said, "There will never be another Tuvia or another Lilka. It is still something that is very hard for me to come to terms with. But doing this is my therapy."

GTA

Leslie Vincent

Nurses join exchange program

By CAROLYN BLACKMAN
Staff Reporter

Nurses participating in the Schwartz-Reisman Canada-Israel Nursing Executive Exchange have discovered that they have more in common than what separates them.

"We all felt at home [in each other's hospitals], and we learned a lot from each other," said Soshy Goldberg, director of nursing at Tel Aviv's Chaim Sheba Medical Centre, who was here this fall.

The exchange is in partnership with Mount Sinai Hospital's Peter A. Silverman Centre for International Health and its department of nursing.

It was created to allow nurses to collaborate with colleagues from abroad to develop joint research and education programs; to bring new ideas and knowledge to their organizations to improve health-care delivery, innovation, and cost effectiveness, and to assess organizational performance and benchmark against best practices of other organizations and regions.

Leslie Vincent, senior vice-president of patient services and chief nursing executive at Mount Sinai, who travelled to Israel last April with Mary Agnes Beduz, director of nursing education and development at Mount Sinai, said that exchange programs are not uncommon in the academic world and in professional organizations, but this exchange program is different, because it's at the organizational level.

Continued on page 39

Editorials & Letters

The Canadian Jewish news

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The iron permanence of our affirmation

This week is a uniquely bitter one in modern Jewish history. Seventy-one years ago, on Nov. 10, the Nazi government of Germany let loose a coordinated rampage of humiliation, mayhem and murder against the Jews of Germany. Some historians have demarcated that very dark day as the actual beginning of the Shoah, the Holocaust.

In the introduction to his book *Kristallnacht: Prelude to Destruction* (HarperCollins Publishers, 2006) renowned historian Martin Gilbert wrote: "Starting in the early hours of 10 November 1938, and continuing until nightfall, violence against the Jews of Germany was unleashed in a whirlwind of destruction. Within a few hours more than a thousand synagogues were set on fire and destroyed… Tens of thousands of Jewish shops and homes were ransacked. Jews were attacked in every German town… In 24 hours of violence, 91 Jews were killed, more than 30,000 Jewish men – a quarter of all Jewish men still in Germany – were arrested and sent to concentration camps."

That is why all across the country this week, Jewish communities are engaged in various activities related to Holocaust Education Week.

The pedagogical point of Holocaust Education Week is clear. We have to teach what happened. We have to *always* teach what happened.

But there are many other points to this week of educational programming. Among them are at least the following three.

It galvanizes communities into important, focused, common effort. It is an eloquent, pointed refutation of the Holocaust deniers who grow bolder and more numerous each year due to the encouragement and approval of their ignorant beliefs by international celebrities such as Iranian President Mahmoud Ahmadinejad. And perhaps, most important, Holocaust Education Week enables us to honour the remaining survivors among us, who, with each passing year, alas, become fewer in number.

It is therefore to the remaining survivors we – the next generation – affirm that we will carry their stories forward *as our own* to the next generation. The iron permanence of that affirmation is captured by the heart-rending, clarion words of *The Partisans' Song* written by Herschel Glick, "We are here."

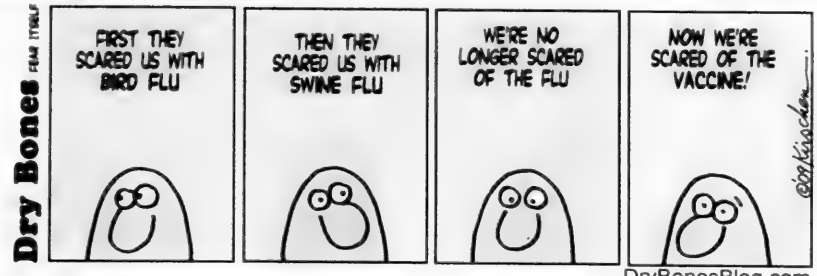
As *CJN* columnist and educator Rachael Turkienicz teaches regarding certain key messages of Jewish life, we must regard the song and its title as both descriptive and prescriptive.

"We are here" describes, simply, the fact and the permanence of Jewish survival. But it also prescribes the obligation upon us all to take our place in the mainstream of Jewish history.

Mir Zehnen Do. Anachnu Poh. We are here. Nous sommes ici.

25 years ago in *The CJN*

While UJA and Israel Bonds leaders pledged to work together to encourage Israeli economic growth, Yehuda Halevy, president and CEO of Israel Bonds, charged that negative commentary in the U.S. media had caused a sharp decline in the sale of Israel Bonds.



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Faulty reasoning in editorial

Your Oct. 22 editorial ("The old hatred is deforming the world") is notable for its inflammatory rhetoric and faulty reasoning. No doubt Israel has lots of enemies who are happy to exploit any problems that Israel faces, but it wouldn't hurt for us Canadian Jews to acknowledge once in a while that some of Israel's problems are of its own making. Never once in the discussion of the Goldstone report have you even considered the possibility (if only to reject it) that Israel overreacted in Gaza. What makes you so sure that the Israel Defence Forces didn't commit any crimes? Most military operations involve unnecessary violence against civilians. Your only "evidence" seems to be that an attack on Israel's conduct must, by definition, be based on anti-Semitism. This sort of mindless argumentation is not conducive to improving the situation in the Middle East.

C. Peter Herman
Toronto

* * *

Anti-Semitism growing

It is time for Jews to wake up. Israel and Jews have missed golden opportunities to counter the lies that are written about us. It is time for a world gathering of Jews to discuss how to fight the Arab propaganda that is the main cause of anti-Semitism, how to respond to the lies and false accusations that Hamas and Hezbollah feed to the United Nations and to the press, and how to beat them at their own game with the truth and to expose their lies. We should also establish a central organization to educate the international community with facts, and then people around the world will see who the real occupiers of stolen land are. Time is not on our side. The floodwaters of anti-Semitism keep rising, but there still is time to turn the tide. We owe it to our children and grandchildren to take action.

Rabbi David Spiro
Toronto

* * *

Grey matter

Sulphur grey, granite grey, asphalt grey, cement grey, ash grey; many, many monuments; all in varying shades of grey and black. Monuments cropping up like grey weeds in a grey cemetery; black stones growing like reeds in a grey walkway – the sad, neutral colours throughout the world where memorial stones, monuments and Holocaust museums abound.

We come to pay homage, we come to pay our respects, we come to place markers so that we remember we were there; our pilgrimage to these cold, menacing, awesome grey stones is our legacy. We pray, we beseech God that this piece of history should never be repeated. We remember; we must never forget.

Too many future generations were annihilated before they even had a chance to be born. They are resurrected by our giving birth to stones and monuments and memorials. So many Yad Vashems, so many buildings housing memorabilia, horror photos, frightening captions and impossible numbers, unbelievable numbers. So many numbers of people erased from the earth. We carry grey sacks of grey ashes on our backs, in our psyches. And when we're weary, we pass these sacks on to future generations. We must. *We must.* Build up new generations of scholars, scientists, doctors, musicians, writers, artists, composers, leaders, teachers – for the benefit of all peoples.

Our legacy is grey and black. Our future, however, must be bright. Must be colourful, must be productive. That, too, is our legacy.

Eleanor Kunigis Moidel
Toronto

* * *

'Palestine' and Israeli maps

In his "Rejoinder to Crook and Marcus," (letters, Oct. 29), Stephen Scheinberg complains that Israeli maps do not show "Palestine." There's a very simple reason for that. "Palestine" does not exist. Its borders have been the subject of negotiation since 1993, and the delay in its creation can be attributed almost entirely to Palestinian terrorism and refusal to accept Israel as the Jewish state. Scheinberg goes on to note that many Israel maps do not even show the Green Line, which he erroneously calls "Israel's pre-1967 borders." The Green Line is nothing more than the armistice line where hostilities ended in 1948. The fact that the Arab world has consistently refused to negotiate actual borders with Israel appears to have escaped his notice completely. As Scheinberg seems so keen to compare Israeli and Palestinian sentiments, may I remind him that as Itamar Marcus and Barbara Cook keep demonstrating, the Palestinians celebrate suicide bombers, naming schools and summer camps after them and idolizing them in their mosques. They also call for continued "martyrdom" in their textbooks and official media. That is official Palestinian policy. I challenge Scheinberg to find anything similar in Israel.

Stephen Tannenbaum
Thornhill, Ont.

LET THEM GO…

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

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Perspectives

The Jewish origins of the Israeli army

By DEREK JONATHAN PENSLAR

In today's world, Jewish valour in combat is associated almost entirely with the State of Israel. Zionism conceived of Diaspora Jews as often passive and timid, and it strove to create a new generation of tough Jewish fighters.

Yet the Israel Defence Forces did not emerge from a vacuum. Before Israel's establishment, Jews had a long history of engagement with the military. They often saw it as something to be feared and avoided at all costs, but there were many situations where Jews had few qualms about military service and going to war. In modern states, Jewish valour was tied to social acceptance: when Jews felt themselves to be part of the body politic, they willingly went forth to defend it.

There have been four kinds of Jewish fighters in the modern Diaspora. The first and most common type is the conscript. Universal male conscription became common in the 1800s. When Jews felt attached to the state or were hopeful that military service would bring them civil rights, they volunteered, even before being conscripted, as in the Prussian wars of liberation against Napoleonic France.

One painful side effect of modern Jewish conscription has been Jews fighting each other as members of combatant armies. During World War I, stories swirled around the eastern front in which a Jew kills an enemy soldier, who, with his last breath, utters the *Shema*. These stories were told throughout the 1800s, in many wars and places, and it is hard to say if they were ever true or legends fuelled by the Jews' divided feelings of national patriotism and trans-national Jewish solidarity.

The families of most Canadian Jews come from Russia, where the army was dreaded and Jews frequently strove to avoid it. The situation was at its worst in the first half of the 1800s, when Jews faced a gruelling 25-year term of service, and Jewish communities at times filled conscription quotas with poor and orphaned children rather than young men from more prosperous families. From 1874, the term of service was reduced to six years for all of the czar's subjects, including Jews, but the army remained a tough, hostile environment, with no possibility of advancement to officer ranks.

Moritz Daniel Oppenheim, A stylized rendering of Yom Kippur during the Franco-Prussian War, 1870.

Many a Canadian Jew has a relative who, the story goes, left Russia in order to flee the czar's army. Was this the real reason? In recent years, scholars have challenged the importance of the draft – and also of pogroms – as determining Jews' decisions to leave Russia for the New World. Poverty, they say, was the most important factor. Perhaps. But at times, there was a definite connection between the draft and flight from the country, as in the case of a stream of young Jewish men who fled Russia for Palestine and North America at the time of the Russo-Japanese War.

In the eastern Hapsburg Empire and parts of the Ottoman Empire, Jews often did everything possible to flee military service. But so did many other nationalities. In the Hapsburg Empire in the late 1800s, by far the highest draft-dodging rates were in parts of the empire where few Jews lived, such as Croatia or northern Italy. In Galicia and the Carpathians, Jews did dodge the draft in substantial numbers, but Ukrainians and Ruthenians did so as well.

The centrality of the draft-dodging motif in family narratives of North American Jews may be the result of a simple natural selection. Those who wished to flee the czar's army wound up leaving the country, but in fact, two-thirds of Russia's Jews stayed within the empire until the revolution, after which Soviet Jews became citizen-soldiers of a new type, now as guardians of communism in the Red Army.

The second type of modern Jewish fighter is a career officer, of whom there were many in France, Italy and the Hapsburg Empire. Although anti-Semitism ran deep in the French army, so did a commitment to merit, and Jews were welcomed into most branches of the officer corps. The hapless Alfred Dreyfus was but one of hundreds of French-Jewish captains and colonels. Twenty Jewish generals were commanders during the period of the Third Republic. In the late 1800s, French Jews commanded gunboats in the Gulf of Tonkin, led landing parties in Dahomey and supervised fortifications for all of Algeria.

In the kingdom of Italy, Jews were pillars of the state, and given their relative wealth and education, had easy access to the officer corps. Although Italy's Jewish population numbered barely 40,000, between 1859 and 1938, there were 58 Jewish generals and admirals, including the war minister, Giuseppe Ottolenghi, and there were some 700 Jewish officers of all ranks in service in 1895.

German-Jewish men were bitterly frustrated that anti-Semitism kept them from obtaining the coveted rank of reserve officer, especially when in neighbouring Austria-Hungary, Jews were highly overrepresented among reserve officers and many made careers as military judges and administrators.

The third type of Jewish fighter, the revolutionary, entered history as a civil guardsman in France, then in central Europe, in a series of upheavals from 1789 to 1848. Jews streamed into the civil guards because of the promise of equal rights. (They also usually had enough money to purchase the requisite uniform and equipment.) In 1848, Jews mounted the barricades in Paris, Budapest and Berlin. In Berlin, the founder of modern Jewish scholarship, Leopold Zunz, called his brethren to battle, shouting, "By spring, Amalek will be defeated."

A similar spirit motivated Polish Jews who, between 1830 and 1863, fought side by side with their Christian compatriots in a series of failed rebellions against Russian rule. It was here that legions of armed Jews first called themselves Maccabeans and explicitly linked the fortunes of Jews as a collective with those of the nation for which they laid down their lives.

These middle-class types foreshadowed the proletarian Jewish revolutionaries in eastern Europe who emerged in the early 1880s and played such a prominent role in socialist and communist movements up to 1917 and beyond. In the pogroms in Russia of the early 1900s, revolutionary Jewish youth took the lead in forming self-defence squads. Some of the young fighters from the Pale of Settlement and the Crimea came to Palestine, where they founded the first Zionist militia, thus directly linking Diaspora Jewish valour with the early Zionist movement.

The fourth type were the ghetto fighters, camp rebels and partisans of World War II. Many of these fighters figured among the scores of thousands of Holocaust survivors who came to Palestine between 1945 and 1947 and the 20,000 *Gachal* (*meguyasei chutz la'aretz*) who were recruited for battle from the end of 1947. Compared to the other types, this group suffered by far the highest levels of trauma, injury and anguish, both physical and psychological. It was the most deeply engaged in fighting and the least connected with the military as an institution or concept. These were not citizens fulfilling national service, nor field officers engaged (as they were until World War I) in mercifully few and brief campaigns, nor guardsmen or revolutionaries whose activities, however intense and dangerous, were short-lived. The ghetto and camp rebels were fighters, not soldiers, operating in a morally unambiguous universe in which there was no alternative to fighting but certain and ignominious death.

At first glance, there is not much connection between these four types and the native-born (or close to native) Palestinian Jews who built up the militias of the Yishuv (pre-1948 Jewish Palestine) during the 1930s and '40s and led the Israel Defence Forces to victory in 1948.

But the infant Israeli army was a hodge-podge of different military models, combining elements of a standing army and a revolutionary militia. There were Haganah leaders in the interwar Yishuv who had cut their fighting teeth in European armies during World War I and the Bolshevik Revolution.

There were those from the Red Army, like Palmach commander Yitzhak Sadeh; or officers in the Hapsburg military, like Sigmund (Edler von) Friedmann, who changed his name to Eitan Avisar and became deputy chief of staff of the Haganah.

The 1948 War of Independence was fought largely by people who grew up in the Yishuv, but they were joined by thousands of newcomers. There were the *Gachal*, some of whom had served in east European armies in the 1930s.

And the 3,500-strong *Machal*, the volunteers from South Africa, western Europe and North America, played a major role in the formation of the new state's air force and armoured divisions. Having just finished the long and exhausting battle against Hitler, Jewish veterans of World War II brought their expertise and experience to the young State of Israel. Canadian Jews have a special pride of place in the *Machal*: on a per capita basis they out-volunteered their American counterparts by a ratio of five to one. And Toronto's own Ben Dunkelman, who was very much at home in both Canada and the Yishuv, commanded the 7th Brigade that captured the Lower Galilee for Israel.

Israel has accomplished great and unique things, but no aspect of the country, including its military, is cut off from the Jewish past. Modern Jewry has at times shunned war, at times welcomed it. It has often renounced militaristic values and lifestyles, but it has not rejected the military as such. It has not only accepted the inevitability of "a time for war, a time for peace," but also the responsibility to engage itself with both.

Derek Jonathan Penslar is the Samuel Zacks Professor of Jewish History at the University of Toronto.

Opinions

MASA's mission

Most rank-and-file American Jews say they're not in the Diaspora. That's where other non-Israeli Jews live. For them, the United States is their only homeland. Hence the uproar when MASA, a Jewish Agency organization that brings young Jews from abroad to study in Israel, tried to enhance its image among Israeli taxpayers, who foot part of its bill, by publishing ads in which Jews in the Diaspora were described as missing persons – victims of assimilation.

Rabbi Dow Marmur in Toronto

Several American Jewish organizations objected vehemently, and the campaign was aborted. Echoing their outrage, J.J. Goldberg of the *Forward* newspaper wrote that "a major proportion of self-identified Jews under 25 today have only one Jewish parent." Therefore, he concluded, "the issue in America is no longer how to fight intermarriage. That horse is out of the barn. The question now is how to draw the new Jews to Judaism."

For him, questioning Jewish affiliation by describing such Jews as missing persons is counterproductive. He wrote that young Jews who may only have one Jewish parent won't be moved by "commercials implying that their parents' marriage was a form of genocide."

But writing in the same paper, Jack Wertheimer, professor of American Jewish history at the Jewish Theological Seminary, was less critical: "While the ad may have been clumsy in its execution, its central point is essentially correct: Large numbers of Jews around the world are disconnected from any Jewish communal activities." He observes that "the majority of intermarried families raise their children in a faith other than Judaism or in two faiths or no faith at all; not surprisingly, when they reach adulthood, most of these offspring do not identify as Jews."

Prof. Jonathan Sarna, another historian of American Jewry, stresses the growing disenchantment with Israel among the young. Also writing in the *Forward*, he ascribes it to their refusal to view Israel through the rose-coloured spectacles of their parents: "In place of the utopia that we had hoped Israel might become, young Jews today often view Israel through the eyes of contemporary media: they fixate upon its unloveliest warts." Even when they aren't lost to Judaism, they may be missing as far as Israel is concerned.

In principle, therefore, MASA's mission is warranted. In the current academic year, some 9,200 young Jews from around the world will receive scholarships to enable them to spend three months or more in an accredited study program in Israel.

I hope many young Canadian Jews, who are usually more ready to realistically accept that they live in the Diaspora, will take advantage of the opportunity.

Making our texts relevant again and again

I learned the term *rifacimento* from that wonderful New York Times wordsmith William Safire, recently deceased. It refers to the re-making of a story, myth or legend under different circumstances from that of the original. I am currently working on a book about Megillat Esther that deals with this very process over several centuries.

Seymour Epstein in Toronto

There was a recent concert that illustrated the rich potential of interpretation in our ancient texts. The Royal Ontario Museum, excited about showing us Dead Sea Scrolls fragments that testify to the rich literary heritage we Jews own and have shared with the world, decided to sponsor a concert together with the Tafelmusik Baroque Orchestra and Chamber Choir. The main event was the music of Christos Hatzis, the talented and inspiring Canadian composer who teaches at the University of Toronto's faculty of music. Hatzis has written an exceptionally beautiful rendition of *Psalm 91*, a psalm we recite every Shabbat and Yom Tov to prepare us for morning prayers. He has also written music for the *Song of Songs* (Shir Hashirim), a great chain in the link of compositions that have been created for the verses of this book, which Rabbi Akiva termed the holy of holies.

That music was performed beautifully by Tafelmusik, with the addition of the original Hebrew chanted by Cantor Gershon Silins. It was an excellent concert, designed to demonstrate the influence of ancient biblical texts on Judaism, Christianity and Islam, but it also revealed the profound potential of the biblical text to be reinterpreted by each generation of readers.

First on the program was a *Song of Songs* composition for choir by Henry Purcell, *My Beloved Spake*. I noted that Purcell added the word Halleluya to the end of the quoted verses from *Song of Songs*. Of course, that musical Hebrew word, which exists in most western languages, does not appear in the *Song of Songs*. It contains God's name, and God does not appear in this particular book of the Bible. (A friend once pointed out that Halleluya in Hebrew is composed of God's name and la, la, la!)

But Purcell must have been as convinced as our rabbis that the Song was about more than mere human, erotic love – that it could also be read as the love between us and the Divine. His addition to the biblical text was no more audacious than many rabbinic interpretations and midrashim that permit us to read sacred literature into our own lives.

Hatzis also interpreted the first verse of Psalm 91 as he wrote the haunting first section of his musical composition. Every Shabbat, we read that "He who dwells in the secreted shelter on high will find protection in the Almighty" and we proceed directly to the next verse, whereas Hatzis was mystified by the "secret" in the verse and composed a whispered secret that returned to haunt us throughout the psalm.

Another example of this textual re-engineering to suit a different time and place was that 1960s version of the third chapter of *Kohelet, Turn! Turn! Turn!* by the Byrds. It's obvious that the original biblical text is speaking about fated destiny in the hands of God.

"A season is set for everything… a time to be born, a time to die… a time to cry, a time to laugh…" But the song goes: "A time to love, a time to hate/ A time for peace, I swear it's not too late." Some 1960s folk singers read into a biblical poem about fated destiny the hope that we humans could change the world. Not a bad midrash at all, but clearly it was a re-interpretation of an ancient sacred text that fit our hopes and dreams.

Rifacimento is a time-honoured technique that we Jews have practised for millennia in all of the countries we've inhabited across the globe. It demands pride and courage – pride in our rich heritage of classical texts, replete with lessons for all of mankind, and courage to re-interpret those texts in each generation so that they continue to speak a language we can understand.

Remembering the untold stories

One of the most compelling aspects of Holocaust Education Week is the opportunity to hear survivors speak. Our understanding of the Holocaust would be incomplete and impoverished without these important voices.

Sara R. Horowitz in Toronto

Lately, however, I've been thinking about the stories we do not hear – stories that are just as integral to the essence of the Shoah, but are inaccessible or inaudible to us. Over the past several months, in the vast archives of the United States Holocaust Memorial Museum in Washington, D.C., I have plunged into stories removed from our radar.

There is a treasure trove of diaries, poems, and fiction written during the Holocaust under of impossible circumstances – in hiding, in ghettoes and in labour camps. This writing captures the torments, anxieties, resilience, desperation and hopes to endure, to live out the war years. While much of this writing has been lost, a substantial amount was recovered after the war, opening up a window on those terrible times for those who came later.

But there are no diaries from killing centres such as Sobibor and Treblinka, dreadful places where Jews wefe taken to be murdered, without chance of reprieve. There are no diaries from the killing fields, from the murdered families forced to undress in front of relatives, neighbours and strangers before being gunned down.

Those stories can never be told, except by those at some remove. The Italian writer Primo Levi, who survived slave labour in Auschwitz, has observed that because the Jews who "did not return" would never tell their stories, it was up to the minority who survived to "speak in their stead, by proxy." Survivors are the closest witnesses to those who did not escape the genocidal net. Their voices help keep the lives and deaths of the murder victims from fading into oblivion. At the same time, Levi and others acknowledge that the living cannot fully represent the voices of the dead, whose stories cannot be wholly known to us.

The Yiddish poet Abraham (Avrom) Sutzkever's 1946 *Poem About a Herring* imagines such a horrific murder site by focusing on a mother and her child at the edge of a charnel pit. Because the child is hungry, and the mother is a mother, even at the edge of death, she feeds him a herring that she had thought to pack, not knowing where they would be taken. Sutzkever, who was in the Vilna Ghetto for two years, composed more than 80 poems during the Holocaust. Here he attempts to bear witness by imagining the experience of the murdered Jews, gunned down brutally and coldly. As the body of the "child with a bloody herring in his mouth" falls into the pit where he will be buried, the poem reluctantly acknowledges the limitations of the living to speak for dead, as the poet searches "for that herring's salt/and still cannot/find its taste on my lips."

Several years ago, a professor of classics at an American university began to trace the fate of his great-uncle who, unlike his own grandfather, did not come to settle in North America. The resulting book, Dan Mendelsohn's *The Lost*, uncovers and attempts to imagine the lives, and finally, the brutal deaths, of his great-uncle's family. He reminds us not only of the insupportable loss of life, but also of the deliberate and perverse torment of victims before their murder. Mendelsohn's lost relatives come to stand for the vast number of people whose lives and deaths fall outside of the stories we most often hear and tell about the Holocaust.

I have listened to scratchy voices of testimonies recorded on magnetic tape during the first year or so after the war. These tapes capture the hopeful determination of war refugees to rebuild their shattered lives. But they also reveal the inner and outer chaos of that time, the deep bereavements, the still-fresh shock of what had been witnessed and endured.

Some of the stories I encounter in the archives rarely find a place in a public forum. I suspect that they are more than most of us wish to bear. But they constitute the dark centre of the catastrophe we call the Holocaust.

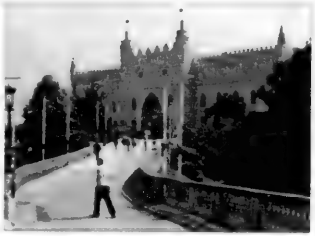
The Kirshner File

Images of Poland, past and present

Sheldon Kirshner in Poland

If a photograph tells a thousand words, as an old adage suggests, then these photographs surely speak volumes

As I travelled through Poland recently, I was struck by evocative images that speak to its Jewish dimension, past and present, and its triumph over Nazi tyranny during World War II, which broke out 70 years ago in September and changed everything.



Lublin's historic castle, a landmark in this eastern Polish city, is close to the centre of its prewar Jewish community.

Warsaw's historic Old Town, virtually razed by the Nazis, was restored after the war and is now a prime tourist attraction.

This monument pays tribute to the victims of Plaszow, a former Nazi concentration camp in Krakow. Steven Spielberg's film, *Schindler's List*, unfolded, in part, in Plaszow.

Kazimierz, a mainly Orthodox Jewish enclave in Krakow before the Holocaust, has been reinvented as a Jewish historical, cultural and culinary destination. This Jewish-style restaurant in Kazimierz caters to tourists from Poland and abroad.

Bagels, bagels. A vendor in downtown Krakow waits for customers.

The entrance to the Jewish cemetery in Lodz, Europe's biggest such cemetery. Though it is not in the best condition, it is still in use.

Oskar Schindler's workshops in Krakow are to be converted into a museum.

A frieze in Krakow related to the settlement of Jews in Poland in the Middle Ages shows Jewish merchants petitioning a king for permission to live in the Polish kingdom.

Blown-up photographs of former Jewish inhabitants of Warsaw hang on a worn building in what was once the Nazi ghetto.

These pits in Lodz's Jewish cemetery were ordered dug by the Nazis after they decided to liquidate the ghetto in the summer of 1944. The Jewish workers who were commandeered for the job were to have been shot and buried in them after the ghetto was closed. But with the Red Army advancing on Lodz, the Nazis had no time to kill them.

A photographic exhibition of synagogues no longer used as shuls was mounted at the recent Jewish Cultural Festival in Krakow. This shul somewhere in Poland was turned into a public washroom after the Holocaust and during the Communist era.

Last of a series of stories on Poland.
[Sheldon Kirshner Photos]

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Guest Voice

We must continue to listen

By KORTNEY SHAPIRO
Special to The CJN

One evening, on the cusp of my 11th birthday, my little-girl naivete escaped, and I approached my grandmother. "Nana Vera, will you tell me about the Holocaust?"

She did not cry, nor did she redirect my question. With the utmost of grace, my grandmother told me of her childhood, about her days growing up in Banska Bystrica, a town of 13,000 in what is today central Slovakia, and of how her blissful days soon became hell on earth. That is when I realized that my grandmother is a survivor.

A number of synonyms are suggested for the word "survivor." The list includes "debris," "scrap" and "leftover." Is it therefore justifiable to label my own grandmother as such? The word "survivor" differs in meaning for everyone; however, I must argue that there is a significant difference between those who have persevered through an awful episode in their lives and a survivor of the Shoah. Between 1939 and 1945, nearly 11 million people were brutally murdered in Europe, and therefore, anyone who was able to escape death during the time of Adolf Hitler's reign is a survivor.

As a third-generation Holocaust survivor, I have realized that not only is the retelling of the individual stories imperative, but listening to these stories is of the utmost importance. As I wrote this piece, I sifted through a Ziploc bag containing cue cards from the many lectures that my grandmother Vera has delivered over the years. I could set aside my values as a writer and merely recite the details of my grandmother's imprisonment and concentration camp experiences, but I will not. What I will do is ask this question: What in fact does it mean to be a Survivor?

I, for one, cannot fathom what my grandmother and her family experienced during the war. To have lived a life of leisure, to have thrived in a town where everyone knew your father's name and where summer weekends were spent at Lake Balaton. To have one day awakened and had it all ripped away from you, without any explanation aside from the fact that you were Jewish.

Many ask what the true definition of a survivor is. For me, my grandmother Vera is a survivor of an event in history that not only annihilated more than six million Jews but also redefined a term so commonly used in our colloquial speech. Survivors endured a dark historical period when man lost his mind and placed his fellow brothers in furnaces to burn them into dust.

Tell me that my grandmother is not a survivor, and I will show you the mountain of human ashes in Majdanek. Tell me that my grandmother is not a survivor when you stand inside a chamber once used to suffocate hundreds of thousands of innocents, with walls stained green from Zyklon B. Tell me that my grandmother, Vera Szüsz Martin Gold, is not a survivor after losing her own mother in a camp, just days after liberation. My grandmother was able to survive, along with her sister and her father, Kornel, for whom I am named.

This year marks Holocaust Education Week's 29th anniversary. In 2006, I travelled to Poland on the March of the Living, an organized trip with my peers. Upon arriving at the Majdanek death camp, we were brought into a small room. We were standing inside hell – a gas chamber once used to kill hundreds of thousands of innocents.

Although I did not see the camps where members of my family were prisoners – Bergen-Belsen, Buchenwald and Ravensbrück, all located in Germany – I was honoured to have read my grandmother's story of survival while standing in a forest clearing that had once been Treblinka, a camp in Poland where only one inmate is rumoured to have survived.

During my final year of high school, I felt the need to bring Holocaust education to life, after coming to terms with the fact that my Jewish high school had yet to have a week dedicated to Shoah awareness to coincide with the city-run events. This year, I am fortunate to have a position in Hillel once again that allows me to advocate to students across the city of Montreal, explaining the importance of Holocaust remembrance, and to have many students come out to our events, including a special Shabbat dinner, where my grandmother will be attending for her third consecutive year.

With the realization that survivors are getting older, many of us are coming to terms with the importance of hearing their testimonials first hand.

"I always talk about this with young readers. [There is this] window of opportunity and it is a window that is slowly closing in on us because it is an aging population, and most of the survivors that I speak to these days are probably in their 80s," author Kathy Kacer says. "The thought that those first-hand accounts of survivors could in fact be gone in a few years to me is so startling, and more than that, it is about their voices being gone."

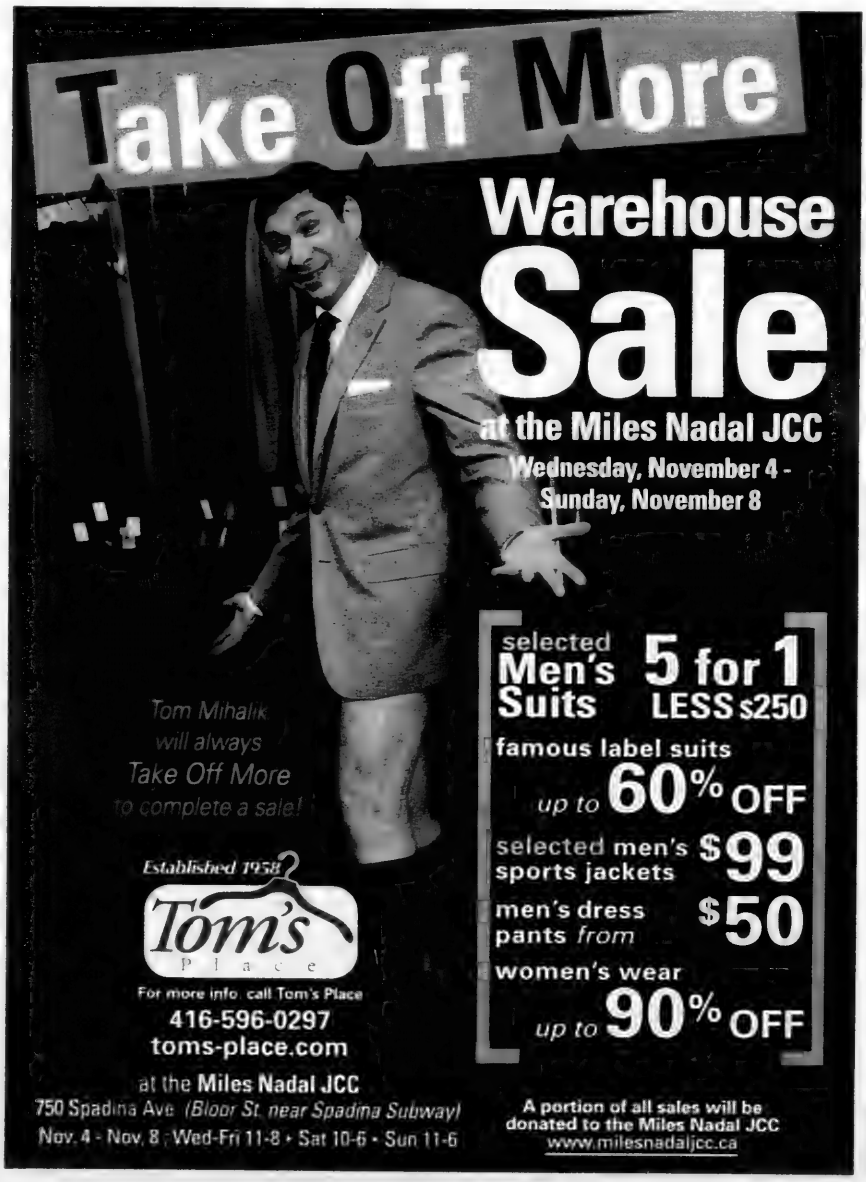
Kacer, who has written numerous books on the Holocaust shares with me a deep connection to the subject, as both her parents survived the war.

"Actually having the opportunity to sit down with these survivors and talk and hear their voice… that's what becomes so memorable," Kacer says, following with a few words of encouragement to me: "Hopefully, Kortney, one day, you will be the one writing the book."

Continue asking questions. Continue reading the thousands of testimonies. Continue reaching out to those who may not know what you know, for soon the voice of the survivor will be but an echo in our minds, and it is our role as the next generation of world leaders to commit to the retelling of the survivor's story.

My grandmother Vera is my story, and we have only just begun the first half…

Kortney Shapiro is vice-president of programming and PR with Hillel McGill.



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PROFESSOR DAVID R. BLUMENTHAL explores how we can create models that equip youth for compassionate and courageous behaviour. His claim rests on analysis of why some very ordinary people became perpetrators and bystanders while other equally ordinary people became heroes. The concrete lessons he draws apply to schools, families, businesses, professional associations and community organizations.

For more about this program or Professor Blumenthal, please visit **holocausteducationweek.com.**

This program is co-sponsored by the Sam & Sarah Reizner Holocaust Studies Institute.

CLOSING NIGHT

Wednesday, November 11

Adath Israel Synagogue • 7:30 pm

37 Southbourne Avenue, Toronto | 416.635.5340 x 308

Remembering the Holocaust: Lessons for Our Time – Iran, Darfur, Durban and Beyond

The past 70 years have demonstrated the continued dangers of state-sanctioned genocide; indifference and inaction in the face of mass atrocities; and the danger of assaults on the innocent. Using both historical examples and contemporary international issues, IRWIN COTLER will explore our collective responsibility to prevent, prosecute and protect.

For information about Irwin Cotler or more about this program, please visit **holocausteducationweek.com.**
In recognition of Remembrance Day, Jewish War Veterans will be honoured for their brave service in World War II during this program.

A private reception is generously sponsored by Scotiabank Bathurst and Sheppard Branch and by Eleanor and Martin Maxwell, in memory of his sisters, Josephine and Erna Meisels, who were killed in the Holocaust.

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Jewish Life

By RABBI YEHIEL BEN AYON

Memorial customs may vary

The woman was expressing what was obviously an annoyance to her. Unfortunately, this was taking place during a burial. Only later did it become known to me that I was the object of her annoyance.

Apparently, after attending a Sephardi funeral, she had even registered her displeasure to the funeral home staff. "Never in her life," she said, has she seen a rabbi commit such a glaring mistake. I was, she said, guilty of omission, as at the end of the funeral I did not recite *K'El Maleh Rachamim*, the memorial prayer that she was accustomed to hearing.

She was correct in that I had not said this prayer, but she was totally wrong in her thinking that there is but one legitimate way: the Ashkenazi. I should add that she was perhaps even more wrong in the manner in which her perceived grievance found expression.

The fact is that in the Sephardi rite the *Maleh* prayer is not recited at the conclusion of the funeral – actually it is not said at all! The memorial prayer in the Sephardi rite is called the *Hashkavah*, the laying down. By virtue alone of this title, one would understand that the appropriate recital of the prayer comes only after burial and not as any part of the funeral service.

The innocent but nevertheless arrogant behaviour of that individual taught me at least two things: how much we must strive to understand and make room for the customs of others, no matter how much they may differ from ours, and how much we as Sephardim should make our customs known to others.

In saying this, I recall attending the burial of a Hungarian Jew. I found myself amazed at the burial prayers being recited, for despite the differences in pronunciation, the Hebrew words were precisely the same as those said by Sephardim! How the Sephardi ritual travelled to that part of the world and was incorporated by these communities is a point of fascination.

The memorial prayer is by no means the only different custom. Customs are just that, and there are many variations.

The inverted first spade full of dirt, the fact that the spade is not passed from one to the other, are not generally part of the Sephardi custom. Post-burial mourners do not pass between their friends who have formed a corridor of comfort. Instead, the mourners stay put, and their friends pass before them offering their comfort.

Black olives are a part of the traditional meal of condolence, in addition to the Ashkenazi custom of the boiled egg and bun. (Supposedly, this is because olives were plentiful in the Mediterranean, but did not exist in eastern Europe.)

Many, but not all, mourners in the Sephardi rite do not eat meat for the seven days of shivah. Also, it just is as acceptable for Sephardi mourners to leave the shivah house to attend services and recite Kaddish as it is to hold services in the home. Black, in keeping with general Mediterranean norms, is worn. In every Sephardi synagogue, there are designated seats where only mourners sit, thus clearly identifying them as such. This is done even on Shabbat.

Sephardim conclude their shivah by directly and immediately visiting the grave, something that they do again at the shloshim and at the anniversary of the death.

Sephardim do not place stones on the grave of their loved ones, but rather light candles.

On the nights prior to the conclusion of the shivah and the shloshim, and again at the conclusion of the first year (and for some at every anniversary thereafter), the bereaved family hosts a memorial seudah.

My father joined Facebook

My father joined Facebook a month ago. A week later, he tried to "friend" me. The oasis of freedom that the world of Facebook once provided has come to an end.

Now I must decide. Do I accept my dad's invitation as a friend – granting him access to my Facebook profile filled with pictures and videos, notes and wall postings – or do I reject his invitation, a decision that may keep him out of my profile but will spark an awkward phone call.

CLASS ACT
By Daniel Held

This dilemma is not new. There are multiple "OMG (oh my God) my mom joined Facebook" groups; a popular website, http://myparentsjoinedfacebook.com, and in July, *Time* magazine ran an article titled "Oh crap! My parents joined Facebook."

My father's decision to join Facebook was prompted more by curiosity than a concern for my security. For years he's asked me about Facebook – what is it and what do people do on it – and my answers were never satisfactory. So, partially on my urging, he decided to explore.

He's quite right. Facebook boasts 250 million active users. 120 million of whom log in at least once a day. One billion photos are uploaded and 2.4 million events created each month. When I recently needed to reach a student, I was amazed that he replied to a Facebook message before an e-mail. He told me that he's always logged into Facebook – if not on his computer then on his cellphone.

I believe that if parents aren't fluent in the language of Facebook – even if they aren't "friends with their kids" – they will be missing out on a major piece of their children's identity.

I also realize that my perceived oasis of freedom on Facebook is a farce. Employers and college admission counsellors use it to vet potential employees and students, and camp directors have told me that they now view Facebook profiles as a more reliable source of information than references when hiring counsellors.

No matter how one toggles Facebook's privacy settings, there will always be back doors to information. The safety motto, which I adopted years ago, now seems even more relevant: "If I wouldn't want my parents to see it, it shouldn't be on Facebook."

While concern should be raised about privacy and safety on Facebook, we must also recognize the great potential the platform holds for Jewish engagement and identify formation. I am a member of countless Jewish and Israel-focused groups. I have donated to Jewish causes, been invited to Jewish events, and every week I get a Facebook message telling me what time Shabbat starts. Facebook offers a new forum for Jewish identity with a lower bar for engagement and more accessible forms of activism.

But few in our Jewish community have caught on.

Facebook makes its money through targeting ads – carefully matching advertisements to the interests of its users. In July, it opened up more advertising filters, including the ability to target audiences with particular interests, from particular geographic regions, or members of particular Facebook groups.

With these new filters, bloggers have commented on the astounding Facebook "Jewdar" and the ability to be found by the few Jewish organizations that do venture onto Facebook. It's time for our community to jump on the bandwagon, learn about the platform – both its hazards and its potential – and reach out through the world of online networking.

Facebook may be a fad that will fade away within a few years. But at the moment it's a network filled with Jewish activity waiting for mainstream organizations to tap into its potential.

My father, by venturing into Facebook, is ahead of the curve. By creating a profile, seeking out friends and learning about the platform, he is bridging the divide between digital immigrants and natives. As for his friend invitation – at the moment it's sitting in the purgatory of unanswered friend requests that, perhaps someday, I'll answer.

Jewish Life

Stepping up to the majors

One short year ago, Jonathan Telch was just another Carleton University student trying to achieve his goals and get a degree. After finishing university, Telch was able to find a job on Parliament Hill.

On Campus
By Justin Dahan

He's currently working as an intern with James Lunney, a Conservative MP from British Columbia, as Lunney's special assistant.

These prestigious paid internships are extremely rare – only 10 people are selected by the Canada-Israel Committee (CIC) to receive them each year.

This is the CIC's mission statement, pulled directly from its website: "The CIC is devoted to the promotion of increased understanding between the peoples of Canada and Israel. It is a non-partisan, voluntary, non-profit organization that enjoys the support of Canadians from all walks of life. In seeking to enhance Canada-Israel friendship, the CIC liaises with government, media, business and the academic sector, often submitting briefs and providing background analyses on matters of public policy. In addition, it sponsors seminars, conferences and other types of educational programming in Canada, and organizes study missions to Israel and the Palestinian areas."

Before Telch took the internship working with Lunney, he was president of AEPi, a Jewish fraternity, at Carleton and the University of Ottawa.

He attributes much of his success to what he learned working with AEPi and networking on campus.

"One of the defining moments of my university career was combating anti-Semitism on both of Ottawa's university campuses. As well, it was a great honour to help educate those who were unaware about genocides," Telch said about his tenure in the Jewish fraternity.

Part of the networking Telch took part in involved another past AEPi president, Jonathan Zafrani. Zafrani also held a CIC internship and worked alongside two MPs. Zafrani helped open the door for his fraternity brother Telch. Both of these men have been able to use the experience they gained from the student-run fraternity to help propel them to Parliament Hill. Zafrani is currently spending the year in Israel.

Between the events Telch organized and attended, he was able to strengthen his ties with Israel and with his Jewish heritage.

Current AEPi president Jason Friedman spoke about how it felt to see Telch flourish outside of school. "Having worked closely with him for the fraternity, it's good to see him succeed," he said. "It also shows a lot of our younger members what being involved in AEPi can do professionally. A lot of our members are interested in being involved politically, and Telch is a good role model."

Friedman and the rest of AEPi hope to continue their trend of churning out valuable assets to the Jewish community.

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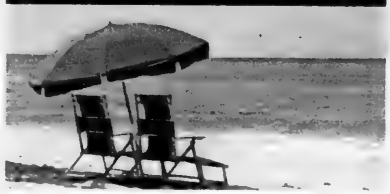

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By MARK MIETKIEWICZ

Jewish libraries at your fingertips

Shhh! Can't you see you're in a library?

It's Jewish Book Month, and you're invited to enter some of the most wonderful Jewish libraries in the world. From Princeton to Jerusalem, many Jewish libraries offer online highlights of their permanent collections, usually free of charge. Today, we'll tour some of the best libraries and find out how to visit dozens more.

The Jewish National & University Library at the Hebrew University of Jerusalem has a bilingual website that is home to several special collections. You can examine more than 250 Ancient Maps of Jerusalem from 1486 to the early 20th century. At the Songs We Love to Hear website, you can listen to recordings of Hebrew songs produced before the creation of the State of Israel. And there is Albert Einstein Online, more than 900 digitized manuscripts from the Hebrew University's Albert Einstein Archives, which includes scans of his scientific materials, writings and travel diaries. **[bit.ly/jlib01]**

Although most historic texts are in Hebrew, Latin or German, you can pore over several English-language books in their entirety, including *Pisgah Sight of Palestine* by John Williams (1650), William Francis Lynch's *Narrative of the United States' Expedition to the River Jordan and the Dead Sea* (1849) and Nat Kostakowsk's *International Hebrew Wedding Music* (1916). **[bit.ly/jlib02]** In order to view these books, you will need to download and install the DjVu (Get it? Déjà vu?) plug-in. I had more luck viewing these pages on a PC than a Mac.

The Online Books Page lists links to 35,000 free books on the web. I should point out that most of these works are in the public domain and won't replace your next visit to the bookstore. If you do a search, you can narrow things down to Jewish fiction (*Hungry Hearts* by Anzia Yezierska, 1920) to poetry (*Selected Religious Poems of Solomon ibn Gabirol*, translated by Israel Zangwill, 1923) to mysticism (*Flowing Light: Kabbalistic Mysticism and the Art of Elliot R. Wolfson* by Marcia Bennan, 2008) **[bit.ly/jlib03]**

Unlike most of the libraries mentioned here, the Jewish Virtual Library exists only in cyberspace. The library boasts 8,000 articles and 4,000 photographs and is divided into 13 "wings," including history, women, the Holocaust, maps and biography. The "peace" section includes such documents as the Balfour Declaration, the United Nations Security Council Resolution 242 and the Israeli-Palestinian Interim Agreement (Oslo 2). **[bit.ly/jlib05]** The library's "Essential Texts" contains quite an eclectic mix. Where else can you find the full text of Theodor Herzl's *The Jewish State* alongside a full English translation of the Tanach? **[bit.ly/jlib06]**

Once you are done with those libraries, there are plenty of others waiting for you. Nancy Pressman Levy of the Princeton University Library **[bit.ly/jlib07]** and Ethan Starr **[bit.ly/jlib08]** have done an incredible job amassing links to more than 100 other Jewish libraries and archives/research centres in North America, Israel, Europe, Australia and South Africa.

Finally, take a look at Wikisource for original texts such as *The War of the Jews* by Josephus **[bit.ly/jlib10]** and Henry Ford's *The International Jew: The World's Foremost Problem.* **[bit.ly/jlib11]** And there's Mark Twain's oft-quoted essay, *Concerning the Jews*. First published by *Harper's* magazine in its September 1899 issue, you can read the entire 7,000-word article online. I will leave you with one of the more memorable passages. **[bit.ly/jlib09]**

"The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed... other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at htghway@rogers.com.

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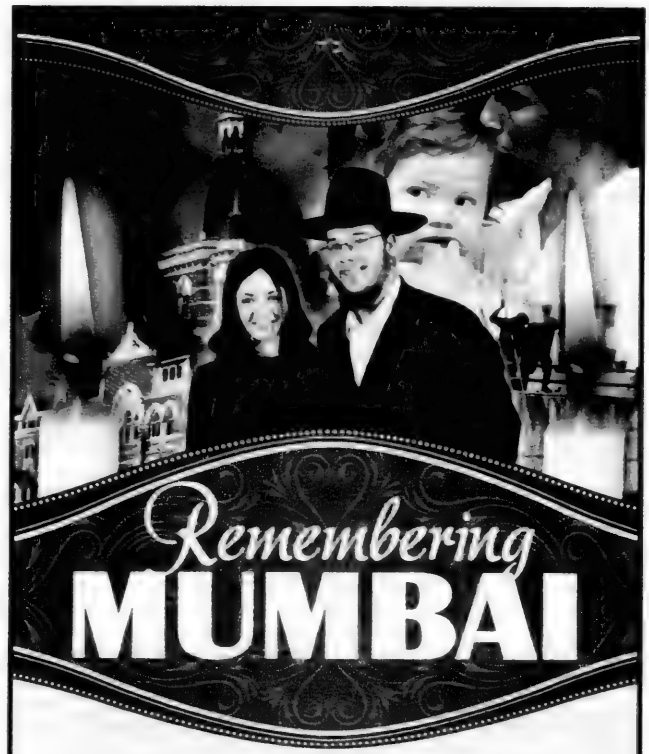

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Schools have not seen increase in absenteeism

Continued from page 1

In the event of an outbreak, the school will rely on instructions from Toronto's public health department, executive director Arthur Landa said

Paul Shaviv, director of education at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto, which has 1,460 students on two campuses, told *The CJN* that despite the widely reported H1N1-related death last week of Evan Frustaglio, a previously healthy 13-year-old Torontonian, there hasn't been an increase in calls from concerned parents.

Like the other schools contacted, TanenbaumCHAT has not seen an increase in absenteeism. "Today, we had a Grade 12 conference, and virtually no kids were away," Shaviv said last Wednesday.

He said regular flu shots are being made available to teachers in school, "as we have done annually for a number of years," but he added that "enquiry shows that it is not practical for us to offer teachers H1N1 on site, because most doctors will not be providing the H1N1 shot, because they have to order a minimum of 500 shots, the paperwork is prodigious, the storage conditions are very stringent, and the vaccine has a short shelf life."

Montreal's two largest Jewish day school corporations are following the 40-page guidelines issued by the Quebec education ministry, as well as some additional measures.

Daniel Smajovits, spokesperson for Jewish People's and Peretz Schools (JPPS) and Bialik High School, said information sessions were held for teachers and students, starting at pre-kindergarten, and there is ongoing education.

"JPPS is truly going the extra mile to ensure that everyone understands what to do and what not to do," he said.

All staff and students are being encouraged to get the vaccine.

Dr. Michael Libman, director of the infectious diseases divisions at the McGill University Health Centre and St. Mary's Hospital, is the chair of the JPPS-Bialik health committee. He has spoken to the JPPS staff about H1N1, and the school nurse at Bialik gave a talk to the staff there, based on Libman's information.

In his latest message, Libman "very strongly encouraged" all parents to vaccinate their children.

"There has been a fair bit of fear-mongering about this vaccination program," he wrote. "The risks of severe complications of this year's flu among children are real.

"The great majority of children will have benign illness, but a few will need hospitalization and some of these will die. Every available piece of evidence, and there is a lot, tells us that any risk associated with the vaccine is far lower than the risk of getting the flu.

"Therefore, even though there are bound to be a few unfortunate cases of bad side-effects of the vaccine, the risks of not vaccinating are much more severe."

There are posters and pamphlets in the schools about how to prevent the spread of the virus through hand-washing and properly covering coughing and sneezing. Among younger children, materials from Henry the Hand, a hand-hygiene awareness program created by American physician Will Sawyer and endorsed by the American Medical Association, are being used.

JPPS and Bialik have hand-sanitizer dispensers throughout the school.

"If a child has a fever they are automatically sent home and cannot return before they have been symptom-free for at least 24 hours," Smajovits added.

As of Oct. 28, there had been no confirmed cases of H1N1 at the schools, which have a total of 1,100 students.

JPPS has also relaxed its green policy during the flu pandemic. Disposable plastic cutlery is again being used in the lunch room, Smajovits said, because they offer greater certainty of sterility than metal utensils.

United Talmud Torahs (UTT) and its Herzliah High Schools, when asked about its flu preparedness, shared a copy of a memo sent to parents in September from Herzliah educational director Ellie Grumberg.

The purpose was "to reassure [parents] that the school is taking very seriously its responsibility to maintain a safe environment for all of our students and staff."

Hand-sanitizer dispensers were installed throughout the building and the local CLSCs (*centres locaux de services communautaires*, or community health centres) were asked to send professionals to speak about flu prevention.

"We are carefully monitoring our absenteeism, as levels of student and staff absenteeism serve as indicators of the spread of the disease," the memo reads.

Parents are also asked to be "extremely vigilant" regarding their children's health. Students who exhibit any two flu-like symptoms should be kept home until they disappear, Grumberg writes. They are requested to tell the school the reason for their children's absence.

UTT and Herzliah have a total enrolment of about 800 students.

At Solomon Schechter Academy, an elementary school, there are not only hand-sanitizer dispensers throughout the building, but automatic soap dispensers have replaced the manual ones in all of the bathrooms, said principal Shimshon Hamerman. This change, made in the summer, allows the children to avoid touching the dispenser.

"We have also written and spoken to our parents to impress upon them the importance of hygiene," he said, and teachers are also reminding the kids to keep their hands clean.

Hamerman is trying to persuade the government to make school staff a priority group for the vaccination program. "Currently, there are no special provisions, but we think that they are working in a high-risk environment."

He has specifically asked the ministry of education to considering setting up a vaccination clinic at a Nov. 10 convention that will be attended by 600 teachers in Jewish schools.

"All of our teachers want [the vaccine]," he said.

So far this school year, "two or three" students have had flu-like symptoms, but there has been no confirmation of H1N1 infection, he said.

Greater Toronto Area

Israeli democracy being undermined, rights advocate says

By SHELDON KIRSHNER
Staff Reporter

Core democratic values in Israel are under attack, charges the executive director of Israel's oldest and largest human rights organization.

They are being undermined by the diminishing standing of the Supreme Court, the growing acceptance of ultra-nationalist positions and the increasing number of verbal attacks on human rights groups, said Hagai El-Ad of the Association for Civil Rights in Israel (ACRI).

Brought here last week by the New Israel Fund of Canada, he made these comments in an interview prior to delivering a speech at Holy Blossom Temple.

El-Ad, who has headed ACRI since 2008, said the Israeli government has not abided by eight Supreme Court rulings in the past five years.

These cases touch on a wide variety of issues ranging from the route of the security barrier in the West Bank and the rights of migrant workers in Israel to the fortification of Jewish schools near the Gaza Strip and the building of 245 classrooms in east Jerusalem.

Hagai El-Ad
[Sheldon Kirshner photo]

Recently, the president of the Supreme Court, Dorit Beinisch, rebuked the government, declaring that its rulings were not "mere recommendations," but had to be executed "with the necessary speed and efficiency."

El-Ad is also concerned that comments made by prominent Israeli politician Avigdor Lieberman on Israeli Arabs have gained mainstream acceptance.

Before his appointment as foreign minister in Prime Minister Benjamin Netanyahu's government, Lieberman, head of the right-wing Yisrael Beitenu party, called for Israeli Arabs to sign a loyalty oath.

Slamming Lieberman's suggestion, El-Ad said that every Israeli citizen, including Arabs, are entitled to full equality and human rights.

Saying that verbal attacks on human rights organizations have escalated to a point where they now occur on a weekly basis, he cited a case in which a high-ranking official in the ministry of interior unleashed disparaging remarks regarding the position they have taken on migrant workers' rights.

El-Ad ascribed the erosion of democratic values in Israel to Israel's prolonged occupation of the West Bank.

Claiming that the human rights of Palestinians have been denied by Israel for more than 40 years, he accused the Israeli government of blocking their access to justice and sufficient water supplies and impeding their rights of movement.

"The occupation has a poisonous effect on Israeli democracy," he asserted.

To El-Ad, the most "troubling" aspect of Israel's occupation is the unequal two-tier road system forcing Jews and Arabs use different roads. Israel adopted the system in 2000 in the face of Palestinian terrorism.

Nearly two years ago, ACRI submitted a petition to the Supreme Court in which it lashed out against "the discriminatory prohibition on Palestinian movement" on Route 443. Until 2000, when the second Palestinian uprising broke out, Route 443 was a main thoroughfare for 160,000 Palestinians.

ACRI believes that the ban on Palestinian traffic severely violates basic human rights and represents "blatant and systematic discrimination" on the basis of national origin and is in breach of international humanitarian law.

Last year, the Supreme Court issued an interim decision without making any reference to ACRI's arguments.

El-Ad acknowledged that Israeli civilians living in the West Bank are entitled to security, but that the denial of human rights to Palestinians threatens democracy in Israel.

Racism is a problem in Israeli society, but Israel is not a racist state, he said. As he put it, "Israel's core values are values that ACRI embraces."

Nonetheless, racism affects the lives of Israeli Arabs and Ethiopian Jews, among others, El-Ad pointed out.

He cited a few examples.

Schools in Israel have been loath to accept Ethiopian students. Jewish builders have refused to sell homes to Israeli Arabs. Jewish social clubs have barred entry to Arabs.

El-Ad urged Israel to convene an independent panel to investigate allegations that the Israeli armed forces committed war crimes during its invasion of the Gaza Strip last January.

"It would be the right thing to do and is in Israel's best interests."

Israel has a right to defend itself against "a cruel enemy" such as Hamas, but it must be careful not to violate the legal and moral strictures of warfare.

"Israelis expect their army to conduct itself according to to the rules of war."

He called on Jews in the Diaspora to support ACRI's activities and thus help Israelis build a progressive and enlightened society.

ACRI tries to promote human rights by judicial and educational means, through parliamentary intercessions and by engaging the public.

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Public funds available to help rebuild community

Trustee says aging infrastructure poses major challenge

By ANDY LEVY-AJZENKOPF
Staff Reporter

The Jewish community of Toronto can make better use of available public funds for infrastructure

That was the message conveyed to an audience of about 50 people at an Oct. 27 information session at Adath Israel Congregation last week convened by James Pasternak, Toronto District School Board trustee for Ward 5 (York Centre)

"One of the greatest challenges the Jewish community is facing is how to renew its aging infrastructure," Pasternak said. "The biggest expense many institutions have, after wages, is the cost of infrastructure maintenance."

Pasternak, who is Jewish, told *The CJN* that he wanted community members to know that while many of Toronto's synagogues, Jewish communal buildings and schools are aging, there is money out there that can be tapped from various municipal and federal sources.

One of these is the City of Toronto's Better Buildings Partnership program, which provides "financial assistance for energy efficient retrofits and construction of Toronto buildings" according to the program's website.

James Pasternak

The other funding source Pasternak touted was Natural Resource Canada's "ecoEnergy Retrofit Incentive for Buildings" program, which offers up to $250,000 for eligible organizations to "implement energy-saving projects in commercial and institutional buildings."

Two speakers from these programs – Victor da Rosa, project manager for the academic sector of Toronto's partnership program, and Grant Miles from Natural Resources Canada's office of energy efficiency – spoke at last week's event about their funding opportunities.

Bill Chihata, a porfolio manager from Enbridge Gas Distribution, also spoke.

Pasternak noted that most of the finances available through the government programs are "cost-shared" initiatives.

"You have to have a project on the go or 'shovel ready' and also have some funds in hand," he cautioned. "Depending on what you're doing and how you're going about doing it, the government could match up to half [the financing]."

He said organizations can maximize their chances at securing funding if they are implementing "eco" initiatives.

"That's the area where you'll be most likely to tap into funds," Pasternak said.

Asked why he personally organized this event, Pasternak responded that since he was elected in 2006, he has hosted three events geared to informing the Jewish community about programs that could help it.

"Governments at all levels have hundreds of programs that are of great benefit to the communities that they serve. Most [communities] don't know about them," he said.

"The reality is there are opportunities here, and if we don't apply for them, other groups will take them."

For more information, visit www.toronto.ca/bbp and http://oee.nrcan.gc.ca.

"Being Jewish is fun. I learned that at camp."
- Noah, 10 years old

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UJA FEDERATION OF GREATER TORONTO

NATURE WALK: Grade 4 students at Netivot HaTorah Day School – , including, from left, Jordana, Ezra and Jonah – went on a nature walk recently to investigate local habitats as part of a science unit.

[Rebecca Ansel photo]

Actor got start in deaf children's theatre company

Continued from page 3

"Talk about bashert," she said, alluding to the rarity of such a synagogue. According to its website, Bene Shalom is the only full-service synagogue serving the deaf Jewish community in the United States. There is at least one other congregation serving deaf Jews, in Los Angeles, Calif.

As an actor, Matlin got her start as a seven-year-old, determined to land the role of Dorothy in *The Wizard of Oz* in a deaf children's theatre company.

Another turning point came when actor Henry Winkler and his wife Stacey attended one of Matlin's performances there.

Winkler – who achieved stardom as Fonzie on the television show *Happy Days* – encouraged the 12-year-old to pursue her dreams and later became her friend and mentor.

As a young actor, Matlin lived in the Winklers' pool house for two years, and was married on their front lawn in 1993.

She and her husband, Los Angeles police officer Kevin Grandalski, have four children ranging from 5 to 13 years old, and incorporate elements of both their religions into their home. Both a rabbi and a Catholic priest officiated at their wedding.

"We do have Shabbat dinner when I am in town," Matlin told *The CJN*. As well, she said, "we observe the holidays and Jewish traditions."

"Judaism doesn't play as large a role in my life as when I grew up. I have to admit that," she said.

Her home has a mezuzah, but no crosses or crucifixes, she said.

"We do have a Christmas tree – and it's pretty," she added.

The roles she has played – starting with Sarah Norman in her first movie *Children of a Lesser God*, for which she was the youngest winner of an Academy Award for best actress at age 21 – have all been so different that she couldn't name a favourite, she said.

Marlee Matlin at UJA event

When considering whether to accept a role, "I do look at how they portray a deaf person, but more importantly whether I can develop the role... and whether or not the story altogether is good," Matlin said.

Matlin told *The CJN* she was stunned when a planned speaking engagement of hers was cancelled because she had played a lesbian on the television series *The L Word* – a role she mentioned among those she enjoyed.

"There are people who go through that every day," she said.

Matlin, who has a gay brother, said that she thinks gay people and deaf people deal with different emotional issues, but as part of a minority, both are looked at differently. People think that "somehow, you live differently, and that we eat and breathe differently and that's not the case at all."

She believes the issue of cochlear implants, which is highly charged in the deaf community, is "more of a personal choice, but in the middle of it there is a political choice and a cultural choice."

"If it works for that individual, great."

However, she added, she would stress that parents raising children with cochlear implants ensure that the youngsters learn both how to speak and how to sign.

"When you take off your cochlear implant at the end of the day, you're still deaf – and part of being deaf is cultural."

Much of Matlin's time now is devoted to motivational speaking. Next week she is scheduled to meet with the United Nations in regard to improving the rights of disabled people worldwide.

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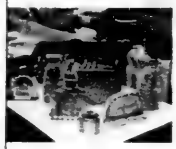

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Greater Toronto Area

Speisman bursary recipient to study Cdn. survivors

By SHERI SHEFA
Staff Reporter

PhD student Adara Goldberg, the first recipient of the Dr. Stephen Speisman Bursary, said she is grateful for the financial aid that gives her the opportunity to delve further into and contribute to the Canadian Jewish historical narrative.

Earlier this month, UJA Federation of Greater Toronto's Ontario Jewish Archives awarded Goldberg with a $500 grant in honour of the late Stephen Speisman, who founded the OJA in 1974 and served as its director until 1999.

Speisman died last October at the age of 65.

The bursary – the majority of which was funded by Pardes Shalom Cemetery, where Speisman served as the executive director – was founded to provide financial support to individuals who are working on a thesis, scholarly article or book in the area of Ontario Jewish history, in which records held by the OJA are integral to their work.

Dr. Stephen Speisman

The $500 grant is meant to be used to offset costs while conducting research at the OJA, such as travel expenses, photocopying and off-site retrieval costs.

"I think Jewish history and Canadian Jewish history, although it is widely studied, there are very few who get the opportunity to go as in depth as I'm being given the opportunity to do with my work," said Goldberg, a PhD student at Clark University in Massachusetts.

"Without bursaries and without these grants, for many students in particular, it would be impossible. You're operating on very little, and you're really being driven by a commitment to the work."

Goldberg, who was one of three applicants, added that when Jewish centres offer this kind of support, it only serves to strengthen the Jewish community.

"I'm trying to provide something where families will be able to look back and read about their parents, their grandparents – not only survivors, but Canadian Jews at large. It would be impossible to do without financial support. I'm very grateful."

Goldberg's dissertation titled *We Were Called Greenies: Holocaust Survivors in Postwar Canada*, will examine the experiences of Holocaust survivors in postwar Canada between 1947 and 1956 from their perspectives and from those who tried to assist them.

"I'm examining the relationships established between individual survivors, and the social service agencies such as JIAS [Jewish Immigrant Aid Services] that came to their aid, as well as relationships built with the lay Jewish community. I'm investigating such relationships, where they existed, and their effects on the adaptation process, whether they helped or impeded the speed of process," Goldberg said.

"I've been conducting quite a bit of research at the OJA over the past two years on survivor adaptations and resettlements in Toronto specifically, as well as the outlying areas."

OJA director Ellen Scheinberg said that the new bursary "really fits nicely into our mandate and into Stephen Speisman's priorities when he was the director of the OJA."

She added that the archives wanted to honour Speisman, who was known in the community for his extensive knowledge of Toronto's Jewish history and wrote *The Jews of Toronto: A History to 1937*, a winner of the 1980 City of Toronto Book Award.

"We felt this was a fitting tribute. He really put a lot of effort into acquiring records from across the province and preserving them, and we thought this type of bursary would not only pay homage to him but also encourage researchers to tap into our rich records," Scheinberg said.

The selection committee is made up of Scheinberg, *CJN* columnist and Speisman's widow, Leila Speisman, as well as several academics, including Queen's University professor Gerald Tulchinsky and University of Toronto professor Frank Bialystok.

She said that the bursary has garnered funds to distribute grants for the next 12 years. An application form can be found online at www.ontariojewisharchives.org under programs.

Meanwhile, Goldberg is currently immersed in her research, trying to track down information about individuals who survived the war and still practised Orthodox Judaism when they resettled in Canada.

"There is so little known about them, and I'm still looking for people," she said.

Anyone interested in getting in touch with Goldberg to offer testimony and assist in her research can contact her at adgoldberg@clarku.edu.

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Greater Toronto Area

Prof's rebuttal highlights Goldstone's flaws

According to Reports

By PAUL MICHAELS

The Goldstone report, which accused Israel of war crimes during last winter's Gaza conflict, has been working its way through the United Nations, and the General Assembly was set to debate it on Nov. 4.

The controversial report's flaws were succinctly highlighted in "Goldstone report undermines faith in international law" (*Toronto Star*, Oct. 21), by University of Toronto law professor Ed Morgan.

Morgan explained how the report's author, South African judge Richard Goldstone, failed to maintain proper standards of evidence in arriving at the grave charge that Israel deliberately targeted and killed Palestinian civilians.

Morgan, an expert in international law, provided an important retort to *Star* columnist Haroon Siddiqui, who (as noted in last week's column) has accepted, without question, all of the report's allegations against Israel.

As Morgan pointed out time and again, Goldstone's "fact-finding" mission in Gaza dealt with the facts in a highly partial manner. It either took Palestinian testimony against Israel at face value – Goldstone has since admitted that such testimony would not be convincing in a court of law – or failed to find evidence, readily available from Palestinian sources, that would have weighed in Israel's defence.

For example, Morgan noted that the mission said it could find no evidence that Gaza's Islamic University, which was struck by Israeli fire, had been used "as a military facility."

On the contrary, Morgan wrote, such evidence was abundant: "The Islamic University was previously featured as the site of clashes between Fatah and Hamas gunmen, with Fatah soldiers identifying it as a weapons laboratory for the new and improved Qassam rockets that Hamas fires by the thousands into Israel. Palestinian Authority television had a full display of the weapons cache found in the Islamic University at the time."

Goldstone turned a virtual blind eye to Hamas' deliberate policy of using civilians as human shields in order to fire rockets at Israeli civilian centres. Morgan noted that Goldstone even ignored the declaration of Hamas spokesman Fathi Hammad: "This is why [we] have formed human shields of the women, the children, the elderly, the mujahideen, in order to challenge the Zionist bombing machine."

To be sure, Israelis are not indifferent or callous about the loss of innocent Palestinian lives, but they also know, *contra* the Goldstone report, that the overwhelming responsibility lies with Hamas for having intentionally put its own people in harm's way.

Israeli officials argue that international law, and specifically the rules of war, need to catch up with the reality of conflict posed by groups such as Hamas that hide among civilians. By failing to acknowledge this reality, and by gathering evidence in a biased manner that played into Hamas' hands, Goldstone, Morgan concluded, not only damaged his own reputation, he also inflicted damage on international law.

* * * *

In an interview with *Newsweek* writer Lally Weymouth ("Peace Out of Necessity" Oct. 23), Israeli president Shimon Peres said: "I think [the Goldstone report is] a great victory for terror. Never before did any terrorist organization gain such recognition, in the most unfair way…

"First of all, we have a problem in the United Nations: there is a built-in majority against Israel. Israel doesn't stand a chance to win any single issue, because the Muslim and the Arab nations and the ones who follow them are a majority. I think Mr. Goldstone made a mistake by agreeing to preside over a committee which has an anti-Israeli majority – it cannot be objective if the judges are not objective. And the terms of reference were one-sided: to investigate the war crimes of Israel. And the conclusions – they're one sided. There are 26 recommendations. Not one deals with terror. The terrorists are flying free and high. It's unbelievable. Israel does not occupy Gaza. We left Gaza completely. We are the only country that forced our own settlers and army without any foreign pressure to leave Gaza. And for eight years we restrained [while they fired missiles]. No reference to it."

Paul Michaels is communications director for the Canada-Israel Committee.

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Coast to Coast

Tel Aviv's 100th anniversary celebrated at concert

By RHONDA SPIVAK
Prairies Correspondent

WINNIPEG — A recent multicultural concert celebrating Tel Aviv's 100th anniversary and 60 years of friendship between Israel and Canada drew an audience of more than 500 people from diverse backgrounds.

The second annual concert, on Oct. 21 at the Pantages Theatre in Winnipeg, was organized by the Manitoba-Israel Shared Values Roundtable [MISVR], which is led, and was founded, by provincial minister of water stewardship, Christine Melnick.

The concert opened with a spectacular performance by the Wushu Manitoba Training Centre, which performed a Chinese dance that is reserved for special occasions. Audience members were clearly delighted by the costumed dancers who joined together to form a four-foot dragon that walked through the audience.

This group was followed by an aboriginal group, the Walking Wolf Dancers, which performed a dance, associated with promoting healing and wholeness, with hula hoops. Many aboriginal supporters of the State of Israel, from places such as The Pas in northern Manitoba, attended the concert.

Following entertainment by the Rozmai Ukranian Dance Company, Rachel Manelson, director of the Tel Aviv Foundation for Europe, the United Kingdom and Canada, told the crowd, "The horahs that Ashkenazi Jews dance were derived from Ukranian and Russian circle dances similar to the ones you just saw."

Chinese Dragon (Wushu dancers) who opened the multicultural celebration of Israel. [Rhonda Spivak photo]

Manelson arrived with the mayor of Tel Aviv, Ron Huldai, a former combat pilot and kibbutznik whose parents immigrated to Israel in the 1920s.

After saying he was "proud to be the mayor of a dynamic city that is tolerant and open," Huldai joined Israeli singer Hila Eytan on stage as audience members were invited to come up to dance. Enthusiastic adults and teens from a variety of ethnic backgrounds filled the stage and danced a rousing round of horahs.

Following intermission, the audience was treated to a performance by the Caribbean, reggae and soca music group Rockalypso. Then student Cella Lao, a powerful singer who attends the city's Balmoral Hall High School, performed two songs in Italian.

The outstanding troupe of drummers and dancers in Viva Capoeira performed a high-energy Brazilian dance, which was originally created by slaves to camouflage their then-illegal practice of martial arts by turning it into a dance.

Earl Barish, chairman of the executive board of B'nai Brith Canada, was presented with a plaque in honour of the 100th anniversary of the B'nai Brith Manitoba region.

The last performance was by the Sara Sommer Chai Folk Ensemble, North America's oldest and largest Israeli folk dance ensemble.

At the concert were Sharon Blady, MLA for Kirkfield Park; Jonathon Kroft, president of the Jewish Federation of Winnipeg; Mel Lazareck, president of the JNF-Prairie region; Marra Messinger, of the Canadian Committee for the Tel Aviv Foundation, and Pamela Rebello, executive director of the India School of Dance. They introduced the various performers.

Princess Adenrele Adeniran-Ogunsanya, from Lagos state, Nigeria, who attended the event while she happened to be in the city said, "It was a great evening. I have never been to Israel, but maybe I will go."

Israeli singer Hila Eytan knows how to engage an audience. Please see related story, page 31

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Tel Aviv, Montreal mayors toast their friendship

By JANICE ARNOLD
Staff Reporter

MONTREAL — To its mayor, Tel Aviv is more than a city, or even Israel's metropolis and commercial and cultural hub.

"Tel Aviv has a special role in defining the State of Israel. It is very important to me that it represents democracy, tolerance and pluralism, that it is a home for every minority and open to exchanging ideas with the world," said Ron Huldai, who has been mayor since 1998.

He was in Montreal last month as part of the celebration of Tel Aviv's centenary. Montreal Mayor Gerald Tremblay was at his side during a reception hosted by the Canadian Committee for the Tel Aviv Foundation, held at the Mount Stephen Club.

Tremblay, who was in the midst of an election campaign, took part in a toast to friendship between Montreal and Tel Aviv, and said he welcomed partnerships in the arts and cultural spheres. He promised to visit the Israeli city.

He offered to take Huldai on a tour of the developing Quartier des spectacles, the entertainment district in the eastern section of downtown, the next day.

Israeli vice-consul Avi Lev-Louis said the two cities share similarities in their diversity and lively cultural scenes. "They both have joie de vivre, they are cities that never sleep," he said.

Montreal Mayor Gérald Tremblay, right, applauds his Tel Aviv counterpart Ron Huldai at an event celebrating the Israeli city's 100th anniversary.

Lev-Louis mentioned the first-ever performance by the Les Grands Ballets Canadiens de Montréal in June in Tel Aviv as well as Jerusalem, and the sold-out concert by Montreal-born singer Leonard Cohen at Ramat Gan Stadium in suburban Tel Aviv in September as recent points of artistic contact.

Huldai did not make any direct reference to the controversy aroused by the showcasing of Tel Aviv at the Toronto International Film Festival in September.

He did say that his administration last year invested in Tel Aviv's Arab Jaffa section 100 times as much as had been spent in the previous 10 years. He also described the city as one where the gay community and foreign workers can live comfortably.

"We are always looking for *tzuris*; we are always saying, '*Oy vey*,' but the founders of Tel Aviv could never believe that in 100 years, I would be the mayor of a big metropolis in the independent state of the Jews," Huldai said.

The evening was co-chaired by Côte St. Luc city councillor Dida Berku and Bracha Chetrit Tritt, a native of Tel Aviv.

Huldai was born in Israel in 1944 to parents who came in the '20s from Lodz, Poland, and he grew up on a kibbutz. He is a former fighter pilot, who served in the Israel Air Force for 26 years, rising to the rank of brigadier-general. Before going into politics (he is aligned with the Labour party), he was a high school principal.

When the state was proclaimed in 1948, he remembers being a 3-1/2-year-old evacuated from the kibbutz to Tel Aviv, where it was believed he would be safer.

The Tel Aviv Foundation is under the mayor's office, and Huldai serves as its international chair. It was established 32 years ago to raise money for educational, cultural, recreational, social service and environmental projects in the city, especially those that benefit the disadvantaged. About 300 projects have been created over its history.

One of the foundation's current priorities is Jaffa's Arab-Jewish Community Centre.

Every dollar raised for the foundation privately is matched by the municipality. The Canadian committee for the foundation is a registered charity, based in Toronto.

Berku mentioned one other connection between Montreal and Tel Aviv. The hugely successful Bixi, the city-wide bicycle rental system introduced in Montreal this year, was entirely conceived, designed and built in Quebec, she said, except for one important part: the patent on the locking system is Israeli.

Tremblay urged Huldai to join London, which has ordered 6,000 Bixis, and Boston, 2,500 of them, and introduce the environmentally friendly mode of transportation to Tel Aviv as well.

Tremblay, who was introduced by Berku as "a great friend of the Jewish community," had met Huldai once before in 2005 when the Université du Québec à Montréal hosted an exhibition on the architecture of Tel Aviv's "White City," which is a UNESCO world heritage site.

"Jewish values are Montreal and Quebec values, and that is why we have one of the most important Jewish communities in the world," declared Tremblay, who received a warm response from the audience.

Joint project to build playground in Jaffa

By RHONDA SPIVAK
Prairies Correspondent

WINNIPEG — A children's playground in the crowded Ajami neighbourhood in Jaffa, Israel, is in the planning, as the result of a joint Manitoba-Tel Aviv effort.

The project was announced here at a special reception attended by Tel Aviv Mayor Ron Huldai and more than 200 guests from a variety of ethnic backgrounds.

The Manitoba-Israel Shared Values Roundtable (MISVR), led by Manitoba Minister of Water Stewardship Christine Melnick, will partner with the Tel Aviv Foundation to build the park, whose estimated cost is $200,000 (US). It is envisioned as a place where Jewish, Muslim and Christian children who live in low-income neighbourhoods of Jaffa can play side-by-side in a peaceful atmosphere. It will be both environmentally friendly and fully accessible.

Huldai told *The CJN* that the idea of the park is to promote peaceful coexistence between the residents of Jaffa and nurture a sense of shared community. The project is being launched as part of this year's centennial celebrations of the city of Tel Aviv-Jaffa.

Manitoba Minister of Water Stewardship Christine Melnick and Tel Aviv Mayor Ron Huldai dance at the launch of the Jaffa park project.
[Rhonda Spivak photo]

"There are about 60,000 residents of Jaffa, about 40,000 Jews and 20,000 Arabs. Over the last 11 years since I have been mayor of Tel Aviv-Jaffa, I have invested over one billion shekels, just in Jaffa alone, for improvements to the sewage system, for electricity, as well as kindergartens, schools and parks," Huldai said.

The crowded, mixed Arab-Jewish neighbourhood of Ajami was the first Jaffa neighbourhood built outside the old city walls.

At the reception, Melnick said the purpose of the MISVR is to strengthen the relationship between Manitobans and Israelis, who value democracy, freedom of speech, public health care and education.

"So far, about $130,000 Cdn has been raised for this park project, and we are in the process of raising the remainder," said Melnick, who hopes to inaugurate the park when she is next in Israel in January 2010 for the Second Annual Manitoba-Israel Water Conference.

She noted that the India School of Dance, Music and Theatre, the Jewish National Fund, the Canadian Friends of Hebrew University, B'nai Brith Canada in Winnipeg, the Faith Temple and a devoted group of volunteers, had all helped raise funds for the project.

The park, to be called Playground for Peace, was designed by Moria-Sekely Landscape Architecture. The "plan of the park will encourage a lot of interactive group play," Melnick said.

Rachel Manelson of the Tel Aviv Foundation, who also flew here for the event, said the mandate of the foundation is to enhance the quality of life of residents of Tel Aviv by investing in education, kindergartens, schools and resource centres.

Manitoba-Tel Aviv team up

"The project that the MISVR chose was specifically designed to promote cultural coexistence between all the residents of Ajami and Jaffa generally," Manelson said.

Following the announcement of the project, Israeli singer Eytan entertained while the crowd began dancing horahs, led by an energetic Huldai. The spirited dancing continued until most of the audience, including Winnipeg Mayor Sam Katz, were participating.

Earlier the same day, Huldai met with the new Manitoba Premier Greg Selinger, during Selinger's first day in office.

Former Winnipegger Jackie Simkin, now living in Florida, donated to the park project and flew here to support the event. It was "incredible to see so many people of different backgrounds participating in a celebration of Israel," Simkin said.

The event, held at the Manitoban-Indian Cultural Centre, included a dance performance by the India School of Dance.

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Montrealer denied life insurance to travel to Israel

Policy rejected on grounds lawyer visiting 'occupied territory'

By DAVID LAZARUS
Staff Reporter

MONTREAL — The local society of Jewish lawyers and jurists last week was seeking to resolve why one of its members was denied his first-ever life insurance policy offered as a group plan to members of the Quebec bar at preferred rates – on the grounds that he travels to Israel's "occupied territory."

The territory in question is Holon part of Israel proper.

Dan Goldstein sent relevant documentation to the Lord Reading Law Society after he was notified in September that his application for life and long-term disability insurance was turned down by Medavie Blue Cross.

He was informed that he was turned down because of his "travels to Israel, specifically to the city of Holon."

Lord Reading president Irwin Rudick told *The CJN* that it has struck a committee to investigate the matter.

"This has very much upset me," Goldstein, a 35-year-old labour lawyer with the firm of Schneider & Gaggino, told *The CJN*. "I remain uninsured."

On Sept. 21, Goldstein received a letter from the insurance brokerage firm of Michel Rhéaume & Associés Ltée, notifying him only that he was being denied coverage by Medavie Blue Cross for "other reasons (other than medical)," based on the criteria of "risks" determined by the company.

Michel Rhéaume & Associés recommends and is authorized to sell Blue Cross' group plan, but it is Medavie Blue Cross the actual insurer – that approves or rejects individual applications.

When Goldstein then sent a follow-up letter seeking more specific reasons for being turned down, he was told in an Oct. 6 reply that it was because he travels to Holon.

According to Jean-Pierre Carbonneau, an adviser on group insurance for Medavie Blue Cross, Goldstein, when asked where he travels as part of his general insurance evaluation, mentioned Israel and Holon, a town of 170,000 within the Tel Aviv district, where his wife Liat's grandparents reside. Goldstein and his wife travel there annually to visit them and his parents in Jerusalem.

It is a question of "underwriting standards," was Carbonneau's explanation to *The CJN*. "Mr. Goldstein does travel to [Holon] an occupied territory in Israel… the territory is recognized as dangerous territory."

When informed that Holon is part of Israel proper, Carbonneau said he would pass the information on to company underwriters "and they can double check that."

Asked why Goldstein could not have been issued an individual policy with an "exclusion" clause that would deny benefits in the event of a terrorist incident or war, Carbonneau answered: "My specialty is group policy, so when it comes down to writing an individual policy, I'm not the best-informed person.

"Why is there not an exclusion to the effect that if something happens there, nothing will be paid? I don't know."

Goldstein laughed over the phone when informed of all this, noting that "nothing, absolutely nothing, happens in Holon," which lies on the coastal strip just south of Tel Aviv and is not known to have ever been targeted by terrorists or seen warfare.

In an earlier e-mail to *The CJN*, Goldstein said: "There has never been a terror attack in Holon, and I don't know of a single Canadian tourist dying in Israel since 1990 [when Marnie Kimmelman, a 17-year-old from Toronto, died in a terrorist explosion on a Tel Aviv beach]."

Goldstein speculated that Medavie Blue Cross could be confusing Holon with Hebron, which is located in the West Bank. Both place names begin with the letter H, have two syllables, and end in "o-n."

A mix-up of the names, he suggested, would be a more plausible explanation for what happened, but would still require a reversal of the decision.

Lord Reading's Rudick said he was not aware at this point of any other lawyer who has similarly been turned down under the Medavie Blue Cross group plan for life insurance because of a perceived risk in visiting Israel. The committee looking into the matter was struck at Lord Reading's last board meeting on Oct. 15.

"We should hear something by the end of this month or the beginning of next to at least ascertain what the facts are and what course of action is being recommended," Rudick said. "This is the first time we've heard of a situation like that. Is this an 'Israel problem' or more than that? I don't know.

"Some of us mused aloud about whether there would be a similar problem if other lawyers travelled to, say, Afghanistan. We are definitely looking into this – no question."

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Coast to Coast

Saint John shul shows off 'new' smaller building

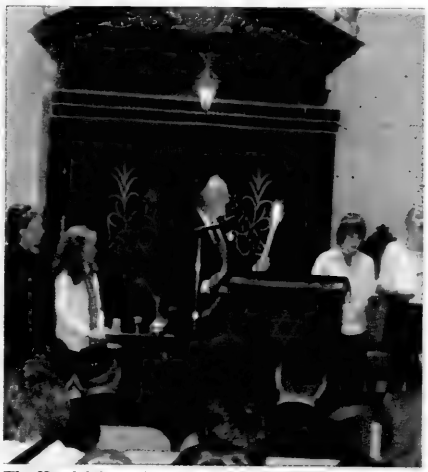
By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — A new synagogue building is bringing a new feeling of confidence that the small Saint John, N.B., Jewish community will grow again and prosper.

These were the passionate feelings of Shaarei Zedek Congregation president, Norman Hamburg, as he described the positive impact that a move to a revamped funeral home on Leinster Street will have on a community with 30 families, only half of whom are fully Jewish, but whose enthusiasm contributes to regular Friday night and Saturday morning services.

A year ago, with costs rising and member numbers dwindling, the congregation's old building on Carleton Street, bought from a church community almost a century ago, was sold to the city for development. After finding the new location, following an extensive search for something of a proper size, Hamburg said the "new" building's renovation is now complete.

"Services were held here for a few months, even as the building was being refurbished into a sanctuary and very popular and well-developed Saint John Historical Museum site," Hamburg, a retired retailer, said. "The museum was active all summer for visitors from the general community and Jewish travellers on the many cruise ships that called on the Port of Saint John."



The Havdalah service began the evening. As well as representing the change from Shabbat to the weekday, it marked the transfer from the old shul of 90 years to the new location.

The official congregational dedication occurred during the post-High Holiday period. But on the evening of Saturday, Oct. 24, lay leaders from the wider community – government representatives who assisted with funding; clergy from various Saint John denominations in the Muslim, Catholic and Protestant communities, and others from the non-Jewish sector joined congregants to celebrate a mini-Havdalah service. It was a time for Shaarei Zedek to show off its new facilities to the wider community. A video of Saint John's rich Jewish history was shown from a new ceiling-mounted projector.

"By last Saturday night, we were ready to show off what we've developed in a smaller space than our old building, which was becoming much too large for our dwindling numbers, much harder to justify with the increasing costs of operation."

The old building was sold to the city more than a year ago for downtown development. The sale and move to a former funeral home on Leinster Street became necessary as the congregation, which numbered about 1,400 in post-peak immigration times from 1920 and through the 1950s, dwindled to 28 families today after out-migration to larger centres.

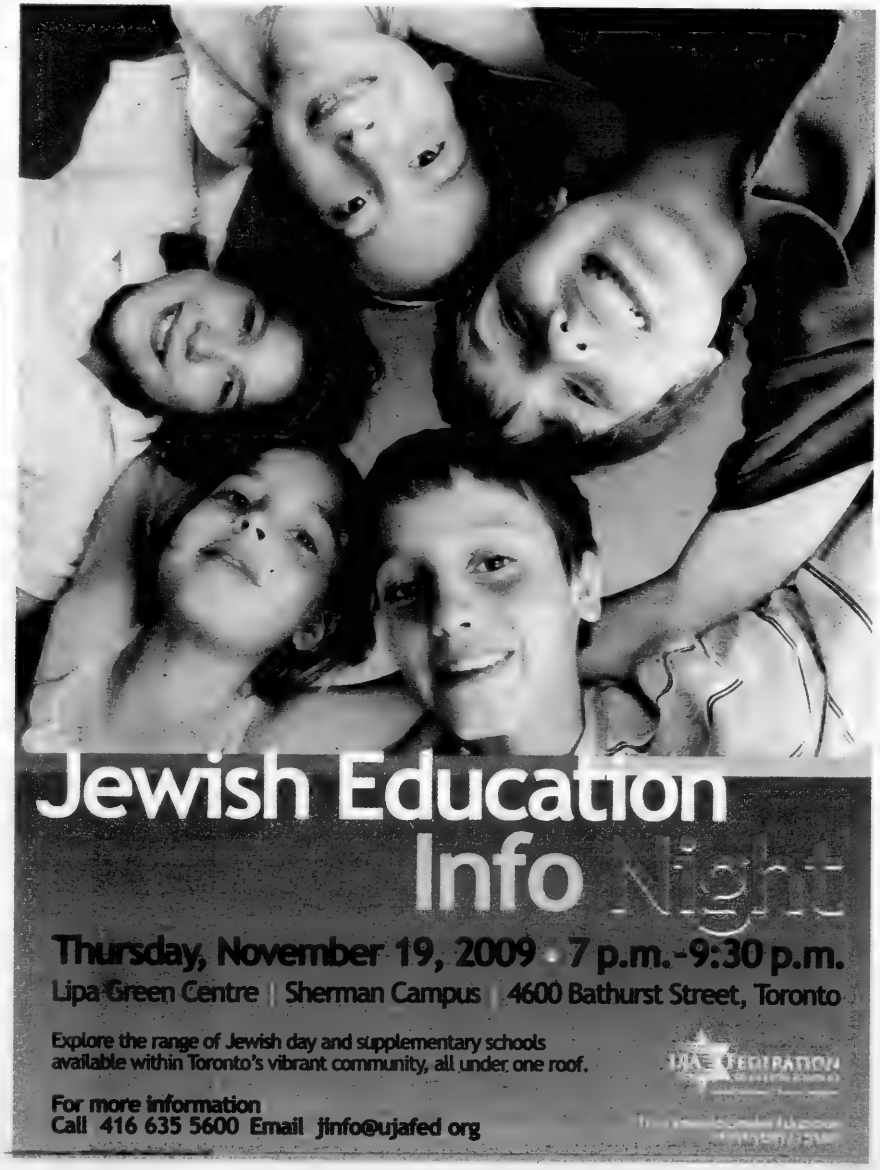
"We've had increased attendance in the last couple of months," Hamburg said, lauding his congregation's efforts to attract younger families and members.

"Our focus has been to sell ourselves to those we don't see often or at all," he said. "It's a chance to develop new programs, aside from the religious part we traditionally provide. If we can appeal to the Jewishness of people, even if they're non-religious, that's OK. If we're offering educational programs and Jewish-themed movies and social events that will bring them a feeling of community within the new building, we'll continue to thrive."

The new two-floor building has a sanctuary on the main floor, with the museum in an adjacent section. The upstairs has three rooms, plus a kitchen, that will be used for social events. It's virtually finished now, Hamburg said.

"There's a new optimism in our community. Our congregants love the new shul. We've combined the old and the new, put it into a sanctuary that holds 100 people and is warmer and cozier. It just feels right to us."

He concluded, "We really have about 15 active families, but even during the winter when many people go south, we can have services for 15 to 30 people on Friday nights and 10 to 20 on Saturday."



CJC defends Web hate section of rights act

By ANDY LEVY-AJZENKOPF
Staff Reporter

Canadian Jewish Congress appeared before a House of Commons committee last week to defend the section of the Canadian Human Rights Act that deals with telephone and Internet hate messages.

Speaking Oct. 27 to the standing committee on justice and human rights, Congress testified on the merits of Section 13, with CEO Bernie Farber calling it "constitutionally appropriate in a free and democratic society, because it deals only with dangerous and harmful speech, and is not concerned simply with offensive speech."

Mark Freiman

Section 13 "empowers the [Canadian Human Rights] Commission to deal with complaints regarding the communication of hate messages by telephone or on the Internet," according to the commission's website.

The standing committee's ongoing study of the usefulness of Section 13 has also heard from those who argue it should be repealed on the grounds it limits freedom of speech and that Canada's Criminal Code already provides protection from hate speech.

Congress president Mark Freiman – a lawyer and former deputy attorney general of Ontario – argued that the provisions in the Criminal Code aren't sufficient to protect individuals or groups from speech that seeks to "demonize" them.

"The target of criminal prosecution is the wrongdoer. And appropriately, we set the highest standards to prevent the horror of an unjust conviction or penalization," he said. "The focus of the Human Rights Act is the message itself, not the wrongdoer. Its purpose is to protect society from the baleful consequences of those messages [of demonization]. That is the appropriate focus."

Expanding on his argument, Freiman specified that Section 13 needs to be in place because of its preventive nature.

"Is hate speech dangerous? To ask the question is to answer it. History provides the clearest examples of the mortal dangers to life that hate speech can carry. Study Nazi propaganda… Cambodian propaganda, anti-Tutsi propaganda… you will get the answers," he said.

Freiman added: "Section 13.1 targets dangerous speech. It targets speech that demonizes individuals on the basis of their affiliation to a group. Demonization is the key, not incitement to violence, because demonization is the necessary precursor, in every case, for subsequent violence. And if society wishes to protect itself against the horrors of genocide or of violence against individuals based on their minority affiliation, it can't start with incitement to violence, it must start with demonization, the denial of any redeeming merit."

As of last week, the committee had not yet indicated when it planned to conclude its study and release its recommendations.

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November 14th and 15th

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He will attempt to offer a sense of the history of each of these major Jewish communities, their connections with each other, and their legacy for contemporary Jews. He will ask the questions: "What makes a Jewish community "holy", special, and unique? What can we learn about the meaning of our own Jewish community from the rich experiences of our past?"

Saturday morning during services at 9:00 a.m.

PRAGUE

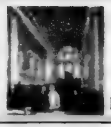
The Altneuschule

Saturday after Kiddush at 1:00 p.m.

VENICE

Italian Synagogue

Saturday evening reception at 8:00 p.m.
With Dr. Ruderman
"The Renaissance of Jewish Learning in the North American University and its Implications for the Jewish Community"
5444 Yonge Street (just south of the s/w corner of Finch and Yonge) Party room.
Nominal fee: $18 (Reservations 416-221-3433 x 0)



Sunday morning after services - 9:45 am

AMSTERDAM

Portuguese Synagogue

New head of Ottawa JCC is also a spin teacher

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — The Soloway Jewish Community Centre (SJCC) has a new president and chief operating officer. Barry Sohn arrived in Ottawa at the end of September from Seattle, where he was executive director of the JCC there for the past eight years.

Originally from New York, where he started his professional career, Sohn spent nine years at the Baltimore JCC and nine years at the JCC in Akron, Ohio. The SJCC had been under the interim direction of Maxine Miska for more than a year.

Barry Sohn

But in addition to extensive experience running JCCs, Sohn has an unusual claim to fame. "I may be the only executive director of a JCC who is a certified spinning instructor," he said.

In fact, it was in this capacity that Sohn met his wife, Laura, while in Akron: she was a student in one of his spinning classes. "She only knew me as the spinning instructor. For the longest time she didn't even know I was the executive director of the centre."

Laura, originally from Costa Rica, is a trained attorney who has been working as a court interpreter. She is also a certified Pilates instructor and a former professional dancer.

Sohn's daughter, Aleeza, is a student at the University of Waterloo and part of the allure of coming to Ottawa was to be closer to her and to family members back in New York. Three younger children in his blended family are in Ottawa with Sohn and his wife.

Fitness is an important goal of Sohn's entire family.

"Part of my style is to be accessible and I do that in a variety of ways. In addition to keeping my door open and my telephone lines available, I will be a very active user of the centre. My family all use the centre as well."

Sohn's experience is a big plus, said SJCC chair Arnie Vered.

"The SJCC board and staff are very excited to have Barry on board," Vered said.

"There is no learning curve for Barry… he has already made great impressions with members and community leaders in less than a month on the job."

Indeed, Sohn has hit the ground running.

"My impressions of the centre so far are really very positive," he said. "I don't think people in Ottawa realize how much is happening here… culture, seniors programs, adult Jewish education, partnerships with different organizations that are housed at the centre. I love this campus model. It creates so much synergy among organizations."

Sohn said he's excited by the challenge of making the SJCC even better.

"The centre is very well positioned to be the centre of Jewish life in Ottawa. My goal is to look at what we are doing now at a very good level and really strive for excellence – to ramp everything up just a bit. Part of that is to make sure we are responsive to member needs and the needs of the community… Facilitating leadership is also one of my goals, to cultivate and educate our volunteers to become communal leaders. That will not only strengthen the centre, but also the community."

Coast to Coast

CIC conference probes Iranian threat

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — The situation in Iran must be seen as a clear and immediate danger not only to Israel and the Middle East but to the entire world.

That was the theme that permeated the presentations at an Oct. 27 conference organized by the Canada-Israel Committee (CIC) "Democracy in Action: Crisis in Iran" that took place in Gatineau, Quebec. More than 200 people from across Canada – including 50 students from every province, several expatriate Iranians, both Christian and Muslim, and Canadians from other faith communities – assembled to address the threat posed by Iran.

"Ahmadinejad's Iran, which must be distinguished from the people of Iran, has emerged as a clear and present danger not only to Israel, but to Mideast stability, to international peace and to the Iranian people themselves," said Liberal MP and former justice minister Irwin Cotler, referring to Iranian President Mahmoud Ahmadinejad, who has repeatedly threatened to destroy Israel.

Irwin Cotler

He said that Iran presents a "toxic convergence of four threats: the nuclear threat, the danger of state-sanctioned incitement to genocide, the danger of terrorism, and human rights violations."

Cotler said Canada must address these threats, and he suggested various methods, including sanctions. "If Canada becomes the first country to focus on the four interrelated threats, it can become a leader internationally," he said.

He had previously introduced the Iran Accountability Act, a private member's bill that would hold Iran to account "for its genocidal incitement, domestic repression and nuclear armament" which was adopted by Parliament by unanimous consent of all parties later in the afternoon.

The idea of sanctions was addressed throughout the conference by a number of speakers. Mark Dubowitz, executive director of the Foundation for Defense of Democracies in Washington, D.C., discussed the power of sanctions, urging Canadians to adopt targeted ones against Iran.

"Iran imports 40 per cent of its gasoline – it has an economic Achilles heel," Dubowitz said.

"Focusing on Iran's Revolutionary Guard must be a priority for the Canadian government… the U.S. government has blacklisted them, and I encourage the Canadian government to do the same," he added. "Canada is an energy superpower [with resources] that other countries covet. Canada should offer these countries a choice: do business with Iran or do business with Canada."

In addition to hearing from various speakers from the Jewish Israeli perspective, including Noam Katz from the Israeli Embassy in Washington and Kenneth Timmerman, executive director of the Foundation for Democracy in Iran, conference participants heard from several Iranian expatriates about their personal experiences with the Iranian regime.

Sayeh Hassan, an Iranian pro-democracy activist and blogger, outlined human rights abuses in the country, saying that "what we have seen in the past few months is nothing new. The Iranian regime has been violating human rights for the past 30 years."

She called for Canadians to support the Iranian people.

"If you want to create real change, you must also focus on regime change. The Islamic regime as a whole has no regard for human rights. If our goal is to help the Iranian people, we must work for regime change," she said.

Former Miss World Canada Nazanin Afshin-Jam – an international human rights activist, singer-songwriter, actor and co-founder of the group Stop Child Executions, whose family escaped from Iran to Canada when she was a year old – also urged Canadians to support regime change in Iran. "Until the Iranian people have freedom, we will not see stability," Afshin-Jam said.

Conference participants were welcomed by Israeli Ambassador Miriam Ziv, and Jason Kenney, minister of citizenship, immigration and multiculturalism, who reminded the audience that Prime Minister Stephen Harper "led the civilized world" in boycotting Ahmadinejad's recent speech at the United Nations and that Harper "stated clearly at the G8 summit that Canada will support whatever actions necessary regarding Iran."

Following the deliberations, delegates took buses to Parliament Hill, where they had individual, one-on-one meetings with more than 100 MPs.

Shimon Fogel, CEO of the Canada-Israel Committee, said the one-day conference was just the beginning of a concerted effort.

"We are looking at a six-month campaign in which we will undertake multiple initiatives. We had not contemplated outreach to the Muslim and Iranian expat community but, based on [the success of the conference], that will be a focus of future initiatives," he said. "The import and impact of this having been a platform for almost simultaneous engagement of the Jewish and Muslim communities… there was really appreciation and a sense of kinship that emerged. It was a great collateral achievement."

Toronto Jewish Free Loan Cassa
Gimilath Chasodim Association

Cordially invites its members to its

Annual General Meeting

Tuesday, December 01, 2009 at 7:30 p.m.

Speaker: Yaen Vered

Israel Antiquities Authority Representative to Canada

The Dead Sea Scrolls - An Affirmation

Business Agenda:

1. Hearing and receiving the reports and statements required by the Corporation Act to be read and laid before the Association at an Annual Meeting
2. Appointing the auditor and fixing or authorizing the Executive to fix his or her remuneration
3. Electing Directors, Members of the Executive and appointment of Officers

Past-President: Steven Friedman (by constitution)

The following persons have been nominated:

President: Rick Goodman
Senior V-P: Miriam Joseph
V-P Adminstration: Barry Goldlist
V-P Funders' Liason: Terry Borer
Treasurer: Warren Rudick
Secretary: Rob Tick
Co-Chair Loan Committee: Steve Gora
Co-Chair Loan Committee: Lee Spagat
Outreach Chair: Barbara Barak
Co-Chair Policy Review: Harold Klesmer
Co-Chair Policy Review: Michael Elkin
Member At Large: Mervyn McCarthy
Member At Large: Marc Stefaniu

And if so elected are ex-officio Members of the Board.

The following persons have been nominated as Members of the Board:
Joe Casse, Michael Elkin, Ed Glina, Karen Goldenberg, Neil Goldenberg, Shainey Jablonski Himal, Joe Leinwand, Michelle Milner, Eddie Richman, Jack Steinman & Darrel Yashinsky.

4.Transacting any other business properly brought before the meeting

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Coast to Coast

Iowa kosher meat plant gets Canadian connection

Montrealer hopes to resume production soon

Compiled by CJN staff

The new Montreal owner of the kosher meat plant in Postville, Iowa, formerly known as Agriprocessors says he expects to resume beef production within the next few months.

Hershey Friedman, who bought the bankrupt plant in July, told the New York-based *Jewish Press* that he hopes operations will return to their original level. Right now, production is limited to the slaughter and processing of chickens and some deli meats, he said.

"The first priority is putting the business back in order, which will take time," he said.

Agriprocessors, which was owned by the Rubashkin family of New York, was the largest kosher meat plant in the United States. Its former manager, Shlomo Rubashkin, is currently on trial in South Dakota for numerous charges related to financial wrongdoing and hiring of illegal immigrants and abuse of employees.

Friedman, who has changed the name of the plant to Agri Star Meat and Poultry, said, in response to a question about the indictment of the former owners: "What happened in the past is not only history, it's irrelevant to Agri Star. We are a completely new company with new management, new ideas and new resources, and we're looking positively toward the future.

"We want to be good citizens in the state of Iowa and the city of Postville. We will be treating and paying all our employees properly, fairly and equally."

Among the measures he and his two partners have already taken since assuming control in August are the installation of a human resources department that uses "e-verify" to make sure illegal workers are not hired, and the investment of "millions of dollars" into the plant to upgrade health and safety.

Friedman, who owns a plastic packaging business in Montreal, told the Israel- and New York-based Jewish magazine *Mishpacha* in July that he believed "whatever the Rubashkin family did or did not do, they were victims of a massive witch hunt."

Friedman defended Agri Star's employment of three members of the Rubashkin family, saying that they were among the hundreds of Agriprocessors employees previously working for the bankruptcy trustee who re-applied for work at Agri Star.

Friedman, who bought Agriprocessors' assets at a court-approved auction, said the U.S. government has no objection to the hiring of the Rubashkin relatives because they are not in management positions.

He made clear that he intends to keep the company in Postville. He described the plant as the only one in the world, outside Israel, that was specifically designed for the slaughter and processing of kosher meat.

He added that Iowa is an ideal location because it is near where ranchers raise Black Angus cattle, which provide a very high quality of beef.

He has no plans to live in Iowa.

Friedman, 59, described himself as Montreal-born, educated at a Satmar chassidic school in his native city and then, after his bar mitzvah, at "Litvishe" yeshivas in Baltimore and Monsey, N.Y. His philanthropy is well known in the Orthodox community.

He said he bought the beleaguered business because it was one of only two glatt kosher producers in America, and he didn't want to see a monopoly result if it went under.

He noted that cholov Yisroel kosher milk is very expensive in Canada, because there's only one such provider.

"We cannot afford this type of problem with glatt kosher meat in America. [Rubashkin products are also sold in Canada.] If you only have one glatt kosher meat supplier, within a couple of years you'll end up paying double what you're paying today," he told the *Jewish Press*.

Friedman has not returned repeated calls from *The CJN* for an interview.

ש'שאר י'נ'ע

גידי קורן וחברים

הרהורים בעקבות פרס נובל ישראלי

לפני שבועות אחדים זכינו בזריקת נחת נדירה, כשהכימאית הישראלית, פרופ. עדה יונת ממכון ויצמן, זכתה בפרס נובל לכימיה. כשקראתי את סיפור חייה ואת הראיון איתה החסרתי פעימה- פרופ. יונת למדה באותו תיכון שבי למדתי אני, כשמונה שנים לפני. וברצינה לציין שני מורים שהשפיעו על חייה יותר מכל אדם אחר, היא ציינה את ד"ר טוני הלה, הייקית האגדית של תיכון חדש. טוני הלה נמצאת גם ברשימה שלי, ויש לי הרגשה שהיא נמצאת גם ברשימה המצומצמת של עוד אלפי ישראלים שהצליחו להגשים את עצמם. כשניסתה אני להעביר איתי ניתיכון מדמא עם אוירה של עיירה פולנית בקריה אונו לתיכון חדש בתל אביב, לא התרשמה טוני הלה כל כך מציניו הטובים. אבל ברגע שסיפרה לה אני שאני מגן בקרן יער ומדריך בתנועת נוער מלמלה הלביאה הייקית הזקנה "יו, זה טוף מאוס". כעבור שנה נפגרה טוני בשיבה טובה, ועד היום אני מודה לאלוהים שהספיקה לגעת בנפשי.

מעניין שעדה יונת ציינה שני מורים-טוני הלה ויצחק שלו (אביו של הסופר מאיר שלו) -ישניהם לא לימדו אותה מקצועות מדעיים אלא דווקא הומאניים!! ללמדך כמה חשוב היה להתפתחויה של פרס. יונת השילוב של ההומאני והריאלי.

בכל העולם, כשזוכה מישהו בפרס נובל הוא מודה לאוניברסיטה שבה עבד ולמוסדות שתמכו בו. אז למה למה למה כשזוכה ישראלי(ת) בפרס נובל- המסר העיקרי הוא שהוא זכה לא בגלל עזרת המוסד שלו, אלא למרות המוסד שלו-רוצה לומר-עשו הכל כדי שלא יצליח-לא עזרו, לא תמכו, וכל ההצלחה היא רק הוא הוא היא הוא היא. סויה !! אבל שישאר בינינו.

חזון אחרית הימים-יהורם עיריצקי

פרס נובל הוא הפרס החשוב והיוקרתי ביותר שמעניק כל שנה לאנשי מדע, הוגי דעות, סופרים, רופאים, ויונות שלום. פרופסור עדה יונת, חוקרת ממכון ויצמן ברחובות, זכתה בפרס היוקרתי על מחקר, שנבצר מבינת אדם ממוצע להבין. היא הוכיחה בשבוע טראגי, כאשר ישראל עפה מאליפות העולם בכדורגל, שבויא עולם הכל יכול, נתן לעמו ישראל מוח מפותח לעומת שכל ברגלים. ולכן חוקרת תאי גוף האדם מרחובות, זכתה בפרס נובל הנכסף בדיוק בשבוע בו זכו אצאיהם של וילהלם טל ואנשיוסוס, בכרטיסי טיסה לדרום אפריקה, הישג שנתן לכימאית הדגולה זכות להצהיר בראיון עיתונאי ש'אם ממשלת ישראל תשחרר את כל לוחמי החופש וגיבורי האינתיפאדה, אשר כלואים בבתי-סוהר בארץ הקדושה וזה כולל אסירים עם דם על הידים, לא תהיה סיבה לניצים, לאריות ושאר נישאי התארים בחמאס או בג'יהד לחטוף ישראלים בכני-עירובה וגם לא תהיה סיבה לאריות ולניצים להתפוצץ יחד עם ציונים חפים מכיבוש'. איזה רעיון פשוט וגאוני שרק מוח מבריק יכול להמציא!! לדעתי הצנועה (אשר אף אחד לא מחשיב), הייתי לוקח את פרס הנובל לשלום, בו זכה הנשיא אובמה על השלום שהביא לעירק, אפגניסטן, סודן ועוד ארצות נאורות, ומעניק את הפרס הנכסף ליונת השלום מרחובות. ואולי בעיקבות שחרור כל אסירי פלאסטין נכתת סוף סוף את חרבותינו למחשבים ואת חניתותינו למקלדות. וכבש עם זאב יתפללו ביחד באל-אקצה ואולי גם בהיכל שלמה...

Israeli singer wows Winnipeg audience

By RHONDA SPIVAK
Prairies Correspondent

WINNIPEG — Israeli singer Hila Eytan certainly knows how to engage an audience.

Her enthusiasm proved to be contagious during two recent performances of popular Israeli songs she gave before a multi-ethnic audience in Winnipeg. It was no accident the audience eagerly began to clap, sing along, and even to get up and dance through much of her show. And Eytan wasn't at all shy about dancing on stage with audience members, too.

"I have been singing all of my life, during school, and then in the army I sang in a band while I was in the Israel Defence Forces from 1990 to 1992. Afterward, I started performing for friends and family. Over the years, I have performed at a lot of happy occasions, such as bar mitzvahs and weddings and company events," said the 37-year-old Eytan, who described her ancestry as "half Polish, half Romanian."

In an interview, Eytan said that her singing career took off when she was discovered more than three years ago by the Tel Aviv Foundation, which solicits donors worldwide to invest in new kindergartens, daycares, schools and resource centres in Tel Aviv-Jaffa.

"I began working with the Tel Aviv Foundation after performing at an event at the home of [Tel Aviv Mayor] Ron Huldai. Huldai himself likes music and plays the flute very well. Now, I regularly perform at events where a new kindergarten, library or daycare is inaugurated, and the donors come to Tel Aviv for a special ceremony event," said Eytan.

Although Eytan knows how to play the piano and guitar, she said, "I really don't use them. It is the singing that I like. I concentrate on my voice. My husband, Ronnie, is my sound man. He sells medical equipment in his day job, but for the last nine years he has done all the sound work in the evenings when I sing."

Eytan's upbeat version of well-known Israeli songs, including *Hallelujah*, *Yesh Li Yom Yom Hag* and *Ani Noladeti La shalom*, along with her strong stage presence, succeeded in getting the audience here relaxed and clapping along.

By the time Eytan belted out *Mashiach, Mashiach*, most people in the mixed crowd of all ages were out of their seats dancing the horah. Eytan, who clearly enjoys creating a party atmosphere, made sure that the horahs continued until most audience members felt they had gotten a good workout.

"When I perform abroad, I see myself as representing Israel, as a goodwill ambassador, and I want to make people feel happy during the performance," said Eytan.

She encouraged participation by walking through the audience and encouraging people to sing the chorus of popular songs into her microphone – and there were no shortage of volunteers.

Hila Eytan

"My favourite music is the old Israeli folklore songs – old, quiet songs, like *Hayu Leilot*. I love Naomi Shemer songs, and the songs of Uzi Chitman, but I usually perform songs that will make people want to dance," she said.

Eytan sprinkled her performance with a number of classic slower songs, including beautiful renditions of *Yerushalayim Shel Zahav* and *Oseh Shalom*, and some audience members joined hands and swayed side to side.

Eytan said that she likes to sing English songs, but usually when she performs in the Diaspora, she is asked to sing in Hebrew.

So far, Eytan hasn't tried to use the Internet to market her singing performances, "as most of my work comes from word-of-mouth."

She said she doesn't like to be out of Israel for long as her youngest child is only eight years old.

"But I am really excited to be here, because it is my first time being in Canada. Who knows, maybe I'll come back and perform here someday for Yom Ha'atzmaut," she said.

"One of the 10 Best Films of the year!" - Jerusalem Post

KILLING KASZTNER
The Jew who Dealt with the Nazis

Tuesday November 10th, 7pm
Congregation Habonim
5 Glen Park Ave. (One block North of Bathurst & Glencairn)
Admission: Donation at Door

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UJA FEDERATION

The **award-winning documentary** about Dr. Israel Kasztner who bribed Adolf Eichmann to allow 1,700 Jews to leave Hungary by train. After Kasztner moved to Israel, he was accused of being a collaborator. In the midst of a battle to clear his name, Kasztner was assassinated. Fifty years later, Kasztner remains a controversial figure.

Panel Discussion to follow with **Galen Ross** (director of **Killing Kasztner**), **Anna Porter** (Author of the award-winning book "Kasztner's Train") , and **John Brunner** (Toronto lawyer, and a child rescued by Kasztner).

"A highly personal, haunting account of a man whose name can still prompt tears of both gratitude and rage." - *THE TELEGRAPH*

"A comprehensive and profound film..." - *HAARETZ*

www.congregationhabonim.org www.holocausteducationweek.com

UJA Federation of Greater Toronto

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Celebrating the year that was 08 09

Monday, November 16
7:30 pm
Events on the Park | 1095 Leslie Street (north of Eglinton)

Including:
Reports of the Chair and President
Election of the UJA Federation Council
Election of the Board of Directors, Chair and Senior Vice-Chair of the Corporation

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UJA FEDERATION OF GREATER TORONTO

Montreal Y, rabbis reach accord on Shabbat opening

By JANICE ARNOLD
Staff Reporter

MONTREAL — Three days before the YM-YWHA Ben Weider Jewish Community Centre opened its fitness facilities for the first time on Shabbat, its administration and rabbinical representatives reached an accord intended to meet the rabbis' demand that violation of Jewish precepts be minimized.

The rabbis, however, continue to maintain that they're opposed to Shabbat operations.

The Y agreed not to make available its cardiovascular training equipment, which runs on electricity, during Shabbat, opening only its gyms, pool and weight room as of last Saturday, Oct. 31.

The gyms and weight room were to open from 7:30 a.m., an apparent concession won by the Y, which had originally announced in August that those facilities would be open only from 1 p.m. The pool, however, is "initially" opening only from 1 p.m.

All facilities close at 10 p.m.

The Y and the rabbis also agreed to work together to develop Jewish programming. For the present time, the Y is not offering any organized activities on Shabbat, other than the two synagogues that have held services in the building for years.

"As a result of lengthy discussions with rabbis and consultation with a broad range of interested parties, we have arrived at a common understanding that makes the [Y] more accessible to our community while also enhancing our capacity to offer a broad spectrum of Jewish learning opportunities on Shabbat and throughout the week," the Y said in a press release.

The Y said the Jewish programming is to be implemented soon.

"This collaboration with our rabbis on Jewish programming is a clear indication of our community's unique and cohesive nature," the Y also stated.

The accord was reached between a delegation of rabbis who lead modern or mainstream Orthodox congregations.

The Montreal Board of Rabbis, which describes itself as representing "the cross-section of religious movements" within the Montreal Jewish community, simultaneously issued its own statement.

It continues to object to the Y's opening on Shabbat, but said it welcomes "the dialogue that has begun" with the Y regarding the issue of Shabbat opening. The board does not explicitly endorse the trade-off between the rabbinical representatives and the Y on the terms of Shabbat operations, but makes note of the agreement to keep electrically controlled exercise equipment closed

"The dialogue between rabbis and the [Y's] leadership preserves the unity of the Montreal Jewish community, promotes respect for Shabbat, and facilitates a partnership for enhanced Jewish programming at the [Y]," the board stated.

The board is advising all Montreal Jews to consult with their own rabbi regarding the details of Shabbat observance.

It describes the series of meetings in recent weeks between rabbis and members of the Y board of directors, facilitated by Federation CJA, as "productive."

"This engagement reflects a mutual desire to work toward ensuring that the [Y's] programming on Shabbat accords respect to the central Jewish value of Shabbat," it reads.

An ad hoc committee of rabbis, Y board members and others is to be formed to address any issues related to Shabbat opening that come up, as well as develop Jewish programming.

The board's president is Rabbi Adam Scheier of the Orthodox congregation Shaar Hashomayim, who has taken part in the discussions with the Y.

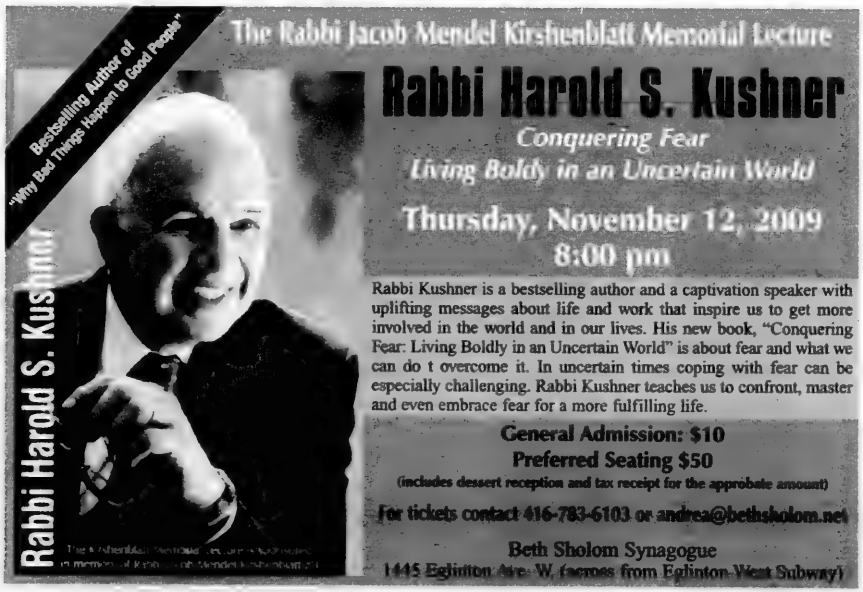
The Rabbinical Council of Canada, Montreal section, an association of some 35 Orthodox synagogues and institutions in the city, also continues to object to the Y's decision to open on Shabbat.

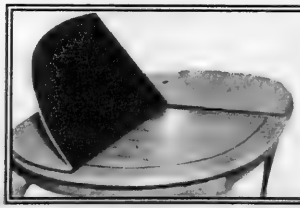
The RCC, however, will work with the Y in developing Jewish programming, it said in a statement.

"The RCC commends the individual rabbis who have engaged the [Y's] leadership in discussion to respect and minimize the extent of *chillul Shabbos* [desecration of Shabbat]. The RCC also recognizes the Y's effort in taking a step forward by keeping the cardio centre, with its electrical equipment, closed on Shabbat," it stated.

The RCC also approves of the Y's keeping its registration desk and restaurant, which was part of the resolution passed by the Y's boards of directors and trustees in August, as well as assurances it has received that no recorded music will be played and that no Jewish employee will be required to work on Shabbat.

IDF AT USDS: **Talia, left, and Gillian Abramsky welcomed members of the Israel Defence Forces band to United Synagogue Day School's Beth Tzedec campus recently.**





Class Acts

TASTE OF SUMMER: More than 20 Leo Baeck Day School students from both campuses spent Shabbat at URJ Camp George recently to experience a taste of summer camp.

ENVIRONMENTALISM AT ASSOCIATED: Grade 3 and 4 students at Associated Hebrew Schools' Kamin Education Centre in Thornhill listened to a hands-on presentation from the Down to Earth Conservation Centre's lead educator, Loretta Penny, right. Her visit was part of the school's environmental week. Pictured with her, front row from left, are Arielle Teperman, Sivan Kroiter, Amanda Lang and Avital Boshi,; and back row from left, Meytal Kosower and Nathan Crone.

FAMILY EDUCATION: Grade 2 students at the Paul Penna Downtown Jewish Day School learned with their parents and grandparents at a recent family education program. Each family grouping creatively represented an aspect of their family history, and then shared and learned about each other's histories and traditions. Pictured, from left, are parent Michelle Rothstein, Ezra Rosenberg, Charlie Leranbaum and principal Janet Nish-Lapidus.

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

We give thanks to HaShem
that we have been granted the opportunity
to celebrate the

92nd Birthday of
LEAH CUTLER

and the

90th Birthday of
MORRIS CUTLER

Barry and Lynn Cutler
Rabbi Adam and Debra Cutler
Naomi and Michael Collis
Chaim Cutler

Mazel Tov on your 60th wedding anniversary Lola and Jakob Sylman. We love you both so much. Love from your children and grandchildren.

Happy first birthday to Jack Robert Mendelson. With love, from Mommy, Daddy, big sister Farina, Bubbie, aunts, uncles, cousins and friends.

Happy birthday Brandon, 9, Mitchell, 7, Aidan, 1, from Bubbie Louise & Zaidie Mel Rosenbloom, Bubbie Betty Richmon, Mommy & Daddy Jordana & David Richmon.

We are thrilled to announce the engagement of Melissa Razmov & Richard Gardos. Mazel Tov. With love from your parents, grandparents and siblings.

SEND US YOUR PHOTOS!!

Email your digital photos to **cblackman@cjnews.com**
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click the **Family Moments** button!

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What's New

By LEILA SPEISMAN

Social Networking @
for the :-) generation

What's New deadlines. Monday, Nov. 9, is the deadline for the Nov. 19 issue, and Monday, Nov. 16, is the deadline for the Nov. 26 issue. I take calls Mondays, Tuesdays, and Wednesdays. Call 416-391-1836, fax 416-391-0829 or e-mail lspeisman@cjnews.com or info@cjnews.com.

Thursday, Nov. 5

GHETTO

The Polish-Jewish Heritage Foundation of Canada presents *Ghetto*, a history of the Warsaw Ghetto, which chronicles the ghetto uprising. Narrated by the late **Marek Edelman**. Also letters by ghetto fighter **Halina Szwambaum**. 7:30 p.m. Lodzer Centre, 12 Heaton St., Free.

Friday, Nov. 6

KABALAT SHABBAT

B'Nai Shalom Congregation of Halton-Peel, a Conservative, egalitarian congregation serving Mississauga, Oakville, Burlington and surrounding area, holds a Kabalat Shabbat, 7 p.m., at a member's home. For more information, call 905-901-9889, or www.bnaishalom.ca.

Saturday, Nov. 7

VETERANS SHABBAT

Beth Tikvah Social Action Committee holds a special Shabbat to honour Canadian, Israeli and Russian war veterans. Services 9 a.m., kiddush following. For more information, call **George Stern**, 416-223-7481.

Sunday, Nov. 8

GHETTO WHISPERS

Pride of Israel Synagogue presents "Whispers from the Ghettos: Stories from Survivors of the Holocaust." Author **Kathy Kacer** and hidden child **Claire Baum**. 10 a.m. Free. Call **Bonnie Moatti**, 416-219-2030 cell.

ISRAELI MOVIE NIGHT

Congregation Darchei Noam, 864 Sheppard Ave. W, presents *One Flight for Us*, by **Chaim Hecht**, which shows that Allied forces knew about the slaughter of Jews. 7:30 p.m. Free. Call 416-638-4783.

CANADIAN YAD VASHEM

Canadian Society for Yad Vashem screens *Diplomats for the Damned*, 1:30 p.m., Bathurst Clark Resource Library, 900 Clark Ave. W. Film documents four Foreign Service diplomats: **Carl Lutz**, Switzerland; **Aristides De Sousa Mendes**, Portugal; **Hiram Bingham**, U.S., and Germany's **George Ferdinand Duckwitz**. Discussion following, led by national chair **Fran Sonshine**. Call 416-785-1333.

Monday, Nov. 9

THE READER

Kate Winslet won an Academy Award for her performance in this film set in post-World War II Germany. Beth Tikvah Synagogue, 7 p.m., $5 at the door.

LONG WAY HOME

Friends of Simon Wiesenthal Center for Holocaust Studies presents the documentary film *Long Way Home*, 7:30 p.m., Lodzer Centre Congregation. $6 at the door. Call 416-636-6665 or www.lodzercentre.com.

TORAH STUDY

Beth David Bnai Israel Beth Am Congregation offers Torah study with commentary, as well as insights into the weekly Haftorah with educator **Hana Werner**. 7-8:30 p.m. Mondays. An incorrect fee was given last week: it is members $50 and non-members $100. For more information, call 416-633-5500.

Tuesday, Nov. 10

CHUG HATANACH

Joshua Langer discusses the Book of Job, chapters 4 and 5. Beth David Bnai Israel Beth Am, 8 p.m.

Continued on page 35

Friends of Simon Wiesenthal Center for Holocaust Studies

Dialogue of Civilizations

November 23, 2009 9:00am—4:00pm

Toronto Centre for the Arts
5040 Yonge Street

Conference open to:
- High school students
- Educators
- Law enforcement officials
- Community members
- Community groups
- FSWC members

Friends of Simon Wiesenthal Center welcomes the community to attend the Dialogue of Civilizations, a new and innovative conference to bring together all Canadians with the objective of creating peace and harmony among our multicultural communities.

Interactive session from speakers including:

Hate on the 'Net'
Rabbi Abraham Cooper - Associate Dean, Simon Wiesenthal Center

Genocide— How we can learn from these genocides to make the world a better place
Major Brent Beardsley – Royal Military College
Dr. Amanda Grzyb – University of Western Ontario
Dr. Michael Marrus – University of Toronto
Dr. Lorne Shirinian – Royal Military College

Taking the Next Step— Facilitated by Melissa Mikel
Practical tools for immediate change in your school and in your community to make the world better

Dialogue of Communities
A session with community leaders from many different ethnic communities across the Toronto area to discuss how each community provides for their community and what are the issues facing the community today.

$5 per person cover charge.
Note: Conference subsidized by FSWC and sponsorship affiliates (tba).

Register online at www.fswc.ca or contact Josh Hacker at 416-864-9735 or jhacker@fswc.ca for more information

What's New

Continued from page 34

ISRAELI PHILATELISTS

Monthly meeting of the Society of Israeli Philatelists, Antibes Community Centre, 140 Antibes Dr., 7 p.m. **Harold Alter** lectures on Canadian Philatelic Judaica. For more information, **Philip Elias**, 416-226-2050, pelias@rogers.com.

TEMPLE HAR ZION

Daytime Program committee presents photographer **Aaron Bacher**, talking about photography. Coffee, tea and cookies. 1 p.m. Temple members $3, non-members $5.

Adult education and social action committees present **Julia Creet** showing *Mum*, a documentary about her mother **Magda Creet**'s experiences during the Holocaust. 7:30 p.m.

For more information, call 905-889-2252, ext. 5.

KILLING KASZTNER

Documentary *Killing Kasztner*, about **Israel Kasztner,** who bribed the Nazis to allow 1,700 Jews to leave Hungary by train. Accused of being a collaborator, he was assassinated. Panel discussion follows with director **Galen Ross**, author **Anne Porter** and **John Brunner,** one of those rescued. Congregation Habonim, 5 Glen Park, 7 p.m. Donation at door.

Other News

CHANUKAH TOY DRIVE

Pine Villa, Forest Hill Place and Terrace Gardens have launched a joint month-long Chanukah toy drive and fundraiser to benefit the families associated with Chai Lifeline Canada, which offers programs and services to help Canadian children with life-threatening or lifelong illnesses and their families. For more information and drop-off locations, call Leba Herman, 416-787-5626.

NIGHT IN SOUTH AFRICA

Dinner and dancing at Temple Har Zion. Saturday, Nov. 14, 7 p.m. $36 per person. Purchase tickets in advance, 905-889-2252, ext. 232, or e-mail nightinsa@bell.net.

WORKMEN'S CIRCLE

100th year celebrations Nov. 14, 15 and 16. Activities include a Yiddish radio show, brunch, lecture, and a reunion. Call 416-787-2081 or e-mail wcarto@yahoo.com.

FOLK CHOIR

Toronto Jewish Folk Choir seeks new singers, especially tenors and sopranos. Rehearsals Wednesday evenings, 7:30-10 p.m., Winchevsky Centre. Songs in Yiddish, Hebrew, Italian, Russian, Ladino, English and more. Traditional, classical and modern repertoire. Call **Howard Kaplan**, 416-593-0750, or tjfolkchoir@sympatico.ca.

FILM AND SNACKS SERIES

Last program of Temple Har Zion series, conducted by **Rabbi Michael Stroh**, with *No Country for Old Men*. Thursday, Nov. 12. Pizza, popcorn, drinks at 6:30. Members $3, non-members $5.

FOR SENIORS

Earl Bales Seniors Club in the Park. Friendly atmosphere, beautiful surroundings. Casino Fallsview Niagara Falls, Thursday, Nov. 5. Casino Rama, Wednesday, Nov. 25. Ladies lunch with Avon, Monday, Dec. 14, noon, complimentary light lunch. Social bridge, Thursdays, 12:30-3 p.m. New program, line dancing, starts Thursday, Jan. 14, 10:30 a.m.-noon. **Valerie**, 416-395-7881.

Adath Israel seniors. Bridge, mahjong, cards and lots more. Meet others who share your interests. $2 includes pastry, coffee, tea, soft drinks. Everyone welcome. Wednesdays, 1-4 p.m. Call **Pearl**, 416-635-6317 or **Marcia**, 416-932-1229.

LZA Seniors Cultural Club discussion group. Tuesdays, 10 a.m., Borochov Centre, 272 Codsell, 416-630-9444.

BERNARD BETEL CENTRE, 1003 Steeles Ave. W., 416-225-2112. Tuesday, Nov. 10, **Corey Keeeble,** curator, ROM Dep't of World Culture, speaks on "Great Synagogues of Europe." 10-11:30 a.m. $3 members, $6 non-members. Wednesday, Nov. 11, flu shot clinic, Clinic Room, 9-11 a.m. Thursday, Nov. 12, Wellness lecture, "Ease the Pressure: How to Understand and Reduce Risk of High Blood Pressure." 1:30-2:30 p.m. Free.

WAGMAN CENTRE, 55 Ameer Ave. 416-785-2500, ext. 2267. Note: If the flu is spreading in Toronto, the Wagman Centre may be closed. Call ext. 4637.

Billiards Club, Tuesdays and Thursdays, Music Room, 2-4 p.m. Internet Lounge, Thursdays, 10:30-noon, computer lab. Volunteers can assist with e-mails and surfing the net. Dear Abby discussion group, Thursdays, 2-3 p.m., Fireside Lounge. Torah Study Group, Sundays, 10:30-11:30, Classroom A and B. Montrealers Group with **Shawn**, Fireside Lounge, Thursday, Nov. 5, 10:30-11:30 a.m. Men's Service Group lecture series, Thursday, Nov. 5 and Nov. 19, 7-8 p.m. Assembly Room. Lectures cover current issues and trends in Israel and around the world. Book club, Thursday, Nov. 19, 1:30 p.m., party room. Facilitated by **Marilyn Fine.** Register at Service Desk.

Dora Gruber Lunch and Learn Seminar, Tuesday, Nov. 17, noon-1 p.m. **Murray Goldsmith** on "The Power of Your Belief System." Fireside Lounge. Members $5, Guests $8.

PROSSERMAN JCC

Prosserman JCC, 4588 Bathurst St. 416-638-1881, ext. 4240, or www.prossermanjcc.com.

Goldie Fitness Centre now open. For more information and the group exercise schedule, call ext. 4105.

Register for new family programs, including My Messy Morning and Deborah's Singalong. Ext. 4235.

Registration for all senior, social, recreational and educational programs now open. Ext. 4259 for information, ext. 4235 to register. New - tai chi. Adult learning courses in conjunction with Ryerson Chang. Arts Unlimited lets you buy theatre tickets. Ext. 4235.

Treasures in Jewish Literature book review series. Ext. 4235.

MILES NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

Sundays on Bloor - Nov. 8, 9:30 a.m. "New Lives: Holocaust Survivors in Canada" with **Paula Draper**, 11 a.m.-12:30 p.m.

Tales of the Shoah, together with Congregation Habonim. Nov. 8. Free. Ext. 184.

Toronto Jewish Film Society presents *Imaginary Witness: Hollywood and the Holocaust*. Documentary by **Daniel Anker**. Screened with *This Is Your Life*. Speaker **Stuart Handa**. Al Green Theatre, Nov. 8, 4 p.m. and 7:30 p.m. $15 general admission, $10 ages 18-29 (7:30 only). Rush seats 15 minutes before each screening. Ext. 606.

Media Mondays: **Shlomo Schwartzberg** speaks on Hollywood and Society, alternate Mondays, 7:30-9:30 p.m. Nov. 9, "Hollywood Looks at Youth." Call ext. 606.

KOFFLER CENTRE

Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1881, or www.kofflerarts.org.

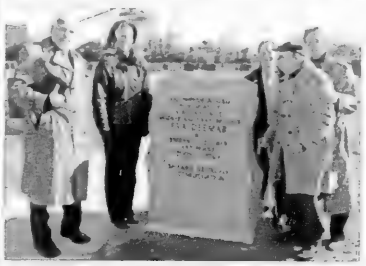
Kobi Oz in Concert. Former lead singer for Israeli group Teapacks performs for the first time outside Israel. Sunday, Nov. 8, 8 p.m., $15 in advance, $25 at door. Presented along with the Israeli Forum, Canada-Israel Cultural Foundation, Israeli Division, UJA Federation and others. Mod Club, 722 College St. Call 1-888-222-6608.

Toronto première of the one-man play *About the Oranges*, written and performed by **Robbie Gringras**. Tragicomedy about a suicide bombing in Israel. One performance only, Wednesday, Nov. 18, 8 p.m., Six Degrees, 2335 Yonge St. Tickets $15 in advance plus service charges, through TicketWeb, www.ticketweb.ca or 1-888-222-6608.

What's New is now online, for subscribers only. You can find it at cjnews.com

NEW CEMETERY WALKWAY

A new walkway was recently opened at the Shaarei Tefillah Congregation's section of Mount Sinai Cemetery. It was dedicated by Emmanuel Deemar in memory of his wife, Eva. From left are Rabbi Moshe Stern, Sherry Deemar, Seymour Baltman, Emmanuel Deemar and Martin Deemer. *[Leonard Goldberg photo]*



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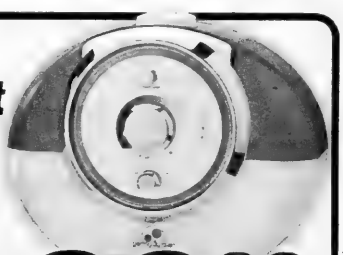

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OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Carrie Miller	Oct 20/09	45 Roxborough Lane
Celia Bookman	Oct 18/09	3560 Bathurst Street
Ita Zeliger	Oct 21/09	113 Frontenac Avenue
Freida Manella	Oct 20/09	1925 Steeles Avenue, E.
Moses Hanser	Oct 19/09	2 Buchan Court
Vera Hans	Oct 20/09	133 Torresdale Avenue
Mitchell Goldbloom	Oct 21/09	125 Dewbourne Avenue
Michael Moskowitz	Oct 22/09	18 Pearl Gate Court
Lily Weinberg	Oct 22/09	8 Wave Hill Way
Barbara Alexander	Oct 23/09	133 Torresdale Avenue
Morton Kaiserman	Oct 23/09	14492 Danby Road
Geraldine Goodman	Oct 24/09	265 Ridley Blvd.
Celia Baltzan	Oct 24/09	355 St. Clair Ave. West

HEBREW DASIC BURIAL

Henry Green	Oct 19/09	65 Spring Garden Avenue
Yakov Kostukovsky	Oct 21/09	5935 Bathurst Street
Lyna Van Ameringen	Oct 17/09	45 Carlton Street

The unveiling of a new monument to the memory of the late
HARRY SIDNEY KRONIS ז"ל
will take place
Sunday, Nov. 8th at 11:00 a.m.
Lambton Cemetery
Junction Synagogue
Relatives and friends are invited to attend

The unveiling of a new monument to the memory of the late
CHARLOTTE CHERLON ז"ל
will take place
Sunday, Nov. 8th at 9:30 a.m.
Bathurst Lawn Memorial Park
Beth Emeth Section
Relatives and friends are invited to attend

The unveiling of a new monument to the memory of the late
JACK BLUSTEIN ז"ל
will take place
Sunday, Nov. 15th at 11:00 a.m.
Pardes Shalom Cemetery
BAYT Section
Relatives and friends are invited to attend

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Orlan, Szlamek (Sam) ז"ל
On Monday, October 26th, 2009

Beloved husband of Norma, cherished father of Tammy and Arnie Ross, Rosie and Ken Shelson and the late Miriam and her husband Mark Ammar. Proud Zaidy to Jared, Roni, Rebecca, Judy, Jonathan, Eric and Lee. Friend to all who knew him. He was a holocaust survivor and integral member of the Apter Society. A kind and gentle soul who will be deeply missed by those he inspired.

The Family of
Michael Rosenberg ז"ל
extends a heartfelt thank you for the love, support, and generous donations in loving memory of their beloved husband, father, father-in-law, grandfather and greatgrandfather.
Lily Rosenberg and Family

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Obituary

Ottawa editor 'was a gentle, kind, loving person'

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Barry Fishman, the former editor of the *Ottawa Jewish Bulletin*, died on Oct. 22 after a three-year battle with Lou Gehrig's disease. He was 58.

Attendance at his funeral the following day was indicative of Fishman's personality and eclectic interests. The service itself was conducted jointly by Rabbi Steven Garten of Temple Israel, a Reform congregation, and Cantor Daniel Benlolo, who is Orthodox, both of whom were Fishman's friends. In addition, as noted by Rabbi Garten, a number of other rabbis came to pay their respects to a man who personified the word "respect." There were also many former colleagues, as well as family and friends – old and new.

Barry Fishman

Anna-Rae Fishman, a "double" first cousin (their mothers were sisters and their fathers were brothers), told of their childhood growing up in a duplex like one big family in Sault Ste. Marie, Ont., and of the very special relationship they developed as a result of their upbringing.

Fishman had been editor of the *Jewish Bulletin* for seven years prior to being diagnosed with amyotrophic lateral sclerosis (ALS) in 2006, and he continued to work as long as his health permitted.

But his illness – a progressive, usually fatal, neurodegenerative disease caused by the deterioration of nerve cells that control voluntary muscle movement – forced him to step down in 2008, and he was named editor emeritus.

Even when he could no longer go to the office, he did some writing from home and contributed story ideas and suggestions via the numerous writers who had become his friends and often dropped by to visit.

Mitchell Bellman, president of the Jewish Federation of Ottawa, which publishes the *Bulletin*, also spoke at Fishman's funeral. "I met Barry when he applied for the job of editor of the *Ottawa Jewish Bulletin*. During the interview he told us about growing up in a small community and how he was representative of the unaffiliated people we were trying to reach," Bellman said.

In an interview with *The CJN* when he became editor emeritus of the *Bulletin*, Fishman spoke about that focus. "What I am most proud of is opening the paper to diverse voices in the Jewish community… I wanted to do stories about Jewish people doing interesting things, both within the Jewish community and outside the Jewish community, and to give a voice to those who may not have been well represented in the paper before," he said.

"I always believed that the paper evoked his personality, and he was so proud when people would comment how much they love the paper," Bellman said. "He would also love it when the paper stirred up controversy, and he always wanted to be the person standing up for the little guy."

Fishman's cousin, Paul Bregman, grew up with him in Sault Ste. Marie.

"As small-town Jews, we knew the importance of family, community and being ambassadors for the Jews all over the world," Bregman said. "Barry was a gentle, kind, loving person. He had only friends, because he was a good listener, empathetic and a real people person."

Those who knew Fishman – and his friends were legion – all spoke of his kindness and concern for others, even in the face of his own debilitating disease, as well as his wonderful sense of humour.

Fishman is survived by his wife, Phyllis Bloch, whose constant care enabled him to remain at home until the end; his sister, Susan, and her children, Craig, Deborah and Sarah.

Those wishing to make donations in Fishman's memory can do so through the Barry Fishman Ottawa Jewish Bulletin Scholarship Fund at the Ottawa Jewish Community Foundation (613-798-4696, ext. 232; www.jewishottawa.com). Funds raised will be used to create an internship at the *Bulletin*.

On Campus

Fraternity raises $4,000 for breast cancer research

By MICHAEL ISENBERG
Special to The CJN

LONDON, Ont. — AEPi, a Jewish fraternity at the University of Western Ontario, raised nearly $4,000 during its 20th annual Rock For Research (RFR) fundraiser.

The money was donated last month during a 36-hour period and broke the 2008 record by about $500.

"Raising so much money in such a short time, it says a lot about our guys," said Spencer Hoffman, AEPi's philanthropist chair at Western. "We are so pleased with how much care and attention people gave the event."

RFR is a charity for breast cancer research that takes place on Western's campus during the last two weeks of October and has been a "staple" to the fraternity's charitable endeavours, Hoffman said. This year, the event began the morning of Oct. 21 and ended the following evening.

RFR consists of five fraternity brothers, called "rockers," who camp outside the school's student centre (UCC) for 36 hours straight, raising awareness about breast cancer while collecting donations. They give out pamphlets on cancer and sell shirts, key chains and other memorabilia to increase total proceeds.

Breast cancer is the chosen cause over other diseases and cancers because it's a common form of cancer and is found in both men and women, Hoffman said.

Each year, five new brothers are selected to rock, usually the senior students, which gives the first- and second-year brothers something to look forward to for the future. Over the last several years, rockers have kept memoirs of their experiences, which they leave for new brothers to read, further increasing the younger brothers' anticipation to rock.

This year's rockers were Eric Silverberg, Sammy Waxman, Jesse Rubinoff, Corey Cott and Daniel Klerer.

Seen at the Rock for Research fundraiser are, from left, Sammy Waxman, Corey Cott, Daniel Klerer, Eric Silverberg and Jesse Rubinoff.

While other brothers hang around the UCC and help out during their free time, it's the five rockers who remain outside for the whole event.

"These guys are relentless," Hoffman said. "They stay outside no matter what the weather's like. Last year, we had a wicked storm we worked in. This year, when setting up at 6 a.m., it was freezing temperatures and started to rain."

Hoffman said that it's the rockers unique approach to canvassing that enables them to stay outside the entire time and it also encourages many people to make donations.

RFR got its name when founder Steve Liakos first ran the event, sitting in a rocking chair. This attracted a lot of people to inquire about his cause, Hoffman said.

Rocking chairs have since been replaced by couches, so the rockers can feel relaxed and have fun.

"It's all about adding the human element," Hoffman said. "Our guys play games, toss footballs. They take the cause quite seriously, but they make people on the streets feel comfortable and want to get involved."

But more than just having many students contribute and participate in the event, RFR "connects the entire Jewish – and non-Jewish – Western [university] community," Hoffman said. "People go to class in the morning and see us. They pass us again in the afternoon. And when those same people see us outside the next morning, they feel really inspired and want to start their own campaigns.

"People know us. [RFR] creates campus identity."

What makes AEPi at Western distinct from other fraternities and AEPi brotherhoods is its emphasis on charitable efforts at large.

At the start of October, Western ran its third annual AEPi Invitational For Magen David Adom (the Israeli ambulance service), a golf tournament that raised more than $5,000. AEPi's two October charities alone raised nearly $10,000.

"It's important to give back," Hoffman said. "Magen David Adom does so much for Israel, so much for the Jewish people. We need to say thanks."

AEPi at Western already has several charity events lined up for the winter, including a hockey game against other fraternities and a few fundraisers.

"This is AEPi," Hoffman said. "It's what we do."

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JOURNAL DEADLINE NOVEMBER 10

On Campus

Community sponsors Dead Sea Scrolls conference

By SHERI SHEFA
Staff Reporter

University of Toronto's Centre for Jewish Studies director Hindy Najman said that an international conference she organized on the Dead Sea Scrolls will not be a politicized event.

Rather, it's about the "intrinsic value" in understanding our community throughout history, she said.

The conference, The Dead Sea Scrolls: Transmission of Traditions and Production of Texts, running from Nov. 15 to 18, will attract leading scholars from North America, Israel, and Europe to lecture about key issues relating to late ancient Judaism and the scrolls, a selection of which are on display at the Royal Ontario Museum until Jan. 3.

"The enduring interest in Jewish antiquity and in the Dead Sea Scrolls is really not due to any commercial use of the material, but to the intrinsic value of understanding our own community through the understanding of history and civilization," said Najman, an associate professor of ancient Judaism at U of T who obtained her PhD at Harvard University.

International scholars set to speak at U of T's Centre for Jewish Studies

"This is not a politicized event in any way. It's just about understanding Jewish civilization. If what comes out of it is also ways of understanding the three monotheistic faiths, that's great. If what comes out of it is a better understanding of biblical study and the importance of Tanach in the world, or how people think about ritual or religion in the temple and outside of the temple, that's great."

Najman said that the conference was intended to complement the exhibit at the ROM, adding that she initially proposed the idea to the curators of the scrolls exhibit about having a world-class international conference that would attract some of the best scholars on the subject to Toronto.

"What I did was invite not just my colleagues here at U of T, but also from McMaster University– Eileen Schuller is a [religious studies] professor there, and she is one of the conference organizers."

Najman said she also got sponsorship support from York University's Centre for Jewish Studies, UJA Federation of Greater Toronto and the Canadian Institute for Mediterranean Studies.

Najman said she is thrilled about being able to create partnerships between the Centre for Jewish Studies at U of T and all the sponsors, but she is most excited about working with UJA Federation.

Hindy Najman

"This is a very high-profile event and [UJA Federation president] Ted Sokolsky and the entire federation has come forward and said, 'We want to work with you, we want to bring everything that is wonderful about the Centre for Jewish Studies to the larger Jewish community,'" Najman said.

"It is really an effort between U of T and the Jewish community to create a great, world-class conference that has both popular components – there are parts of the conference that are open and accessible to the public – as well as parts that are specifically geared to high-level academic discussion and students."

Two events that are meant for the general public are lectures titled "The Scribes of Qumran," by Hebrew University of Jerusalem professor Emanuel Tov, held at the ROM on Nov. 15, and "The Dead Sea Scrolls and Judaism Today," by Harvard University professor James Kugel on Nov. 16 at the University of St. Michael's College.

Another component of the conference that Najman is excited about is the involvement of students from the Anne and Max Tanenbaum Community Hebrew Academy of Toronto (CHAT).

Four scholars from abroad and two local scholars in Toronto are going to meet with a group of CHAT students on Nov. 18 to speak about the scrolls and answer questions.

She added that the students have already toured the exhibit at the ROM, but CHAT teacher Alex Gropper, who is also a conference organizer and the Canadian Institute for Mediterranean Studies president (as well as a *CJN* columnist), opted to bring a group of his students to meet with the scholars.

"These are students who have all seen the exhibit, and now they're going to hear about it from people who are excited about it. I chose people who are great scholars but also people who know how to teach high school kids," Najman said.

She said the conference is an opportunity for the community to learn and understand that "the idea of the Jewish people is inseparable from the idea of Jewish texts and Jewish study. This is an opportunity to see how the Dead Sea Scrolls really brings together the study of Jewish civilizations and the study of formation of our scriptures, that is, the Tanach.

"But it's not just about Tanach, it's about identity, interpretation and law. They are all inextricably linked in antiquity."

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Kidding Around

Fast-paced action in *Jacob Two-Two on the High Seas*

By MORDECHAI BEN-DAT
Editor

There could be no better story teller to revive the rollicking literary life of Jacob Two-Two than the fine Canadian writer Cary Fagan.

And we are thankful that he has.

For after a considerable time away, Jacob Two-Two has returned to entertain us with a new adventure and funny, panicky predicaments that spring from Fagan's rich and lively imagination.

With permission from the family of Jacob's creator, the late Mordecai Richler, Fagan has picked up the trail of the impish hero with *Jacob Two-Two on the High Seas* (Tundra Books, Toronto, Illustrated by Dusan Petricic).

The story fits chronologically between the first two of the three Jacob books that Richler wrote. Neither sequel nor prequel, *High Seas* is a sort of in-the-middle-quel in the zany life of the memorable six-year-old.

More important for Two-Two's many fans, the story fits seamlessly into the flow of Jacob's three previous adventures.

Fagan has maintained Jacob's intrepid character while inventing a tantalizingly new exploit in which our hero must be both the rescuer and the rescued.

High Seas can be read out loud or silently. It has a suspenseful plot and a bucketful of weird and wacky characters who entangle Two-Two and his comrades in a thick-as-Irish wool drama full of comedic dread and danger.

As the title of the book tells us, the story takes place on board a ship with the oops-something-must-be-wrong-here name SS Spring-a-Leak.

The plot involves pirates, treasures, fast-paced action, bad guys, good guys, comradeship, courage, heroism, tension, suspense, wisdom and lots and lots of fun.

The gaps or disconnects between the world of adults and that of young children, a theme that infuses the three previous Jacob books, courses through *High Seas* as well.

And of course, the story ends well.

Fagan is a talented writer, spinner of yummy yarns and teller of tall tales. He has won many awards for both his children and adult works. He is widely recognized as a major shining jewel in Canada's literary crown.

One small excerpt below from High Seas will amply demonstrate why he won those awards.

Dusan Petricic once again illustrates Jacob's adventure with evocative, playful, yet sophisticated cartoons.

Jacob Two-Two on the High Seas will delight readers of all ages. Its various messages are aimed at adults as well as at children, with language that is sharp, a story that both amuses and thrills and a style of writing that entertains and elevates.

Welcome back Jacob Two-Two!

Excerpt

"I don't know of any treasure aboard the SS Spring-a-Leak. Why do you think there's treasure here?"

"Because I have a spy on your ship."

"A spy aboard the SS Spring-a-Leak? Outrageous. When I find out who the spy is, I'm going to take away his dessert for a week. Make that two weeks. Mr. Scrounger, do you know who the spy is?"

"I do, Captain."

"Don't tell me, let me guess. Is it the bosun?"

"No, Captain."

"Is it the cook?"

"No, Captain."

"I know who it is! I know who it is!" Jacob said.

"You couldn't possibly know," said Captain Sparkletooth."You're going to say something ridiculous, like it's Mr. Scrounger."

"But it is Mr. Scrounger! It is Mr. Scrounger."

The captain sighed. "Mr. Scrounger, tell Jacob that it isn't you."

"But it *is* me," Mr. Scrounger said.

"Stop fooling around. This is serious," said the captain.

"No, I mean it," said Mr. Scrounger. "Hold on, I'll prove it."

Mr. Scrounger hurried away while everyone else stood waiting. Even Crossbones, who was muttering under his breath while he cleaned his nails with the tip of his sword. Mr. Scrounger appeared again, this time with the parrot on his shoulder and the black eye patch around his head.

"See! See! I'm a pirate, too. Don't I look like one now? Say something parrot," he cried.

The parrot tilted its head, clacked its beak, and squawked, "Pirates and pickles cost only a nickel! Pirates and pickles cost only a nickel!"

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Geriatrics more important than ever, doctor says

By CAROLYN BLACKMAN
Staff Reporter

The study of geriatrics has undergone monumental changes in the past couple of decades, says Dr. Michael Gordon, medical program director of palliative care at Baycrest.

"Society and the media have changed their views remarkably. [Whereas] geriatrics [used to be] marginalized, it is now in the centre of the health care system."

Although there are only 220 geriatricians in Canada, geriatrics is a growing field, he said. "Geriatrics was first recognized in 1981 – it was a latecomer [in the field of medicine.]

"Not as many doctors want to look after older people, and geriatrics is on the bottom of the economic ladder of remuneration. The good news, though, is that in the last four years, more people have applied than ever before."

Gordon, whose father is 98, was speaking at Baycrest as part of its speaker series Aging, Innovation and the Mind. Guest host of the evening was CTV News anchor Sandi Rinaldo, who has a 97-year-old father.

The "phenomenal" change is partly due to the fact that years ago, seniors couldn't survive conditions that they can now live with for decades, said Gordon, who writes a monthly column on geriatrics for *The CJN*.

"Conditions such as heart failure had a short prognosis, and [then people lived with it] for a few miserable years. With proper intervention, they can now live with it for decades," he said.

"There are still conditions in which the control is not where we want it, but the terrain has changed. We can do more than watch," he added.

Adult children of aging parents – there are more than nine million Canadians between the ages of 40 and 59 whose parents need care – should be aware that as we get older, everything takes more time. "If you are [walking] with a person who is slow, slow your own pace," Gordon advised.

There are natural losses such as hearing, vision, gait and mobility, he said. "Hearing doesn't just mean sound. It could also mean differentiating words, and that can be fixed as simply as facing the person and speaking one thought at at time."

Technology is now "phenomenal," but hearing aids don't always work. "We can only work with what we have left. Sometimes we can hear sounds, but our interpretation is impaired."

Gordon said that memory loss affects everyone, but alone, it means nothing.

Dr. Michael Gordon

"Dementia, [though], is an umbrella term, and it includes many conditions, among which is Alzheimer's," he said.

"The good news is that the risk factors for Alzheimer's are the same as the risk factors for heart disease, such as high blood pressure and lipids, and diabetes."

The more changes you can make, the better, he said. "Controlling blood pressure is critical. There are great medications available, and you can limit the amount of salt you eat.

"Diabetes and high cholesterol are related to obesity and diet, and if diet alone doesn't control them, again, there are medications."

People who use their brain a lot seem to have some protection against cognitive decline, he said. "It is good for your mind for it to be engaged and active. Socialization also has a protective affect. At Baycrest, we promote social programs because we know it is good for people."

In his work, he said, he tries to help spouses or children figure out how to get their loved ones to do what's reasonable to protect themselves.

"Caregivers have to make sure they have a discussion about 'what they would do, if,'" Gordon said.

"It's not an easy talk, but if something happens to someone else close, you could ask, 'What if that happens to 'us?' You could also talk about a [relevant] newspaper article. Many older people welcome the discussion rather than fear it. The hardest part is how to deal with disagreements on care."

Try to give older people the best information and advice, Gordon said, "but they have to feel in as much control as possible."

Years ago, he said, seniors lived "in a nursing home or not. Now, though, the spectrum has changed, and there are options that didn't exist before. You have to navigate what's available depending on your financial situation and get to know the system before you're in a crisis."

It's very important for caregivers to find a balance in their own lives. "If you don't protect yourself, you will burn out. You have to come to terms with what you can reasonably do for yourself and for them," he said. "When you are unable to help them, then you will really feel guilty."

When you're with your parents, he advised, "listen to their stories again and again. They are an important part of their lives, and [the stories] often bring up good memories."

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Health & Lifestyles

From left, Leslie Vincent, senior vice-president patient services and chief nursing executive, Mount Sinai Hospital; Dr. Shoshy Goldberg, director of nursing, Chaim Sheba Medical Centre; Lidya Rychani, director of nursing, The Edith Wolfson Medical Centre; Mary Agnes Beduz, director of nursing education and development, Mount Sinai Hospital.

Nurses take part in Canada-Israel exchange

Continued from page 7

"It's a long-term, sustainable [exchange], and we've brought the two partners together to work on common projects."

Potential areas for partnership development include clinical practice, education and staff development, research and quality of care, she said.

Lidya Rychani, director of nursing at the Edith Wolfson Medical Centre in Holon, who was here with Goldberg, said that Israel can't keep up with nurses' need for education. "They are keeping up better here."

Beduz said that both countries face challenges in recruiting and retaining nurses. "The calibre of applicants here has improved, though. We find that it is often a second career choice. [Becoming a nurse] is something they've always wanted to do."

All agreed, however, that there is a worldwide shortage of nurses.

In the past 10 years, nurses in Israel have gained authority, Rychani said. "They are receiving better education, more training, and are given more responsibilities. We are going through now what Canadian nurses have already been through.

"Nurses are functioning more independently, and they are co-ordinating care. More are taking on nurse practitioner roles," she said.

CROSS COUNTRY MEET: **Bialik Hebrew Day School students in grades 4, 5 and 6 participated in the recent Jewish Day School Cross Country Meet at Viewmount Park. Several Bialik students placed first, second and third in many categories. Pictured, front from left, are Rebecca Allen, Sydney Kavanagh, Sofie Kreidstein, Rylee Cohen and Samatha Steiner-Mayman; and back row, from left, grandfather Terry Kaufman, coach Poppie Butler, and dad Mark Cohen, who trained with the team.**

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Israel Tennis Centers
Announcement of Appointment

Kevin M. Green
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The **Israel Tennis Centers** of Ramat Hasharon, Israel, are pleased to announce the election of Kevin Green to the position of **Chairman of the Board of Directors,** at the non-profit organization's International Board meeting held in Tel Aviv on October 21st, 2009.

Mr. Green has served on ITC's volunteer board since 1982 and is the organization's 16th Chairman since it's inception in 1976. In 2002, he was elected President of the Canadian fundraising arm of the ITC, the **Israel Children's Centres,** and continues to hold that position.

A leader in several non-profit initiatives including Toronto's leading edge San Romanoway Revitalization Association, Kevin brings to the role a fervent passion for social development through inclusion and youth opportunity. His father, Harold Green ז"ל, along with other Canadian families have a deep history with the Israel Tennis Centres, including the building and naming of the organization's original home centre, Canada Stadium, in Ramat Hasharon in 1976.

Mr. Green is President and CEO of Verdiroc Development and Executive Vice President of Greenwin Property Management. He resides in Toronto, where he, his family and Verdiroc Development actively support a number of not-for-profit ventures, including the Harold Green Jewish Theatre.

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And now for something completely different: HEEBONICS

Band fuses Israeli pop music with Middle Eastern, African and Asian sounds

By SHERI SHEFA
Staff Reporter

The *Times* of London called him a "one-man Middle East peace accord" and his 2006 internationally released EP was hailed by *Billboard* magazine as a "multi-ethnic tour de force."

But Idan Raichel, the 32-year-old dreadlocked Israeli music sensation responsible for the Idan Raichel Project – an international band that includes collaborations with 85 musicians and singers from around the world – said that he just feels lucky to be able to make music with people he loves working with.

Raichel, the project's keyboardist and composer – who will performing with seven other group members at Toronto's Queen Elizabeth Theatre on Nov. 15 as part of his North and South American tour – is famous for fusing Israeli pop music with Middle Eastern, African and Asian sounds.

Raichel said that his latest album, *Bein Kirot Beiti*, or *Within My Walls*, "is the first time I can say that this project brings lots of colours from Israeli society, but also bringing the world to Israel by having vocalists from outside of Israel participate in this project."

Within My Walls, released worldwide earlier this year, includes songs in Hebrew, Arabic, Spanish, Cape Verdean Creole and Swahili.

The album's first track, *All the Words*, is a perfect example of the fusion between different musical sounds.

Columbian singer Marta Gómez sang her Spanish lyrics over a drumbeat laid down by her percussionist husband, Franco Pinna.

Raichel added a Middle Eastern flavour to the track with flutes and Arabic string instruments, the tar and the oud.

The album closes with a track titled *Maisha* by African singer Somi, who sings in Swahili of a young orphaned girl struggling with the impact of war and violence on Africa's youth.

Meanwhile, the album's title track deals with walls and the way they simultaneously protect and isolate people.

"It questions, what are these walls? Is it something that protects you? Is it something that blocks your view from the outside? Do you chose to live within your walls or are you being forced? Most of the songs deal with this topic," Raichel said in an interview with *The CJN* from his home in Tel Aviv.

But Raichel insists that it isn't a commentary on the Palestinian-Israeli conflict, as he makes a point of keeping his political opinions away from his art.

He said he doesn't think his role as a leader of a music group has anything to do with his political views, which are constantly evolving.

Rather his music includes messages of love and tolerance, which he said is "a side effect" because an album that includes musicians from all over the world couldn't be made without tolerance and respect for other cultures.

He said that a project like his allows his audience to learn about the diverse members of the Israeli community and learn more about the places they come from.

"I'm happy that the project, more and more, is becoming the soundtrack of Israel outside of Israel, and people can see, or can listen, or can think other things about Israel [beyond the conflict]," Raichel said.

"In terms of politics, we are very different. We have super right-wing people in the project singing side by side with left-wingers, or Mira Awad, an Arabic singer. We have new immigrants singing with Israeli natives... I think this shows another face of Israeli society."

Raichel, who burst onto the music scene seven years ago after his first single, *Bo'ee*, or *Come With Me*, helped his first album sell 150,000 copies, began his love affair with world music when he decided at age nine to pick up an accordion, "the non-coolest instrument ever," but one that is a staple of world music.

"By playing accordion, I think it kept my ears open to music from all over the world. Also, the folk Israeli music, called horah, is based on accordions. This is what kept my ears and eyes open to the differences in the Israeli community," Raichel said.

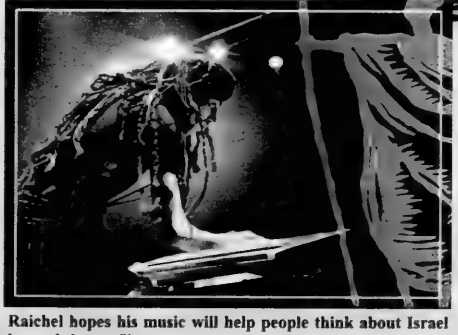
"For those who are not familiar with Israeli society, it is all about immigration. Every 10, 15, 20 years, there is new immigration that changes the face of the society. In Israel, we don't live in ghettos or quarters. It's not like there is a Chinatown or a Moroccan quarter.

"You can find on the same block people who lived here for seven generations and people who just came from Morocco or from the villages in Eastern Africa, from Ethiopia."

He said that whether the musicians he works with are 16 or 89 years old, whether they come from Ethiopia or Morocco, he works with people who live in an Israel that allows them to embrace their roots and heritage.

Raichel, who said he would love to work with Canadian musician Leonard Cohen one day, said that his wish is to "be able to continue making music and doing things I love to do with people that I love working with.

Idan Raichel and seven members of the Idan Raichel Project as scheduled to perform in Toronto on Nov. 15.



Raichel hopes his music will help people think about Israel beyond the conflict.

"I wish that we can play our music to people outside of Israel, people who just want to see another side of Israeli society without even thinking about the terrible Israeli-Palestinian conflict. There are beautiful things that are still going on, even in terrible times."

Raichel added that he was looking forward to playing for a Canadian audience again, because he finds the Jewish community in Toronto and in other Canadian cities "very welcoming."

"We feel that people in Canada in general can get the idea of the multicultural nation of Israel. I think there is much more tolerance in Canada, and it comes much more naturally and not from an arrogant fake place."

Although Raichel and his band mates have become accustomed to "touring airports" rather than visiting cities, he said that they will be spending the night in Toronto following their performance.

"So if you have anything to show us, please meet us back stage after the concert!"

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Spice of Life

Homemade soup warms you on a cold evening

By RANDY FINGRUT
Special to The CJN

There's nothing more inviting than returning home on a cold, damp day to a piping hot bowl of delicious soup. Throughout history, people from all over the world have enjoyed preparing soup. The first step was the invention of waterproof and heatproof containers. These containers were filled with an imaginative array of local ingredients, and then carefully placed over a cooking fire. Our ancestors learned that simmering numerous wholesome ingredients together in water altered the taste of the combination. They noticed that the ingredients lost their individual tastes and then united to form a unique flavour of their own.

The pursuit of this new cookery also led to the discovery that cereal grains, when added to a simmering pot, released starch granules and caused the soup to thicken rapidly. With the discovery of numerous varieties of starch, soup evolved as the centuries passed. The addition of potatoes, corn, rice or beans, allowed for the creation of soups that were not only tasty, but filling as well. Around the world, people continue to blend together new combinations of regional and cultural ingredients, giving us an infinite variety of soups. I encourage you to warm up tonight with your choice of the "soup du jour."

ZESTY MEXICAN SOUP

If you have not cooked with chipotle peppers in adobo sauce, you are in for a treat. This is the smoky, spicy flavour you have often tasted in Mexican restaurants but have not been able to identify, until now. Use the chilies sparingly, removing the seeds, as they are very potent. Chipotle peppers in adobo sauce are available in small tins and are found at the supermarket in the Mexican food isle.

1 tbsp. extra virgin olive oil
1 medium onion, chopped
3 garlic cloves, chopped finely
1 green pepper, chopped
1 red pepper, chopped
2 celery stalks, chopped
1 can corn niblets, drained
1 can plum tomatoes, drained and chopped
6 cups vegetable stock
1 chipotle pepper in adobo sauce, seeded and chopped
2 tbsp. of adobo sauce
juice of 1 lime
1 tbsp. dried cumin
1/4 cup fresh cilantro, chopped finely
salt to taste
sour cream or yogurt as garnish
1/4 cup cilantro, chopped finely as garnish
tortilla chips

In large pot, heat oil, sauté garlic, onion, celery, and red and green peppers until soft. Add stock, tomatoes and corn. Cover and simmer for 20 minutes, stirring occasionally. Add chipotle chili pepper in adobo sauce, lime juice, cumin, cilantro and salt. Simmer one minute.

Garnish with sour cream, cilantro, and broken tortilla chips. Freezes well.

WHOLE WHEAT PASTA FAGIOLI

Red kidney beans are well known for their health benefits and their deliciously unique taste. What we learn with this recipe is that the beans will transform as the soup simmers. Beans easily absorb the other seasonings, while thickening the soup.

Whole wheat pasta fagioli, is a hearty way to nourish and satisfy any soup aficionado.

2 cans Italian seasoned tomatoes
2 cups canned crushed tomatoes
2-3 large carrots, chopped finely
3-4 celery stocks, chopped finely
4 cups vegetable stock
3 cans red kidney beans, rinsed and drained
4 cups (dry) whole wheat broad noodles
salt to taste
1/4 tsp. pepper
parmesan cheese

In large pot, place tomatoes, vegetables, stock and pepper. Bring to a boil and simmer for 5 minutes. Meanwhile, mash 1/2 of the beans and add both mashed beans and whole beans to the soup. Simmer for 15 minutes, stirring occasionally to make sure nothing sticks to the bottom.

Add pasta and simmer for 8 minutes. Continue to stir. Salt to taste. Serve garnished with parmesan cheese. Freezes well.

TARRAGON AND MONTEREY JACK BISCUITS

No soup is complete without great bread. Try your hand at preparing your own. These biscuits are easy and quick and will really impress your family and guests.

2 cups all-purpose flour
1 tbsp. baking powder
1 tsp. salt
3/4 cup milk
1/3 cup unsalted butter, cold
3/4 cup Monterey Jack cheese, grated
3 tbsp. fresh tarragon, chopped

Preheat oven to 450. In food processor, combine flour with baking powder and salt. Add butter and pulse (chop) into flour mixture until coarse. Add milk and run until a ball forms. Turn out onto floured board and mix in cheese and herbs. With floured hands, pat into a thickness of approximately 1/2 in. Cut out shapes with a circle cookie cutter.

Place on parchment-covered cookie sheet and bake until golden, 12 to 15 minutes. Serve warm or at room temperature.

Biscuit mixture can be prepared in advance and refrigerated for a day. When needed, bring to room temperature and bake as directed.

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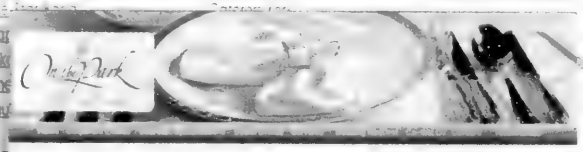

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Feature

The Toronto group at Joseftal Hospital.

Toronto physicians visit Eilat hospital

UJA Federation fundraising helps provide new emergency facilities

By JENNY HAZAN
CJN Israel Bureau

EILAT — Joseftal Hospital is to get a new emergency facility with the help of a $1 million fund (US) raised by the UJA Federation of Greater Toronto.

The hospital will break ground in February-March 2010 for an expanded emergency facility that will include a main intake hall, trauma unit, hypobaric isolation unit, pediatric unit, ambulatory care unit, waiting room, social worker room, conference room and children's waiting area.

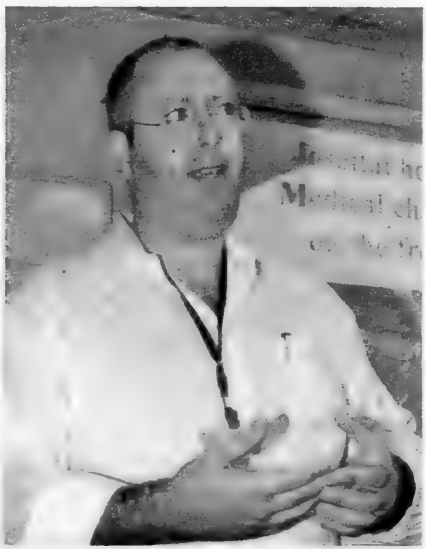
The Ministry for the Development of the Negev and the Galilee is contributing $1 million to the project, and Clalit Health Services, which owns Joseftal Hospital, is contributing $2 million.

Last week, some 35 Toronto health practitioners, their friends and family members visited the hospital in Eilat. They were there as part of UJA Federation's ninth annual doctors, dentists and friends mission to Israel, from Oct. 21 to 27.

"We come to get educated on Israel's social and political issues," Dr. Irving Gottesman, co-chair of the delegation, said. "We bring this information back to the Toronto Jewish community, in the hope of eliciting stronger commitment from community members to the Sate of Israel."

The Joseftal Hospital is one such Israeli social issue. The hospital, which was founded in 1969 and is the only advanced medical facility in the region (the next closest emergency room is 240 kilometres away), is in dire need of an upgrade.

Although Eilat is a community of only 60,000, the population the hospital serves could grow up to 200,000, when you consider the non-permanent populations on nearby kibbutzim, Israel Defence Forces soldiers who train in the region, and the large number of tourists who visit Eilat at different times of the year, Dr. Avi Goldberg, CEO of Joseftal Hospital, said.



Dr. Avi Goldberg, CEO of Joseftal Hospital
[Adva Abramovitz, UIA Canada photos]

Due to Eilat's small permanent population and its peripheral location, Joseftal suffers from a severe lack of resources. "It is very difficult to find the resources to grow and develop. The hospital is in a constant state of deficit," Goldberg said.

Currently, the emergency room is made up of a single hall with only eight emergency stations. One additional bed serves for resuscitation and is divided from the rest of the ER by a curtain. There is no triage facility, no observation area and no walk-in clinic. Privacy for patients and their families is also lacking.

"The Jewish community in Toronto answered an urgent call from this small, peripheral and isolated hospital, which desperately needs investment both internally and externally in order to advance forward," Goldberg said. "The Toronto community didn't just contribute to the project. They put in the seed money. If it weren't for the UJA's commitment, there would be no project."

Gottesman said: "Joseftal is a wonderful hospital and it serves a wonderful purpose, being here for both tourists and people who live here. It deserves to be upgraded to the 21st century."

Mission co-chair Dr. Howard Price added: "We have been connected [to the Joseftal Medical Center] for years and agree that they need to be a first-class hospital."

Goldberg said it's important that missions come and see Joseftal. "The more people that come here that are working in the Toronto medical system, the better," he says. "They can best understand our needs and our strategic plan for the next couple of years."

The Toronto community has also played a major role in helping the hospital attract top-quality health-care professionals from the centre of Israel. It is difficult to encourage experienced doctors and nurses, particularly those with sub-specialties, to work in the periphery, Goldberg said

The Toronto federation raised the funds for fellowships, each worth $60,000, for two Israeli doctors who, in exchange for funding, will commit to working at Joseftal for three years. "This program has done wonders," Goldberg said.

Gottesman said: "It is wonderful to see what the Toronto community has done here – what we have been able to do for them – and what they have been able to do for themselves."

Goldberg said he hopes to expand co-operation between health-care professionals from the Toronto community and Joseftal. "I would like for future medical missions to spend more time with us and strengthen personal and professional ties between staff at Joseftal and physicians from Toronto.

"There is a very special relationship between Toronto and Eilat," he says of the sister cities. "There is so much commitment and enthusiasm among members of the Toronto community. Having this contact with them, feeling their support, and watching our joint projects materialize is something very special. I have found true friends from Toronto, and we can really build on this relationship in the future."

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Clinton hails 'unprecedented' Israeli settlement concessions

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JERUSALEM — Israel is making "unprecedented" concessions on West Bank settlement construction, U.S. Secretary of State Hillary Rodham Clinton said on Saturday after arriving in Israel in the latest U.S. bid to renew peace talks in the region.

The Obama administration had previously demanded that Israel halt all settlement building before negotiations could resume. But speaking at a joint press conference with Prime Minister Benjamin Netanyahu, Clinton said there has never been such a precondition.

"It has always been an issue with negotiations," she said. "What the prime minister has offered in specifics of a restraint on the policy of settlements which he has just described – no new starts for example – is unprecedented in the context of prior to negotiations."

"It's also the fact that for 40 years, [U.S.] presidents of both parties have questioned the legitimacy of settlements, but I think that where we are right now is to try to get into the negotiations. The prime minister will be able to present his government's proposal about what they are doing regarding settlements, which I think when fully explained will be seen as being not only unprecedented in response to many of the concerns that have been expressed," Clinton went on to say.

Clinton also urged Israel and the Palestinians to immediately renew stalled peace talks.

"I want to see both sides as soon as possible begin in negotiations," she said. "Both President Obama and I are committed to a comprehensive peace agreement."

Netanyahu pointed out that Israel was willing to enter into peace talks without preconditions, but the other side was not.

"We think we should sit around that negotiating table right away," he said.

He repeated the concessions he is willing to make. Israel will build no new settlement communities, expropriate no land for existing ones and limit the number of permits for new housing construction.

Netanyahu said Israel was ready to start talks right away and that the Palestinians could bring their objections about settlements to the negotiating table.

"What we should do on the path to peace is get on it and get with it," he said.

The prime minister also blasted the Palestinian demand for a settlement freeze.

"But this is a new demand, it's a change of policy – of the Palestinian policy – and it doesn't do much for peace. It doesn't work to advance negotiations," Netanyahu said. "It actually is used as a pretext or at least as something, as an obstacle that prevents the re-establishment of negotiations."

Israeli Prime Minister Benjamin Netanyahu and U.S. Secretary of State Hillary Clinton *[Israel Sun photo]*

Clinton and Netanyahu met a few hours after Palestinian Authority President Mahmoud Abbas rejected a U.S. proposal for the renewal of peace talks. During the press conference, the secretary of state said the talks with Abbas were "very useful."

The top U.S. diplomat arrived in Israel on Saturday evening. She subsequently met in Jerusalem with Foreign Minister Avigdor Lieberman and Defence Minister Ehud Barak.

Lieberman told Clinton that the Palestinian demand for a complete halt to West Bank settlement building was aimed at scuppering the peace process. He said the Palestinians had never demanded this as a precondition to peace talks before.

The foreign minister added that he had advised Netanyahu not to enter into negotiations with the Palestinians as long as they were promoting a damning United Nations report on Israel's winter offensive against Hamas in Gaza.

Saeb Erakat, the chief Palestinian negotiator, said earlier that Clinton proposed a formula for renewing the talks during a meeting with Abbas earlier in the day in Abu Dhabi. Clinton arrived in Abu Dhabi early Saturday after a three-day visit to Pakistan.

The proposal was for final-status talks to be relaunched on the basis of understandings over West Bank settlement construction reached between U.S. President Barack Obama's special envoy, George Mitchell, and the Israeli government, according to Erakat.

At a news conference after the Abu Dhabi meeting, Abbas said he told Clinton there would be no new negotiations unless Israel froze settlement building, Israel Radio reported.

He also reportedly added that Israel was crossing red lines in its recent suppression of disturbances on the Temple Mount in Jerusalem.

Ahead of the meeting, Erakat said that settlement building, which the Palestinians want Israel to halt completely, was the key to renewing peace talks, and that there were still differences between the two sides.

U.S. State Dep't reportedly evacuated Yemenite Jews

JTA

WASHINGTON — The U.S. State Department has secretly brought about 60 Yemenite Jews to the United States since July, the *Wall Street Journal* reported.

Another 100 are likely to come to the United States in the coming month, the newspaper said on the weekend.

Approximately 350 Jews were living in Yemen before the operation, according to the report. Yemen was once home to about 50,000 Jews in the early 1950s, but most emigrated to Israel.

In addition to the Yemenite Jews who will come to the United States, about 120 want to move to Israel and as many as 30 wish to stay in Yemen. Some of the Jews who want to leave are having difficulty selling off their homes and other assets.

The immigrants to the United States are being resettled in Monsey, N.Y., which has a large concentration of Jews from Yemen, by the Hebrew Immigrant Aid Society. Jewish Federations of North America pledged $750,000 toward their resettlement.

The State Department had to pressure the Yemenite government to issue the emigres exit permits and passports. The Yemenite government had preferred to move the Jews to a safe haven in the capital, the *Journal* reported. Several families missed the two flights offered to them by the United States, the *Journal* reported.

The evacuation followed a year in which the Jewish community was subjected to increasing harassment and violence. In December 2008, a Yemenite Jew was killed by a Muslim man who ordered Jews to convert or be killed. The killer was sentenced to death.

Ha'aretz reported that 16 Yemenite Jews arrived in Israel on Sunday afternoon in a secret immigration operation orchestrated by the Jewish Agency.

– *With files from Ha'aretz*

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Holocaust memorials erected in eastern Europe, some flawed

By RUTH ELLEN GRUBER
JTA

ROME — Under communism, Jewish suffering in World War II was generally treated as a footnote to the overall losses in what the Soviets called the "Great Patriotic War."

Public monuments existed at some Holocaust sites in eastern Europe, such as Auschwitz, the Paneriai forest near Vilnius where at least 70,000 Jews were killed, and Babi Yar, where tens of thousands of Jews were killed in ravines outside Kiev. But these usually commemorated generic "victims of fascism" and did not acknowledge the involvement of local collaborators.

Since the fall of communism 20 years ago, however, a host of new Holocaust memorials have gone up in post-communist states, and Communist-era monuments have been revamped by state authorities, local civic groups and Jewish organizations, giving the Jewish tragedy of World War II more prominence.

The new memorials range from simple plaques to modest monuments to huge memorial complexes, such as the monument at the Belzec death camp. A joint project of the Polish government and the American Jewish Committee, the monument was inaugurated in 2004 by the Polish president.

Some new sites, such as Belzec and the state-run Holocaust memorial centre in Budapest, which also opened in 2004, include museums or educational facilities.

In other cases, including at Babi Yar and Paneriai, new inscriptions or components have been added to provide more accurate information and context in order for the memorial site to teach and inform as well as commemorate.

These changes can become contentious if, for example, the new inscriptions make reference to local collaboration in the killing of Jews.

"After the problem of funding, the hardest part of getting monuments and memorials erected has not been getting some kind of general consent, but… working out the specifics of the design, and especially the language on the inscription," said the president of the International Survey of Jewish Monuments, Samuel Gruber, who has written about Holocaust memory and consulted on Holocaust monument projects.

"Most older memorials have been very general in their language, so much so that it is often hard to figure out what events are being commemorated, and rarely can one learn about who did what to whom and when," he said.

This remains a concern, even with monuments whose positioning and design make them prominent. Some memorials form a striking symbolic presence, but provide little or no information as to what they commemorate. Visitors are presumed to already know what they represent.

In the heart of the Slovak capital, Bratislava, for example, a chiselled image of a destroyed synagogue now serves as a Holocaust memorial. But other than the word "Remember," no information is provided as to how the wartime fascist state collaborated with the Nazis in killing most of Slovakia's 135,000-strong prewar Jewish community.

Likewise, in Sopron, Hungary, a small but powerful sculptural monument depicting empty clothing hung outside the Auschwitz gas chambers stands near an abandoned synagogue. The memorial bears Hebrew lettering and the *Shema* prayer, but no further information.

"How can one remember what one doesn't know?" Gruber commented. "How can one 'not forget' what is never fully discussed or taught?"

On Slovakia's Holocaust Memorial Day, Sept. 9, Slovak Prime Minister Robert Fico presided over the dedication of a memorial to Slovaks who helped rescue Jews at the time of the anti-Nazi Slovak National Uprising in 1944.

Funded by the Israeli Chamber of Commerce in Slovakia and several private sources, the memorial was built in the town of Zvolen next to the mass gravesite of Jews who were killed by the Nazis. It also includes a digital information station.

"This represents a different way of presenting Slovak national history that is at the same time a rejection of the [Nazi-allied] Slovak national puppet state of Josef Tiso," said Rabbi Andrew Baker, the American Jewish Committee's director of international Jewish affairs who has advised on Holocaust memorial projects in several countries. "Fico deserves credit for doing this, and he also speaks emotionally about the importance of Holocaust education in his country."

Though flawed at times, the memorials serve an important purpose.

"Memorials have a permanent presence," said Warren Miller, chair of the U.S. Commission for the Preservation of America's Heritage Abroad, which has been involved in Holocaust memorial projects in Latvia, Romania, the former East Germany and other countries. "Going to a powerful memorial will help people want to learn more."

L.A. shul shooting likely not hate crime, police say

JTA

LOS ANGELES — Los Angeles Police say there's no evidence of a hate crime or connections to terrorism in the shooting of two Orthodox Jews at a Los Angeles-area synagogue.

Police initially listed the Oct. 30 shooting at the Adat Yeshurun Valley Sephardic Synagogue in North Hollywood, Calif., as a hate crime, but sources told the *Los Angeles Times* that police are now looking into the possibility that it was related to a business or personal dispute. Police said one victim may have been the target and the other was shot because he witnessed the attack.

Maor Ben-Nissan, 53, and Allen Lasry both were shot in the legs. They were rushed to a hospital and underwent surgery, and were reported in good condition.

The shooter fled on foot. Police arrested a 17-year old African-American as a possible suspect, but released him. Detectives are studying videos taken by the synagogue's security cameras.

The same morning, a police bomb squad investigated a suspicious-looking shopping bag at the historic Wilshire Boulevard Temple and cordoned off the building. Police gave an all-clear after a three-hour search.

Security guards making the rounds had reported an unattended canvas shopping bag inside the gates, which had not been there the night before.

Howard Kaplan, the temple's executive director, said, "In light of the North Hollywood shooting this morning, we decided to err on the side of caution."

In the Adat Yeshurun shooting, a man described as dark-skinned and wearing a black hooded sweatshirt approached Ben-Nissan and Lasry in the synagogue's underground garage at approximately 6:20 a.m. on Oct. 30 and attempted to shoot one before his gun jammed. When the second congregant approached, the gunman shot both men.

Yehuda Oz, 57, was inside the synagogue with about 20 others when he heard four shots. One of the victims then ran into the synagogue, bleeding and screaming for help, Oz said.

The federation and ADL joined police in urging synagogues and Jewish schools to take extra precautions.

Adat Yeshurun has a diverse congregation, with some 150 families from Cuba, Argentina, Panama, Guatemala, Mexico, Algiers, Tunisia, Libya and Israel. The synagogue is located in an area with a large Orthodox Jewish population and numerous kosher stores, the *Jewish Journal of Greater Los Angeles* reported.

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Jewish terrorist arrested for attacks on Palestinians, Jews

JTA

JERUSALEM — A Florida native, now resident of Shvut Rachel in the West Bank, was arrested for several hate crime attacks against Palestinians and Jews.

Yaakov Teitel, 37, was arrested last month, according to reports Sunday following the lifting of a gag order on the case.

Teitel is alleged to have killed two Palestinians. He also allegedly assembled a package bomb that seriously injured the son of a messianic Jew and set up a pipe bomb near the home of left-wing professor Ze'ev Sternhell.

Teitel, a father of four, made aliyah in 2000, although he has moved back and forth between Israel and the United States for the past 20 years, according to *Ha'aretz*.

Police said Teitel has confessed to the 1997 murders of a Palestinian cab driver and a Palestinian shepherd, planting several explosive devices in 2006 and 2007, sending the parcel bomb to the messianic family in Ariel last year and planting the pipe bomb near the Sternhell home in September 2008.

He also has supported, through leaflets and posters, a shooting attack last summer on a gay and lesbian teen club in Tel Aviv that left two dead. Shin Bet officials, however, told Israeli media that they do not believe Teitel was the shooter.

Teitel was arrested in Jerusalem in a joint police-Shin Bet operation on Oct. 7, Ynet reported.

Guns and parts used for making explosive devices were found in his home, according to reports. The guns included a sniper rifle, an M15 machine gun, an M16 automatic rifle and a Glock pistol. Teitel was licensed to carry a firearm.

Study ties Birthright Israel trip to stronger Jewish continuity

By JACOB BERKMAN
JTA

NEW YORK — Birthright Israel is linking a major fundraising push to a new study that says the program, which sends young Jews on free 10-day trips to Israel, has a major impact on Jewish continuity.

The study, released late last month by Brandeis University's Cohen Center for Modern Jewish Studies, found that those who went on Birthright trips are more likely to have stronger connections to Israel, raise their children as Jews and belong to a synagogue than their peers who have not made a Birthright trip.

Titled *Generation Birthright Israel The Impact of an Israel Experience on Jewish Identity and Choices*, the study is based on interviews with some 1,200 young people who applied for Birthright trips between 2001 and 2004 – two-thirds of them went on the trips, the applications of the others were denied. The survey compared the answers of the two groups.

Of some 500 people interviewed who are now married, 72 per cent who made the trip married Jews, while only 46 per cent of those who did not make the trip married Jews. This means that Birthright participants were 57 per cent more likely to marry within the faith, according to Len Saxe, the head of the Cohen Center and the researcher who oversaw the survey.

No Canadian data was gathered for the study, but "everything we know about Canadian participants suggests that Taglit [Birthright Israel Canada] has equal impact. The difference, however, is that the Canadian inmarriage rate is probably higher to start," Saxe said.

When the study's results were presented publicly at a Brandeis-owned building on Manhattan's Upper East Side, the head of the Boston federation hailed Birthright as the only successful recent big idea in the Jewish community.

"People are looking for the next big thing; we ain't finding no other big thing at this level," said Barry Shrage, the CEO of the Combined Jewish Philanthropies of Boston.

North American Jewish federations are partners in Birthright with the Israeli government and the private philanthropists who fund most of the project.

One requisite for launching the program in 1999 was that it incorporate rigorous controls to gauge if it was working, and this study is part of that effort.

Although Birthright paid for the study, Saxe said that as a tenured professor at Brandeis, he felt no pressure to find certain results to placate his funders. The Cohen Center that Saxe heads also houses the Steinhardt Social Research Institute, funded by Michael Steinhardt, one of the first Birthright philanthropists.

Saxe and Birthright officials acknowledge that there is a great deal of fundraising that hinges on his study's findings.

A number of Birthright's benefactors were in attendance when the results of the study were presented, among them Steinhardt and Charles Bronfman, who are credited with founding the program, as well as Lynn Schusterman and Michael Bohnen, who runs the foundation of Birthright's largest funder, casino mogul Sheldon Adelson. Immediately after Saxe had presented his findings, Steinhardt, Bronfman and Schusterman stood for a question-and-answer session and made a pitch for more money from more people, based on Saxe's results.

"I think this is a great report," Bronfman said. "Thirty years ago, we started hearing about the importance of informal Jewish education, and nothing happened. Then about continuity, and nothing happened. Then Birthright comes along, and change happened."

As he pointed to the report as evidence of Birthright's success, Steinhardt said that at first, the program "was overwhelmingly disliked by the midstream and by the institutional Jewish world.

"Jews around the world should be appalled by the level of education in the non-Orthodox Jewish world. It has to be very different, and I don't hear anything different today… This study is important because we have changed the Jewish world. Birthright and what we did – it created change."

The Birthright Israel Foundation, which oversees the approximately $80 million (all figures US) in private money that will flow into the project this year, is now seeking more money from smaller donors, and specifically from the federation system.

Birthright is still one of the best-funded Jewish philanthropic endeavours, but its budget has fallen in the past year. Birthright received a huge boost with $70 million in gifts from Adelson in 2007 and 2008, giving it a budget of $80 million in 2007 and $100 million in 2008. In 2009, the budget fell back to $80 million. The group expects a similar budget for 2010.

Volunteers help reunite cousins

Compiled by CJN Staff

JERUSALEM — Veronica Zer (formerly Rudas) last saw her (second) cousin Lili Reiter in 1945 when she returned to Hungary after surviving Auschwitz, where her mother and younger sister were killed.

They lost touch with one another when each of them went their separate ways to rebuild their lives after the war.

This past summer, volunteers from Yad Vashem's Shoah Victims' Names Recovery Project went to the Bayit B'lev nursing home in Jerusalem to assist survivors there fill out "pages of testimony" to commemorate their loved ones who were killed in the Holocaust.

Veronica, 81, asked to commemorate her cousins from the Reiter family. Searching the Central Database of Shoah Victims' Names, Yad Vashem staff discovered that Livia Prince, formerly Lili Reiter, had filled out pages of testimony for her parents, Viktor and Iren and for her sister Agnes in 2006.

The volunteers brought the pages of testimony to Veronica, who was overjoyed to discover her cousin's address in Toronto. She wrote to her immediately, and she received a phone call 10 days later.

Prince flew from Toronto to Israel to reunite with her cousin. Last week, they visited Yad Vashem together and lit a *ner neshamah* (candle of the soul) in Yad Vashem's Valley of Communities.

"For me [lighting the candle in the Valley of the Communities] this is closure… Not that there will ever be closure," Prince said.

"This is history, and now we have to talk about it, and fast," she said.

As part of Yad Vashem's effort to recover the names and identities of all the Jews murdered in the Shoah, Yad Vashem sends volunteers to survivors' homes and to nursing homes throughout Israel to help residents fill out pages of testimony in memory of the people they knew who were murdered.

Volunteers search the database to avoid duplicates and assist in the often emotionally difficult task of completing the forms. So far, the Central Database of Shoah Victims' Names contains some 3.6 million names.

Efforts are underway around the world to try to recover as many of the six million names as possible. People who know of individuals who were murdered in the Shoah are encouraged to visit Yad Vashem's website (www.yadvashem.org) to ensure that all the victims are memorialized in the Hall of Names. If there is no record of a name, pages of testimony should be completed in their memory.

To request pages of testimony and/or a volunteer to assist you in filling them out, contact Yad Vashem at: names.outreach@yadvashem.org.il.

Israel denies diamond charges

Israel refuted accusations by a United Nations panel that it was involved in the blood diamond trade. The panel said Israel was involved in the illegal export and sale of diamonds from the Ivory Coast. It also said the United Arab Emirates, Lebanon, Guinea and Liberia were not enforcing a UN embargo on buying the diamonds mined in the West African nation. A blood diamond refers to a diamond mined in a war zone and sold to finance an insurgency or warlord, usually in Africa. Civil wars in Angola, Sierra Leone and Liberia were financed largely by an underground diamond trade. "Israel has never dealt in diamond trade with the Ivory Coast," Israel's diamond controller, Shmuel Mordechai said. "We are shocked by these false accusations and completely refute them."

Israel refutes water charges

Israel has refuted accusations in an Amnesty International report claiming the Palestinians don't have access to an adequate supply of water. The Israel-Palestinian water policy is based on an interim agreement between the two parties, Israel said. "Israel has fulfilled all its obligations under the water agreement regarding the supply of additional quantities of water to the Palestinians, and has even extensively surpassed the obligatory quantity," according to a statement by the Foreign Ministry. "The Palestinians, on the other hand, have significantly violated their commitments under the water agreement, specifically regarding important issues such as illegal drilling and handling of sewage." The Amnesty report accuses Israel of denying the Palestinians the right to access adequate water by maintaining total control over the shared water resources and pursuing discriminatory policies. Israel's Foreign Ministry questioned the motivation of the human rights organization in releasing the report. "The authors of the report chose to ignore Israeli data, papers and reports, although they contain verifiable facts presented with total transparency," the ministry said. "This questionable approach, which consists of systematically disregarding Israeli material while relying exclusively on Palestinian allegations, raises doubts as to the real intentions of the report's authors and of the organization itself."

Palestinians file Gaza war claims

Some 1,500 notices of future civil lawsuits against the Israel Defence Forces over damages caused during the Gaza war have been filed in Israel. The claims by Palestinians in Gaza add up to tens of millions of dollars and deal with property and physical damage, as well as loss of earning capacity, Ynet - reported. The Israeli and overseas lawyers filing the notices say they'll file them in Israeli courts.

Gaydamak sentenced to jail

A French court sentenced Israeli-Russian billionaire Arcady Gaydamak to six years in prison for illegal arms dealing. Gaydamak, a businessman who owns the Israeli soccer team Beitar Jerusalem, was sentenced for being involved in deals in the 1990s. A French and Israeli citizen, he left Israel for Moscow 10 months ago. France and Israel have an extradition treaty; Russia and France do not. Gaydamak and a partner formed a company to sell $791 million worth of illegal arms, including tanks, helicopters and a warship to Angola. The operation involved some 40 suspects, including French government officials and public figures.

New olim descendants of Chinese Jews

A group of descendants from an ancient Chinese Jewish community moved to Israel. The seven young adults, all descendants of the Jewish community of Kaifeng, arrived last week in Israel on one-year entry permits. They will study Hebrew at a kibbutz ulpan and then undergo conversion to Judaism, according to Michael Freund, founder of the Shavei Israel organization, which brought the group to Israel. "This is a historic event," Freund said. "Kaifeng's Jewish descendants are a living link between China and the Jewish people, and it is very moving to see the remnants of this community returning to their roots." An estimated 1,000 Jewish descendants live in Kaifeng.

– files from JTA

BEAUTY SHOP

By Stacey Michaels and Francine Birken

Dedicated in memory of Carol Wise.

Winter is almost here! The temperatures are beginning to change and so should your beauty regimen. Colder weather is the start of indoor heating, which will have a great effect on your skin.

Make sure to change to heavier moisturizers for your face. Use body lotions all over, especially on your feet, elbows and knees. Eye creams are a must for day and night. Many of us experience dry and chapped lips, so be sure to use a moisturizing lipstick and apply lip balms as often as possible. Not only does our skin get affected from these harsh temperatures but so does our hair. Try to apply treatments twice a week along with regular use of deep conditioners. A leave-in conditioner is great for that double moisture and beautiful shine.

Don't let the dark days get you down. Winter 2009 is all about bold colours.

Bright eye colours and dark lips are hot for this season. Thick eyebrows are back, and be sure to use tons of mascara or false eyelashes. Eyeliner extending out past the crease made up of a fine line helps to create that clean look. The winter look begins with eye colours such as blue, green and purple, and ends with dark and bold wine and burgundy-tinted lip stains. Glitter is hot, either on the body, face, or used as eye shadows.

Creamy blushers are great to use in the winter months.

Nails can also be affected during these months. Moisturize your hands and use a hardener and strong clear base before applying the dark dramatic nail shades.

Take advantage of your indoor gym and keep working out on your 30-minute fitness routine, and make sure to eat well. The cold temperatures may inspire you to stay indoors, but all of these warm vibrant colours will push you to go out there and show off how truly beautiful you look and feel.

Moroccanoil brushes are the next must-have styling tool! Adding to its line of superior products, **Moroccanoil** introduces an exclusive collection of hair brushes, sure to become a staple in your styling regimen. The brushes are constructed of high-quality materials and are made with ceramic and ionic properties. The ions in the bristles repel water, causing it to evaporate quickly, and the ceramic retains heat better and emits heat over a wider spectrum of frequencies, enhancing drying time.

STACEY'S TIPS

SPA & SKIN CARE: While we struggle to fight signs of aging on our face and hands, our lips present their own set of challenges. Fine lines surrounding the lip area are a common concern, but it is the lips themselves that speak the truth. Aging of the lips is due to increased water loss, loss of volume and changes in production of collagen, which results in a loss of fullness. This universal issue is now easily addressed with the introduction of new **Dermaglow Nuvectin** Anti-Aging Lip Treatment, which combines new and exclusive ingredients.

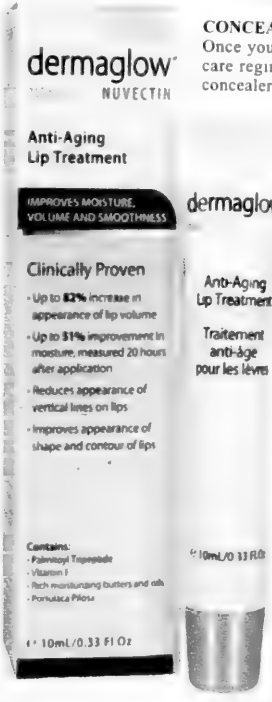
The new **NeoStrata** Anti Expression Cream stops expression lines in their tracks! Do you remember all the times you've smiled wide, laughed with abandon or fretted over your worries? Unfortunately, your skin has an excellent memory and permanently records every facial muscle contraction – conscious and unconscious – that you make. Left untreated, creases that are once reversible develop into permanent expression lines commonly known as frown lines, smile lines and crows' feet. For women who want to fight back but aren't ready for drastic measure à la Botox, **NeoStrata** introduces an exciting new topical alternative: Anti Expression Line Cream, an innovative blend of the botanically derived Myoxinol, which halts the formation of expression lines, and tried-and-true glycolic acid, which fights biological skin aging.

Yves Rocher will be completing its Culture Bio skin-care line with the following three new products, Wake up Lotion, Eye Cleansing Water and Night Lotion. Try it today!

Yves Rocher is launching a limited edition of its Canadian bestseller, the popular Arnica Essential Moisturizing Hand Cream, in an effort to raise funds for the Look Good Feel Better program. For every hand cream sold, $2 will be donated to this program, which helps women face their future with greater confidence by giving them tools to manage the effects that cancer and its treatment have on their appearance, and often their morale.

Advanced Research Laboratories unveils the fruits of their many years of stem-cell research to create Absolue Precious Cells advanced regenerating and replenishing cream, the first **Lancôme** skin-care product designed to trigger skin's innate regenerative potential by acting on the environment surrounding these precious cells.

Back in black! Trends might come and go, but when it comes to a colour that you can always count on, black is everyone's best friend. **Secret**'s Little Black Sock is a wardrobe staple that takes care of all your style needs. From laid-back cuffs to fashionable knee-highs, **Secret**'s Little Black Sock is the key to putting your best foot forward this season.



FRANCINE'S TIPS

CONCEALER AND FOUNDATION: Once you have completed your skincare regimen, you are ready for your concealer and foundation. Apply concealer under the eyes sparingly and blend, then take a look. If you have any blemishes that you may want covered, dab and blend. Mineral makeup continues to be a top trend for both foundation and finishing powder.

Don't hide your complexion; enhance it with **Revlon** ColorStay Mineral Foundation and Mineral Finishing Powder. The medium coverage foundation provides a colour that won't fade all day, making your skin look both healthy and flawless, no matter how long your day is. After you apply the foundation, you can apply the finishing powder. The powder can be worn alone and will be available late December.

Yves Rocher France Couleurs Nature 100% Natural Origin is proud to present, Sunny Glow Foundation. It covers like a foundation and at the same time has lightness like a powder. It supports your skin while still allowing it to breathe.

EYE MAKEUP AND BLUSH: Winter calls for more defined eyes. Have fun with all the new and exciting colours.

M·A·C Style Black enters the new goth, a sophisticated look with makeup that changes the mood to permanent midnight. If you are looking for that daring look, this collection is available for lips, nails and eyes. You can take it to where you want to!

Clarins Fragrance Group is proud to present the Mercury Mirror Collection (Limited Edition) – Ombre Stellaire – Mono Eye Shadow by Thierry Mugler in two shades, mercury and golden bronze. It has a unique formula for spectacular shine and incomparable hold. This line includes Mercury Explosion – Glitter Eye Liner. This liner enhances eyes with a thousand spotlights and makes them sparkle. This will be available in November.

Achieve sexy, sparkly shimmery eyes this holiday season at **Caryl Baker Visage**! New "Nite Lights" Glitter Eye Liner Collection, is subtle yet dazzling. This is available starting November.

Continued on page 49

Continued from page 48

Lise Watier is happy to present its latest makeup products, the winter 2009 makeup collection Nuits Magiques. The collection offers contemporary starry shades in blue-green emerald tones and frosty sapphire blues. The rich shades create stunning looks that emphasize your eyes and make heads turn your way. This limited edition is available in November. To complete this look, **Lise Watier** has designed a product that is a mascara and eye liner in one, Divine Lash & Liner Duo Innovation (Limited Edition). The innovative wand features an applicator to precisely line the lids and a high-definition brush to brighten the tips of the lashes. What a brilliant idea!

Women, if you are looking for an easy liner that is creamy and easy to apply, don't look any further. **Yves Rocher** France Couleurs Nature 100% Natural Origin introduces Creamy Khol – Deep Black Color, Intense Coverage, fully formulated with natural ingredients. Its creamy texture provides an ultra-black intense line for a stunning look. It's original and an ultra-convenient format!

Revlon introduces, ColorStay Brown Enhancer, a unique dual wand with tinted wax and a highlighter all in one. The tinted wax creates colour and sets the brows for soft definition, while the highlighter helps to brighten the brow bone area for a lifted appearance. This can be worn up to 16 hours.

Lise Watier Nuits Magiques Illuminating Powder (limited edition) has created an elegant compact made up of a trio of illuminating powders to give your face that radiant glow. Blend the powders to the apples of the cheeks, the forehead, the temples, the chin and to cleavage. Blush this season should look rosy, just like you went for that half-hour brisk walk outdoors.

LIPS: Eyes are not the only thing that is bold this season. Lips this winter are dark and vibrant. Start looking for those wine-coloured and burgundy-tinted lip stains. Even the dark lip liners with gloss will achieve this dramatic look.

FRAGRANCES: Parties and holidays are approaching quickly; it's time to think about a new winter perfume. Try and look for fragrances that are warm, spicy, heavy and floral.

Ayala Sender, the Nose behind **Ayala Moriel Parfums**, is proud to introduce The Purple Dress. This fragrance is romantic in a chromatic, nocturnal, off-beat way. It is spicy and made up of a floral-tea-like composition, supported by hints of white magnolia and star anise.

For all the young ladies, hold on to your hats as Britney Spears introduces her newest fragrance, CIRCUS fantasy Britney Spears for **Elizabeth Arden**. This fragrance is made up of luscious fruits, tempting florals and creamy musks all made to capture fun, sexiness and glamour. The star blue glass bottle is made up of ruby red stones symbolizing the mischievous nature of the circus.

Yves Rocher Parfums introduces Tendre Jasmin, the fourth perfume in the Secrets d'Essences collection. Smell it once and be captivated forever.

For the Burberry lovers, **Clarins** Fragrance Group will introduce in November, Burberry London for Men and Women Limited Edition. Burberry London for women is made up of a floral bouquet with a spicy vibration. Burberry London for men has the scent of a woody spicy citrus. The top notes are joyful and has a crisp elegance to it.

Enjoy all of our wonderful beauty tips, and stay on top of the latest winter fashions. Charcoal and silver sets the overall trend for base colors, but if you want the real vibrant look, try wearing bright burgundy, purple or lime-green outfits. Faux animal prints and fashionable scarves are hot this season. Glamorous gold jewelry is making a comeback, as well as large handbags. Go out, impress and have fun!

INTENSIVE REPAIR: Environmental damage, heat styling and colour treatments can take their toll over time. Ojon Hair brand is introducing a new category of intensive repair products. Developed around its signature Ojon restorative hair treatment products, the intensive repair ritual nurtures and treats hair and scalp with the restorative and hydrating benefits of hand-harvested Ojon oil.

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Winter Fashion

Shoulder pads are back

By ANITA SZABADI-GOTTESMAN
Special to The CJN

When leggings hit the runways last year, most of us of a certain age said there was no way we would be seen leaving home sporting a pair.

As far as we were concerned, the 1980s were long over, and the era in which many of us who should never have worn leggings wore them wouldn't creep back. Never say never, however, because the new look quickly morphed into long sweaters and T-shirts with leggings, neatly worn over stylish ankle boots or tucked into high riding boots. It wasn't so bad after all.

But now, new for 2009, are shoulder pads, as seen on the runways of the world. The pressing question is, are we willing to embrace or do we shudder at the thought of shoulder pads?

Once used only as protection for football players, shoulder pads were redesigned into smaller fabric-covered pads that began making their way into men's and women's clothing as early as the 1930s. Popularized by Joan Crawford in the 1940s, the suit-wearing starlet of the time, the shoulder pad lay low until the 1980s.

Traditionally used only in suiting, the shoulder pad reflected the look of strong, powerful shoulders and marked the beginning of the "power suit" fashion for women. The silhouette created by shoulder pads gave the illusion of a minimized waist set off by broad shoulders. If we remember back a few years, the '80s saw the addition of shoulder pads into all manner of clothing, including T-shirts, sweaters and blouses and, of course, a mainstay in suits and coats.

In addition, every woman had a pair of shoulder pads with Velcro attachments that slipped easily into the shoulders of any piece of clothing that did not originally come with pads, creating just a little lift. Some looks called for multiple shoulder pads for that extra extension and exaggerated look. While a sign of the times – strong women with equally strong shoulders – the look was hoped by all to be a passing fancy.

Shoulder pads are back on the runway in daywear and evening wear.

That is, until this year, when the top designers filled the runways of Europe with shoulder pads for day and evening wear. Givenchy, Dolce & Gabbana, Louis Vuitton and Marc Jacobs featured a range of clothing replete with shoulder pads. The pads luckily are slightly more feminine than the ones from the '80s, creating a softer look than those of a CFL or NFL linebacker.

As is always the case, designers have begun dressing starlets to show off their new lines. Victoria Beckham was seen sporting a glittery, body-hugging evening gown replete with shoulder pads at a recent event. Pop singer Rihanna also jumped on the bandwagon, appearing in a mini-dress with wide shoulders. They seem to be able to pull it off, but transferring the way-out-there look of the starlets from the runway to a female executive's or soccer mom's closet is the challenge.

Shoulder pads seem to be appearing in shoulders of a structured jacket to top most outfits. Also, a more structured blouse paired with a pencil skirt appears to be the way to go. Or just go to your closet and pull out your favourite 1980s stuffed-shouldered power blazer and try it on for size. We all have one in there that we thought we were just keeping for old time's sake.

Comedian Carol Burnett, unforgettable in the widest shoulder pads she could find, as Scarlett from *Gone with the Wind*.

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Winter Fashion

The Lolita effect

By RANDI BERGMAN
Special to The CJN

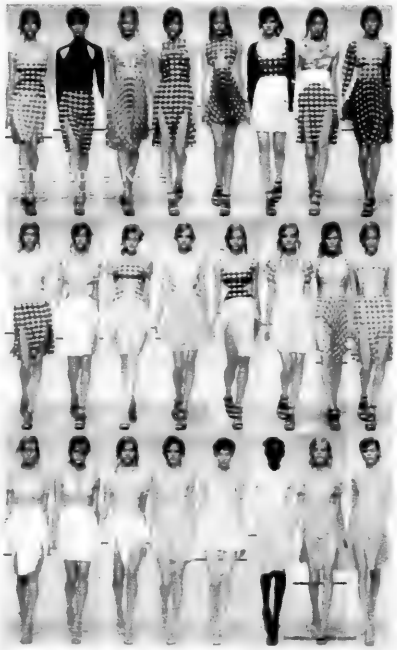
The presence and absence of femininity within fashion is something that will always be of interest, play and experimentation.

Futuristic androgyny has ruled the runways for quite awhile now. Strong, robotic, almost inhuman, sexless figures have been paramount, especially with the explosive popularity and influence of newer designers such as Rodarte and Gareth Pugh.

On the spring 2010 runways, though, (as many of you are thrilled to hear, I'm sure), it seemed that the pendulum was slowly swinging back to flirty and playful silhouettes. The resurgence of femininity was one of the most powerful messages for the season to come.

Stella McCartney and Sonia Rykiel channelled their new-found financial optimism through frilly and colourful dresses. Dolce & Gabbana played *masculin féminin*, juxtaposing slim tuxedo and riding-style suits against lingerie and lace. Even the usually leather-happy Alexander Wang softened his colour palette this season, favouring khaki, pale blue and white.

Perhaps the most interesting translation of femininity was the resurgence of the Lolita effect. The legendary character from Vladimir Nabokov's novel of the same name was later translated by Stanley Kubrick's 1962 film. She was a majorly sexualized, flirty-before-her-time girl named Dolores Haze (she was 12 years old in the original novel). The story is told by a professor, who later becomes her stepfather, whose obsession with her goes far beyond any appropriate boundary.



Models parade the Christopher Kane lineup.

With Lolita referenced by heavy hitters such as Chanel and up-and-comers like Christopher Kane alike, there was most certainly an air of good-girl-gone-bad on many of the runways this season.

At Chanel, models on a hay runway were swathed in ribbons, chiffon and lace. While the collection was almost completely ivory, models looked coquettish rather than pure. Cheeks were rosy, hair was light and bouffant-like, and lips were slightly smirking.

At Christopher Kane, Lolita's presence was even more obvious, with baby blue and pink gingham dresses being slashed, leaving exposed legs and midriffs. There were even more Lolita references, such as the strawberry print splattering on dresses at Yves Saint Laurent and short school-girl get-ups at Miu Miu.

What with director Roman Polanski in the news for his own Lolita involvement – the U.S. government is trying to extradite him from Switzerland because he fled sentencing in 1978 for the statutory rape of his own Dolores – dear little Lolita may as well be returning into our psyches. And when you think about it, it's quite a strange thing to be appealing, isn't it? I won't go as far as to say that its recurrence has something to do with our sexualized youths of this generation, because the story of Lolita, first published in 1955, goes back way further than Britney Spears, but there is definitely something to be said about Lolita's obvious influence in several shows this season.

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Film traces the journey of Hana's suitcase

By SHERRY SMITHER
Special to The CJN

Larry Weinstein's *Inside Hana's Suitcase*, opening in Toronto on Nov. 6, is a beautifully crafted, seamless documentary for all ages.

Weinstein artistically transforms Karen Levine's best-selling book, *Hana's Suitcase*, into a multi-layered Holocaust film unlike all others.

Inside Hana's Suitcase is the well-known, true story of Japanese educator Fumiko Ishioka's quest to solve the mystery of Hana Brady, the owner of a battered suitcase given by the Auschwitz Museum to Ishioka for the Tokyo Holocaust Education Resource Centre, and Ishioka's bitter-sweet discovery that Hana died in the Holocaust, but her brother, George Brady, survived and lives in Toronto.

After Weinstein read Levine's book – based on an article that first appeared in *The CJN* – he immediately envisioned a film that would blend several documentary techniques, including interviews, animation and dramatic reconstructions.

"I was inspired that this book is for young people and thought, let's have certain techniques that would appeal to children and do dramatizations and stylize them," Weinstein said in an interview in his Rhombus Media screening room. "And let's have animation and mix it with documentary and make the whole thing powerful and as emotional and as heartfelt as the story is."

Weinstein recreates scenes of Hana's childhood in Czechoslovakia and at two concentration camps – Terezin (Theresienstadt) and Auschwitz, where she died at age 13.

"I wanted people to meet Hana. I think people can only feel the loss if they can see the people they're losing," said the award-winning director of 25 avant-garde films on composers including *Ravel's Brain*, *Beethoven's Hair* and *Mozartballs*.

When Weinstein discovered that composers Hans Krasa, Gideon Klein and Pavel Haas lived in Terezin and also died in Auschwitz, sharing Hana's experience, he chose their music for the film, since it felt spiritually connected to the subject.

The poignant story, which takes place over 70 years and across three continents, is narrated through endearing child storytellers from Toronto, Tokyo and the Czech Republic.

"The children telling the story are clearly not Jewish children. They are children all over the world who all relate to the story. So there's something very hopeful in that," Weinstein said.

What resonates with the children are George and Hana's experience of being bullied because they're different and the fact that they are separated from their family.

"The film is about the warmth and beauty of the family unit, and that might be more accentuated within a Jewish situation where the family unit is so important. So, when you see that ripped apart, everyone senses it. That's pretty universal," Weinstein said.

The film shows that although George Brady, now 81, lost his entire family in the Holocaust, he was able to move on and find peace with the help of Ishioka and her Small Wings group of children.

The film has won several awards at film festivals, including the Canwest Award for best documentary and the National Film Board Colin Low Award for innovative filmmaking, and it placed third in audience favourites at last spring's Hot Docs Film Festival.

Jindriska Hanusova as Hana Brady during happier days in 1938 before the invasion of the Nazis into Czechoslovakia.

Inside Hana's Suitcase opens Nov. 6 at the Sheppard Grande, 4861 Yonge St. It will open in Vancouver on Nov. 13 and Montreal on Nov. 20.

A new interactive website, www.insidehanassuitcase.com, will be launched in time for the film's opening.

A doomed romance in wartime Hungary

By SHELDON KIRSHNER
Staff Reporter

Hungarians Hedy Weisz and Tibor Schroeder could not have chosen a more inauspicious time to fall in love than 1942. She was a Jew and he was a Christian in a country where mixed marriages were strictly forbidden.

With Germany's invasion of Hungary in 1944, their relationship was imperilled. Tibor, a reservist in the army, tried to save Hedy from the grasp of the Nazis, but his plan failed and he lost touch with her.

More than three decades later, Tibor, now an immigrant in Montreal whose marriage was falling apart, discovered that she lived only a few blocks away from him with her daughter.

Their bittersweet saga is told by Toronto filmmaker Susan Papp in *Outcasts: A Love Story*, which is scheduled to be screened at the University of Toronto's Munk Centre for International Studies on Nov. 9 at 7 p.m.

This fraught love affair unfolds in Nagyszollos – a remote but attractive town that has changed hands between Hungary, Czechoslovakia, the Soviet Union and Ukraine – and ends in Canada. It's both the story of a doomed romance and deep-seated intolerance.

Tibor, the scion of a prosperous family from the gentry, was mesmerized by Hedy, a stunning beauty whose father managed his parents' winery in the Carpathians. Papp tells us precious little about the lovers, and they remain ciphers.

Shortly after Germany invaded Hungary and herded the Jews of his town into a ghetto, Tibor devised a scheme to rescue Hedy. He would hide her in a secret compartment of a railway carriage, and the pair would escape and live happily ever after.

But after one night, Hedy went back to her family, refusing to abandon them to the Nazis and their local collaborators.

In the wake of the war, Tibor and his brother, Bill (Bela), were interned in a U.S. prisoner-of-war camp, where they almost starved. Tibor searched for Hedy, writing imaginary love letters to her. In one typical letter, he wrote, "Nothing matters, except seeing you again."

Hedy did not turn up, and in the meantime, Tibor settled in Paris and then in Montreal, where he "moved on" by marrying a divorcee with children.

In 1967, Tibor met Hedy, but the film is very vague about their meeting, which is maddening and inexplicable. What we're told is that Hedy moved to New York City and that Tibor died of cancer in 1982. Again, no details are revealed.

Much of *Outcasts* unfolds as Bill and Hedy's brother, Yitzhak Livnat, a resident of Israel, return to Nagyszollos to mine their memories of a town that has since changed but remains beautiful.

In a reflective moment, Bill muses that Hungary betrayed its Jewish citizens. "It was a big betrayal by Hungarians against Hungarians," he says, summing up Hungary's persecution of its Jewish nationals, both before and during the war.

There is a good story here, but the script falls short of the mark and squanders an opportunity. Papp has written a book about Hedy and Tibor, and one can only hope it is better than this mediocre documentary.

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Eye on Arts

By BILL GLADSTONE

TOP PERFORMERS HEADLINE EVENING OF SONGS FROM JEWISH COMPOSERS

The Harold Green Jewish Theatre Company presents Songs & Celebration: An Evening of Songs from Jewish Composers

The evening is hosted by **Colin Mochrie** and **Deb McGrath** and features **Thom Allison**, **Adam Brazier**, **Michael Burgess**, **Brent Carver**, **Melanie Doane**, **Ted Dykstra**, **Lisa Horner**, **Sharron Matthews**, **Elicia MacKenzie**, **Avery Saltzman**, **Theresa Tova**, **Aaron Walpole**, **Paula Wolfson** and cast members from *Jersey Boys*.

Jane Mallett Theatre, St. Lawrence Centre, 27 Front St. E. Monday, Nov. 16, 7:30 p.m. $100, $125. 416-366-7723, www.stlc.com

* * *

Hollywood and the Holocaust: Toronto Jewish Film Society presents *Imaginary Witness: Hollywood and The Holocaust*, a probing documentary by **Daniel Anker** that explores Hollywood's controversial depictions of the Holocaust over the years. From the early 1940s when Jews were rarely mentioned in the few movies made on the subject to later forthright and courageous films such as *The Pawnbroker* and *Schindler's List*, *Imaginary Witness* examines how and why the movies treated the Shoah as they did.

Screened with *This Is Your Life: Hanna Bloch Kohner* and featuring speaker Stuart Hands. Presented with Holocaust Education Week. $15. Al Green Theatre, Miles Nadal Jewish Community Centre. Rush seats on sale 15 minutes before each screening. Sunday, Nov. 8, 4 and 7:30 p.m. 416-924-6211, ext. 606

* * *

Holocaust Week on Vision TV: *Great Souls – Elie Wiesel* is an hour-long documentary about the Nobel Prize-winning author who has made it his mission to remind the world of past horrors and to speak out on behalf of victims of violence and injustice. On Vision TV, Tuesday, Nov. 10, 10 p.m.

Stay tuned at 11 p.m. for *Charging the Rhino*, the Gemini Award-nominated documentary by **Simcha Jacobovici** about the fate of Romanian Jews, including his father, during the Holocaust. And at midnight Vision TV airs *Into the Arms of Strangers: Stories of the Kindertransport*, an Oscar-winning documentary narrated by **Judi Dench**.

* * *

Jessica Thalman

Names in the News: Thornhill resident and York University student **Jessica Thalman** is one of 26 artists whose works have been chosen for "The Last Taboo," an exhibit curated by **Moses Znaimer** for the recent Zoomer Show. Thalman's recent body of work shows Holocaust survivors in their homes as images of their youth during the war are projected against them.

* * *

Names in the News II: Toronto Yiddish singer-composer **Lenka Lichtenberg** from the **Sisters of Sheynville** performs five concerts with German clarinettist **Christian Dawid** at the second annual Klezfiesta Jewish music festival in Buenos Aires, Nov. 5 to 16. The duo will present traditional material as well as a number of Lichtenberg's compositions. www.klezfiesta.com.ar

* * *

Arts in Brief

• In association with the Royal Ontario Museum, the Society for the Study of Egyptian Antiquities presents Ancient Egypt and the Bible, its 35th annual symposium. University of Toronto, Earth Sciences Centre, 5 Bancroft Place. Nov. 7. www.rom.on.ca/programs/lectures/index

• The Miles Nadal JCC's Media Mondays presents "How Hollywood Looks at Youth" with lecturer **Shlomo Schwartzberg**. $15. Monday, Nov. 9, 7:30 to 9:30 p.m.

• *Brundibar*, a children's opera created in a concentration camp during the Holocaust, is being performed as part of UJA Federation of Greater Toronto's Holocaust Education Week. The cast consists of students of Netivot Hatorah, a Toronto Jewish day school, under the musical direction of **Paul Hoffert**. Free admission. Royal Conservatory of Music Telus Centre, 273 Bloor St. W. Tuesday, Nov. 10, 7:30 p.m. www.holocausteducationweek.com

• Actress **Andrea Martin** reads an abridged version of **Mordecai Richler**'s classic children's story *Jacob Two-Two Meets the Hooded Fang* as part of TD Canadian Children's Book Week. $20. Young Centre for the Performing Arts, Distillery Historic District. Nov. 14, 2 p.m. 416-866-8666, www.youngcentre.ca

* * *

Passages: Lou Jacobi, the legendary Toronto-born actor who died on Oct. 22 in New York at age 95, first entered show business at the age of three when he sang in a charity concert for the founding of the Toronto Jewish Old Folks' Home. He sang with his father in numerous Jewish choirs, including one that accompanied the renowned **Cantor Josele Rosenblatt**. An accomplished violinist, he made his stage debut in 1924 as a violin prodigy in *The Rabbi and the Priest* at Toronto's Princess Theatre

After stints as the drama director of the local YMHA and as a standup comic at resorts in Muskoka and the Laurentians, Jacobi became an international star in both film and theatre, perhaps best immortalizing himself through his portrayal of Mr. Van Daan in the Broadway production of *The Diary of Anne Frank* (opened 1955), a role he reprised in the 1959 film directed by **George Stevens.**

His long list of stage, film and television credits ranged from appearances in the films *Irma La Douce* and *Everything You Always Wanted to Know About Sex (But Were Afraid to Ask)*, and TV's *That Girl* and *The Man From U.N.C.L.E.* Ten years ago, Jacobi was inducted into Canada's Walk of Fame.

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Noa and Mira

Israeli Eurovision duo to perform at tribute dinner

By SHERI SHEFA
Staff Reporter

Noa and Mira, two singers who made international headlines when they presented a united Arab-Israeli front at this year's Eurovision Song Contest, will perform together for the first time in Canada.

On Nov. 15, Israel's leading international recording artist Achinoam Nini - known outside of Israel as Noa and Israeli-Arab singer, songwriter and actress Mira Awad will perform at the Partners for Peace Tribute Dinner. Hosted by the Canadian Friends of Haifa University (CFHU), the event takes place at the Fairmont Royal York in Toronto.

Dr. Michael Dan, a world-renowned neurosurgeon and biotechnologist, as well as a University of Haifa supporter, will be honoured with a doctor of philosophy degree and will be recognized for his role as a human rights and peace activist.

Noa, who often lends her talent to promote the cause of peace and coexistence, said she is "a great supporter of the work done in Haifa University, which is in keeping with my own values and dreams for the future of Israel."

But Noa, who has enjoyed a 20-year career and produced 10 albums with her musical partner, Gil Dor, said that promoting peace through her music was not always a priority.

"At the beginning of my career, I was focused solely on promoting my original music... But I quickly discovered that being from Israel was not like being from any other country, and I had not only the responsibility, but the opportunity to touch people's hearts and minds with words and actions promoting peace and coexistence," Noa said.

Over the years, Noa's career highlights include performing for former U.S. president Bill Clinton at the White House during an event honouring the late Israeli prime minister Yizhak Rabin, and being presented with the Dove of Peace award by Israeli President Shimon Peres.

Awad, who was born in Rama village in the Galilee to a Palestinian father and Bulgarian mother, said she was also eager to promote the message of peace and understanding at the CFHU tribute dinner.

"As long as the words 'partners' and 'peace' are involved, I am there," she said.

Awad has recorded theme songs for the movies *Forgiveness*, by director Udi Aloni, and *Lemon Tree*, by director Eran Riklis, and has appeared in movies and collaborated with several recording artists. She said her partnership with Noa began nine years ago.

Awad was invited to sing on Noa's album titled *Now* (2002), covering the Beatles' song, *We Can Work It Out*.

But it was their partnership last May for the Eurovision Song Contest, held in Moscow, that created the most international buzz for these Israeli artists.

When they decided to represent Israel together, with their entry titled *There Must Be Another Way*, they both hoped their original song, performed in Arabic, Hebrew and English, would open people up to the idea of coexistence.

"Many millions of people heard our song and internalized our message. We received thousands of letters from all over the world, including the Arab world – especially Iran – sharing enthusiasm and resonance with our ideas. It was very moving and made the whole experience worthwhile," Noa said.

While many embraced the partnership, Awad said that some were skeptical.

"I know that our partnership is no ploy, nor a PR stunt. I understand that some people think of it as such, but I believe these are people who haven't really been exposed to our work, and only react to the idea of it," Awad said.

"I can't say I was surprised [by the skepticism], since the announcement of our participation came in a very difficult and problematic time in Israel. On the background of the Gaza war, the collaboration between a Jewish and Arab artist seemed artificial and cynical. I understood where the criticism was coming from, but nevertheless I personally chose to stick to my belief in the necessity to keep the dialogue going, even in the hardest times," she added.

Noa said she hopes their message will be embraced by the Toronto Jewish community when they perform here.

"I hope they open their minds and hearts to the music, lyrics and ideas behind the songs, and realize, as we do, that there must be another way."

Awad added: "People living outside of the region tend to think of the situation in the Middle East in a very simplistic way.

"There are no good or bad people here, or right or wrong sides. Justice is a very subjective concept around here."

For more information about Noa, visit www.noasmusic.com.

Information about Awad, who just released her debut album titled *Bahlawan* in Israel, can be found at www.myspace.com/miraawad.

For tickets to the tribute dinner, call 416-972-9400.

Noa, left, and Israeli-Arab singer and actress Mira at the Eurovision contest in Moscow last May.

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Amanda Martinez's songwriting shows her growing confidence

By JOSEPH SERGE
Arts Editor

Latin jazz singer Amanda Martinez celebrated the release of her second album, *Amor*, with a lunchtime concert at First Canadian Place recently.

The concert, on Oct. 22, was more than a touch of karma for her, since this was the same place she made a momentous career-changing decision.

Eight years earlier, Martinez, an MBA grad, was taking a lunchtime break from her finance job at the downtown Toronto office tower, when she saw Amy Sky performing there for the Bay Street crowd. It was then that she realized the world of high finance wasn't for her and decided to pursue her musical dream.

"I still have vivid memories of that afternoon and meeting Amy Sky," Martinez, the Toronto-born daughter of a Mexican father and South African Jewish mother, says. "It really has come full circle now."

The afternoon spot was an event meant to promote her official CD launch in front of a sold-out crowd of 1,100 at the new Koerner Hall at the Royal Conservatory on Oct. 23.

That show also brought back memories for her. "I used to take my piano exams at the Conservatory, so I was always nervous in that building," she says. "I was worried that I'd be sick to my stomach, but that evening wasn't like that all."

The evening turned out to be a huge success. Internationally acclaimed flamenco guitarist Jesse Cook introduced the show, which featured a string section and two flamenco dancers. This was the largest show she's ever done.

"I always wanted to do a concert on that scale," she says. "It was a dream come true."

Martinez says that while the term "Latin Jazz" gives people an idea of what her music is like, it's somewhat misleading. "We started off as a Latin jazz band, but we now have lots of different influences. I have yet to come up with a new term to describe us," the former host of Café Latino on JAZZ FM91 says. "It's passionate Latin music with a lot of different influences."

Amor is Martinez's followup to her award-winning 2007 indie-release *Sola*, which sold more than 7,000 copies. As on *Sola*, she sings mostly in Spanish on songs that have a strong Cuban feel.

"Three of my musicians are from Cuba, so that definitely influences my sound. But that's also the music that gets into my blood. It's very upbeat and rhythmic," she says.

The 12 songs on the album, most of which are original compositions, display Martinez's versatility. While songs like *Tomalo* reflect these Cuban influences, *Alma Mia*, for example, betrays her Mexican upbringing with its fiesta-like atmosphere. *Lupe's Song*, the only one that contains English lyrics, is a beautiful ballad she wrote for a painter friend of hers who passed away.

Among the cover songs she does is *Alcoba Azul*. Lila Downs' song from the soundtrack of the movie *Frida*. Martinez's version, to my ears, has a subtle klezmer feel with its sad violin solo. "I always loved that song," Martinez says. "I've played that over and over again. It's always been a part of our repertoire."

Overall, her songwriting displays her maturity and growing confidence. It is definitely a step up from *Sola*, which won her multiple nominations at the National Jazz Awards and a Best World Music Artist trophy at Toronto's Independent Music Awards.

Amor has vibrant Afro-Cuban rhythms, soothing ballads and catchy, playful melodies.

"*Amor* has new influences and instruments that we didn't use last time, the cello in particular – I like that haunting sound – and the accordion. It's a fuller sounding album."

Amanda Martinez

The last couple years since *Sola* have been exciting for Martinez for personal reasons as well. Among the musicians in her new band is bassist Drew Birston, whom she met while putting her debut album together.

"We got married the next summer, and then last fall we had Leo [their son]." Most of the songs on *Amor* were written while she was pregnant. "Things happened really quickly. It all fell into place nicely."

Martinez plans on taking her one-year-old son on the road with her to places that will include Mexico and the Blue Note, the prestigious jazz club in New York.

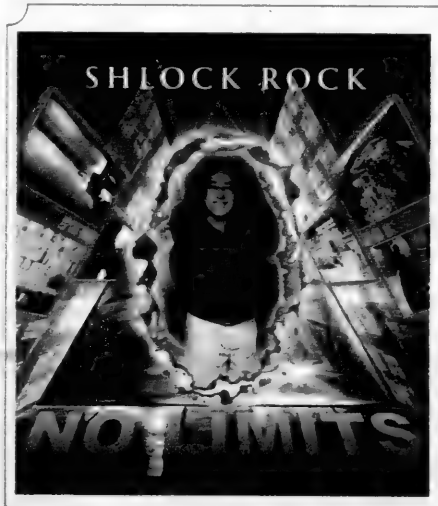
"Leo is such an easygoing kid," she says. "He loves music and he loves people."

Martinez has also done some television acting. She was last seen on the Canadian series *Regenesis*, where she played a Zapatista rebel. She would like to combine her acting with her music, as she did on her video for the song *Guajira Sola*.

She is thrilled with the way things are going and has no regrets about her sudden career change all those years ago at First Canadian Place.

"Music allowed me to escape what I was doing before. It's a joy to perform, it's almost like a drug. I hope it never becomes a chore," she says. "If it ever does, I would stop."

Her music and videos, including *Guajira Sola*, are on her website at www.amandamartinez.ca.



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My Mother's Lesbian Jewish Wiccan Wedding at Panasonic Theatre

By KATHRYN KATES
Special to The CJN

My Mother's Lesbian Jewish Wiccan Wedding was a hit at the 2009 Toronto Fringe Festival.

As fate would have it, audience members included Mirvish Production staffers, who told David Mirvish about the show. Mirvish went to see the musical and was impressed.

As a result, Mirvish Productions has mounted an expanded and reworked production, which opens at Toronto's Panasonic Theatre for an open-ended run beginning Nov. 7.

"When members of my staff saw the very first performances of this hilarious and touching musical, they reported back to me with such enthusiasm that I even took my out-of-town guests to a performance," Mirvish says.

After seeing the show himself, Mirvish invited the show's writers, husband-and-wife team David Hein and Irene Carl Sankoff, to his boardroom. During the meeting with the theatre mogul, they discussed how they could expand the one-hour show to an hour and a half.

"At the performance we attended, the crowd went wild, and they had good reason to do so," Mirvish said. "It doesn't often happen that a show leaps straight from its Fringe beginnings and lands in the mainstream.

"The last time it happened was 10 years ago with a little show we discovered [also at the Toronto Fringe] called *The Drowsy Chaperone*, which we helped to develop over a workshop and several productions. And everyone knows what eventually happened with that show." It was a big hit in Toronto before opening on Broadway.

My Mother's Lesbian Jewish Wiccan Wedding is based on the true story of Hein's mother, who moved from the Prairies to Ontario and in the process discovered her sexuality and rediscovered her Judaism.

"It is about her coming out to me as a lesbian and a Jew," Hein says. "She never practised Judaism before, so we never celebrated holidays or went to temple when I was growing up. In the play and in life, there was a specific moment that she told me she was going to a synagogue, singing in a Jewish choir and learning Hebrew."

Hein is an award-winning singer-songwriter and actor, who plays himself in the production and also serves as the musical director.

He's been married to Sankoff, an actor, for eight years. Sankoff also performs in *My Mother's Lesbian Jewish Wiccan Wedding*, playing Michelle, a young lesbian and confidante of Hein's mom, as she is making her way from her old life and rediscovering herself.

In the play, as in real life, Hein introduced Sankoff to both his mothers at Hooters. One of the songs Hein wrote for the play is called *Don't Take Your Lesbian Moms to Hooters*.

In the show, Sankoff is played by Lori Nancy Kalamanski. Shaw and Stratford Festival veteran, Lisa Horner, plays Hein's mother.

The new production of *My Mother's Lesbian Jewish Wiccan Wedding*, directed by Andrew Lamb, allows for a bigger cast, crew and band, as well as better lighting and costumes than the Fringe production. Hein also wrote more songs for it.

Hein says that the association with Mirvish has allowed them to amp it up and take the show to the next level.

Sankoff says that with the longer format, the story has a lot more breathing space. "Now we can visit some of the themes that were in the first production more closely and find out about who the background characters are. We now have more space onstage, so before dance numbers were sort of suggested, and now they're able to take a life of their own."

A scene from the earlier Fringe production of the musical comedy.

Hein says: "At the end of the day, it is really a beautiful love story about one person falling in love with someone else. I think in the play there is something for everyone who has ever fallen in love. It is a great show for parents and kids."

Sankoff adds: "It is about respecting other people's faith and sexual orientation, and about how we are all the same on the inside, with the same desires, and that we all want to fall in love and want to have families and to be able to express who we are."

Tickets are available at the Panasonic Theatre box office or by phone at 416-872-1212, or toll-free, at 1-800-461-3333. For more information, visit www.mirvish.com.

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Books & Authors

Is the Jewish-style delicatessen dying?

By SHELDON KIRSHNER
Staff Reporter

Thirty-four pages into his delicious primer on Jewish-style delicatessens, *Save the Deli* (McClelland & Stewart), David Sax drops a bombshell: "In 50 years' time, it is possible that no delis will exist at all in New York City."

Sax, a Toronto-born writer who lives in Brooklyn, is not kidding.

Consider the grim numbers. In 1931, New York City, the incubator of the deli as we know it today, was home to 1,550 kosher delis. Nearly 80 years on, he claims, no more than a few dozen remain.

What happened?

"For New York's delicatessens, rent and property values are what ultimately dictate life and death," he says. "Those who can pay survive. Those who cannot will close."

Another factor is also at play here. Profit margins are down due to the rapidly rising cost of deli meats. Once, they were cheaply priced. No longer, now that the price of cattle feed has increased tremendously.

As a result, Sax says, New York's Jewish delis have found themselves "sandwiched" between skyrocketing rents, astronomical food costs and a customer base unwilling to pay more.

Changing eating habits have had an impact as well. As he puts it, "Today's Jewish youth are far less likely to eat at a delicatessen than their parents."

In short, the new generation has ditched smoked meat and pastrami sandwiches for burgers, barbecue and Israeli Middle Eastern fare, which is lower in saturated fat, salt and preservatives.

These trends notwithstanding, Sax has a soft spot for delis. "In delis, people see life. They see hope. They smell comfort."

A case in point: New Yorkers flocked to delis after the Arab terrorist attacks in Manhattan on Sept. 11, 2001. "The world they'd known was literally tumbling down, and their first reaction was to seek out the comforting certainty of matzah ball soup and cabbage rolls. In delis, New Yorkers taste love."

Elaborating on this theme, Sax writes that delis are not restaurants per se, but "places to exchange ideas and gossip, cut deals, network and ruminate on the lessons of life."

Although *Save the Deli* is sometimes a lament on its decline and future, it is ultimately a paean to the eclectic mix of gastronomic delights that gourmets and gourmands alike can find in a decent delicatessen worth its salt.

Sax, having been practically raised in delis, lists the classic menu items: The aromatic corned beef. The peppery pastrami. The braised brisket. The garlicky salami. The silken tongue. The steaming bowls of chicken soup. The knishes, kishke, kasha, varnishkes, kreplach and kugel. The rye bread. The garlic-soaked pickles. The mustard, whether yellow or brown, since butter and mayonnaise are virtually forbidden in old-fashioned delicatessens.

According to Sax, the first delis in New York City were likely German-owned, since Germans gravitated toward specialties such as sausages, sauerkraut, meatloaf, frankfurters and liverwurst. Jews, particularly German Jews, were not far behind.

"The first big name in American Jewish deli was that of Isaac Gellis, a Berlin-born sausage maker who came to New York in 1871… and quickly established himself in the Lower East Side," he writes. Gellis was soon America's biggest purveyor of kosher hot dogs, sausages, salamis and cold cuts. But Sussman Volk, a Lithuanian Jewish butcher who arrived in the United States in 1887, may have been the first person in New York City to sell a pastrami sandwich.

Delis at the turn of the 19th century followed a simple formula, Sax says. They were largely found in the Lower East Side, where the Jewish population was concentrated. They were almost uniformly kosher, and they served a limited selection of food: corned beef, pastrami and pickled tongue, followed closely by roast brisket, beef salami and beef baloney.

Delicacies such as lox, bagels and cream cheese were sold in dairy shops dispensing smoked fish.

Having travelled across the United States and Canada to research this illuminating and entertaining book, Sax concludes that many of the finest delis he had the pleasure of visiting have been passed on from one generation to the next. "When you have children, parents and grandparents all putting in their two cents, the compromises that emerge leave stronger delis in their wake," he observes.

One such deli is Langer's in downtown Los Angeles. You may be surprised that Los Angeles has become "America's premier deli city." Sax believe there are more delis of higher quality there than in New York City. Citing delis like Factor's and Nate n' Al, he says, "There has been no grand decline in the Los Angeles deli scene."

As for New York, Sax cites a litany of reputable delis, including Katz's – the last original and oldest delicatessen on the Lower East Side – where most of the countermen hail from the Dominican Republic or Puerto Rico. Sax also has words of praise for Gottlieb's in Brooklyn, which serves a strictly Orthodox Jewish clientele and where the lingua franca is Yiddish.

As well, Sax admires Zingerman's in Ann Arbor, Mich., a small deli that evolved into an exquisite food emporium on a par with Zabar's in Manhattan.

Moving southward, he lists a plethora of delis in southern Florida, whose Jewish population has exploded in the past 25 years.

He is crushed by the news that Rascal House, one of the great temples of deli fare, has been torn down and replaced by a condominium. Describing it as "the most famous deli south of New York," Sax notes that no visit to Florida was ever complete without a visit to Rascal House. "During peak tourist season, crowds would line up from breakfast until four in the morning."

I confess I was a fan, too.

Sax states that traditional delis like Rascal House have been supplanted by "corporate delis" such as Toojay's Original Gourmet Deli, which began as a single operation in Palm Beach and has expanded into a chain of 25 restaurants with more than 1,700 employees.

For Sax, Montreal remains the "nirvana" of deli purists.

"Montreal delis have remained stubbornly original in their decor, food preparation and menus," he writes, mentioning Schwartz's Montreal Hebrew Delicatessen and its heavenly smoked meat sandwich.

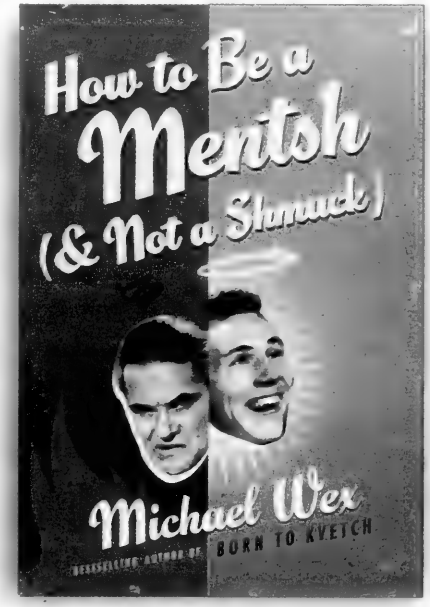
As for Toronto, Sax is worried about the flurry of deli closings. "Today, roughly half a dozen Jewish delicatessens exist in Toronto, down from several dozen a few decades ago."

But Sax has a high opinion of Centre Street Deli, where "the food is always on the mark." I can attest to that, having happily feasted on its glorious hand-cut smoked meat and pastrami sandwiches.

Sax is disappointed that Israelis have not taken to the deli. "The Israeli culinary landscape is dominated by the food of the Arabs. Hummus is everywhere, as is falafel, but searching for a knish in Israel is like trying to work out a peace deal in the region… heartbreaking, exhausting, and destined for failure."

No wonder aliyah from North America remains abysmally low.

Wise and hilarious,
the principles outlined here will work for anyone who makes the effort to put them into practice.



Knopf Canada

"Wex's book succeeds in bringing Jewish ethical discussions to an audience unsuspecting in the extreme."

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CJN Profile

Author Michael Wex beats the drum for his mamaloshen

By SHELDON KIRSHNER
Staff Reporter

Michael Wex is a member of a very exclusive club.

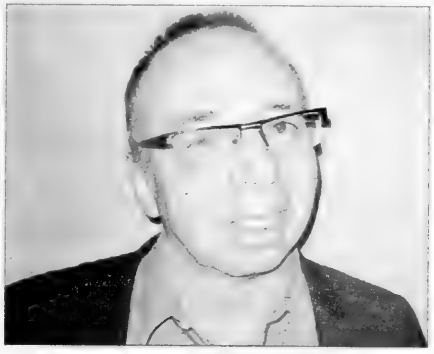
He's a professional Yiddishist.

"It's a fairly specialized field, I guess," he said, resorting to understatement

Wex, 55, earns a living extolling, promoting and nurturing the virtues of Yiddish language and culture through the medium of books, plays, translations, storytelling and lectures.

As he freely admits, he's one of the very few people on this planet who's dedicated to this rather arcane pursuit on a fulltime basis.

Wex, who began his career as a medievalist specializing in Middle English and Old Norse, spends many of his waking hours popularizing Yiddish, a supposedly moribund language whose demise has been predicted time and time again.



Michael Wex. *[Sheldon Kirshner photo]*

For the past 25 years, he has beat the drums for his beloved mamaloshen through fiction and nonfiction (*Shlepping the Exile* and *Born to Kvetch: Yiddish Language and Culture in All of Its Moods*), one-person plays (*Sex in Yiddish* and *God in Paris*), translations of the novels of Yiddish greats Shalom Aleichem and I.L. Peretz into English, readings from his own works, and talks at synagogues, Jewish community centres, universities and academic conferences.

Wex has also translated Bertold Brecht's *The Three Penny Opera* into Yiddish, transcribed the songs of Irving Berlin and Bob Dylan into Yiddish and taught Yiddish at the University of Toronto and the University of Michigan.

Two months ago, the publisher Alfred A. Knopf Canada officially launched Wex's latest work, *How to Be a Mentsh (& Not a Shmuck)*, a witty and erudite blueprint for living a decent, moral and reasonably happy life.

At Toronto's annual Jewish Book Fair late last month, Wex, a scholar and a comic, read excerpts and took questions. The book draws on current events, pop culture, Yiddish proverbs, talmudic wisdom and Jewish tradition to advise readers how to lead a contented, dignified life.

By his definition, you're a shmuck if you rely on a life coach instead of your own conscience, or if you always blame someone else for your shortcomings.

You're a mensch if you cut everybody the same slack as you cut for yourself, or you do the right thing, even when no one is looking or will ever know.

Two separate events inspired him to write *How to Be a Mentsh (& Not a Shmuck)*.

He was sitting in a restaurant with his editor when a person spilled coffee on their table and just walked away without bothering to apologize. Wex was rankled by the boorish behaviour.

Wex was also appalled when Eliot Spitzer, the governor of New York state, brazenly appropriated his best friend's identity after being arrested in a prostitution scandal that ultimately cost him his job. "He was a shmuck," said Wex. "What kind of a guy is this? So I started to think: who is a shmuck?"

Being a realist, Wex believes that no one is perfect. Indeed, there is not a single person who has not behaved badly. But in general, people tend to be menschen. "You're doing fairly well if you can live up to that ideal most of the time," he said.

Much to his delight, *How to Be a Mentsh* has attained the status of a bestseller, like *Born to Kvetch*, which sold about 200,000 copies in hardback and softcover editions in Canada and the United States.

Born to Kvetch, a treatise on how the Jewish worldview is reflected in Yiddish, was personally lucrative. Asked to elaborate, he replied, "Not bad. It was better than a kick in the pants."

Born in Lethbridge, Alta., he is the scion of Polish Jews who immigrated to Canada before World War II.

At home, he communicated in Yiddish with his parents, Louis and Lola, who ran a furniture store that had been established by his grandfather, Moshe, who came to Canada in the 1920s.

About 90 Jewish families, the majority originally from eastern Europe, lived in Lethbridge when Wex was a boy. "There was a community, a shul," he said. "Nearly everyone spoke Yiddish."

When he was six, his parents moved to Calgary and then to Toronto, where he was essentially raised.

Wex studied English literature at the University of Toronto, completing BA and MA degrees while immersing himself in medieval literature, which was both foreign and familiar to him.

"Middle English and Old Norse are really old Germanic languages related to Yiddish linguistically. You can recognize verb roots."

Hoping to become a professor, Wex embarked on the PhD program, intent on submitting a thesis on 14th-century English poetry. But when he realized there were no openings in the field, he rapidly lost interest in his dissertation, drifted into Yiddish and became a major figure in its current revival.

"Yiddish is the only dying language I've heard of that has an increasing number of speakers every year," he said in a reference to chassidic Jews, who have an uncommonly high birthrate.

Apart from chassidim, Yiddish is also used by the dwindling band of Holocaust survivors, he noted.

Surprisingly enough, at least as far as he is concerned, Yiddish has been helped along by academia in Canada and the United States.

"It has found a new home at universities," he said, referring to the proliferation of Yiddish departments in recent years. "It's a development that once seemed unimaginable."

Although he has no idea how many Yiddish speakers there are in Canada or the United States, it is increasingly difficult for him to find kindred spirits with whom he can carry on conversations about everyday topics in Yiddish.

As he put it, "There are a couple of people, roughly my own age, who can speak Yiddish."

Neither his wife, Marilla, nor his daughter, Sabina, are conversant in Yiddish.

In the past, however, he has encountered scores of fellow Yidddish speakers at KlezKamp, an upstate New York facility that has promoted Yiddish and Yiddish culture in all its permutations since the mid-1980s.

Currently, Wex is finishing his third novel, the working title of which is *The Frumkiss Family Business*. Set to be published in the autumn of 2010, it will follow on the heels of *The Adventures of Micah Mushmelon, Boy Talmudist*, which came out two years ago.

Much to his surprise, Wex has discovered that he has a broad-based readership. "It's not entirely Jewish by a long shot."

Judging by readers' mail, he has learned that some of his most loyal fans are non-Jews who are married to Jews and read his books to upgrade their evolving knowledge of their spouses' Jewish background.

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180 FLORIDA SHARED ACCOMM WANTED
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Children's entertainers Sonshine & Broccoli to launch new CD

By CARA EDELL
Special to The CJN

"Strap on that guitar/ Strum a little beat/ Let your hands go crazy/ And stomp your feet/ It's the Broccoli Jam!"

Singing along with children's entertainers Sonshine & Broccoli is fun for kids and the young at heart. Playing together for six years now, Lisa Sonshine and Brock Burford are known by fans for their catchy nicknames, creative lyrics, rocking tunes and energy.

"Lisa has always been called Sonshine, and I have always been called Broccoli," says Burford. "It just goes together. Sunshine makes broccoli grow!"

Sonshine & Broccoli is set to release their second CD, *Feel the Beat*, at a concert at 3:30 p.m. at the Al Green Theatre in the Miles Nadal Jewish Community Centre on Nov. 22.

"*[Feel the Beat]* is the real deal," said Burford. "We now have a drummer, a bass player, a fiddle player and a flute, whereas [on our debut] it was just guitar. We're taking it to the next level."

The duo met at Sheridan College, where they were both enrolled in a musical theatre program. They bonded over their common interests and quickly became the best of friends. When Sonshine's aunt suggested she use her talent to start a sing-along group for children, Sonshine said it was only natural for her to turn to Burford for help.

"In the beginning, we did circle sing-along groups with about eight to 10 kids in a parent's basement," said Sonshine. "It was very interactive and full of movement. Things just grew from there, a crazy domino effect that became our full-time job."

Sonshine and Broccoli released *Sonshine & Broccoli Jam*, their debut album, in 2007. The 12 songs were written by the partners in coffee shops and on subways. Each song has a different theme – from playing dress-up and the environment to working as a team.

Sonshine said her two passions in life have always been kids and music, so putting the album together was an easy process. "To get into the mind of a kid and be a child again is so thrilling. I wish I was three and could get excited about something as simple as seeing a fire truck drive by!"

Sonshine & Broccoli launched their first CD two years ago on Israel Day at Mel Lastman Square. "We had no idea what to expect, and it was unbelievable. The people just went nuts," said Sonshine. The concert was such a hit that the duo have since performed all over the city, at many events, and for many causes.

"We had a concert last year at Beth David, a Chanukah concert last winter at the Leah Posluns Theatre, we branched out to Regent Park for Fun Day this year, and the list goes on," said Sonshine. "We perform at a lot of schools, including underprivileged schools where the children would not normally be exposed to our kind of music. It's very rewarding, and we now have very dedicated followers!"

Aside from being successful at a job they adore, Sonshine and Burford said they are most delighted at witnessing the joy that their fans experience through their music. "These young boys come out to our shows and know all the words to *Broccoli Jam*. It's mind-blowing! Their parents say they're so shy in school, and then they transform into mini rock stars belting out the lyrics! They line up beside me holding their little red guitars, like I'm their role model. It's adorable," Burford said.

Sonshine said parents are constantly approaching her and Burford with positive feedback and words of encouragement. "They come up to us every day and say things like, 'If your CD is not in the car, my kid won't get in' or, 'They won't go to bed if you're not playing at night.'"

Sonshine & Broccoli *[Nicki Fisher photo]*

Sonshine said parents have even admitted to her that they continue listening to the CD when their kids have left the car. "The dads love it because it's very musical – thanks to Brock, with his guitar-playing skills and rock 'n' roll edge. The moms love it because they like hearing good vocals, my Broadway-style voice."

Tickets for their CD launch concert can be purchased by calling 416-924-6211, ext. 0.

Sonshine & Broccoli's music can be heard online by visiting www.singingwithsonshine.com.

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Vancouver exhibit showcases 1936 Olympics

By LAUREN KRAMER
Special to The CJN

VANCOUVER — As momentum for the 2010 Winter Olympics began to build to a crescendo, Frieda Miller found herself wondering about past Olympic games – and one in particular.

In 1936 the summer and winter Olympics were held in Nazi Germany and Canada was an avid participant.

"The '36 games represented one of the first points of contact between Canada and the Nazi state," said Miller, executive director of the Vancouver Holocaust Education Centre. "It was a critical juncture between the building of a Nazi racial state and the Holocaust."

Miller decided the subject warranted further research and solicited the help of Richard Menkis, an assistant professor at the University of British Columbia, and Harold Troper, a professor at the Ontario Institute for Studies in Education at the University of Toronto. Both have a special interest in Canadian Jewish history, and both were eager to lend their research skills to this project.

Their investigation culminated in an exhibition titled "More Than Just Games: Canada and the 1936 Olympics," which will be displayed at the Vancouver Holocaust Education Centre until June 18. The exhibit recounts the public debate that swirled around Canada's participation in the 1936 Olympics, how Canada interacted with the Nazis, how the Nazis turned the Games into a successful exercise in public relations and why an attempt by Canadians to get their country to boycott the '36 Games failed.

"We knew Canada was one of more than 40 countries that sent a team to the 1936 Olympics," said Troper. "But as Richard and I started piecing together the history of Canada in the 1936 Olympics, we had no idea what we were getting into and what we would find. The story we unearthed turned out to be more interesting and darkly disturbing than we could have imagined."

The exhibit personalizes the 1936 Olympics by giving viewers a perspective on some of the Canadian athletes who were eligible to participate. There was Sammy Luftspring, a Toronto boxer, and high jumper Eva Dawes, both of whom chose not to participate in the Games.

Frieda Miller stands beside a display at the Vancouver Holocaust Education Centre.

Windsor's Irving (Toots) Meretsky was the only Jew on Canada's basketball team, and his decision to join the team in Nazi Germany is discussed, too. When his team members received silver medals, Meretsky was the only one to return home empty-handed. (Many years later, just before he died, he was finally given a silver medal.)

When they interviewed Meretsky's family members, Menkis and Troper learned that the young basketball player from Windsor had visited members of Germany's Jewish community while he was in the country and had noted how fearful they seemed at the time.

But the Nazis did a splendid job of hiding anti-Semitism and toning down their rhetoric while international eyes were on their country. They knew this was a PR opportunity not to be missed, and they used it to their full advantage.

Matthew Halten, then a young journalist who covered Nazi Germany and the 1936 Olympics for the *Toronto Star*, interviewed one of the Canadian skaters while she was at the Winter Games. "No people as courteous as these could persecute the Jews or militarize their whole country," she told him.

Halten's son, David, who is compiling a biography about his father, spoke to an audience of 150 at the exhibit's launch at the Vancouver Jewish Community Centre. "My father played an extraordinary role in the 1930s in sounding the alarm about what was going on in Nazi Germany," he said. "His dispatches were very far-sighted, and unlike many of his journalistic colleagues, he saw German anti-Semitism at the core of Nazi ideology."

David Halten noted that many Berlin-based foreign correspondents were quiescent about the Nazi regime and self-censored their reporting to avoid jeopardizing their positions. The Nazis enabled journalistic self-censorship by showering them with favours, like beer clubs, access to a foreign press club and a chance to treble their salaries.

Did it work? By and large, yes. The exhibition text notes that Canadian athletes and much of the Canadian press reported that the Germans were exceptional hosts at the '36 Olympics.

The images on display in the exhibition are thought-provoking and enlightening. We see smiling Canadian athletes jostling to get autographs from Hitler and propaganda minister Joseph Goebbels. In one image, a parade of Canadian athletes has their arms outstretched in the traditional Olympic salute. The gesture, however, looks eerily similar to the Nazi salute.

"This exhibit is so timely and useful," Halten said. "It reminds us that on one singular occasion, this great sporting institution was perverted and exploited for the most cynical and evil of purposes."

Credit for mounting the exhibit goes first and foremost to Miller, Troper said. "She recognized the upcoming Olympics as a unique teaching moment to educate us about another Olympics that occurred as Germany was plotting its expansion across Europe."

The collaborative efforts of this research and the exhibition bring to the fore a number of questions that have, until now, lain dormant and largely forgotten. Why did Canada participate? Why did our country look the other way as the Nazis made a mockery of the Olympic ideal? And what do these games reveal about the relationship between politics and sport?

To ponder the answers to these questions, visit the exhibition between now and June 18 at the Vancouver Holocaust Education Centre. For more information, visit www.vhec.org.

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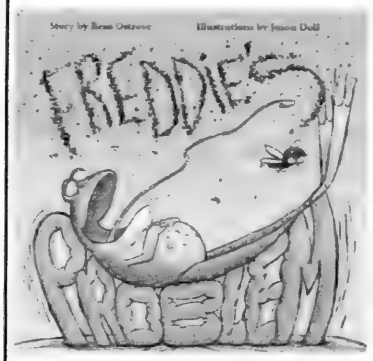
Retired teacher renews career as an author

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Having retired last June after 29 years of teaching in the Jewish school system, Resa Ostrove is moving ahead with a new career as an author.

In late September, the retired Ramah Talmud Torah/Gray Academy elementary school teacher, had a book launch at McNally Robinson's Polo Park outlet in Winnipeg, for her children's book, *Freddie's Problem*, a beautifully illustrated, 32-page book about a frog who has eaten too many flies and has a terrible stomach ache as a result.

The story follows Freddie as he goes to each of his friends to ask their advice on how to cure his stomach complaint.



Ostrove is confident that the book will appeal to parents as well as their children.

Although Ostrove worked intensively on her story from the beginning of the year to finalize it for publication, she says that she actually wrote the first draft 23 years ago.

"I made up the story for my son, Zack, as a bedtime story. He loved it and I had to tell it to him over and over again. I told it to some teaching colleagues who encouraged me to write it down."

She tried unsuccessfully to get *Freddie's Problem* published 23 years ago, then put it aside.

"I was busy raising young children and pursuing a career in teaching, for which I always had a strong passion," she says.

In recent years, Ostrove has written other works, in particular, a series she calls The Grandmother Tales, comprised of fairy tales and folk tales (which has yet to be published.) "I was raised on folk and fairy tales. I really loved them."

Freddie's Problem was published by Peanut Butter Press, a small Winnipeg publisher, and illustrated by Jason Doll. There were 5,000 copies in the initial printing.

"We sold 90 copies at the launch. We had an enormous number of people [there.]

"I hope everyone falls in love with Freddie," Ostrove says.

SWEET POTATO LATKES WITH MAPLE SAUCE

LATKES
1 lb sweet potatoes
2 eggs, beaten
1/2 tsp baking powder
1/4 c matzo meal
1/2 tsp salt
pepper
2-4 tbls olive oil (for frying)

SAUCE
1 c maple syrup
1/2 tsp grated gingerroot
1/4 tsp nutmeg
pinch each cloves,
salt, pepper
chopped mint leaf, for garnish

Peel potatoes; shred in food processor. Squeeze out excess moisture in colander/strainer. Beat eggs in a bowl; quickly add sweet potatoes. Add baking powder, matzoh meal, salt, pepper. Heat 2 tbsp oil in skillet, add small ladlefuls of sweet potato batter. Fry 3-4 min. per side. Remove to paper towels to drain. Add additional oil to skillet as you fry more latkes.

Place sauce ingredients in saucepan and keep warm while preparing latkes. When ready to eat, pour some sauce onto plate, add latkes, garnish with mint.

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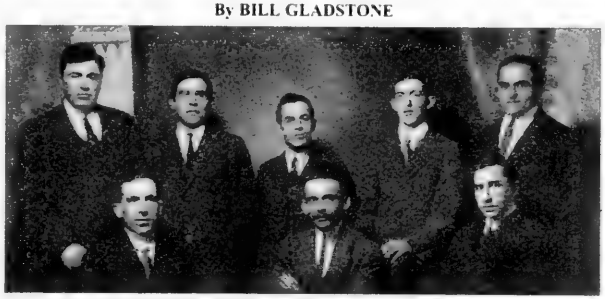
REMEMBERING OUR YESTERDAYS

By BILL GLADSTONE



WORKMEN'S CIRCLE 100 YEARS OLD

This group photo from 1911 shows the first teachers of the Jewish National Radical School of Toronto, a secular institution under the guidance of labour leader Isaac Matenko and writer Abraham Rhinewine. Several years later, it modified its radical spirit and changed its name to the Workmen's Circle Peretz School in honour of the great Yiddish writer Y. L. Peretz. This month, on Nov. 14 and 15, the Toronto Workmen's Circle commemorates its 100th anniversary with the re-creation of a Yiddish Radio Show, a brunch, alumni reunion and concert.

Bullying must be addressed

By AVRUM ROSENSWEIG

Dear Jewish day school principals, teachers, boards and parents:

The Toronto Jewish community is fortunate to have a vibrant day school system. Like all institutions, though, there are some cracks.

Too many of our day school children are suffering at the hands of bullies. Far too many of our children are allowed to abuse other children. One child being bullied and one bully in our community is too many. They need our guidance and help.

URBAN WRITER

It's cause for great concern that Jewish children are able to act violently or abusively toward others. We are not a violent people. In fact, the Torah we teach in our schools – in those courses we pay handily for – are predicated on kavod – respect.

Where are our children learning this aggressive and insensitive behaviour?

While I know there are schools that have invited in such organizations as LOVE (Leave Out Violence, www.leaveoutviolence.com), more needs to be done to educate our community on the long- and short-term pain that bullying causes.

I have been told that bullying is ingrained very deeply in our schools, and it's often unrecognizable to parents, teachers and principals. Your child/student might be afraid to tell you that he or she is being bullied or is a bully.

Parents from day schools of all denominations have told me that children are often poorly supervised in the schoolyard and lunchroom. This creates an environment in which organized and informal bullying takes place. The law of the brute is able to prevail.

Some parents say that teachers deal reactively and randomly with violent situations in the schoolyard. The students might be warned to behave, but then return to their nasty behaviour. The bully might get reprimanded, but their mean-spiritedness isn't dealt with and their hurtful and abusive character remains intact.

"It's really every family and kid for themselves," one parent told me.

Our community is much more aware of bullying in our day schools than ever before. The Jewish Family & Child is helping to stymie the problem in schools by training social workers to detect bullying, and to recognize and help both the bullied and the bullies. The agency is educating our principals, teachers and students on the destructiveness of all types of bullying, including cyber-bullying. (Imagine your child being e-labelled for all to see: "The biggest geek in the school." Yes, you should cry for that child.) "We're doing our part and must remain vigilant to sustain our efforts," JF&CS' executive director, Richard Cummings, said.

We need to hold ourselves, our schools and our children to a high standard of decency, tolerance and respect. That's the only reason Jewish schooling exists.

Do some research:

• Principals: Read www.bullyingawarenessweek.org (Nov. 15 – 21) and sponsor bullying education in your schools.

• Boards: Request a cross-community committee to determine the level of bullying in our schools and ways of squelching it.

• Parents: Ask for regular workshops through LOVE and other organizations. Demand a greater emphasis on courses that focus on human decency and interaction.

• Parents: Teach your children to stick up for themselves and others.

• Parents: Teach and show your children, if they are bullying others, to be gentle.

• Rabbis: Speak and write about bullying and kavod from your pulpits and in your newsletters.

The Torah has its bullies. Read about them at http://www.blognow.com.au/rabbiofoz/73233/Bible_Bullies.html. Cain bullied Abel, and Joseph was bullied by his brothers. Let's study these stories to learn how not to behave.

The bullied and the bullies await our action.

B'shalom,
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This Week

National

Bronfman optimistic about next generation. *Page 3*

On Campus

York students launch their own task force on anti-Semitism *Page 34*

Heebonics

Aviation's not just a man's world for El Al pilot. *Page 36*

Arts & Travel

Brighton Beach *Memoirs* opens. *Page 47*

Index

National 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
According to Reports 18
Holocaust Education Week 22
Family Moments 31
What's New 32
Obituaries and Notices 34
Heebonics 36
Yiddish Corner 40
Health & Lifestyles 41
Israel & the Jewish World 43
Arts & Travel 46
Books & Authors 50
Sports 54

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Leaders focus on youth at GA

By RITA POLIAKOV
Staff Reporter

WASHINGTON D.C. — The organized Jewish community must help Jewish youth build a strong bond with Israel, and in the process with the wider Jewish world, says Joe Kanfer, chair of the Jewish Federations of North America's board of trustees.

"We must commit more fully… to connect young Jews with Israel. We can answer for these young people the question… 'Why be Jewish?'" Kanfer said Sunday in his speech at the organization's general assembly (GA), which was held this year in Washington, D.C.

Joe Kanfer

Kanfer's message about young people was part of his larger one about Jewish unity.

"Think of how we pray. Not alone, but in millions," Kanfer said. "We've come together again and again through the years in historic moments of challenge, to rescue, build and rebuild the Jewish People."

Phil Birnbaum, a member of Hillel in Toronto, already knows the answer to the question of "Why be Jewish?"

For Birnbaum, 18, being Jewish is about refusing to shrug off challenges facing the community. And more importantly, it's about being aware of these challenges.

"Apathy is one of the biggest issues in the Jewish community," he said. "[Apathy] is not knowing about the issues and just sort of shrugging it off."

Birnbaum, a York University student, said the GA is an opportunity for Jewish youth to be heard.

"We're here, saying, 'Here's what we think.' We can come and speak up [at the GA], we're kind of on an equal footing," he said.

This year, about 3,500 people were expected to participate in the assembly, held Nov. 8 to 10, for three days of workshops, speakers, forums and a film festival.

While many of the forums focused on current Jewish issues such as North American philanthropy and effective Jewish leadership, others centred on Jewish students and young professionals.

Continued on page 30

STILL IN OUR MINDS

Israeli protesters hold up banners and flags during a demonstration calling for the release of captured Israeli soldier Gilad Schalit outside the prime minister's residence in Jerusalem last Friday. Schalit has been held captive by Hamas in Gaza since June 2006.
[Miriam Alster/FLASH90 photo]

Help Israeli Arabs, Reform Jews urge

By FRANCES KRAFT
Staff Reporter

Israel has to change the way it treats its Arab citizens and the haredim, allocating resources more equitably to the former and having the latter "go back to work," Knesset member Avishay Braverman, Israel's minister of minority affairs, said at the opening evening plenary of the Union for Reform Judaism's (URJ) 70th biennial convention last week.

Embracing Israeli Arabs is not only moral, it's wise, Braverman stressed. If not, he said, they'll become fundamentalist at some point.

About 3,500 delegates from the United States, Canada and eight other countries filled the Metro Toronto Convention Centre Nov. 4 to 8 to hear Braverman and other prominent speakers, and to learn, pray, sing, study and shmooze. It was the first time in 30 years the convention has been held in Canada. It also took place in Toronto in 1979.

Continued on page 42

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Canada opposes sending Goldstone r… see page 44

The News in Brief

Canada

CJC Relaunches Site

TORONTO — Canadian Jewish Congress launched a new website last week. The new cjc.ca features a cleaner layout and a brand-new video blog. Congress said in a release last week.

Businessman Feted

TORONTO — B'nai Brith Canada's Award of Merit dinner Nov. 2 in Toronto honoured David Kassie, chairman and CEO of Genuity Capital Markets. He was saluted as a "prolific philanthropist," B'nai Brith said.

World

Academic Giant Dies

PARIS — Claude Levi-Strauss, considered to be the father of modern anthropology, died Oct. 30 in Paris at age 100. He introduced the concept of structuralism, the finding of common patterns of thought and behaviour in different human societies and activities, to the field of anthropology. Born in Brussels to an artistic French-Jewish family, Levi-Strauss grew up near Versailles, where his grandfather was a rabbi. He studied in Paris but left France after the introduction of the Vichy regime's anti-Jewish laws. He fought with the Free French Forces in World War II. Levi-Strauss went on to teach at universities in Paris, New York and Sao Paulo, and was the author of several significant books on anthropology.

Unionist Backs Israel

WASHINGTON — The new president of the AFL-CIO rejected boycotting Israel. The 11.5-million-member labour union is "proud to stand with the JLC to oppose boycotting Israel," Richard Trumka told the Jewish Labor Committee at its annual Human Rights Dinner on Oct. 27. Trumka also spoke out against both anti-Semitism and anti-Zionism. "In America, we sometimes think that anti-Semitism is part of the past, but the truth is that it's like a weed that can always grow back," he said. "And that's especially true during hard times. You know, sometimes it's couched as 'anti-Zionism.' Other times there's no effort to disguise it at all." He added that "the Jewish community ... has never had a stronger ally than the AFL-CIO," and he expressed support for U.S. President Barack Obama's Mideast "peace initiative."

Nazi Imagery Decried

WASHINGTON — More than 300 Conservative rabbis signed a statement urging Americans to renounce the use of Nazi imagery in political discourse. The Conservative movement's Rabbinical Assembly issued a statement noting recent examples of public figures using such rhetoric, including Southern Baptist Convention leader Rev. Dr. Richard Land calling U.S. health-care reform proposals "what the Nazis did" and U.S. Rep. Alan Grayson (D-Fla.) calling the current U.S. health-care system a "holocaust in America." Such rhetoric has a "chilling effect on people of conscience who find the appropriation of such imagery to be disrespectful of the victims and reinforcing of the politics of personal attack that has damaged public discourse in the United States," the rabbis said.

Jewish Club Closes

SYDNEY, Australia — The Hakoah Club, the social, cultural and sports hub of Sydney Jewry, has closed after more than 30 years. Facing mounting debts and dwindling membership, the four-storey institution shut down Nov. 5. Its president said the club, an integral part of Jewish life in Sydney since it was built by Westfield Group chief Frank Lowy in 1975, was "bleeding to death." In its heyday, it was where local Jews, many of them Holocaust survivors like Lowy, celebrated bar mitzvahs and weddings, danced and played games and sports.

Canada Starts Representing Israel

CARACAS — The Canadian Embassy in Caracas has begun representing Israel's diplomatic and consular interests in Venezuela.

Venezuela expelled the Israeli ambassador and embassy staff, and severed relations with the Jewish state last January in protest of the war in Gaza.

In addition to relaying diplomatic communications between Israel and Venezuela, Canada will also provide consular services to Israeli citizens or travellers to Israel, the Canadian Embassy's press office said Nov. 4.

Consular services include issuing visas for Venezuelan citizens seeking to travel to Israel and accepting passport and residency applications. Since January, Venezuelan Jews lacking Israeli passports had to travel to either Bogota, Colombia or Miami to request a visa.

Anecdotally, Venezuelan Jews said recently it seems Venezuela has stopped issuing visas for Israelis seeking to visit the South American nation.

President Hugo Chavez has adopted an unequivocally strident tone against Israel, often equating it with his other foe, the United States, while forging warm ties with countries such as Iran and Libya. Earlier this year, Chavez told Al Jazeera there were no plans to resume direct ties with Israel until it reconsidered its "genocidal attitude."

Venezuelan Foreign Ministry representatives were unavailable for comment to JTA.

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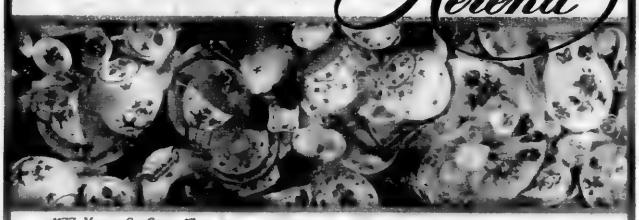

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Bronfman teaching philanthropy to next gen

By ANDY LEVY-AJZENKOPF
Staff Reporter

Charles Bronfman believes the future of Jewish philanthropy is in good hands.

The chairman of the New York-based Andrea and Charles Bronfman Philanthropies (ACBP) – creator of the successful Birthright Israel program and funder to a vast array of Jewish and secular charities – likes what he sees in the next generation of Jewish leaders and philanthropists.

Bronfman and his organization's president, Jeffrey Solomon, recently co-authored a book about what they term the "new philanthropy." In it, they discuss how generations X and Y are taking over from the boomers and traditionalists, and re-engineering traditional models of giving by making them relevant in today's world.

Titled *The Art of Giving: Where the Soul Meets a Business Plan* (Jossey-Bass 2009), the book discusses the mechanics of how a person can best go about giving. Bronfman and Solomon provide numerous examples and case studies, and call on non-profits in North America to start thinking in business terms to help provide a better return-on-investment for donors and their clients.

The book is a fascinating read and provides insight into the mind of one of the world's richest men and how his philosophy of giving affects millions worldwide and how he is intent on promoting Jewish continuity from generation to generation.

Speaking to *The CJN* last week from New York, Bronfman and Solomon discussed the future of Jewish philanthropy and how they intend to pass the torch to the community's youth.

"I think generations X and Y want to follow their money. They're very spiritual and not associated a lot with organized Jewish philanthropy or institutions the way we or our parents were," Bronfman said. "Many of the [Jewish] federations are traditionalist. The ACBP is traditionalist… and yet we all have programs that are catering to the [next generations.] Even though I may not totally understand them, I have a lot of empathy for them."

Charles Bronfman

When asked if he was worried that Jewish youth in North America might tend to shy away from funding traditional Jewish charities or causes, Bronfman was sanguine.

"We take the attitude that Jewish values are Jewish values. As long as you use them in what you're doing [philanthropically], it really doesn't matter. If you take the environment, for example, there's a heck of a lot in the Bible about the environment. And certainly on Birthright trips, many of the participants are terribly interested in what the Israelis are doing. But this is all part of the new scenery in the society in which we're living," he said.

Continued on page 20

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Greater Toronto Area

Current ancient wisdom

From the editor's desk...

It is an oft-repeated conceit of the modern human being to disparage ancient wisdom. It is an oft-noticed, sad phenomenon of the modern Jew that we have become increasingly unaware of much of our own ancient wisdom.

As we "advance" more deeply into modernity's all-encompassing, technological matrix, some of us have moved away from the texts and traditions that brought us this far as a distinct people some 35 generations removed-but-still-connected to our first great master, Moses.

For anyone wishing to become reacquainted with some aspects of our ancient wisdom, even if at the margins, or to test the relevance of "yesterday's" lessons to today's challenges, I recommend a new publication by Rabbi Jonathan Sacks.

Maggid Books, an affiliate of Koren Publishers Jerusalem in co-operation with the Orthodox Union, has just published the first of five planned volumes of *Covenant & Conversation: A Weekly Reading of the Jewish Bible*. The first volume deals with the weekly portions from the Book of Genesis and is titled, appropriately, *The Book of Beginnings*.

As readers of *The CJN* have read in this column before, Rabbi Sacks' uniquely insightful offerings from the limitless storehouse of Jewish "literature" and scholarship is matched in a beautiful harmony by his uniquely elegant manner of writing.

His writing can be read wholeheartedly by Jews of all affiliations. It is quite inspiring.

In *Covenant & Conversation*, Rabbi Sacks' broad purpose is to show that the stories of the Torah, the Five Books of Moses, can be applied in our age and time, even as they were also applied in times long before us.

"If there is one shared feature of these essays," Rabbi Sacks writes, "it is that I have tried to set the biblical text in the wider context of ideas... I have tried to look at [Torah] through a telescope: the larger picture and its place in the constellation of concepts that make Judaism so compelling a picture of the universe and our place within it."

Rabbi Sacks is adamant that each one of us can, indeed, must endeavour to make the Torah our own, must find in it the timelessness that makes it belong to our own as well as our many bygone eras. "Every age has added its commentaries and so must ours," Rabbi Sacks declares.

Each weekly portion contains a number of short discussions, or "conversations." For example, in this week's Torah portion, Chayei Sarah, Rabbi Sacks delivers four short discourses on four very different insights that he gleans from the text. In each essay, the rabbi's conclusions are remarkable for their immediate importance in our own lives. I highlight merely one of the refractions of the vast light that shines from each essay.

The first "conversation" is about *Land and Children*. Rabbi Sacks writes "A land: Israel. And children: Jewish continuity. The astonishing fact is that today, 4,000 years later, they remain the dominant concerns of Jews throughout the world – the safety and security of Israel as the Jewish home and the future of the Jewish people. Abraham's hopes and fears are ours.

"Now as then, the divine promise does not mean that we can leave the future to God. That idea has no place in the imaginative world of the first book of the Torah. On the contrary: the covenant is God's challenge to us, not ours to God. The meaning of the events of Chayei Sarah is that Abraham realized that God was depending on him. Faith does not mean passivity. It means the courage to act and never to be deterred. The future will happen, but it is we – inspired, empowered, given strength by the promise – who must bring it about."

In the essay *Prayer and Conversation*, Rabbi Sacks suggests that "in a real sense, in prayer we do not simply speak; we are spoken. God, and the traditions of Jewish faith speak through us. The very words we use are not our own, but those of thousands of years of our people's history, distilling the response to innumerable encounters with God. Prayer is like a Bluetooth connection, and while it lasts we become a channel through which flows the energy of the universe and Jewish history – the force of creations and the drive toward redemption. While it lasts, we make these energies our own."

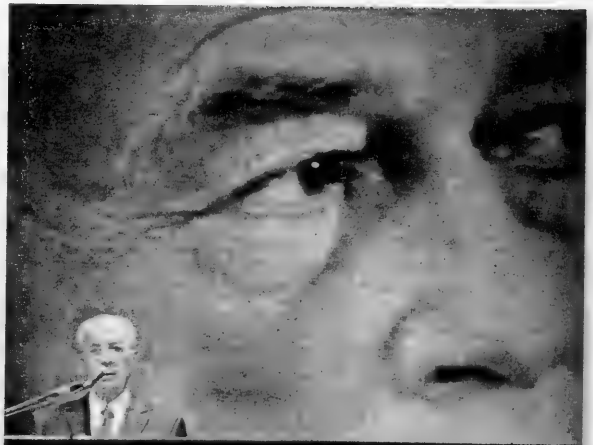
In the essay *Parental Authority and the Choice of a Marriage Partner*, Rabbi Sacks concludes: "To be a Jewish parent is to make space for your child, as God makes space for us, His children."

In *On Judaism and Islam*, Rabbi Sacks writes, "Beneath the surface of the narrative in Chayei Sarah, the sages read the clues and pieced together a moving story of reconciliation between Abraham and Hagar on the one hand, Isaac and Ishmael on the other. Yes, there was conflict and separation; but that was the beginning, not the end. Between Judaism and Islam there can be friendship and mutual respect. Abraham loved both his sons and was laid to rest by both. There is hope for the future in this story of the past."

Rabbi Sacks shows us time and again that there is nothing stale, nothing out-of-date in the wisdom of Judaism. It began in ancient times, to be sure. It does not remain there.

– *MBD*

SeeJN



RABIN COMMEMORATION

Israel's President Shimon Peres addressed an audience last week at a ceremony marking the 14th anniversary of the assassination of Israeli prime minister Yitzhak Rabin.

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Science funding cuts will harm Israel: Nobel laureate

By SHELDON KIRSHNER
Staff Reporter

Israel's status as an internationally renowned leader in scientific research hangs in the balance due to cutbacks in government funding, warns Israeli Nobel Prize laureate Avram Hershko.

"Relative to our size, we can still be proud of our achievements in science," said Hershko – a Technion biochemist who shared the 2004 Nobel Prize in chemistry with Aaron Ciechanover, his former student, and Irwin Rose, an American – in an interview last week.

"But I'm worried about the future," he added.

Hershko, a 71-year-old Hungarian Holocaust survivor who immigrated to the Jewish state in 1950 with his parents, lamented that Israel does not give sufficient priority to higher education and research. As a result, he suggested, Israel's standing as a world power in a whole range of sciences has eroded.

"It won't be good if current trends continue," declared Hershko, who visited Toronto recently to attend the 50th anniversary celebrations of the Canada Gairdner Awards at the University of Toronto. "Israel will have to pay a high price. We won't have too many Nobel Prize winners in the future," he said.

Hershko, who arrived in Canada just weeks after Ada Yonath of the Weizmann Institute of Science shared the 2009 Nobel Prize in chemistry with two Americans, was the co-winner of the 1999 Gairdner Award, a coveted biomedical prize.

"It was my first major international award," he said.

Subsequently, he won six more prizes, including the Albert Lasker Award for Basic Medical Research and the Wolf Prize in medicine.

"There was a domino effect after the Gairdner."

In winning the Nobel Prize, the Nobel committee cited his work in the discovery of ubiquitin-mediated protein degradation. Ubiquitin proteasome pathways play a key role in maintaining the homeostasis of cells and are involved in the development and progression of diseases such as cancer and neurological and muscular diseases.

Avram Hershko

To Hershko, the ongoing cutbacks are supremely ironic, given the fact that Israel allotted infinitely more funds to basic scientific research many years ago, when it was a relatively poor country as compared to today.

Since the era of cutbacks started approximately a decade ago, Hershko has urged Israeli leaders from the prime minister on down to reconsider the policy.

"I've spoken about this many times, but we can't get through to the politicians. We can't make them understand the importance of higher education and research. They don't know what's important. They're not leaders, like [former Israeli prime minister] David Ben-Gurion."

The reductions have hit close to home.

Though his own funds have not been affected by the regime of fiscal restraint, the Technion budget has been cut by about 20 per cent, thus necessitating the elimination of academic positions.

"My research needs are met. The problem is that less famous faculty members have a hard time getting grants."

Donors abroad have mitigated the overall impact of cutbacks, he observed.

"Without the help of overseas supporters, it would be a real catastrophe. We still need the support of the Jewish people. We don't need more new buildings. We have to invest in young scientists."

Cutbacks have also caused a brain drain of major proportions, Hershko pointed out, saying that a significant number of promising students do not return from their studies abroad.

"Israel's future is in science and technology. We don't have natural resources. Our main exports are in high tech, which is based on education. We can't lose this edge. It's our main strength.

"It doesn't take a genius to understand that. I've explained this to government ministers. They say they understand, but nothing really happens."

Nevertheless, Israel is still a centre of scientific innovation in such diverse fields as physics, chemistry, medical science and the computer and electronic sciences.

Hershko, who was accompanied to Canada by his wife, Judith, a retired biologist, has no intention of retiring despite having reached the Technion's mandatory retirement age.

Despite his stature as a scientist, he must personally request annual extensions.

"I enjoy very much what I'm doing, in research and teaching. But there is more to do in my field, and as long as I can make progress, I will continue. I learn a lot by preparing new lectures, since they are based on new knowledge. I transmit knowledge, which is important."

Continued on page 39

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A few years ago, Ruth used to go to the movies with friends. After losing her driver's license, new TV shows were the only things that broke up her day to day routine.

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Paul Shaviv

H1N1 not major factor in school absenteesim

By ANDY LEVY-AJZENKOPF
Staff Reporter

Toronto's major Jewish day schools reported unchanged rates of absenteeism last week in the wake of the H1N1 pandemic.

A quick survey last week conducted by *The CJN* of Associated Hebrew Day Schools, United Synagogue Day School (USDS), Bialik Hebrew Day School, Leo Baeck Day School and the Anne and Max Tanenbaum Community Hebrew Academy of Toronto (TanenbaumCHAT) found that flu rates did not increase week over week.

The only reported exception was at USDS, where "one group at our Bathurst [Beth Tzedec] campus had strep throat, but not the flu," according to head of school Claire Sumerlus. "Otherwise, there's been no significant change."

Shana Harris, head of school at Bialik, reported there was "no change" in flu rates at her school, while Arthur Landa, executive director at Associated, said there was "no particular spike" in absenteeism due to the flu last week.

Paul Shaviv, director of education at TanenbaumCHAT, reported that while his school also saw "no significant change" in absenteeism, there were still "a few individual cases of H1N1... reported among students and staff."

He said the high school continues to stress the importance of proper hand washing and the use of hand sanitizer, "and is tracking the situation day by day."

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Absurd, but the danger rises

Last week, the United Nations General Assembly adopted the report commissioned by the UN Human Rights Council into Israel's Gaza war with Hamas authored by a panel led by Judge Richard Goldstone. By a vote of 114 countries in favour, 18 opposed and 44 abstentions, the General Assembly agreed to send the report to the UN secretary general for referral to the Security Council. After the vote, Secretary General Ban Ki-moon said he would send the report to the Security Council "as soon as possible."

While the report accuses both Israel and Hamas of committing war crimes and possible crimes against humanity, and calls on both sides to open independent investigations of the report's allegations, it has been widely condemned as yet another attack against the Jewish state from the human rights council, which no longer attempts to hide the veil that covers its obsessive mission of demonizing and delegitimizing the Jewish state. Some reports suggest that the report might be debated this week.

Israeli government and diplomatic officials have been assiduously working behind the scenes to ensure that the report travels no further than the Security Council. But even if one of the five permanent members of the Security Council vetoes any further action, in particular a possible reference to the International Court of Criminal Justice, Israel's enemies can still use the flawed and inflammatory report to subject Israel to further calumny and disgrace in the international arena.

To its great credit, Canada opposed the resolution to send the report to the Security Council. The government of Canada has consistently stood alongside a fellow democracy in its fight against terrorism, and it has consistently differentiated between the actions of an army trying to defend its people against terrorists and those of terrorists deliberately, boldly and quite unapologetically targeting civilians.

Unfortunately, Goldstone, paid only the merest lip service to the distinction that Canada and its fellow democracies are fighting so hard to establish and maintain.

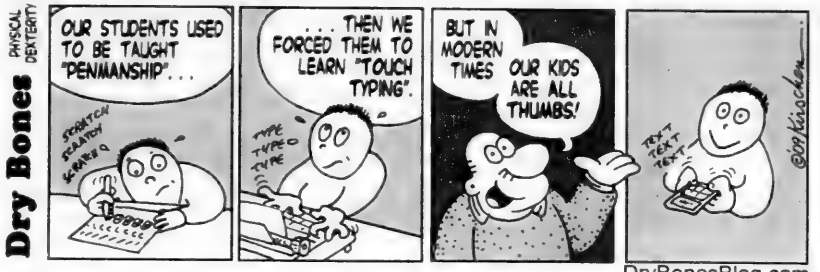
On the weekend, he told a German newspaper that he was disappointed by what he called the "lukewarm" reaction to his findings in the United States. "The reactions in the international community were very mixed, but the lukewarm reaction from the United States disappointed me," Goldstone told *das Parlament*, a weekly newspaper published by the German Bundestag. Apparently, he was also surprised that "the reactions from Israel were so violent."

Nothing that emanates from Goldstone can shock us any more. His "disappointment" and "surprise" are of a piece with the entire cloth of breathtaking insensitivity and sightless vision in which he has wrapped himself.

That the report is still travelling along its course of targeted mischief is absurd, but still dangerous nonetheless.

25 years ago in *The CJN*

Shaarei Zedek Medical Centre conferred its Award of Merit on Soviet prisoner of conscience Anatoly (Natan) Sharansky. Meanwhile, a Dutch rabbi active in the struggle for Soyiet Jews suggested that Sharansky's move from prison to a labour camp might signal that his release was near.



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Jewish heroes in Auschwitz

I am 86 years old, a Catholic and one of the two still-living eyewitnesses who as members of the Auschwitz prisoners fire brigade were sent to extinguish the fire of the crematorium buildings set by rebelling Jews in the wooded part of Auschwitz called Birkenau. This happened on Oct. 7, 1944.

Now on the 65th anniversary of this little-known event, it is my sacred duty to remember these Jewish heroes. They sacrificed their lives in the uneven battle with the SS guards. They killed three SS officers and burned to the ground crematorium and gas chamber No. 4 and destroyed and made unfit crematorium and gas chamber No. 2.

We, the 65,000 prisoners still in Auschwitz, were elated. It was unbelievable and fantastic news. These Jewish prisoners of Hungarian and Russian origins lifted our spirits. They had proven that the SS soldiers were not invincible and that a day of reckoning was coming.

Sigmund Sobolewski
Auschwitz Prisoner No. 88
Fort Macleod, Alta.

* * *

Israeli policy gambles with Jewish lives

Ari Shavit writes that "the entire purpose" of Israel's exercises of force is "to stabilize the violent relationship between Israelis and Arabs" ("Watch out for the Goldstoners," Oct. 15). He continues, "Thus they create a temporary strong-arm balance that subdues the conflict and ensures calm for a few years." Undoubtedly, Shavit approves of these "demonstrations of power."

Herein lies the irrationality of Israeli policy. It strives for "balance" in a relationship that is "violent," rather than to remove the threat totally. This is nothing new. Such a policy stretches back to the founding of the state. In all of Israel's conflicts with the Arabs, the enemy has been able to declare victory as a result of this policy that obstructs the military from achieving its objectives. The Arabs are encouraged by perceived Israeli weakness and make ever greater efforts to destroy the Jewish state.

Such a policy is, on its own, irrational and irresponsible, as it gambles with Jewish lives – in the hope that our enemies will accept our existence and agree to live in peace with us. More unreasonable yet is that after all the lost lives and other terrible consequences of the Oslo accords and "land for peace," Israel's leaders are not deterred and remain committed to it.

Chaim Forer
Thornhill, Ont.

* * *

Rabbis and imams in peace march?

That was an inspiring front-page picture of the ecumenical march for peace in Jerusalem (Oct. 15). My fantasy is that one day I will see rabbis and Islamic clergy marching arm in arm through those same streets. Their message can be simple: we are united in our belief that violence cannot solve problems; we advance only by communication, respect, and compromise.

Brian Kirsh
Dundas, Ont.

* * *

Mixed messages in *The CJN*

We don't need mixed messages, at best they create confusion. On page 3, you covered UJA Federation of Greater Toronto's mid-campaign event that featured actor Marlee Matlin, who related that she married out of the faith and the marriage was officiated by both a rabbi and Catholic priest ("'Defying barriers': actor discusses her life at UJA event," Nov. 5). Furthermore, *The CJN* goes on (quoting her) to report how she has harmoniously integrated aspects of both religions. On another page, a large federation advertisement invites first-time campers to apply for a stipend, subject to one criterion: the potential camper cannot be attending a Jewish day school. Upon inquiring why the blatant discrimination, I was advised that this program endeavours to fight "intermarriage!" Something is very wrong!

Rabbi Zalman A. Grossbaum
Toronto

* * *

People search

I am trying to find relatives. Their mother immigrated to Canada; her name was Erica Fischer. Her father's name was Hugo Fischer. They came from Vienna, moved to London, England, in 1938, and Erica had two sons. She then immigrated to Canada. She died of cancer many years ago now. I would love to trace these sons and their families. My mother's name, which they may know, was Blanca Curtis (formerly Fischer). Please contact me if you have information about my relatives.

Alexandra Conway (formerly Curtis)
62 Highfield Rd.
Lindfield, NSW 2070, Australia
Tel. 612 9416 8589; e-mail: alexconway@bigpond.com

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

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Let us remember them

On Remembrance Day, we pay tribute to the memory of the men and women who have died in wars across the generations in the service of Canada and the forces of freedom and democracy. This year, we pay special homage to the memories of the 133 Canadian soldiers who have been killed in Afghanistan since 2002. The names appear in the order that they fell.

The following are our country's priorities in Afghanistan as articulated by the government of Canada.

"Canada is focused on a targeted set of objectives in keeping with proven Canadian strengths and consistent with Afghan objectives and the efforts of the international community.

The first four priorities focus primarily on Kandahar. Canada is helping the government of Afghanistan to:

- maintain a more secure environment and establish law and order by building the capacity of the Afghan National Army and Police, and support complementary efforts in the areas of justice and corrections;
- provide jobs, education and essential services, like water;
- provide humanitarian assistance to people in need, including refugees;
- enhance the management and security of the Afghanistan-Pakistan border.

Nationally, Canada is helping to:

- build Afghan institutions that are central to our Kandahar priorities, and support democratic processes such as elections;
- contribute to Afghan-led political reconciliation efforts aimed at weakening the insurgency and fostering a sustainable peace.

As Canada transforms its engagement in Afghanistan, our Kandahar-focused programming will comprise up to 50 per cent of our total effort, and more and more funding will be directed toward efforts to benefit the people of that province."

The Canadian soldiers killed in Afghanistan

1. Marc D. Léger, Sergeant, 29
2. Ainsworth Dyer, Corporal, 24
3. Richard Green, Private, 21
4. Nathan Smith, Private, 24
5. Robert Alan Short, Sergeant, 42
6. Robbie Christopher Beerenfenger, Corporal, 29
7. Jamie Brendan Murphy, Corporal, 26
8. Braun Scott Woodfield, Private, 24
9. Timothy Wilson, Master Corporal, 30
10. Paul Davis, Corporal, 28
11. Robert Costall, Private, 22
12. Matthew Dinning, Corporal, 23
13. William Turner, Lieutenant, 45
14. Myles Mansell, Bombardier, 25
15. Randy Payne, Corporal, 32
16. Nichola Goddard, Captain, 26
17. Anthony Boneca, Corporal, 21
18. Francisco Gomez, Corporal, 44
19. Jason Patrick Warren, Corporal, 29
20. Christopher Jonathan Reid, Corporal, 34
21. Vaughn Ingram, Sergeant, 35
22. Bryce Jeffrey Keller, Corporal, 27
23. Kevin Dallaire, Private, 22
24. Raymond Arndt, Master Corporal, 31
25. Jeffrey Scott Walsh, Master Corporal, 33
26. Andrew James Eykelenboom, Corporal, 23
27. David Braun, Corporal, 27
28. Frank Robert Mellish, Warrant Officer, 38
29. Richard Francis Nolan, Warrant Officer, 39
30. William Jonathon James Cushley, Private, 21
31. Shane Stachnik, Sergeant, 30
32. Mark Anthony Graham, Private, 33
33. David Byers, Private, 22
34. Shane Keating, Corporal, 30
35. Keith Morley, Corporal, 30
36. Glen Arnold, Corporal, 32
37. Josh Klukie, Private, 23
38. Craig Paul Gillam, Sergeant, 40
39. Robert Thomas James Mitchell, Corporal, 32
40. Mark Andrew Wilson, Trooper (Private), 39
41. Darcy Tedford, Sergeant, 32
42. Blake Williamson, Private, 23
43. Robert Girouard, Chief Warrant Officer, 46
44. Albert Storm, Corporal, 36
45. Kevin Megeney, Corporal, 25
46. Donald Lucas, Sergeant, 31
47. Aaron E. Williams, Corporal, 23
48. Brent Poland, Corporal, 37
49. David Robert Greenslade, Private, 20
50. Kevin Vincent Kennedy, Private, 20
51. Christopher Paul Stannix, Corporal, 24
52. Allan Stewart, Master Corporal, 31
53. Patrick James Pentland, Trooper, 23
54. Anthony Klumpenhouwer, Master Corporal, 25
55. Matthew McCully, Corporal, 25
56. Darryl Jason Priede, Master Corporal, 30
57. Darryl Caswell, Trooper, 25
58. Christos Karigiannis, Sergeant, 31
59. Stephen Frederick Bouzane, Corporal, 26
60. Joel Vincent Wiebe, Private, 22
61. Matthew Johnathan Dawe, Captain, 27
62. Jordan Anderson, Corporal, 25
63. Cole Bartsch, Corporal, 23
64. Lane Watkins, Private, 20
65. Jefferson Clifford Francis, Captain, 37
66. Colin Bason, Master Corporal, 28
67. Simon Longtin, Private, 23
68. Mario Mercier, Master Warrant Officer, 43
69. Christian Duchesne, Master Corporal, 34
70. Raymond Ruckpaul, Major, 42
71. Nathan Hornburg, Corporal, 24
72. Nicolas Raymond Beauchamp, Corporal, 28
73. Michel Levesque, Private, 25
74. Jonathan Dion, Gunner, 27
75. Hani Massouh, Warrant Officer, 41
76. Eric Labbé, Corporal, 31
77. Richard Renaud, Trooper, 26
78. Etienne Gonthie, Corporal, 21
79. Michael Yuki Hayakaze, Trooper, 25
80. Jérémie Ouellet, Bombardier, 22
81. Jason Boyes, Sergeant, 32
82. Terry John Street, Private, 24
83. Michael Starker, Corporal, 36
84. Richard Leary, Captain, 32
85. Jonathan Snyder, Captain, 26
86. Brendan Anthony Downe, Corporal, 36
87. Colin William Wilmot, Private, 24
88. James (Jim) Hayward Arna, Corporal, 25
89. Joshua (Josh) Brian Robert, Master Corporal, 29
90. Erin Doyle, Master Corporal, 32
91. Shawn Allan Eades, Sergeant, 33
92. Dustin Roy Robert Joseph Wasden, Corporal, 25
93. Stephan John Stock, Sapper, 25
94. Andrew Paul Grenon, Corporal, 23
95. Michael James Alexander Seggie, Corporal, 21
96. Chadwick James Horn, Private, 21
97. Prescott (Scott) Shipway, Sergeant, 36
98. Robert John Wilson, Warrant Officer, 38
99. Mark Robert McLaren, Corporal, 23
100. Demetrios Diplaros, Private, 24
101. Thomas James Hamilton, Corporal, 26
102. Justin Peter Jones, Private, 21
103. John Michael Roy Curwin, Private, 26
104 Michael Bruce Freeman, Private, 28
105. Gaetan Joseph Roberge, Warrant Officer, 45
106. Gregory John Kruse, Sergeant, 40
107. Brian Richard Good, Trooper (Private), 42
108. Sean David Greenfield, Sapper (Private), 25
109. Dennis Raymond Brown, Warrant Officer, 38
110. Dany Oliver Fortin, Corporal, 29
111. Kenneth O'Quinn, Corporal, 25
112. Marc Diab, Trooper, 22
113. Scott Vernelli, Master Corporal, 28
114. Tyler Crooks, Corporal, 24
115. Jack Bouthillier, Trooper, 20
116. Corey Joseph Hayes, Trooper, 22
117. Karine Blais, Trooper, 21
118. Michelle Mendes, Major, 30
119. Alexandre Péloquin, Private, 20
120. Martin Dubé, Corporal, 35
121. Nicholas Bulger, Corporal, 30
122. Charles-Philippe Michaud, Master Corporal, 28
123. Pat Audet, Master Corporal, 38
124. Martin Joannett, Corporal, 25
125. Sébastien Courcy, Private, 26
126. Christian Bobbitt, Corporal, 23
127. Matthieu Allard, Sapper, 21
128. Yannick Pépin, Major, 36
129. Jean-Francois Drouin, Corporal, 31
130. Patrick Lorman, Private, 21
131. Jonathan Couturier, Private, 23
132. Justin Garrett Boyes, Lieutenant, 26
133. Steven Marshall, Sapper, 24

The power of now

Tomorrow is too late.

Every year before Neilah, I reread a passage from Rabbi Israel Meir *Kagan's Mishneh Berurah*. In it, he reminds us that Neilah is the last prayer of the High Holiday season, and we must change our ways, because "if not now, when." Neilah is a spiritual "bottom of the ninth," and we better be ready for our turn at bat. We need to grasp the power of now.

Rabbi Chaim Steinmetz in Montreal

Unfortunately, we ignore the power of now the other 364 days of the year.

Procrastination is based on the illusion of immortality. For a procrastinator, the answer to "If not now, when?" is tomorrow, or the day after. But there might not be a tomorrow.

Too often, we let things fester, for no reason at all. In the 11th grade, I held a grudge against my roommate. We had had a falling out in September, and it grew to the point that we stopped speaking. Only in June, (after having spent the entire year in the shackles of a speechless resentment), did we make up, having virtually forgotten why we were fighting in the first place.

Grudges are a familiar experience for many. Too many people break off communication with those closest to them. Usually, in the back of their minds, they figure they'll make up eventually. But as time goes on, it gets harder to reconcile, and sometimes, it really is too late. Every rabbi has seen the tears of guilt at funerals, when mourners realize they have left too much unsaid. They figured they still had time. But tomorrow may be too late.

Indeed, the emphasis placed on "who will live and who will die" during the High Holidays is not pessimistic, but actually life-affirming. We need to recognize that now is the time, and we can't wait until tomorrow. Our inevitable deaths remind us not to procrastinate away precious opportunities.

We can't procrastinate, even with little things like calling your mother. There was once a South Central Bell commercial featuring the legendary football coach Bear Bryant. It was meant to be humorous, with the gruff coach looking at the camera and saying: "Have you called your mama today?" But Bryant, whose mother had passed away, ad-libbed and said: "Have you called your mama today? I sure wish I could call mine." This commercial became an instant hit.

Bryant and Rabbi Kagan are both teaching us the same lesson: the importance of the power of now. And on Yom Kippur, and every other day of the year, tomorrow may just be too late.

Jewish joy in the ghetto needs your help

The great financial meltdown of 2008 continues to wreak havoc, causing the great organizational shakedown of 2009. We should take advantage of these hard times to close institutions that only survive thanks to inertia or clever politicking. But we must ensure that worthy organizations aren't wiped out, too.

Gil Troy in Montreal

Since 2000, Montreal's student community has been blessed by an amazing institution called the Ghetto Shul. The jarring name – reflecting its location in the neighbourhood bordering McGill University known widely as the student "ghetto" – gives this generation of students a positive association with a word burdened by the scars of our tragic past. But making young students feel good about the word "ghetto" is only one of many ways the Ghetto Shul engages in tikkun olam, or fixing the world. At a crucial time in young Jews' lives, the Ghetto Shul offers a welcoming, hip, inspiring, warm, Jewish space to pray and play, learn and eat, and sing and dance.

Led by a dynamic husband-and-wife team, Rabbi Leibish and Dena Hundert, the Ghetto Shul helps make Friday night what it has been for centuries – the highlight of the week, the moment to delight in welcoming the Sabbath Queen, with utter joy. Every week, dozens of Montreal students – and 20-somethings – crowd into the shul. Some are observant and lucky they can do Jewish at an institution that has become central to McGill Jewish life. Some are traditional, and might have drifted away from Jewish life at other universities but have been attracted to the shul's friendly, intense, Kabbalat Shabbat – and it's all-important Shabbat dinner scene. And some are uncommitted, having grown up without Shabbat dinner and all of a sudden going occasionally, or even regularly, because, believe it or not, it's fun.

All, as Jews in the modern world, are searching for something. All are blessed and cursed by the dizzying array of choices that today's world offers, able to be whatever they wish but overwhelmed by so many options and so few anchors. Many, unfortunately, arrive at the Ghetto Shul already Jewishly scarred, having been bored by Hebrew school, narcotized by their staid synagogue back home, or misled by their parents' sorry example into thinking that Judaism is a thin gruel of ethnic food, juvenile holiday rituals, colourful expressions and simplistic lessons, with one day of fasting a year and a big blowout guaranteed when you turn 13.

The Ghetto Shul is constructively counter-cultural. It's a place of warm hugs, not awkward handshakes. It's a place of ecstatic prayer, not polite posturing. It's a place of substantive spirituality, not superficial guilt-mongering. It's a place where students feel welcome and at home, but they also feel Jewishly stretched and fulfilled.

Unfortunately, the Ghetto Shul is also a place at risk of closing. If more individuals and more institutions don't support this amazing institution, it won't survive, certainly not in the long term. This isn't a matter of figuring out how to raise money for a year or two. The question here is how does the broader Jewish community ensure that this positive Jewish space grows, that it inspires legions of imitators, and that it helps guarantee Jewish survival in the 21st century.

In the real world, one of the first steps in that process is securing regular funding. A place such as the Ghetto Shul should be flooded with honorary memberships. Alumni, parents, Montrealers, Jews from the rest of Canada and others should step up to pay the $360 annual fee to join the Ghetto Shul. And they should commit to doing so for the next 10 years. This way, Rabbi Leibish, Dina and their devoted student leaders can focus on nurturing their community rather than raising money to stay afloat.

If a small number of people, say 300 or 400, undertook to make this relatively small investment, the payoff would be enormous. These people and others would be contributing to a successful Jewish community that serves hundreds of students and Montreal-area 20-somethings every year, while pioneering institutions rooted in our past, fulfilling us in the present and guaranteeing us a meaningful future.

Gathering sparks in a dark, shattered world

Rabbi Shimon ben Shetach was working hard, so his disciples bought a donkey from a heathen to help him, and a pearl was found hidden in the saddle. "Does its owner know of the pearl?" he asked. "No." "Then give the pearl back to him." "But you need not return the pearl, because he is a heathen!" The rabbi responded, "Do you think that I am a barbarian? I would prefer to hear the heathen say, 'Blessed be the God of the Jews,' than to possess all the riches of the world!"

Rabbi Elyse Goldstein in Jerusalem

Me, too. I'd rather hear "Blessed be the God of the Jews" than have all the Bernie Madoffs in the world.

I'd rather do enough good in the world under a Jewish banner than be insulated in my own Jewish middle-class world where everything is OK. Tikkun olam – repairing the world – is what I can do with my life, not just my money, to bring about the day the world will say "Blessed be the God of the Jews."

Tikkun olam refers to social action programs, to tzedakah (charitable giving) and gemilut chasadim (acts of kindness). But it's originally associated with Kabbalah and has much deeper theological meaning. The kabbalists ask, "How can the world contain God, who is the world?" The answer: when God created the world, 10 vessels contained the overpowering amount of "Godliness" that was present. It was too much. The vessels broke, and "sparks" of Godliness were released into the darkness.

Thus in our broken, dark, shattered world, sparks of Godliness can still be found. The gathering of those sparks is, according to Kabbalah, called tikkun olam, repairing the broken vessels of creation. That spark is not only in Jews, but in all of humanity. We can repair the broken vessels of creation. It's not just a nice thing to do – a feel-good moment in a soup kitchen. We can remake the world. We can advance history. Tikkun olam causes a fundamental shift in the universe.

Rabbi Jonathan Sacks, in his book *To Heal The World*, teaches that Judaism is a religion of sacred discontent. Abraham, Moses, Amos, Isaiah are messengers of sacred discontent, of dissatisfaction with the status quo. Confronting priests and kings, arguing with God, challenging the accepted norms of piety: these are our legacies. He writes, "In Judaism, faith is not acceptance, but protest, against the world that is, in the name of the world that is not yet but ought to be… Judaism is not peace of mind. I remain in awe at the challenge God has set us: to build, to change, to 'mend' the world until it becomes a place worthy of the divine presence, because we have learned to honour the image of God that is humankind." God's light is waiting to be discovered and redeemed among the broken vessels of all humanity this year.

* * *

Dear readers: An article in the Oct. 1 edition of *The CJN* described my friend and colleague Adrienne Rosen's quest to find her daughter's birth mother in Guatemala. In fact, as a result of that trip, Adrienne started a non-profit organization to ensure that all the children of the little town of La Union can go to school and thus escape the cycle of poverty that might have destroyed her daughter. The more children in La Union go to school, the more chance there is of changing one small corner of the world. I am proud to be on the board of this new organization, Access Education Guatemalan Children's Fund. This is the kind of tikkun olam I'm talking about: a Jew who cares enough about "the other" to make a difference. People can find out more about this organization by going to www.accesseducation.ca.

* * *

Read Rabbi Goldstein's blog from Israel at www.jerusalemofgoldstein.blogspot.com

The Kirshner File

Israel's treaty with Jordan holds up after 15 years

"This is a peace with dignity. This is a peace with commitment... It will not be simply a piece of paper..."

King Hussein of Jordan uttered these heartfelt words when Israel and Jordan signed a historic peace treaty in the Arava Desert on Oct. 26, 1994. The ceremony, brimming with pomp and circumstance, was attended by a procession of dignitaries, notably the president of the United States, Bill Clinton, and the prime ministers of Israel and Jordan, Yitzhak Rabin and Abdelsalam al-Majali.

Sheldon Kirshner in Toronto

Fifteen years on, Israel's second peace treaty with an Arab state has endured, despite sharp policy disagreements, a major crisis and vocal calls from within Jordan for its abrogation. Although it is a strategic asset to both countries, the treaty essentially remains a government-to-government document, a king's peace, and is generally unpopular in Jordan on a grassroots level. Much like Israel's 1979 peace treaty with Egypt, it is fundamentally bereft of warmth and basically supported and nurtured by the regime – headed by King Abdullah II since King Hussein's untimely death in 1999 – out of necessity.

King Abdullah, King Hussein's designated successor, has welcomed Israeli leaders and delegations to Amman, including Prime Minister Benjamin Netanyahu. But as king, he has visited Israel only once. By contrast, his father went to Israel several times in highly publicized trips to promote the treaty. On one such trip, he paid his respects to seven bereaved families whose schoolgirl daughters had been killed by a Jordanian soldier.

In accordance with the speech he delivered on the day the treaty was officially activated, King Hussein was committed to establishing a sound and stable relationship with Israel. Long before 1994, King Hussein maintained contact with Israel through secret channels, though, under intense pan-Arab pressure and his better judgment, he went to war against Israel in 1967, losing the West Bank in the process.

In the wake of the Six Day War, the PLO created a state within a state in Jordan and launched bombardments of and raids into Israel from Jordanian territory, exposing the Hashemite kingdom to Israeli retaliatory operations. In a showdown, King Hussein drove the PLO out of Jordan, stabilizing the border with Israel. Amidst a Jordanian civil war, Israel propped up Jordan by squelching a Syrian invasion.

On the eve of the Yom Kippur War, King Hussein personally warned Israel's prime minister, Golda Meir, that Egypt and Syria planned an attack to recapture the Sinai Peninsula and the Golan Heights. But caving in to the siren song of Arab solidarity, he dispatched a symbolic armoured force to the Golan to fight alongside Syria.

During the postwar period, King Hussein tried in vain to settle territorial disputes with Israel through the good offices of the United States and through a Saudi Arabian peace proposal. In 1987, he and Shimon Peres, Israel's foreign minister of the day, signed an accord calling for a Middle East peace conference. It was scuttled by Yitzhak Shamir, the Israeli prime minister. Shortly afterward, King Hussein abandoned his claim to the West Bank.

With Israel and the PLO having forged a rapprochement in 1993 under the Oslo peace accords, King Hussein was finally ready to come to terms with Israel, though many of his Palestinian subjects, comprising two-thirds of Jordan's population, bitterly opposed the idea. The king's motives were clear. He wanted to bury the possibility of a future war with Israel and consign the "Jordan is Palestine" formula, backed by some segments of Israel's elite, to the dustbin.

On July 25, 1994, Jordan and Israel signed the Washington Declaration, a non-belligerency pact. Three months later, at a border crossing near Eilat, a formal peace treaty, consisting of a preamble, 30 articles and five annexes, normalized their relations and resolved their territorial disputes. The treaty was fleshed out by 15 bilateral agreements.

It was a win-win situation for both sides.

Israel opened an embassy in Amman, gaining Jordan's formal recognition – a fact of no small importance considering that Israel shared its longest border with the Jordanians – and its co-operation in the battle against terrorism.

As stipulated in the treaty, Israel ceded about 300 square kilometres of land, mostly in the Arava, promised to deliver 50 million cubic metres of potable water per annum, and accepted Jordan's role as guardian of Islamic and Christian holy places in eastern Jerusalem.

In the meantime, the United States forgave Jordan's $700-million debt and played a pivotal role in the establishment of Qualified Industrial Zones in Jordan, where goods are manufactured with Israeli components and exported to the United States free of tariffs and quotas. QIZs, as they are known in Jordan, have generated 20,000 jobs, sent exports soaring by about $1 billion per year and validated the treaty in the eyes of some Jordanians.

It is generally agreed that Rabin's assassination, in November 1995, dented the treaty, since King Hussein had formed a close personal bond with the Israeli leader and considered him a true partner. At Rabin's funeral, he described him as a "brother" and "friend."

The king's relationship with Rabin's successors, Peres and Netanyahu, were problematic. He accused Peres of using disproportionate force and killing civilians in Operation Grapes of Wrath, a 16-day military blitz in Lebanon in 1996 designed to weaken Hezbollah. And he thought he should have been consulted before Netanyahu ordered the opening of an archeological tunnel near the Temple Mount, an event that caused widespread rioting and bloodshed. The king was also angered by Netanyhu's announcement, in 1997, that he intended to build a new housing estate in Har Homa, in eastern Jerusalem.

Yitzhak Rabin and King Hussein talk at a Red Sea summit.

For King Hussein, however, the last straw was the 1997 Khaled Meshal affair, in which Mossad agents carrying Canadian passports tried to murder a prominent Hamas leader in Amman. This incident, which resulted in the release of Hamas founder Sheikh Ahmed Yassin, almost drove Jordan to sever diplomatic relations and security co-operation with Israel.

Even if these incidents had not occurred, King Hussein would have been hard-pressed to whip up popular support for the treaty. An anti-normalization campaign, spearheaded by Islamists, leftists and professionals, has vehemently opposed political, economic and cultural ties with Israel. Having taken these developments into account, King Abdullah II has been quite cautious in his approach to Israel and critical of its policies. Several joint projects, including a common airport for Eilat and Aqaba, have not been implemented, and the volume of trade remains low.

Jordan has taken a leading role in lambasting the construction of Israel's separation barrier on the grounds that it undermines the chances for building a viable Palestinian state and threatens Jordan's national security by implicitly reviving the "Jordan is Palestine" option. Six months ago, Jordan issued a strong protest after a right-wing Israeli parliamentarian inalterably opposed to territorial compromise suggested that Jordan should serve as a Palestinian state. More recently, Jordan reprimanded Israel when its de facto representative in eastern Jerusalem was denied permission to enter the Temple Mount compound.

A strong supporter of the Arab League peace initiative, Jordan has urged Israel to embrace the proposal and agree to a settlement freeze in the West Bank. Responding to Israel's invasion of Gaza last winter, Jordan recalled its ambassador, but sent him back to Tel Aviv once Operation Cast Lead ended.

Jordan, a victim of Al Qaeda terrorism, is not likely to cancel its peace treaty with Israel. In 2007, in an implicit reference to Islamic radicalism, King Abdullah II told an Israeli delegation, "We are in the same boat. We have the same enemies." It's doubtful whether he has since changed his mind.

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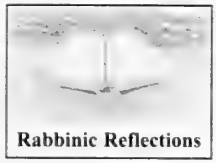
To walk in God's ways: visiting the sick

By RABBI RENA ARSHINOFF



People sometimes share with me their apprehension about paying a visit to a sick relative or friend. Visiting the sick is an obligation to which we are all bound, yet sometimes we feel uncomfortable when faced with it.

Although they were written centuries ago to reflect relevant concerns, many of our law code guidelines around visiting the sick (bikur cholim) still apply. As Jews, we strive to treat others as we want to be treated, not only within our own Jewish community, but with everyone, making this mitzvah applicable to all. Our studies teach us that we are to visit non-Jews as well as Jews, and even people whom we dislike, because that is the way of peaceful living with all humans.

Bikur cholim is done within certain parameters. We may not visit at a time that is convenient for us alone, or presume a visit is desired. Sick people must be respected and not embarrassed, and so we must find other ways to fulfil bikur cholim, such as asking about them at their home, work location or social setting, making a phone call, sending food, helping with children, carpools or other household concerns. The law codes guide us to this day on ways to help the sick stay connected to their community.

Praying for the sick is an important component of the mitzvah, although this may not occur as frequently today during the visit. Public prayer for the sick in the *Misheberach* liturgy holds a significant place in our synagogue services, recited for people who are ill and offering hope for both the ill person and for the caregiver.

It provides the suffering person some reassurance that he/she is not alone, as it is a request for God to strengthen, restore health and revive the individual, resulting in complete and swift healing. The recitation of names of sick individuals also makes the situation more real and can allow others to reach out to the individual or caregiver, offering healing that way as well.

The stigma of illness and its associated emotions can contribute to a person's sense of isolation. Being cut off by hospitalization or the effect of rejection and social denial for illnesses such as AIDS, mental illness and addictions is frightening for most people. The law codifiers were aware of the need to keep the sick connected with their community. Recovering from illness, healing emotionally and spiritually, and then re-integrating back into the community after an illness are challenging tasks

The stigma of illness may lead to loneliness, loss of confidence and self-esteem, or loss of belonging. We must help people avoid such social isolation. In our modern times, we have great technology and services that can provide physical care, but we are obligated nonetheless to remember Leviticus 19:18: "Love your fellow as yourself," and Exodus 18:20: "Enjoin upon them the laws and the teachings, and make known to them the way they are to go and the practices they are to follow."

These verses are the basis for many talmudic writings and Halachah concerning bikur cholim. When we visit the sick, we do so in a Jewish way steeped in tradition, history and biblical law.

Berakhot 5b tells us that a prisoner cannot release himself from prison; so, too, must the community provide assistance to those who are ill, who need our assistance, physically, emotionally or spiritually. Do not be afraid to visit the sick – we have guidelines that help us assist the ill in our communities. Trust yourself – you will feel profoundly fulfilled by this beautiful mitzvah.

Rabbi Rena Arshinoff is a chaplain with the trauma, ICU and nephrology departments at Sunnybrook Health Sciences Centre in Toronto.

The first Jewish interpreter

By RACHAEL TURKIENICZ

Within the upcoming Torah portions, we are granted a glimpse into a very intimate moment between Rebecca and God. After many years of infertility, Rebecca conceives and becomes pregnant with twins. She doesn't know that she's carrying two babies and consequently worries greatly as to what she feels in her womb. We're led to believe that these twins aren't quiet, cuddle-together kind of babies, but that within Rebecca's womb there's a jostling and near-battle taking place over positioning in readiness for birth.

As a result of the turmoil, the Torah tells us that Rebecca seeks out God. In fact, the phrase the Torah uses to describe Rebecca's action is *vatelech lidrosh*, "she went to seek." Two very interesting Hebrew words are utilized in this phrase. The first, *vatelech*, feeds off the phrase *lech lecha*, the first words God spoke to Abraham, which begin the covenantal journey. God has approached Abraham with a shared vision, but also a command to never be stagnant, "to go" *(lech)*. Judaism is immediately envisioned as a journey of the soul, in which the process and questioning and discoveries along the way are themselves the focus.

Rebecca has journeyed to be united with Isaac, but her spiritual journey is described to us in this portion where the Torah clearly states *vatelech*, and she journeyed. The Hebrew phrase continues by telling us where her journey led her and that she ultimately approached God. The word *lidrosh* is most often translated as "to seek," but it's also the word used to describe searching and demanding. When the Talmud speaks of interrogating witnesses, it states that they're subject to *drisha*, a demand for the truth. The Torah has now told us that Rebecca is journeying to seek God, and her inquiry contains within it a demand for truth.

At the same time, the word *lidrosh* is used by the rabbis repeatedly to discuss investigating text in order to interpret its meaning. It implies that the surface, or plain meaning of the text, covers many layers of deeper truths and understandings. Now the Torah has told us that Rebecca is seeking God, demanding truth, but that this process must be interactive, since she will have to interpret God's answer.

And, in fact, the Torah narrative plays out in exactly that way. God reveals to Rebecca that she is not carrying ordinary twins, but that there are two nations within her. She is told they are destined to part ways and the older will serve the younger. It seems that this information is quite clear, but what Rebecca must interpret is whether God has described what will happen, or has God in fact prescribed to Rebecca what should happen.

If it's a description, Rebecca should do nothing but watch it unfold. However, if it's a prescription, Rebecca must take action to see that God's intent is carried out. She waits a lifetime, watching, and only when she believes that Isaac is dying does she become active, with a last-minute desperate attempt to make God's words come true. In her desperation, Rebecca enacts a plan of deception that will tear the family apart.

Rebecca is Judaism's second matriarch and the ancestor that introduces the concept of interpretation into covenant. She has correctly devoted her entire life to try to understand the words God spoke. The flaw is that no one in her family was speaking openly to each other. She didn't know that the twins had already enacted God's words years before. Her study of God's words was not enough. She needed to actively share her vision.

It's traditional for Jews to study Torah with a partner or a group. In that way, the study becomes action, since it enriches knowledge and builds community and relationships. We learned this hard lesson from Rebecca. As the rabbis in the Mishnah stated: "Not study, but action, is the essence of the matter."

Jewish Life

By ALEX GROPPER

Ancient synagogues

With the Jewish holidays having finished not that long ago, a look at the archeology of ancient synagogues is a timely topic. It is a topic archeologists have concerned themselves with for well over a century.

Past Forward

The origin of the synagogue is still widely debated, although many scholars look to the Babylonian exile for its beginnings. It was during this time that our people needed a sense of identity, a place to gather, as well as an anchor for their ancestral faith, which had been so badly shaken by Nebuchadnezzar's destruction and forced deportation. It was the synagogue that would provide all of these elements for the exiles.

The term synagogue is Greek in its linguistic origin and is the equivalent of the Hebrew *beit knesset*, or meeting house, which is probably how the institution began. It gave the Jews of the exile a place to meet and pray.

Despite the central role of the Temple in Jewish worship prior to its destruction in 586 BCE, other cultic sites have been found throughout Israel dating from before the event. Afterward, there is even more evidence of buildings of worship in places such as Egypt. In fact, Greek inscriptions dating to the third century BCE mention synagogues have been found in the Fayum oasis in Egypt.

The remains of synagogues have also been found throughout the ancient Mediterranean world. Among the oldest synagogue to be excavated is the one on the island of Delos in the Aegean Sea. Delos is said to have been the birthplace of Apollo and was the treasury of the Greek alliance, known as the Delian Confederacy. The confederacy was headed by Athens in fifth century BCE.

In Athens, a menorah made of marble was found in the excavations of the *agora*, or ancient marketplace. It indicates the presence of a synagogue, but more conclusive evidence is needed to clinch the identification.

One of the earliest synagogues in the ancient Mediterranean has been found at Ostia Antica, the harbour city for Rome. Ostia is one of the best-preserved Roman cities to have survived from antiquity, almost as well preserved as the better-known site of Pompeii. As it was a city devoted to trade, it is not unusual to find a colony of Jews in its midst.

It should also be kept in mind that in the early centuries of the Common Era, Jews made up as much as 10 per cent of the population of the Roman Empire. Initially, the line was blurred between Judaism and Christianity, with an intermingling occurring when it came to worship. This should come as no surprise, since only two Jewish sects survived the destruction of the Second Temple. One would go on to become normative Judaism, while the other, Jewish Christianity, would divorce itself from its Jewish roots.

The largest Diaspora synagogue so far unearthed from ancient times is the one found in Sardis, an important city in Asia Minor, or Turkey as it is now called. The synagogue dates from the fourth century, which is somewhat unusual since this was the time Christianity became the official religion of the Roman Empire and it began to view Jews and their religion with hostility.

However, the vast majority of synagogues that have been discovered and excavated were found in Israel, especially since the establishment of the State in 1948, and even more so since 1967. Many of these synagogues have been found in the Galilee and the Golan. They are showing us that Jewish religious and communal life remained vigorous in Israel even after the disaster of the two revolts against Rome.

What the discovery of these ancient synagogues demonstrates is that despite major calamities, we have managed to survive and maintain our religious identity in a vigorous way. The synagogue has been an integral part of that survival.

By MARK MIETKIEWICZ

The digital *genizah*

A *genizah* is a storeroom or depository, usually in a synagogue, where worn-out Hebrew books or papers are placed. Holy works are hidden away for centuries or forever, often never to be seen again. When discovered, as happened in Cairo in the 19th century, a *genizah* can be a priceless resource where Jewish scholarship and tradition are revealed.

The Jewish Highway

The web is emerging as a type of digital *genizah*. Hundreds of Jewish books, many of which had vanished for centuries, are now being made available to new generations of admirers. Most of these volumes are in the public domain, not copyrighted or the sites have received special permission to distribute them.

SeforimOnline is one of those sites. It has scanned the contents of more than 2,500 Jewish books, including a 1583 edition of *Masaos R' Binyomin MiTudela*, the journeys of medieval explorer Benjamin of Tudela. The website's interface is professionally executed with a brief English summary of contents for every volume. Click on a link and a pdf copy of the book downloads onto your hard drive. **[bit.ly/jlib12]**

Hebrewbooks.org has set for itself a formidable goal: to include on its site all Torah seforim ever printed. As the site explains, "If you were to ask any rabbi who authored a sefer, what his one wish would be, his answer would surely be, 'I want people to learn my sefer, even after my passing'... Our rabbis of blessed memory teach us that 'he who quotes a saying in the name of its author hastens the redemption of the world.'" The site already has more than 40,000 books for free download. As well, there's a brief video about the scanning process and a Twitter feed that announces newly scanned books. **[bit.ly/jlib13]**

For more remarkable finds, over at the Digitized Manuscripts Collection at the National Library of Israel, you can view the 10th-century "Crown of Damascus" Torah, a worldwide collection of ketubot and a treasury of talmudic manuscripts **[bit.ly/jlib14]** along with the impressive Digitized Book Repository. **[bit.ly/jlib15]**

The National Library of Canada houses the Jacob M. Lowy Collection of old and rare Hebraica and Judaica. **[bit.ly/jlib04]** View Halacha Brura and Berur Halacha Institute publications (Hebrew only) at **bit.ly/jlib16**, and the Penn/Cambridge *genizah* fragment project contains fragments of various documents from the Cairo *genizah*. **[bit.ly/jlib17]**

If you still want to get the feel of a real book in your hands and you have a few bucks to spare (about $40 million or so), you can follow in the footsteps of Jack Lunzer, whose love of Jewish books predates the Internet era. A lifelong bibliophile, Lunzer has amassed 13,000 Jewish books and manuscripts from far-flung centres, including Paris, Izmir, Bombay, Cochin, Cremona, Jerusalem, Ferrara, Calcutta, Shanghai, Alexandria and Baghdad. His collection includes the following.

- A handwritten Torah, the only known surviving Hebrew text from England dated prior to the expulsion of the Jews in 1290
- The earliest illustrated Haggadah known to exist, printed in Prague in 1526
- The first book ever printed in Africa, a Hebrew book about prayer from Fez in 1516

Lunzer has put the library up for sale with the proviso that the collection be sold as a whole and not be broken up. The *New York Times* has created a lovely profile and slide show of this magnificent library and of Lunzer, who will not be benefiting from the sale. **[bit.ly/jlib19]** Don't miss the stunning brochure creating by Sotheby's about "the finest private library of Hebrew books and manuscripts in the world." **[bit.ly/jlib21]**

As the *Times* pointed out, excerpts of the words of the 12th-century Spanish Jewish scholar Judah Ibn Tibbon are found on a wall adjacent to the collection. "Make books your companions; let your bookshelves be your gardens; bask in their beauty, gather their fruit, pluck their roses, take their spices and myrrh. And when your soul be weary, change from garden to garden, and from prospect to prospect." **[bit.ly/jlib20]**

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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Scientist uses research to detect explosives

By CAROLYN BLACKMAN
Staff Reporter

Thanks to Ron Naaman, your next flight to Israel will be a little more secure.

That's because Naaman, a professor in the department of chemical physics at the Weizmann Institute of Science, has developed ways to help airport security in the Jewish state detect liquids that can be used as explosives.

He says his work centres on the "intersection of biology and electronics."

"All living things are composed of chains or structures of molecules, and what we see in their interactions, we use to build electronic devices, specifically nano-sensors," he told last week's Weizmann Canada national annual meeting.

Naaman, who did post-doctoral research at Stanford and Harvard universities before joining Weizmann, has applied his work to such things as diagnosing asthma by measuring the content of exhaled breath and to detecting contaminated contents in pharmaceutical capsules and sealed food.

But the Israeli government has used it to detect homemade explosives in airports.

"[People can easily] buy two solutions in a pharmacy that [when put together] become a powerful explosive that cannot be detected by animals," Naaman said. "That is why we cannot take liquids on a plane."

Since 9/11, it's become a major issue to determine how to detect these explosives, he said, and Naaman and his colleagues have developed a way to differentiate between dangerous and safe compounds. "It is important to have sensitivity and selection, because we do not want to close up the airports for nothing."

In his welcoming remarks, Jay Alan Smith, chairman of the board of Weizmann Canada, said that to mark the 45th year of the Canadian society and the 60th year of the Weizmann Institute, Weizmann Canada has rebranded and updated its image in a project supported by the Silver Tree Foundation.

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Toronto Workmen's Circle celebrates 100 years

'From the earliest times, it was a potent force in the community'

By CAROLYN BLACKMAN
Staff Reporter

Current and past members of Toronto Workmen's Circle, as well as its former campers and students, will converge Nov. 14 and 15 to celebrate the organization's 100th anniversary.

Being held at the Workmen's Circle building at 471 Lawrence Ave. W., the celebration includes a Yiddish Radio Show, a brunch and presentation about the Workmen's Circle's past and present, an alumni reunion, and a concert and sing-along with Yiddish singer Adrienne Cooper and pianist Marilyn Lerner.

Marvin Schiff, chair of the city committee, the governing body of the local Workmen's Circle, said that the centenary celebrations are important "because Workmen's Circle is one of the venerable organizations. From the earliest times, it was a potent force in the community."

The organization was founded in New York City in 1903, he said, by immigrants who wanted health benefits and a setting in which to promote their culture and language.

It was founded on three principles, including rendering aid in moments of stress or emergency, preserving and strengthening cultural Jewishness among its members and the Jewish community, and serving the community by working for social justice.

Its declaration of principles states that it's devoted "to the liberation of all people; participates in democratic, progressive, cultural and social endeavours; and is joined with the labour movement in striving for a higher standard of living and genuine economic security, and in lighting the pathway to further progress and a fuller democracy."

The peak times for the local organization, were in the 1920s and then again in the 1960s, he said. "At the apex, there were 1,000 members all over Ontario."

Now, he said there are about 250 members, including a 23-year-old who joined after learning about the organization's activities while at university.

Since its inception, Toronto Workmen's Circle established a Jewish supplementary school that taught Yiddish and Yiddishkeit, as well as a residential camp in Pickering, Ont., Camp Yungvelt – no longer in operation– that was known in its early days for accepting poor immigrants' children for little money.

Mel Cederbaum, director of Toronto Workmen's Circle, said the centenary is supported by the Committee for Yiddish of UJA Federation of Greater Toronto under its program Yiddish Canada in the 20th century.

"I'm hoping to draw people back who have memories of going to camp or school. They might want to become active again."

Helen Schreibman-Smith, a former Camp Yungvelt camper who is travelling from London, England, to take part in the celebration said that "my best memories of my childhood and teen years were summers spent at camp. It was a place where it was like having a big family, many of the same campers and staff turning up year after year."

Cederbaum said Workmen's Circle is looking to develop a younger generation of leaders "to guide [us] into the 21st century. It is important to have an organization that celebrates the secular approach to Judaism."

For information on the centenary celebration call 416-787-2081 or e-mail wcarto@yahoo.com.

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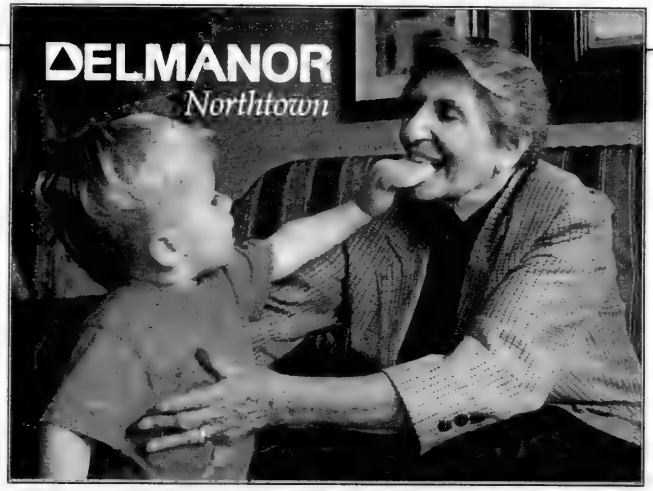

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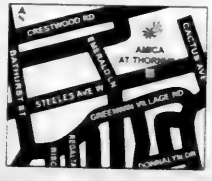

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AMICA at Thornhill

Greater Toronto Area

Kielburger brothers receive Plaut award

By SHERI SHEFA
Staff Reporter

Thornhill brothers Craig and Marc Kielburger, founders of Free the Children, an international non-profit organization that has built more than 500 schools in developing countries, called on Jewish youth to get involved and change the world.

The Kielburgers were at Holy Blossom Temple last week to accept the W. Gunther Plaut Humanitarian Award for their contribution to improving conditions for the less fortunate.

The award, which is given every two years, was named after its first recipient, Rabbi W. Gunther Plaut, the congregation's spiritual leader in the 1960s and '70s.

Rabbi John Moscowitz, Holy Blossom's current spiritual leader, said the award – which has been presented to such people as Liberal Senator Romeo Dallaire and MP and former justice minister Irwin Cotler – reflects the spirit of Rabbi Plaut, 97, who was known to stand up for the vulnerable.

The Kielburgers, who released a book in September titled *The World Needs Your Kid* – which includes anecdotes from their years of volunteerism and insights from such contributors as actors Sarah Polley, Jane Fonda, and Mia Farrow – are the seventh recipients of the prize.

Hundreds of parents and their children gathered at Holy Blossom to hear the Kielburgers speak and to browse the lower level of the shul, where a "marketplace" was set up to provide information about organizations such as the Holy Blossom Social Action Committee, Free the Children, and STAND Canada, a youth-led anti-genocide advocacy group.

Journalist and senator Linda Frum, a member of the shul and its Plaut Award committee, said the Kielburgers are among a growing number of Canadians who are working to provide better education and health care to those in need.

"Tonight we honour two special brothers who although they are not Jewish themselves... they do not see a distinction between helping their own kind and helping all of God's children," she said.

After showing a video with highlights from last month's We Day, an annual event conceived by the two brothers that aims to empower youth to make positive change in the world, Craig, 26, and Marc, 32, both took to the stage to speak about their goal of continuing to encourage young people to become involved in social justice initiatives.

"For us, this award carries a special honour... because this is a community that has such a rich history of social justice, such an extraordinary legacy of service," Craig said of Holy Blossom.

Marc added that what they hear from youth is that they want to be engaged, and through Free the Children, they're given the opportunity to get involved at the local and international levels.

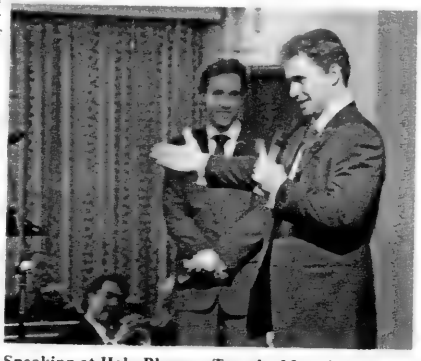
Craig said the first step is inspiring young people.

"Once we get them inspired, we challenge them. We give them the tools and the systems in their schools to get involved, but they are the true heroes because they take the next steps."

Marc spoke about some of the campaigns that run through Free the Children, including the Halloween for Hunger campaign, during which youth from all over North America collect non-perishable food items while they trick or treat and donate the food to a local food bank.

For the Vow of Silence campaign, students disconnect themselves from social networking sites such as Facebook and Twitter to raise awareness and funds for children silenced by poverty, war and oppression.

"We know that young people do care. We know that young people are getting engaged and getting involved, they are a part of this conversation. We know that changing the world can be cool," Marc said.



Speaking at Holy Blossom Temple, Marc Kielburger urged Jewish youth to become involved in social justice projects, while his brother Craig looks on.
[Andrew Ventura photo]

He added that countless Canadian young people have reached out to more than 45 countries, helping to provide clean water or medical supplies, and helping with education projects.

"They understand that it's possible... to build a new school, provide better education, clean water, better health care and alternative sources of income, because if we're going to create change we need to do it from a systemic point of view," Marc said, adding that the ultimate goal is to build self-sustaining villages.

Craig offered some statistics on the amount of money governments spend on foreign aid compared to what people spend annually on superficial items such as makeup and ice cream.

"When you look at the numbers, they're staggering. We spent $18 billion last year on makeup and cosmetics. That's more than it would take to feed every person in this world," he said.

Cantorial soloist launches new CD

By FRANCES KRAFT
Staff Reporter

Ten years ago, Lindi Rivers was a psychotherapist who loved her work and found it fulfilling.

Now a cantorial soloist at Holy Blossom Temple, the lyric soprano is releasing her first CD, an 11-track collection of Hebrew and English liturgical music called *Lazman Hazeh*. A launch will be held Nov. 18 at the synagogue.

Last year's "Kol Isha" concert at the Leah Posluns Theatre, in which Rivers took part, was the impetus for the CD, which took about a year to prepare.

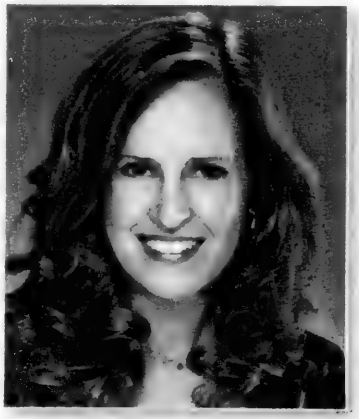
"I thought, 'This is the time,'" she said in an interview.

Her comment echoed the CD's Hebrew title, the last two words of the *Shehechiyanu* prayer, which expresses gratitude to God at times of celebration and firsts.

Having turned 50 on June 1, Rivers says now that the CD became, in a sense, "a great milestone gift to myself."

"I chose songs that had touched me in some way," she added.

Shalom Rav, for example, is a sentimental favourite. "I really wanted to include that for my mother and my husband in particular – they're both very attached to that piece – and to honour Ben Steinberg, because he's been such a strong leader and contributor of Jewish music, and composer."



Lindi Rivers

As well, she said, Steinberg – composer-in-residence at Temple Sinai, where Rivers started her cantorial soloist career – was very supportive and helpful to her.

Rivers, a mother of two, began what would become her second career as a Temple Sinai choir member and soloist.

About 10 years ago, she recalls, the late Rabbi Jordan Pearlson – the founding rabbi of the congregation who died in 2008 – went up to her after a Yom Kippur service, put his hands on her face, and said with great deliberation, 'You must begin to study to become a chazzan.' "

Another turning point – in fact, the experience that led to her decision to change course – was when she was asked in 2000 to substitute for Temple Sinai's cantor at a Friday night service.

"I spent the next two weeks preparing," Rivers remembers. She had never led services before, and found the preparation to be "a life-altering experience... Whenever I sang these prayers, and *Shalom Rav* was one of them, I would just be in tears. Suddenly it was taking on new meaning. I was going to be leading the congregation in prayer, not just involved in my own personal prayer."

"Of course I was scared to death," she laughed. "[But] it was fine."

The following year, she joined the Lachan Jewish Chamber Choir, directed by Holy Blossom's Cantor Benjamin Maissner.

Along the way, she also led High Holy Day services at Beth Israel Synagogue in Peterborough, and in 2001, she became cantorial soloist at Temple Anshe Sholom in Hamilton, where her aunt, Ruth Slater, is cantor emeritus.

Rivers was born in Toronto and raised in St. Catharines, Ont., where she attended Hebrew school at Congregation B'nai Israel. She had her bat mitzvah at St. Catharines' Reform congregation, Temple Tikvah, which her parents and others co-founded, and was active in its youth group, where she played guitar and sang Jewish music.

After graduating from the University of Western Ontario with an honours BA in psychology, she moved to Toronto, where she obtained her master of social work degree from the University of Toronto.

Rivers grew up with music, starting piano lessons at age five, and singing lessons a year later. She first took part in community theatre at age six as one of the children in *The King and I*.

"I was totally hooked," she said.

Her new CD was produced by Stuart Zaltz, who Rivers had worked with in Hamilton.

"I think the music and the arrangements are so accessible and easy to listen to," Rivers said.

The CD is available at Holy Blossom Temple and other temple gift shops, several Toronto Judaica stores and through Rivers' website, lindirivers.com.

Iran's proxy war on Israel makes headlines

According to Reports

By PAUL MICHAELS

On Nov. 4, the Israeli Navy intercepted the "Francop" cargo ship, which was laden with a massive amount of Iranian-supplied weapons, hidden among civilian cargo and bound for Hezbollah. The story received mixed attention in the Canadian media.

The Nov. 5 *National Post* gave the story front-page prominence, with the headline "Israelis Seize 500 Tonnes of Iranian-Supplied Weapons" and a photo showing crates loaded with rockets and mortar shells. The accompanying story, on an inside page, gave details about the "unprecedented" size and nature of the seized weapons, and the fact that the shipment was headed for Syria, which typically forwards Iranian rockets to Hezbollah in Lebanon – all in defiance of UN Security Council resolutions.

The *Toronto Star* carried a substantial Associated Press story headlined "Israelis seize huge arms shipment." It highlighted a statement from Israeli military spokesperson Avital Leibovich: "All the cargo certificates are stamped at the ports of origin, and this one was stamped at an Iranian port," which emphasized the Iranian connection.

However, the *Globe and Mail*, like the *New York Times*, just ran a brief news digest item.

This was not the only story involving Iranian-supplied weapons making news last week.

Israeli Minister of Defence Ehud Barak inspects the missiles captured on the seized boat. ***[Israel Sun photo]***

On Nov. 3, CTV.ca ran an AP report titled "Israel: Gaza rockets can reach metro Tel Aviv." It noted that, according to the head of Israeli Military Intelligence, Maj.-Gen. Amos Yadlin, Hamas successfully test-fired an Iranian rocket capable of flying 60 kilometres into the Mediterranean Sea. At that distance, it has the capacity to hit Tel Aviv, Israel's most populous urban centre.

According to AP, "[a]lthough the attacks have decreased dramatically – from 3,300 rockets and mortars fired in 2008 to 250 so far this year – Israeli officials say weapons continue to reach militants through tunnels under Gaza's border with Egypt."

Yadlin reportedly told Israel's foreign affairs and defence committee that Hamas has as many, if not more, rockets than it had before last winter's war.

The expanding range of Hamas rockets, together with approximately 40,000 Iranian and Syrian-supplied rockets, many of them long-range, in the hands of Hezbollah, poses a major, and growing, security challenge to Israel.

Iran's determination to keep funnelling rockets and other arms to terrorist organizations on Israel's doorstep is coupled with its attempts to frustrate the international community's efforts to rein in its nuclear program. It's no wonder that Israeli officials are urging that more attention be paid to Iran's intentions to destabilize the region and act on its stated aim to "wipe Israel off the map."

* * *

On a more positive note: In "Fish out of Water" (Oct. 29), the *Economist* looked at recent efforts (many of them faulty) by governments across the globe to promote entrepreneurship. It noted that the pre-eminent success story has been Israel: "The country that has led the world in promoting entrepreneurship has also done the most to plug itself into global markets. The Israeli government's venture-capital fund, which was founded in 1992 with $100 million of public money, was designed to attract foreign venture capital and, just as importantly, expertise. The government let foreigners decide what to invest in, and then stumped up a hefty share of the money required. Foreign venture capital poured into the country, high-tech companies boomed, domestic venture capitalists learned from their foreign counterparts and the government felt able to sell off the fund after just five years.

"Last year, Israel, a country of just over seven million people, attracted as much venture capital as France and Germany combined. Israel has more start-ups per head than any other country (a total of 3,850, or one for every 1,844 Israelis), and more companies listed on the NASDAQ exchange, a hub for fledgling technology firms, than China and India combined. It may not have the same comforting ring as 'the Swedish model' or 'the polder model,' but when it comes to promoting entrepreneurship, 'the Israeli model' is the one to emulate."

Paul Michaels is communications director for the Canada-Israel Committee.

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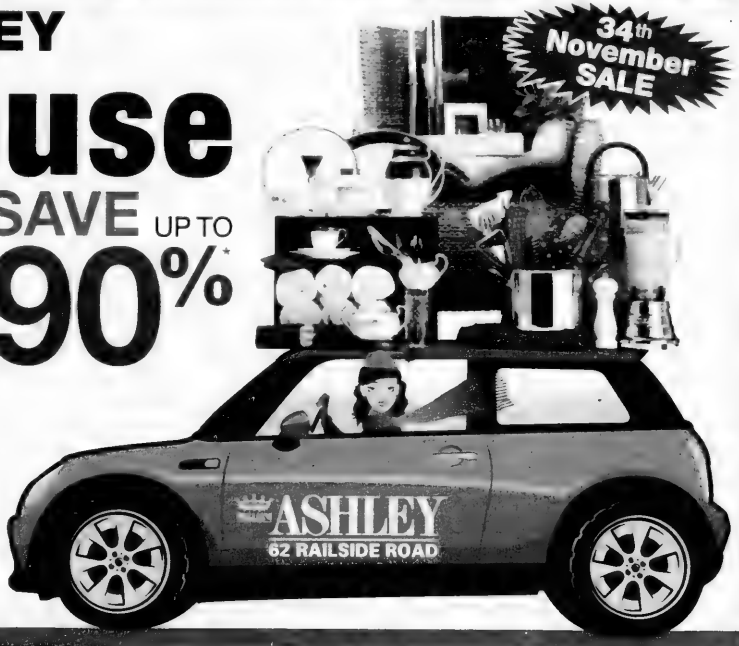

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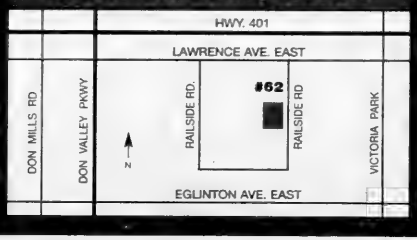

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Birthright has more demand than availability

Continued from page 3

While acknowledging that the Birthright Israel program in North America has been tremendously successful in reconnecting "alienated" Jewish youth to the community, Bronfman and Solomon said they recognized the need to ratchet up the program to ensure they reach as many people as possible.

Bronfman said although many programs have been put in place to follow up with Birthright alumni in Toronto, Montreal and in the United States, there is still more demand than availability for the trip itself.

"The waiting list is inordinately large. And the problem is not just the waiting list, but fundamentally, only 20 per cent of those on that waiting list will ever go to Israel. We're losing [the other 80 per cent] from gaining the benefits of the trip," he said.

Bronfman noted it was his organization's hope that by 2015, the Birthright program would send 50 per cent of North American Jewish 18- to 26-year-olds on trips to Israel. He said he hoped by that time the trip would "become a rite of passage to adulthood," similar to the way bar and bat mitzvahs are viewed by the community at large.

"We know that about one-third of young Jews are essentially lost at this moment. They're not going to do anything Jewish," Solomon said. "If we can hit 50 per cent [on Birthright], there's another 10 to 15 per cent who had already gone to Israel, because they were on day school trips or with their college youth group… we would be getting as close to a universal connection as possible in a free society, by being able to bring the Birthright numbers up from [the current] 25 per cent of the cohort."

The major stumbling block is money, Solomon said. Money he and Bronfman hope will continue to flow in from donors and partners, and the future stewards of the community.

Speaking to that point, both men mentioned an endeavour called the Slingshot Fund. Established in 2005 by American Jews in their 20s and 30s, the fund "aims to provide a new model for raising and distributing grants by engaging people in Jewish philanthropy who would otherwise not be involved," according to ACBP's website.

Though Slingshot is still unavailable in Canada – ABCP recently established the program in Europe with the help of a consortium of funders – Bronfman said he would welcome any interest from Canadian funders to bring it north of the border.

Jeffrey Solomon

In its absence, a similar program is currently germinating in Montreal called "Gen J". It's the outgrowth of a partnership between Bronfman's philanthropies and Federation CJA, and is headed by Bronfman's son, Stephen, and his wife, Claudine.

Bronfman and Solomon said they have "great expectations" of this new initiative.

"It's an inter-generational program that veers away from the traditional young leadership programming that federations do," Solomon said. "They have brought in experts in generational programming and are being very careful to engage generations X and Y in the planning, so it doesn't become a top-down traditional program that only gets a very small niche."

The hope is that the program will extend across the community in Canada and eventually into the United States, Bronfman said.

In the meantime, the continued popularity of his Birthright Israel program and the positive ripple effect it is having on Jewish continuity pleases Bronfman.

"We got very lucky. We had no idea how it was going to turn out. It's incredible to see and revel in its success. And I'm very pleased as a Canadian to see every summer that consistently, the Canadian Birthright trips are rated the highest," he said. "We do know that the trip does reconnect participants who had been turned off the Jewish world. That is now not in question."

A recent Brandeis University study titled *Generation Birthright Israel: The Impact of an Israel Experience on Jewish Identity and Choices* concluded that "Birthright participants are significantly more likely to marry within the Jewish faith" than those who did not take the trip.

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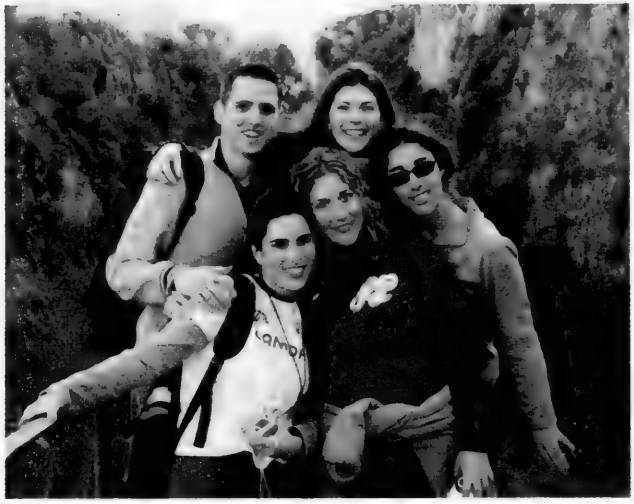
Canada Israel Experience awarded for excellence

Nation's leading Taglit-Birthright Israel trip provider tops in staff training



CIE-trained madricha Shauna Waltman (bottom left), with her Taglit-Birthright Israel participants.

By Daniel Horowitz

Since the inception of Taglit-Birthright Israel in 1999, more than 12,000 young Torontonians have taken advantage of this unique and inspiring ten-day educational trip to Israel funded by the people of Israel through their government, local Jewish communities (in Toronto through UJA Federation) and leading Jewish philanthropists.

Of course, with the job of sending so many to the Jewish State comes a heavy responsibility: the responsibility of ensuring that they are overseen by properly educated and qualified trip leaders.

That's precisely where Canada Israel Experience (CIE) - a partnership of UIA Federations Canada and UJA Federation of Toronto, and the nation's leading Taglit Birthright Israel trip provider - comes in.

In fact, CIE was recently recognized and awarded a Certificate of Excellence by the international office of Taglit-Birthright Israel in staff development and training.

In selecting Canada Israel Experience for this honour, Taglit-Birthright Israel International cited a number of factors, including CIE's annual four-day staff training seminars for Canadian *madrichim* (leaders); its excellence in pre-trip training programs for overseas and Israeli staff; the integration of Israeli and overseas staff during trips; its ability to retain quality staff; and, its ongoing programs for staff.

"The Israeli and overseas staff that accompanies the BRI trip is one of the most important educational factors in the success of the experience," explains Elizabeth Sokolsky, VP Education & Operations, Taglit-Birthright Israel. "CIE has been a role model in staff training since the inception of the program. Their investment in ensuring that the staff on all Canadian programs are properly prepared and meet the highest of standards has resulted in a quality educational experience for our participants."

This fall, from September 10 to 13, Canada Israel Experience continued its unparalleled training methods with 58 candidates from across Canada who attended its annual training weekend in Quebec. The new crop of madrichim represented the full national spectrum: 36% were from Toronto, 24% from Montreal, and 40% from coast to coast communities.

The comprehensive four-day seminar focused on fives areas:

- Logistics
- Leadership
- Programming
- Community Building
- Jewish Knowledge

"The training weekend ended up being a lot more introspective than I expected it to be," says participant Jessica Taylor, 23. "I now have a much clearer understanding of my role as a *madricha* and how to lead participants on this Jewish experience. The weekend was also a great way to bond with fellow *madrichim* and I learned a good deal through our conversations, both formally and informally."

"CIE has always taken great pride in the training we offer to our *madrichim*," explains Michael Soberman, National Director, Canada Israel Experience. "Over the years, we have really invested in this area to ensure we send only the most qualified *madrichim*. We are so pleased and appreciative that Taglit-Birthright Israel International has recognized our accomplishments in this area."

Perspective

The Hill was alive with the sound of students

By Esther Mendelsohn

I was privileged to be a part of the Hillel of Greater Toronto student contingent which took to Parliament Hill for last week's *Democracy in Action: Crisis in Iran* conference in Ottawa. The conference was as timely as it was efficacious. A mere month after Iranian prime minister Ahmedinejad's vitriolic speech at the UN and the violent, despotic backlash to the courageous protests in Iran, the Canada-Israel Committee's (CIC) annual conference was aimed at informing, as well as enabling participants to take action. CIC is one of UJA Federation's advocacy partners, responsible for Canada-Israel relations.

The conference began with an impressive roster of speakers, which included among others, Israeli Ambassador to Canada Miriam Ziv, Jason Kenney, Minister of Citizenship, Immigration and Multiculturalism, Professor Irwin Cotler, noted human rights activist, and the CEO of the Canada-Israel Committee Shimon Fogel.

Professor Cotler addressed the pivotal role of law in dealing with a lawless regime. Cotler was emphatic when he noted that through grassroots activism, "students will play an important role in... ensur(ing) Ahmedinejad's Iran is brought to... justice."

Students participating in Iran Conference in Ottawa.

Iranian pro-democracy activist Sayeh Hassan spoke with candour and passion and her words resounded well after the applause ended. I was moved by Hassan's wrenching stories of torture, massacres and Stalinist show trials. I was equally touched and encouraged when Hassan spoke of the valour embodied by young Iranians.

In a country where 70% of the population is under 25, it is critical that we support those young people who so thirst for change. This, as I told Senator Hugh Segal later in the day during our meeting, is what will make the democratic Iran of the future an even stronger and more genuine ally than the Iran of the Shah three decades past.

Following the speeches, we were given a taste of lobbying life. Conference participants broke into small groups and met with Parliamentarians to discuss Iran. The main thrust of the discussions was legislation that reaffirms Canada's commitment to democratic values and to the people of Iran. For many students, this was the first time on the Hill and their first time lobbying. Even for the more seasoned activists, this proved to be a highlight of the conference.

Hillel of Greater Toronto, UJA Federation's partner student organization, sponsored and coordinated student attendance. Students not only participated in this year's conference, we comprised approximately one half of the conference's attendees. Inasmuch as the focus of the conference was the threat of a nuclear Iran, the demographics of the attendees sent a clear message: the student voice is a valuable one. Indeed, it will be my generation - in Iran and in Canada - which will prompt the change about which politicians so often speak.

Esther Mendelsohn is a former IDF combat sergeant and a third year student at Ryerson who joined other students at the conference through financial support from CIJA (Canadian Council for Israel & Jewish Advocacy) and CIC.

Holocaust Education Week

Fraudulent Protocols widely accepted by anti-Semites

By PAUL LUNGEN
Staff Reporter

For a document that has been repeatedly debunked, exposed, adjudicated and dismantled, *The Protocols of the Elders of Zion* continues to show remarkable resilience.

Once the centrepiece of the Nazis' anti-Semitic propaganda, it remains a best-seller in the Arab world. It's also available through book distributors in the West, including Canada, and it forms part of Hamas' genocidal covenant.

Even national leaders such as the president of Malaysia have adopted its premise that Jews are bent on world domination, said Hadassa Ben Itto, a former Israeli judge.

Author of *The Lie That Wouldn't Die: The Protocols of the Elders of Zion*, Ben Itto was in Toronto recently for Holocaust Education Week. In a Nov. 3 address to a lunchtime audience at the law offices of Minden Gross, she suggested that the best way to address the Protocols' wide availability is through court challenges.

"How do you fight a lie? How do you combat a big libel?" Ben Itto asked.

"The only thing to do is to take the distributors of the *Protocols* to courts of law. Courts of law are the only forums where you can prove your case and bring all evidence, and if it's a big enough trial, the media will cover it."

Ben Itto, past president of the International Association of Jewish Lawyers and Jurists (IAJLJ), said the book's bogus origins were established in landmark cases earlier last century. Zionist leaders Chaim Weizmann and Nahum Sokolow both testified that contrary to allegations of the time, the *Protocols* were not adopted at the first Zionist Congress in Basel in 1897.

Automaker Henry Ford published numerous anti-Semitic tracts, including the *Protocols*, in the *Dearborn Independent* and was taken to court for his writings. The notorious anti-Semite settled the case before trial, in part by burning "truckloads" of books, Ben Itto said.

All cases that preceded the rise of Hitler to power were settled, she continued, but the Nazis' tactic was to refuse to settle. Instead, they used the courts to promote their message.

In Switzerland, meanwhile, shortly after the Nazis took power in Germany, a creative lawyer used the country's obscenity legislation to launch a case with the *Protocols* as the centrepiece.

The trial saw historians, politicians, members of the Czar's cabinet and other Russian insiders testify as to the fraudulent origins of the *Protocols*, which emerged in pre-revolutionary Russia. The historical origins of the *Protocols* were established, and even though the Jewish plaintiffs lost on appeal – the court ruled the obscenity law was not aimed at literature, but at pornography – the historical record was set straight, Ben Itto said.

In 1934, South African civil and criminal cases turned on the false allegation by local Nazis that plans to dominate South Africa were found in a Port Elizabeth synagogue. The court eventually found a "Greyshirt" Nazi guilty of perjury and forgery regarding the alleged Jewish plot and sentenced him to six years hard labour.

The *Protocols* were banned in the country, and in 1991, when the post-apartheid government sought to un-ban it (along with many other books), a case launched by the IAJLJ succeeded in keeping the book on the prohibited list, Ben Itto said.

That same year, a Russian court considered a case involving the anti-Semitic organization, Pamyat, and found against the group, which had relied on the *Protocols* for support.

Ben Itto noted that the Nazis employed the *Protocols* as a lethal weapon, and with their defeat, "the ones who picked up the torch were Muslim extremists… The charter of Hamas gives the *Protocols* as a reason to exterminate Jews."

The *Protocols* can be traced back to a much more benign political satire written in mid-19th century France. Concerned over offending the reigning monarch, Napoleon III, satirist Maurice Joly penned an allegorical work, *Dialogue in Hell Between Machiavelli and Montesquieu*, in which neither Jews nor Zionism were mentioned.

Authors of the *Protocols* lifted two-thirds of that book virtually word for word and it was used to blame Russia's revolutionary movement on the Jews. That prompted numerous bloody pogroms, and after World War I, the hoax spread into Europe and linked the Jews to the prevailing "Red scare" of the day.

Ben Itto's address was sponsored by the Speakers Action Group and the Canadian Jewish Civil Rights Association.

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On cjnews.com

JERUSALEM – Dan Illouz, 23, was at a kolel in Montreal, giving a 'shiur' on Rav Kook, when he heard the news that a terrorist had opened fire on a classroom of students at Yeshivat Merkaz Harav in Jerusalem and killed eight students.

"I will never forget where I was when I found out what had happened," says Illouz, of that horror-filled March 6, 2008.

For full story, go to cjnews.com

From Nuremberg to Tehran

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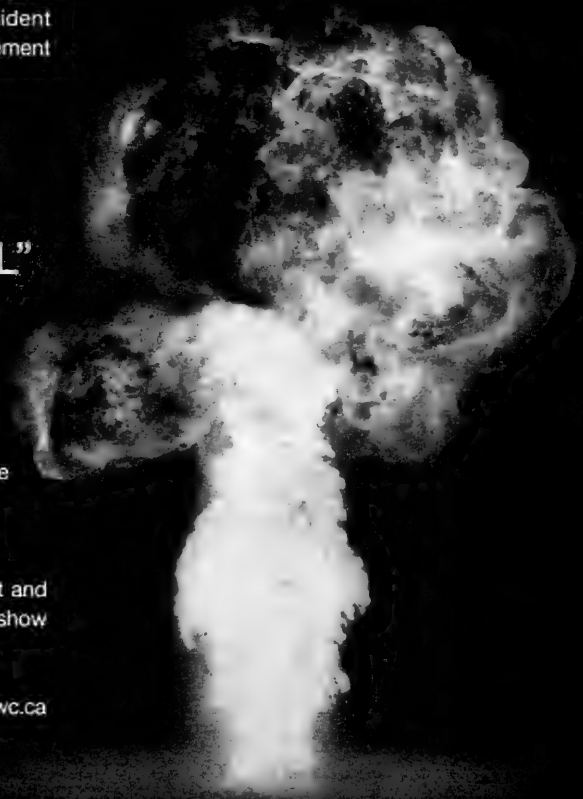

Produced By: Friends of Simon Wiesenthal Center
Conceived By: Avi Benlolo, President & CEO
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Creative Team: Helena Fine, Te-Amim Productions

German town holds vast records of victims' names

By BILL GLADSTONE
Special to The CJN

Funded solely by Germany and managed by the Red Cross, the International Tracing Service (ITS) in Bad Arolsen, Germany, has built up a vast names index of more than 50 million reference cards pertaining to some 17.5 million people, mostly victims of the Holocaust and family members who made inquiries about missing relatives after the war.

The word "victim" doesn't refer only to people who perished in the Holocaust, explained Israeli genealogist Michael Goldstein during his well-attended talk about the ITS documents at Shaarei Shomayim Synagogue on Nov. 4 as part of Holocaust Education Week. "People who were displaced and did survive – they, too, were the victims," he said.

Opened to researchers since 2006, the vast repository of Holocaust-related records that the ITS has accumulated and generated since 1955 is contained in five office buildings, some of which are crammed wall to wall with filing cabinets. The ITS has about 400 employees and is governed by an international committee of 11 countries, Goldstein said.

The ITS documents have been scanned and may also be searched at both the Yad Vashem Museum in Jerusalem and the United States Holocaust Memorial Museum in Washington D.C., Goldstein said, adding, however, that, by agreement, they will never be posted on the Internet. The documents include incarceration lists, transport lists, medical assessments and hospital records, prisoner of war and displaced person records, birth, marriage and death records, ship manifests and much more.

Michael Goldstein

Some people have found handwritten letters their parents had written, describing their experiences in the war. One researcher found "a postcard written from a sister to a brother from one displaced person camp to another," he said. "That's a letter that the family would never have seen. Now it's available."

When Goldstein visited Bad Arolsen a couple of years ago as part of a group of 40 researchers, the ITS assigned a team of 20 staff members, including translators, to assist them. "They tried to be as helpful as possible. Some of them had been working there for 20 or 30 years and had never had [face-to-face] contact with researchers before."

Tracing Service documents may be searched at Yad Vashem

Two hours north of Frankfurt by train, the town was at the juncture of the American, Russian, French and British zones at the end of World War II. The former home of an SS training school, it became the headquarters of the Allied Expeditionary Forces near the end of the war. The ITS was established there with records assembled by the American, British and French forces. The Russians, however, took their war-related documents back to Russia.

The original mandate of the ITS was to register Holocaust victims, but it later began helping to reunite families. Whereas once it typically took two or three years to reply to a letter of inquiry, today its usual response time is six to 12 weeks, and it has cleared up a backlog of more than 200,000 inquiries. Goldstein advised researchers to write the ITS as an efficient means of retrieving information about the fate and whereabouts of family members during and after the war.

The ITS hosts monthly guided tours for visitors, and all research is done by appointment only, Goldstein said. Recalling his own warm reception there, he cautioned that the ITS may be becoming less welcoming to visitors than when it first opened its doors to researchers in 2006.

Born in Toronto and raised in Montreal, Goldstein is a Jerusalem-based genealogist who is president of both the Israel Genealogical Society and the International Association of Jewish Genealogical Societies. His talk – Documenting the Fate of the Victims: Researching the Records of the International Tracing Service in Bad Arolsen, Germany – was hosted by the Jewish Genealogical Society of Toronto.

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Holocaust Education Week

Survivors found to be full of hope, resilience

By CAROLYN BLACKMAN
Staff Reporter

Paula David feels lucky to have been able to interview 10 aging Holocaust survivors.

A lecturer in gerontology and clinical practice at the University of Toronto's faculty of social work, David interviewed the group, who all happened to be female, about their views on their own aging and end of life as part of research for her doctoral thesis.

Speaking at Baycrest as part of Holocaust Education Week, David, who worked at Baycrest for 20 years with Holocaust survivors and their families, said that she became interested in the topic because, "of the handful of people who [survived the war], only some are left. They are our legacy and our hope to connect to the future."

Older Holocaust survivors have unique challenges, she said, and "it is our job to understand them and give them the best possible care so they can have as dignified and peaceful end of life as possible. If anyone deserves this, it is this group who has seen such horrendous [things.]"

When speaking to them, she said, it's important to appreciate their early years, along with the end of their life. "The Holocaust is not the only thing that happened to them. They had life before and after."

Looking at as many relevant studies as she could find, she said, she discovered that in the 1960s, for example, Holocaust survivors were expected to live difficult lives.

We have since learned, though, "that not only have they lived, they have lived full lives, even with their memories and pain. Now we look at how resilient these people are."

She said she spoke to a diverse group of women – of different ages and from four different countries, with different war experiences – and found a common thread.

"We wanted to be there for them in this last chapter. [They all saw] the dark potential of man, and they've come back. It was important for us to find their humanity and make sure it shines through."

David said she was surprised at how articulate the women were. "One woman told me that no matter what she lived through, the loss of her husband [in later years] was the worst. She said that after the war she was left with nothing and nobody, but she found her husband. When he died, she had nobody left."

When she asked another women about her feelings of hope, "she told me that if there is no hope, you are not a person any more, and then you're dead."

David said that in serving the needs of survivors in their old age, "we need to be there the way people want us to be there. We have to look at their end-of-life directives. They have a voice, and they deserve to be heard."

In her interviews, David said, she realized that some people agreed to talk just because they wanted a visit. "Loneliness is a driving force behind a lot of people willing to talk."

Our job, she said, is to make sure that someone cares. "We have services for aging survivors, but there are not enough. We have a huge obligation."

She said she came away from her work inspired by how the women were willing to talk about their lives. "This is our last tribute, a way to honour the survivors. If we want to be there for people and make them feel dignified, then we have to talk about it."

BUDDIES MAKE BUTTERFLIES: United Synagogue Day School head of school Claire Sumerlus helps David Alcon, left, and his buddy Mitchell Wolfman create butterflies as part of USDS Bayview's Buddy Day, which aimed to teach lessons in tikkun olam. Eighteen of these butterflies, when finished, will be sent to join the thousands of butterflies decorating the San Diego Jewish Academy's wall of Zikaron L'Tikvah, which commemorates the 1.5 million children killed in the Holocaust.

As Winter Approaches Another Kind of Freeze May Be In Order

Marc Weisman, LLB, Torkin Manes LLP

This is the first in a series of articles that I and my colleagues, Sabina Mexis and Risa Awerbuck, are writing on ways to organize your financial affairs in a tax-efficient manner. This article focuses on the looming tax burden faced by business owners whose businesses have appreciated in value. In the current economy, an estate freeze can be an attractive option.

The Looming Tax Burden

Sonja and Hy Rosenberg own a business that has steadily appreciated in value since they started it. On Hy's death, ownership passes to Sonja and the business continues to flourish with the active involvement of their three children. Sonja leaves the business to the children in her will, but they are shocked to find on her death that the estate is liable for a whopping capital gains tax bill.

Without proper estate planning, estates that include incorporated businesses that have appreciated in value are subject to significant tax liabilities. Upon the owner's death, any increase in the value of the company's shares since purchase or incorporation will be subject to tax as a capital gain. Tax may be deferred by leaving the shares of the corporation to a spouse, but when that spouse dies, the tax liability will ultimately resurface. Even if the business qualifies for the $750,000 capital gains exemption for Canadian small business shares, the estate may be left with significant tax liabilities when it passes to the next generation.

What Can be Done?

One advantage of today's economy is that business owners can freeze their estate values at today's (presumably lower) values. An estate freeze is a restructuring of the company's ownership: the owner gives back to the company common shares (i.e., growth shares) in exchange for preferred voting shares with a fixed value (i.e., shares that do not grow in value). The value of the preferred shares will be fixed at the fair market value of the common shares immediately prior to the freeze. New, nominal value, common shares of the company can then be issued to the children.

Any increase in the company's value from the date of the restructuring will now accrue to the common shares, held by the children. There will be no capital gains tax exposure on these new common shares until the children sell or transfer them, or die. The fixed value preferred shares still entitle the owner to receive preferentially from the company an amount equal to the fixed value of his or her preferred shares. In addition, since the preferred shares have voting rights, the owner retains control over how the company is run. Preferred shares can also pay a fixed or variable dividend, enabling the owner to draw an income from the company's business activities.

In the above example, let's say that the business is worth $5 million today. Hy freezes his equity in the company by "returning" $5 million-worth of common shares to the company in exchange for $5 million-worth of preferred voting shares. Each of his children acquire, nominal value, common shares worth $1. Over the next ten years, the worth of the business appreciates to $15 million. Hy's fixed value preferred shares are still worth only $5 million, so on the death of Sonja, the estate pays capital gains only on the $5 million, minus the $750,000 capital gains exemption.

In a more sophisticated tax-driven structure, the new common shares of the company could be held by a trust of which the owner(s), their spouse and/or their children could be beneficiaries, rather than the children holding the shares directly.

Primary Benefits of an Estate Freeze

1. It freezes the value of the shares at their current value, effectively freezing the tax liability that will be incurred upon the owner's death, or sale or transfer of the shares.

2. It transfers the future increase in the company's value to the owner's children.

3. It enables the owner to retain control over the company during his or her lifetime.

4. It allows the owner to draw an income from the company's activities.

Additional Benefits

1. In the absence of an estate freeze, only the owner can use the $750,000 capital gains exemption. If shares are owned by several family members or a family trust, each family member has a chance to use the $750,000 capital gains exemption. This can mean the difference between paying substantial taxes on the sale or transfer of the business, or upon the owner's death, versus paying no or substantially reduced tax.

2. The owner can split income with his or her children (spouse and grandchildren if a family trust is used). If any of those family members pay tax at a lower rate than the company or the owner, distributing corporate earnings to them in this fashion will reduce the overall tax payable for your family. Many business owners access corporate funds via a family trust in this way on a tax-free or tax-reduced basis to pay for their children's or grandchildren's university education.

An Estate Freeze is Timely

It is timely to do an estate freeze now, because your business may be fixed at a lower value given the current economic environment. In addition, even if you have previously taken advantage of an estate freeze, now is an opportune time to "refreeze" at a lower value. This will allow you to further reduce the tax exposure on the value of your business upon your death, or sale or transfer of the shares.

Marc Weisman is a tax lawyer at Torkin Manes LLP. Marc's practice focuses on income tax and commodity tax law and he has extensive experience advising on domestic and international corporate tax planning. His practice also includes personal tax, estate planning and trust taxation. Marc has established numerous estate plans for entrepreneurs, individuals and families. He also acts as external tax counsel to many mid-size and small accounting firms providing tax advice and/or preparing legal documents to implement planning for their clients. He can be reached at (416) 777-5455 or mweisman@torkinmanes.com. Please feel free to contact Marc with any tax questions that you have.

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Holocaust Education Week

Restitution keeps Shoah memories alive, university professor argues

By MICHAEL ISENBERG
Special to The CJN

Securing reparations for Nazi crimes in World War II isn't about money, it's about the preservation of Holocaust memories, University of Toronto historian Michael Marrus claimed in a Nov. 3 Holocaust Education Week lecture at Holy Blossom Temple.

Based on his new book *Some Measure of Justice: The Holocaust-Era Restitution Campaign of the 1990s*, Marrus, the Chancellor Rose and Ray Wolfe Professor Emeritus of Holocaust Studies at U of T, laid out his controversial argument after first discussing other takes on the matter.

Marrus analyzed several theories about the importance and necessity of restitution in the eyes of Holocaust victims, survivors and their families. He spoke of claims against large companies, including Swiss banks and German corporations.

"An important and recurring theme [in many claims was] that firms during the Holocaust were not only about murder, but also making money [through] exploitation, slave labour and corruption," he said.

But he said this is a "dubious exercise historically," because German firms weren't actually making much money from the Nazis' policies and reign, and many firms were ruined entirely by the end of the war.

He also said that historians cite the transfer of property from victims to the Third Reich as a reason for restitution claims.

However, Marrus said, "confiscation" of Jewish wealth was mostly perpetrated by ordinary Germans through purchases and transactions – and to a lesser degree through theft – and not by the Nazis and big German industry.

Michael Marrus

He mentioned the high legal fees for claims as another indication that restitution is not primarily about money.

Eventually, he supplied his own theory. "It's about justice. Even though it's objectionable, nevertheless it's something about survivors and their thirst [for justice]," he said.

"But what do we mean by justice after such a long time?" he asked.

The answer has to do with the difference between history and memory.

While history is analytical, requiring evidence to assess and determine facts, memory – of an individual or of a collective – is about recalling significant events in the past that are considered important to keep alive, he said.

"People say that restitution is to honour the past. History is fact, not honour. Remembering is honour," Marrus said.

"Why should it matter now? After all, these people seeking claims were almost certainly born after the war. Because it has to do with most survivors [and their family's] view on justice. It's [about] the thirst of public recognition of the terrible assaults that occurred."

Marrus stressed that, while there may be a distinction between people's claims and history, people were, nonetheless, persecuted and deserve appropriate acknowledgement and means of reparation, whatever that may be.

He concluded by acknowledging that the true intentions of restitution may "ultimately be ambiguous," but he reiterated that he believes money isn't the ultimate point.

"Successful outcome of reparation struggles is to create a collective consciousness and understanding of the terrible experiences that happened to [Holocaust victims], with no detail deliberately unreported. And with this urge of publicity comes a sense that it will all be forgotten unless it's taught and spoken about."

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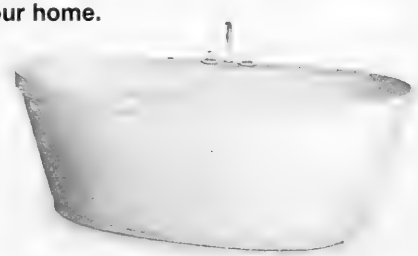

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Play, exhibit focus on Polish doctor's respect for kids

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Janusz Korczak, a doctor who ran an orphanage in prewar Poland and became known as a hero of the Warsaw Ghetto, is the subject of a new Canadian play and an art exhibit here that are part of the Jewish Federation of Ottawa's 2009 Holocaust Education Week.

Korczak was know for his respectful treatment of children. One of his orphans, Leon Gluzman, a founding partner of the local accounting firm Ginsburg, Gluzman, Fage and Levitz (GGFL), is known here not only for his professional accomplishments but also for his family's dedication and contributions to the community.

The new play, *The Children's Republic*, is based on Gluzman's years living in Korczak's orphanage. It opened at the Great Canadian Theatre Company on Nov. 3 and continues until Nov. 22.

When Gluzman arrived in Ottawa as a child, leaving behind his widowed mother and sister, he was determined to save enough money to have them join him later. Unfortunately, fate intervened and they both perished in the Holocaust. Adding to the tragedy was the fact that the family had intended to immigrate to Canada several years before, but the death of his 30-year-old father left his mother in dire straits. Unable to emigrate, or even to provide for her small family, Gluzman's mother arranged for him to live in the Jewish orphanage run by Korczak.

Gluzman, landlord and supporter of The Ottawa School of Speech and Drama (OSSD), often dropped in to visit and developed a special relationship with the students and the school's artistic director, Amanda Lewis. He shared stories of his childhood in the orphanage and how it was run by Korczak, an advocate for children's rights.

The children decided to develop the story into a theatrical production, and "what was strikingly unique about the project was that the process came to mirror the very ideals espoused by Korczak," Lewis said. "The children, given respect and encouragement, took the lead and quickly showed us a version of orphanage life from their perspective."

The drama school and the Great Canadian Theatre Company commissioned award-winning playwright Hannah Moscovitch, a former student of OSSD, to write a play based on the children's workshops, and *The Children's Republic* was born.

In conjunction with the play, and sponsored in part by the Gluzman family, an exhibit is on display at the Irving Greenberg Theatre Centre. "Champion of the Child: Janusz Korczak," created by the Jewish Museum of London, England, is an exhibit in words and pictures that tells the story of Korczak (born Henryk Goldsmit), the Polish-Jewish physician, author and educator who devoted his life to the rights and well-being of children. Korczak perished during the Holocaust when he refused offers of help for himself and led 200 of the children in his care through the streets of the Warsaw Ghetto to the train that took them to Treblinka and their deaths.

The exhibit was brought to Ottawa in collaboration with the Shoah Committee of Ottawa. For more information about the play, the exhibit or the schedule of activities for Holocaust Education Week in Ottawa, visit www.jewishottawa.com.

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"Should become required reading for those interested in the Middle East." *Publishers Weekly

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Holocaust Education Week

Nova Scotia teachers attend Holocaust workshop

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — Naomi Azrieli excitedly opens a Holocaust education workshop.

"This is the first workshop for educators we have done outside Toronto, Montreal and Vancouver," she says proudly, welcoming 70 Halifax-area teachers to two sessions at the Nova Scotia Teachers Union building in Halifax. The program is part of Holocaust Education Week in Halifax, promoted by the Atlantic Jewish Council.

Azrieli is executive director and chair, as well as senior editor of books, for the Azrieli Foundation, founded in 1987 by her father, Holocaust survivor and developer David Azrieli. It promotes many programs, including the Azrieli Series of Holocaust Survivor Memoirs, a series of books written by survivors and geared to high school students. Teachers use the books to provide Holocaust education programs.

In 1939, David Azrieli fled his native Poland at age 17, remaining a step ahead of the Nazis through Russia and Central Asia, and arriving in Palestine in 1942, where he studied at Technion-Israel Institute of Technology in Haifa.

In 1948, he joined the Israel Defence Forces and fought in Israel's War of Independence. After the war, he lived in South Africa, England and the United States before settling in Canada in 1954. His two companies – Montreal-based Canpro Investments Ltd. and the Tel Aviv-based Azrieli Group – are considered leaders in their fields.

"My father wanted to help Canadian survivors publish their memoirs so the stories wouldn't be lost," says Naomi Azrieli, who has a PhD in history from Oxford University and has taught at McMaster University and the University of Toronto.

Naomi Azrieli speaks prior to start of the program.

"He didn't speak about his experiences for 30 years but, after re-visiting Poland and Russia in the late 1980s, decided to write his own story in 1990. It took him 10 years but Yad Vashem [in Jerusalem] was interested and published it immediately, something that was unusual, because most survivors never get their stories published."

David Azrieli wanted to help survivors living in Canada publish their stories. In 2007, after a call for submissions, Naomi and the foundation received many memoirs, "some only 10 pages, some as many as 800 pages, all with a unique perspective," she says.

In 2007, the first series of seven books was launched, followed by eight more books last January – many in English and French. All are free to teachers and students.

The foundation produced resource guides to enable teachers to guide their students to Holocaust understanding – its causes, events and results.

Lisa Black-Meddings, a Toronto high school history teacher, consulted on developing the teaching guide. She conducted an afternoon session in Halifax, with 25 teachers attending. More than 45 were at her evening program.

She shows the teachers how these Holocaust memoirs can be used in English, history, civics, social studies and creative writing classes. She describes how the books can be used as memoirs, diaries, and even emotional backgrounds to the survivor's new perspectives of life and death.

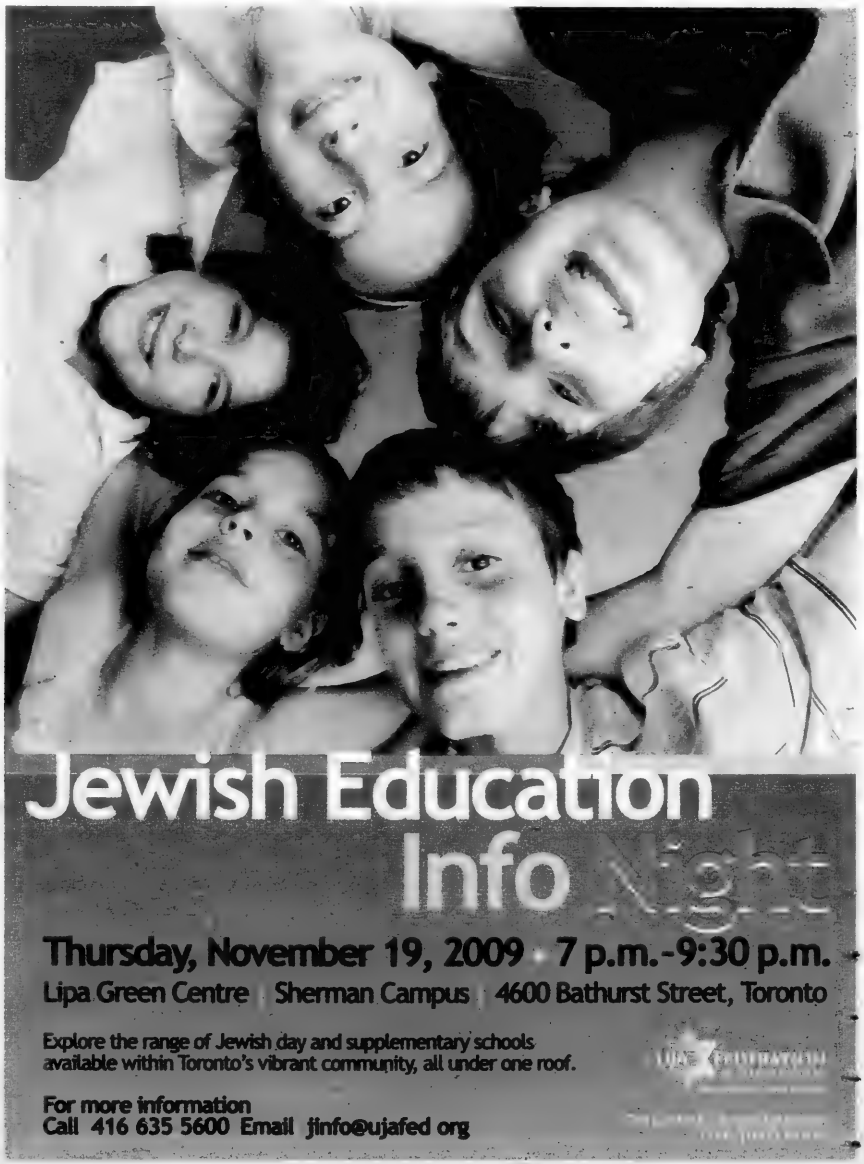
Leah Ann Cameron, a social studies teacher at Leslie Thomas Junior High in Sackville, N.S., has touched on the Holocaust with her Grade 8 and 9 students, usually over a one-month period.

"This is a very detailed lesson plan, because a teacher helped prepare it," she says. "I've been looking for ways to give the program the justice it deserves. These memoirs and the guide certainly will enable me to improve what I've been doing."

Cameron teaches in a French immersion school and states, "It's good to see this available in French, too."

Monica Rojo, a Grade 7-12 Spanish and French teacher at Sacred Heart School in Halifax, attended Holocaust Education Week programs last year in Halifax and expressed enthusiasm about this year's events.

"I was excited to attend because our school devotes time to teach about tolerance. Today's program will certainly better enable me to teach my students."



Attendees gather as the 2009 GA kicks off in Washington, D.C.
[Robert A. Cumins/Jewish Federations of North America photo]

Forums focus on young people

Continued from page 1

Mariel Fogel, 18, a member of Hillel in Calgary, sees this as a good sign.

"One of the main things about this – the older generation, they are guests, but this is really for us," she said of the GA.

Kelly Castiel, 45, of Montreal's Federation CJA agrees.

"We're exposing them to a lot of things [at the assembly]," she said. "We need youth to take over… it's the continuity of the Jewish People."

Howard Krosnick, also of Federation CJA in Montreal, saw the event as a way to reconnect, both with youth and with colleagues.

"To recognize what it is we have in common is just really critical," Krosnick, 63, said. "It's a global world. What happens in Toronto… has impacts in Montreal. We have to share information and to share our best experiences."

For Michael Oren, Israel's ambassador to the United States, the assembly also meant sharing his worst experiences.

Obama was scheduled to meet with Jewish leaders

"I have lost a sister-in-law to suicide bombing," he told the crowd at the opening plenary on Sunday. "Our eldest son was wounded in battle. My family and I have lived through successive wars."

And yet, Oren said, he still believes in God's plan. He also believes in Israel.

"Think back to Israel in 1967, surrounded by hostile neighbours with no international allies… Look at Israel today…with a robust economy… Israel is an incomparable success story," he said, adding that unity is vital in Jewish communities.

"It's a fact that whenever Jews have remained united, not only in their faith, not only in their God, but most of all, in themselves as a people, we have overcome… challenges and we have flourished."

Howard English, vice-president of marketing and communications for UJA Federation of Greater Toronto, saw the assembly as a statement.

"I think at a time when Israel is under constant threat… it's an important statement to make for Jews to come together to demonstrate the power of collective action," he said.

Israeli Prime Minister Benjamin Netanyahu was scheduled to address the GA on Monday, and U.S. President Barack Obama was to speak on Tuesday. However, Obama was forced to withdraw in order to attend a memorial service at Fort Hood, Texas, for the 13 people gunned down at the U.S. Army base there on Nov. 5, a statement Saturday night from the Jewish Federations of North America said.

Obama and Netanyahu were to meet Monday in Washington, a White House official said Sunday, and Rahm Emanuel, the White House chief of staff, was to speak Tuesday in Obama's stead. Obama was also scheduled to meet Monday with a group of leaders from the organization. *— With files from JTA*

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Class Acts

VISITING THE SCROLLS: Bialik Hebrew Day School students from grades 4 to 8 visited the Dead Sea Scrolls exhibit at the Royal Ontario Museum. Pictured are some Grade 4 students with their teacher, Nili Berman, left, and parent Lisa Kerbel.

TEENS MEET: A chance to explore their own Jewish identity and engage with spirituality, culture and religion brought teens from across the greater Toronto area together recently at BBYO's Fall Regional Convention. The weekend event was held at the Crowne Plaza in Niagara Falls, Ont., and featured the theme "Discover your IndiviJEWality." Seen here are, from left, Kelly Indarjit and Michelle Covant of BBYO's Thornhill chapter.

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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Mazel tov Debbie & Larry Buchbinder on your 25th wedding anniversary. From Mom & Dad, Bernice & Irving, Michael, Amanda, Jordan, Mindy and Evelyn Buchbinder.

Mazel tov to Mike & Rosa Gurfinkel on their 30th wedding anniversary. With love from Joshi and Danny!

Happy 90th birthday Morry Clarfield! From your wife Ida, Elaine, Abe, Mark, Ora, Geoff, Mira. Grandchildren Zev, Carmi, Sharna, Mike, Josh. Great-grandchildren Rubin and Jasmine.

Mazel tov to Yitzy Stavsky on his ninth birthday.

Sandra & Yehuda Markovitz, Lydia & David Sarfati announce the engagement of Shiri & Larry. Grandmothers are Tova Sarfati from Israel and Sophia Mops fom N.Y.

Darryl Greenberg & Dana Teplitz are thrilled for their family to grow with the arrival of their daughter Lakin Sloan.

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What's New

By LEILA SPEISMAN

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What's New deadlines: Monday, Nov. 16, is the deadline for the Nov. 26 issue, and Monday, Nov. 23, is the deadline for the Dec. 3 issue. I take calls Mondays, Tuesdays and Wednesdays. Call 416-391-1836, fax 416-391-0829 or e-mail lspeisman@cjnews.com or info@cjnews.com.

Thursday, Nov. 12

TEMPLE SINAI SOCIAL

Lecturer **Erika Biro** speaks on "Current Affairs and Political Perspective: A View of the Canadian and International scene." Temple Sinai Social Club, 7:30 p.m. Members $5, guests $7. RSVP 416-487-3281.

FOLK DANCING

Kehillat Shaarei Torah Sisterhood presents Women's International Folk Dancing with **Sandy Starkman**. Proceeds to Or Shalom V'Chesed Jerusalem Open Kitchen Food Distribution Widows and Orphans Fund. Women only. 7:30 p.m., $10. Call 416-229-2600 ext.3.

SHRINK OR REBBE?

Rabbi Avraham Greenbaum brings ancient wisdom to contemporary psychotherapy. Lodzer Centre, 8 p.m. $10.

ACCESSORIES SALE

NCJW offers jewelry, belts, scarves, bags and more, to benefit its projects. Council House, 2-9:30 p.m. Call 416-633-5100.

Saturday, Nov. 14

THREE CITIES

Beth Tikvah scholar-in-residence, **Dr. David Ruderman**, University of Pennsylvania, on "A Tale of Three Cities: Prague, Venice, Amsterdam." Three presentations, during Shabbat services, after Kiddush and Sunday morning, 9:45 a.m. Reception, 8 p.m. and lecture, 5444 Yonge St., Party Room. Fee $18. Register for reception, 416-221-3433, ext. 0.

Sunday, Nov. 15

HEALING SERVICE

Jewish Healing Program presents a healing service, Adath Israel Congregation, 3-4 p.m. Facilitated by **Rabbi David Seed,** and **Yehudit Judy Shier Weisberg**. Sponsored by Jewish Family & Child. No charge. Call 416-638-7800, ext. 287. Synagogue wheelchair accessible.

SMOLKIN CONCERT

Leonard Mayzel Ontario Lodge presents **Mitch Smolkin** in concert at B'nai Brith House, 15 Hove St., 7:30 p.m. Light refreshments, $10 per person. Broadway, pop, Yiddish and Hebrews songs. Accompanied by pianist **Nina Shaplinsky**. Call **Ralph Gan**, 905-731-9849.

TRIBUTE CONCERT

Beth Radom Congregation presents L'Dor Vador, a tribute concert honouring the founders of the congregation. **Cantors David Rosen, Anna Trubashnik, Tibor Kovan, Katie Oringel, Erin Frankel** and **Mark Opatow**. 7:30. General admission $36 reserved seating $64 and $72. 416-636-3451 or www.cantorsinconcert.ca.

JULIA KOSCHITZKY

An evening for the women of the Jewish community, the second in a series of joint initiatives by women from BAYT, N'Shei Chabad, Zichron Yisroel, Ayin L'Tzion, Westmount and Thornhill Community Shul. Keynote speaker is community leader. **Julia Koschitzky** on "It's Been my Pleasure: The Joy of Commitment." Musical entertainment by **Ariella Goldberg**. 8 p.m., Beth Avraham Yoseph Congregation. No charge.

Monday, Nov. 16

THE WINTER VAULT

Author **Anne Michaels** reviews her recent book *The Winter Vault*. Beth Tzedec Max & Beatrice Wolfe Library Book and Film Club. Dessert 1 p.m., lecture 1:30 p.m. $15 at the door. Call **Zena Glassman**, 416-781-3514, ext. 225.

Continued on page 33

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What's New

Continued from page 32

IN SEARCH OF PEACE

Wiesenthal Centre documentary film. $6 at the door. Lodzer Centre Congregation. 7:30. 416-636-6665, www.lodzercentre.com.

CALMLY CARING

Anne and Louis Pritzker Wellness Library and Family Caregiver Connections present **Sharon Salzberg** on "Creating Calm, Clarity and Peace of Mind while Caring for Others." 6:30-8:30 p.m., Posluns Auditorium, Baycrest. Limited caregiver respite and transportation. Refreshments. Call 416-373-4093 or e-mail nzabolotsky@circleofcare.com

DIABETES AND EYES

Jewish diabetes chapter, Canadian Diabetes Association, presents optometrist **Barbara Caffery** on "Diabetes Seen Through Your Eyes." Shaarei Shomayim, 8 p.m. $1. Call 416-363-0177, ext. 7403.

Tuesday, Nov. 17

THE HIP-HOP EXPERIENCE

Vibe Dance & Fitness Studio teaches a hip-hop dance class. No experience necessary - bring running shoes, comfortable clothing and enthusiasm. Door prize. Beth Emeth Emeth Bais Yehuda, 8 p.m. Shul members free, guests $5. Call 416-633-3838.

BOOK REVIEW

Heather Kassel facilitates the Adath Israel Congregation's book and film review series. This week *The Cellist of Sarajevo* by **Steven Galloway**. 8 p.m. Series: members $50, non-members $85. Per review: members $10, non-members $15. Call **Beverley Salsberg**, 416-499-6920, or **Eveline Berger**, 416-493-3626.

NO WINTER PLANS?

Jewish National Fund and Canadian-American Active Retirees in Israel suggest seniors go to Israel for two to seven weeks. Volunteers help in the forest, and tour. Info meeting at 1201 Steeles Ave. W., #706, 3 p.m. RSVP **Anna Stark**, 416-665-2482, or JNF, 416-638-7200, ext. 30.

HEALING BRIDGE

Dr. Izzeldin Abuelaish, associate professor of medicine, Dalla Lana School of Public Health, U of T School of Medicine speaks on "A Healing Bridge: A Palestinian Physician in Israel." Beth Tzedec, 7 p.m.

HEALTHY TRAVEL

Learn how to stay healthy when you travel **Chingiz Amirov**, director, infection prevention and control, tells you how. Wortsman Hall, Baycrest Hospital main floor, 1:30-3 p.m. Call 416-785-2500, ext. 3374.

Wednesday, Nov. 18

ISRAEL AND IDENTITY

Rabbi David Forman on "Israel, Jerusalem and Zion in the Fabric of Jewish Identity." Beth Tzedec, 7:30 p.m. Call 416-781-33511.

MEMOIRS

Beth Tzedec Max & Beatrice Wolfe Library presents **Sheila Dropkin** on "Everyone Has a Story to Share and Can Write It." 1:30 p.m. $10 at the door. 416-781-3514.

ETHICS IN GERIATRICS

Dr. Michael Gordon, medical program director, palliative care, Baycrest, on "Ethical Issues in Geriatrics and Long-Term Care." 2:30-4 p.m. Kensington Place, 866 Sheppard Ave. W. Refreshments. 416-635-2900, ext. 960.

PARENTING CLASS

Bracha Mirsky, nurse, author and mother of triplets and twins, speaks on parenting. Free. Israel's, 870 Eglinton Ave. W. 7:30 p.m. Refreshments. 416-256-1010.

Other News

MYSTICS AND MEDICS

Holy Blossom Temple Cecille and Harry Pearl Gallery Art Show, until January. Artist **Myriam Nafte**, works on canvas and glass. No charge. 416-789-3291.

MEKOROT

Try a class, no charge. Mondays, 3rd and 4th generation chassidic leaders, 8-9:39 p.m., **Aaron Nussbaum**, Prosserman JCC. Tuesdays, **Rabbi Scot Berman** on Aggadah, Jewish folklore and legend. 8-9:30 p.m., Or Chaim. Wednesdays, **Dianna Roberts Zauderer** on the halachic aspects of dealing with aging parents. 8-9:30 p.m., Prosserman JCC. Info at 416-877-2050 or www.mekorot.ca.

KOLEL WORKSHOPS

Kolel Adult Centre for Liberal Jewish Learning programs. Hebrew Step Program – learn Hebrew reading and comprehension, until Dec. 14. 7:30-9:30 p.m., Prosserman JCC. Jewish Issues for Interfaith Couples, until Dec. 2, 7:30-9:30 p.m. Encountering the Other, no charge, Monday, Nov. 16, 7:30-9:30 p.m. Prosserman JCC. www.kolel.org. 416-638-1881, ext. 4106.

VENDORS WANTED

Chanukah holiday gift show, Sunday, Nov. 29, 9:30 a.m.-2 p.m., Shaar Shalom Synagogue. Contact **Esther Filer**, schoolfundraiser@shaarshalom.ca.

JEWISH FAMILY & CHILD

One Family, Two Homes: three sessions for families experiencing separation and divorce, Thursdays, Nov. 19, 26, Dec. 3. Lipa Green, 6:30-8:30 p.m.

Survivor: The Teen Years - two-hour workshop for parents and teens. Thursday, Nov. 19, 7-9 p.m. Lipa Green. Call **Shawna Sidney**, 416-638-7800, ext. 215.

BIALIK BOUTIQUE EVENT

Shopping extravaganza, eighth annual PTA boutique sale. Nov. 23, 3-7 p.m. www.bialikboutique2009.com.

FOR SENIORS

Earl Bales Seniors Club in the Park. Casino Rama, Wednesday Nov. 25. Ladies Lunch with Avon, Monday, Dec. 14, noon, includes complimentary light lunch. Thursdays, social bridge, 12:30-3 p.m. Call Valerie, 416-395-7881.

Adath Israel Seniors Wednesdays, 1-4 p.m. Social afternoon, games, light refreshments. **Pearl**, 416-635-617, or **Marcia**, 416-932-1229.

Beth Tikvah Friendship Group. Nov. 19. "Jewish Refugees from Arab States." Documentary film, discussion. 2-4 p.m. $5. Call 416-221-3433, ext. 303.

Active Seniors. An Afternoon in Praise of Yiddish. Yiddish proverbs, tea and bagels. Miles Nadal JCC, Thursday, Nov. 26, 1:30 p.m. 416-924-6211, ext. 155.

BERNARD BETEL CENTRE, 1003 Steeles Ave. W., 416-225-2112.

Tuesday, Nov. 17, "Architecture Through the Ages: Classic Greek to 21st Century." **Robert Shechter**, 10-11:30 a.m. $3 members, $6 non-members. Wednesday, Nov. 18, "Yiddish Is Alive and Well." 11 a.m.-3 p.m. Free. Thursday, Nov. 19, Nintendo Wii bowling (virtual bowling), 1-2 p.m. Free.

WAGMAN CENTRE, 55 Ameer Ave. 416-785-2267.

Dora Gruber Lunch and Learn seminar. Tuesday, Nov. 17, noon-1 p.m. **Murray Goldsmith**. Fireside Lounge. Members $5, guests $8.

PROSSERMAN JCC

Prosserman Community Centre 4588 Bathurst St. 416-636-1881 or www.prossermanjcc.com.

Prosserman Fitness at Goldie Fitness Centre, ext. 4105. Family programs, register now, ext. 4235. All senior programs, register now, ext. 4235. Treasures in Jewish Literature, ext. 4325.

MILES NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www. mnjcc.org.

The Art of Television with **Mark Clamen**, Monday, Nov. 16. Topic is "All Things Buffy," $15 drop-in fee. Ext. 606.

Playwrights and directors discuss "Staging Struggle." Thursday, Nov. 19. Donate at door. Ext. 606.

YidRhythmics with **Brian Katz**. Sundays, Nov. 29 and Dec. 6, 2 p.m. Ext. 0.

What's New is now online, for subscribers only. You can find it at cjnews.com

SENIORS AND STUDENTS JOIN FOR TZEDAKAH: **Seniors from the Bernard Betel Centre worked with Grade 8 students from Leo Baeck Day School and Zareinu High School to pack Zareinu tzedakah kits. From left are Josh Levine, Dustin Greiver, Allan Pryce, Rachel Srebrolow, Erica Herman and Samantha Shore.** *[Marlene Brickman photo]*

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Celia Baltzan	Oct 24/09	355 St. Clair Ave W
Joe Hillman	Oct 23/09	81 Highland Cres
Abraham Miller	Oct 25/09	14 Sulgrave Cres
Gil Cornblum	Oct 26/09	47 Farnham Ave
Ruth Steinberg	Oct 27/09	65 Spring Garden Ave
Vivienne Stevens	Oct 28/09	1 Balmoral Ave
Harvey Starr	Oct 29/09	205 Cummer Ave
Zelda Firkser	Oct 30/09	660 Sheppard Ave E
Anne Dinger	Oct 31/09	3560 Bathurst St
Haia Kushelevitz	Oct 31/09	4455 Bathurst St
Ilona Gondor	Oct 30/09	122 Lawton Blvd.
Roza Fishman	Oct 30/09	60 Laverock Ave
Jack Fraleigh	Oct 29/09	147 Elder Street
Alexander Satanovsky	Oct 23/09	4 Goldfinch Crt.
Molly Harris	Oct 29/09	20 Wells Hill Ave
Barbara Leibow	Oct 30/09	19 Lower Village Gt
Lilly Vadasz	Oct 30/09	24 Windhaven Terrace
Samuel Wiener	Oct 30/09	3 Concorde Pl

Steeles Memorial Chapel

Jurkowitz, Eugene	Oct. 23/09	1 Sunforest Ct
Freireich, Peter	Oct. 24/09	7 North Park Rd
Kaplan, Sylvia	Oct. 24/09	794 Centre St
Rifkin, Kay	Oct. 24/09	430 Walmer Rd
Orlan, Szlamek	Oct. 26/09	171 Cocksfield Ave
Cooper, Anne	Oct. 26/09	15 Rockford Rd
Chizick, Hilda Rose	Oct. 26/09	866 Sheppard Ave.
Kroll, Pearl Molly	Oct. 26/09	55 Skymark Dr
Csillag, Ede	Oct. 26/09	4001 Bayview Ave
Kertesz, Susanna	Oct. 27/09	Private
Borukhovich, Khaya	Oct. 27/09	Private
Kay, Phyllis Elaine	Oct. 27/09	3560 Bathurst St
Aronoff, Hyla	Oct. 27/09	250 Heath St. W.
Naistein, Hyman	Oct. 28/09	131 Torresdale Ave
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ARONOFF, HYLA ז"ל

Suddenly, after a short illness, beloved mother and grandmother, Hyla Aronoff passed away on Tuesday, October 27, 2009. She was an amazing woman who served as a great example for us all. She will be deeply missed by her children Steven and Elyse Aronoff and Ellen and David Chaikof, her sister Merilyn Weisblott, her grandchildren Michael, Richard, Noah, Sam and Seth, and by many others who loved her. She was predeceased by her beloved Sydney Himel. Shiva took place at 22 Rosemary Lane. If desired, donations can be made to the Camp Ramah "Migrash Sarah" fund: 416-789-2173 or to the Hyla Aronoff Fund at USDS 416-224-8737, ext. 130.

On Campus

Task force focuses on anti-Semitism

By RITA POLIAKOV
Staff Reporter

Hasbara at York and Hasbara Fellowships are asking York University students to speak up about anti-Semitism on campus, because they feel the administration still isn't doing enough about it.

Hasbara has established a task force, made up of 11 Hasbara members and five people from outside the York community, to collect stories from Jewish students about their experiences at York.

Earlier this year, York convened its own task force – called the Presidential Task Force on Student Life, Learning and Community at York University – in response to rising tensions between pro- and anti-Israel students on campus.

The York task force considered a report from UJA Federation of Greater Toronto, Hasbara at York, Hillel at York and the Canadian Council for Israel and Jewish Advocacy. The York task force's recommendations were presented to president Mamdouh Shoukri this past summer. Among them were creating a committee to promote open discussion and expanding York's student code of conduct.

For Tyler Golden, Hasbara at York's co-president, the recommendations didn't go far enough.

"The task force didn't really touch on [anti-Semitism] at all. It was a general overview on the issue," he said. "The needs of Jewish students were not adequately addressed."

Hasbara is accepting online submissions, but 30 to 40 York students who were affected by anti-Semitism shared their experiences with its task force on Oct. 26.

"Basically, we wanted to facilitate an opportunity for those who otherwise would not have a chance to speak up," Golden said, adding that York takes too long to deal with complaints.

'We have absolutely zero tolerance for any harassment'

"What should be a very short process… really is taking months at a time," he said.

Patrick Monahan, York's provost and the chair of the school's task force, said he's aware of the wait-time issue.

"I think that's been a problem in the past," he said. "We have absolutely zero tolerance for any harassment… if there are incidents, as there always will be, they will be dealt with appropriately."

After Hasbara's task force has collected testimonies, it will present its results to York's administration, with recommendations for improvement, Golden said.

Jennifer Diamond, Hillel's assistant director for Israel affairs, acknowledged that students can get frustrated while waiting for a resolution to their complaints, although she added that Hillel is often a part of the process at York.

"When incidents do happen, often Hillel is the first line of defence… If students come to us with a complaint, we find out what happens… we help them through the university complaint process," she said.

When a student complains, they must fill out an online form and wait for a response from the university.

"We've heard that in the last year or so, the administration has often been a bit quicker in terms of response time," Diamond said. "I do think that, obviously, there's a large number of complaints, not just from the Jewish community, [from] everybody on campus."

Still, Diamond admits there's room for improvement.

"We see there's a need for something to happen if we participated in [the university's] task force," Diamond said. "I think that all students want to see positive change on their campus… Students have a need for an outlet."

Golden said Hasbara's task force can provide that outlet.

"[Anti-Semitism] is a real issue. Broad examples are being called a dirty Jew…references to the Holocaust, not being allowed to wear an [Israel Defence Forces] T-shirt in class and general intimidation on campus," he said. "We've actually been overwhelmed with responses."

Jewish teacher education program gets new director

By FRANCES KRAFT
Staff Reporter

For Laura Wiseman, a career in Jewish education is a "very integrated" way of living.

"Jewish people learn in their homes and live in their schools, and vice versa," the new director of York University's Jewish teacher education program told *The CJN* in a recent interview. The program – which offers a BA and B.Ed. and qualifies students to teach in Jewish day schools – is the only one of its kind in Ontario and one of only two in Canada, along with a similar program at McGill University, where Wiseman did her own teacher training.

Wiseman, 52, took on her new role in July after serving as acting director for the previous year.

A former teacher, branch principal, and director of Jewish studies for three campuses at United Synagogue Day School, she has worked as an adjunct professor and practicum co-ordinator for the program since 2002, and was seconded from UJA Federation of Greater Toronto's Board of Jewish Education in 2004 to co-ordinate it when former director Alex Pomson – now based at the Hebrew University of Jerusalem's Melton Center for Jewish Education – made aliyah.

Laura Wiseman *[Frances Kraft photo]*

"Growing" the program at York is a priority for Wiseman. With 23 students – mostly alumni of Jewish day schools – the program is "on a rebound," although it's still smaller than it was when Pomson came to Toronto in 1996 and there were 29 students.

But because the program is "advising-intensive," it shouldn't become too large, Wiseman cautioned. However, she is looking at options such as opening it to people who have a BA and want to pursue a B.Ed. and Jewish studies, so they can teach in a Jewish school, and expanding services to those who are already working as teachers.

As well, she said, there is "the beginning of an option to do the program part-time."

She calls Jewish day school teachers "unsung heroes" for hosting the students for up to year to provide practical experience and feedback.

Opportunities for job placement have been good, according to Wiseman. "Just about everyone who wanted a school job has gotten one."

On the other hand, she said she has noted an increase in the number of students continuing on to graduate studies, and also in those who are pursuing careers in "experiential"

Continued on page 35

On Campus

Survivor humanizes Holocaust at Centennial

By RITA POLIAKOV
Staff Reporter

Robert Melson is a Holocaust survivor, but he says he's not a hero or a martyr. He's simply human.

"Let our faults stick out," he told a crowd of several dozen people at Centennial College's Progress Avenue campus last Thursday. "They only make us real."

Melson, a professor emeritus at Purdue University, is the author of *False Papers Deception and Survival in the Holocaust*, a memoir that tells the story of how his family survived the war by impersonating a Polish Catholic family.

"I was two when the war started, eight when it ended," Melson told the crowd. "I was a little Polish, Catholic anti-Semite in the war."

During the lecture, which was part of Centennial's annual Holocaust education week, the author read an excerpt from an interview with his mother that explained how she had convinced a priest that she was a Polish aristocrat who had lost her identity papers.

"The Jews were sentenced to death… These were passes to life," his mother had said of the papers, which held the name Zamojskis.

This was the last name that saved Melson's life, but he said it was also the name that threatened to destroy his Jewish identity. When Melson was eight, his father asked him what religion he believed in.

"I believe in Jesus," he answered.

"You don't believe in Jesus," his father said. "You're Jewish."

For Melson, who only learned that he was Jewish at that moment, his religion is a bittersweet treasure chest.

"My only sense of being Jewish came from [the fact] that we had survived the war," he said, adding that, after the war, when his family moved to the United States, he attended Hebrew school in New York City.

"I loved it. It was wonderful. To me, being Jewish was not being afraid. It was something positive. It was something I had to work on."

Throughout the lecture, and also throughout his memoir, Melson refused to turn his parents, who have passed away, into saints.

"I wished to be as truthful as I could," he told the audience, adding that, for example, before the war, his mother had rejected a possible suitor because he "looked too Jewish."

"I was startled that my mother had a streak of Jewish self-hate… I left these things in."

For Rachel Iskov, who attended the lecture and is co-chair of Holocaust education week for the Sarah and Chaim Neuberger Holocaust Education Centre, the lecture helped humanize the Shoah.

"I think every story is important… If there are three million survivors, there are three million stories," she said.

To Iskov, understanding the Holocaust means hearing personal stories rather than broad facts.

"They don't just become the survivor," they become people. When we humanize [Holocaust survivors], it has so much meaning," she said.

For Gladys Watson, director of the learning and resource centres at Centennial, events such as Melson's lecture create an open conversation between the audience and the speaker.

"Not everyone has heard about the Holocaust… It's important to provide an opportunity for… discussion," she said. "We're providing a… learning opportunity that is unique."

Jewish education director wants to 'grow' York program

Continued from page 34

education such as working in summer camps or with youth groups.

For students who are considering the program, but who may have concerns about anti-Israel political activity on campus, Wiseman said she wants people to understand that York University "is a safe place, and there is freedom of expression."

As well, she said, she wants to "heighten the profile and panache of being a Jewish educator."

Wiseman noted that Toronto is "among the few cities in North America that remunerates teachers in the Jewish day school system well. There's a well-developed salary scale, and I think we need to develop a respect that goes with it as well."

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Status of familial monetary gifts prior to divorce

Family Matters
by
John Syrtash
B.A. (Hon.), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator for 28 years

Question: I am contemplating divorce after separation from my wife for over two years, without any written agreement. If I have to send some money to support my parents in paying doctors' fees, will that be considered wrongful alienation of my assets or improper transferring property to a third party?

Answer: No. Had you transferred assets or money to your parents just prior to your separation, a judge may have viewed such a transfer with suspicion as an attempt to divert assets that should properly have been split 50:50 with her. However, two years after separation is perfectly within your rights to do as you wish with your own assets, so long as you report your income accurately when calculating it for child/spousal support. Also report the state of your assets and liabilities accurately as they existed on the date of separation and the date of marriage to calculate what, if any, "equalization payment" or property split you owe each other. But the calculation is based upon the value of your respective net worth positions as of the date of separation, not now.

Moreover, if you had legitimate reasons for transferring money to your parents to support them even just before the date of separation, and you could prove that you were not doing so to divert assets away from your wife's right to an equal split of property, then a court would likely excuse your actions in any event.

Question: I'm self-employed and in 2007 I made a great deal more in income then in 2006 or 2008. But my wife's lawyer insists that she's going to calculate the amount of child and spousal support based on the income I reported in the latest tax returns filed (2008). Is this fair? Is this what the courts are going to do when calculating child and spousal support?

Answer: No. The court should either look at your most recent income (2008) or at the very least should average your past three years income if your income goes "up and down" or fluctuates because of the nature of your income.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6. John Syrtash can be reached at (416) 642-5410, Cell (416) 886-0359. Visit www.freemychild.com; www.spousalsupport.com; www.garfinzeidenberg.com.

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And now for something completely different: HEEBONICS

'Aviation is not just a man's world,' says female El Al pilot

By SHELDON KIRSHNER
Staff Reporter

Smadar Shechter shattered the glass ceiling in Israel and thereby struck a historic blow for women's rights in the Jewish state.

Shortly after joining Arkia Israel Airlines as a first officer in 1998, she had the honour of becoming the first female commercial pilot in Israel to be promoted to captain.

And now, 11 years on, she is working for El Al Airlines, Israel's flagship carrier, as a first officer.

"Aviation isn't just a man's world," she said in an interview. "Not really."

She was interviewed during a recent layover in Toronto, where she spoke about her unusual achievements at a venue sponsored by the Canada Israel Chamber of Commerce, UJA Federation of Greater Toronto and the Israel Forum of Canada.

A sixth-generation sabra on her late father's side, and the mother of two young daughters, Daniella and Liah, Shechter joined El Al in November 2002 after flying for Arkia for four years.

By reaching high, she fulfilled a childhood dream, but her path to the pilot's cockpit was long and and circuitous.

Now 38, she was smitten by flying at the age of 12, when she accompanied her parents on her maiden flight, a 19-hour trip to South Africa.

Delighted to be sitting in an airplane, she asked her father, an economist, a litany of questions about the intricacies of aviation. On subsequent flights to different destinations, she got to sit in the cockpit.

Always technically minded and drawn to tinkering with and fixing things, she was fascinated by the mechanics of flying.

"I like this machine," she said, referring to airplanes.

Schechter's love affair with airplanes manifested itself when she was about to be called up for national service

Before being conscripted in 1989, she dashed off letters to the Israeli Air Force, hoping to gain acceptance into the difficult pilot's course.

She was fobbed off with the standard explanation that women were not eligible for combat roles.

Thwarted by such outmoded regulations, she deferred her dream and served as an operations co-ordinator in an F-15 squadron.

Due to a subsequent Israeli Supreme Court ruling, women were eventually allowed to apply for the course to which she could only aspire.

Having needlessly lost the opportunity to be a combat pilot, Shechter did not despair. Buoyed by hope, she signed up for private lessons, where she mastered both theory and flying.

During this six-year period as an apprentice aviatrix, she also studied economics at the College of Management in Tel Aviv and worked as a bank analyst.

In the meantime, she married Yair Eini, a real estate developer in Israel and Europe.

At Arkia Israel Airlines, she usually flew the Tel Aviv-Eilat route. After about a year and a half, she earned her captain's wings, an heretofore unprecedented feat for a woman in Israel.

Having amassed 1,000 hours of flying time, she applied for a first officer's job at El Al and got it. She was not exactly an unknown quantity, having met some of its pilots.

Shechter, however, was not the first female pilot hired by El Al. Merav Schwartz preceded her by a year, and she, too, is a first officer.

As a first officer, Shechter performs the same functions as the captain. They share flying duties, as well as takeoffs and landings.

"We both have to know how to fly the plane," she said. "But the captain is the commander and he has the last word when decisions are made. That's the biggest difference between us."

She flies either a Boeing 757 or a Boeing 767, each of which carries 200 passengers and a crew. On average, she is on duty twice a week. Schechter's longest flight takes her from Tel Aviv to Toronto.

Her mother, Elka, who hails from the Caribbean island of Curacao, accompanies her occasionally. "She's my best friend," said Shechter, whose hobbies include horseback riding, calisthenics and interior design.

More often than not, she is away from her family about 14 days a month. For the past decade, she has lived on Moshav Tal Shachar, near Rehovot, where her husband was born.

"When I'm in Israel, I have all the time for my children. They were born into this situation, so it's a little bit easier."

She has a nanny, but her husband helps out. "He's a great mother" she said, beaming.

So far, she has been treated with respect by her male colleagues. "All the way," she said.

She has experienced neither sexism nor harassment. "Knock on wood."

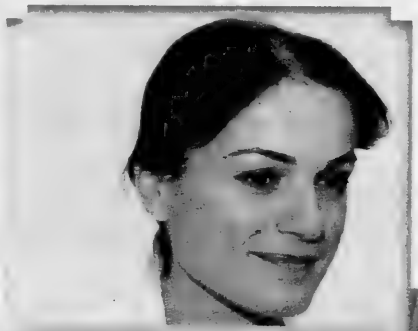
Some passengers are thrilled to learn that she is at the helm of the controls. As she put it, "They're very proud and happy to hear the voice of a woman."

Once, after landing the aircraft, a group of women surrounded Shecter to heap praise on her and tell her how glad they were that a woman had flown them back home.

She has no problems with jet lag. "I deal with it by resting." Nor is she intimidated by turbulence, especially when she is off duty. "It rocks me to sleep."

Shechter, who has two older sisters, neither of whom is a pilot, is currently waiting to enrol in a captain's course.

"I'm looking forward to taking and passing it, though it's not easy. I hope to be a captain in the coming year."



El Al first officer Smadar Shechter

Smadar Shechter sits in the cockpit, with Ehud Olmert, the then-Israeli prime minister, looking on.

'Buycott' triumphs boycott of Israeli cosmetics

By JANICE ARNOLD
Staff Reporter

MONTREAL — An initial attempt by local promoters of an economic boycott of Israel to discredit a line of Israeli cosmetics was effectively countered by supporters of Israel.

Tadamon (Arabic for solidarity), a group trying to get Quebecers not to buy Israeli goods, targeted the downtown Bay department store on Saturday, Oct. 31, because it sells Ahava beauty products.

Along with the Solidarity for Palestinian Human Rights and the Quebec BDS (Boycott, Divestment and Sanctions) Committee, the group held a small demonstration across from the store in Phillips Square demanding that the Bay not stock the products.

The demonstrators' spokesperson Bill Sloan then entered the store and proceeded to give a speech in the cosmetics department denouncing the Ahava company for allegedly violating international law, before being hustled away by security guards. The scene can be viewed on YouTube.

The products did come off the shelves, but that was due to a co-ordinated effort led by Dawson College student Russell Sitrit-Leibovitch. The next day, Sunday, Nov. 1, about 100 people of all ages went to the Bay and bought every Ahava product that was for sale within about an hour, he said.

Sitrit-Leibovitch, president of Dawson Hillel, said the purchased products would be donated to a couple of women's shelters, one under Jewish auspices and the other not.

The anti-Israel demonstration was described as the Montreal launch of an international campaign to boycott Ahava, which makes products containing Dead Sea mud.

Sloan claimed that Ahava products are manufactured from "Palestinian natural resources stolen from the occupied West Bank" in an "illegal" Israeli settlement, Mitzpe Shalom.

"By selling Ahava products, the Bay is encouraging a company that benefits from the brutal Israeli system of apartheid and occupation in order to produce its goods. We are demanding that the Bay do the right thing and stop selling Ahava products."

A spokesperson for the Bay, at its corporate headquarters in Toronto, issued this statement to *The CJN*: "This brand is not unique to the Bay and is sold by many retailers and independents across Canada. The company has no plans at this time to discontinue the sale of this product."

The Ahava boycott campaign is being touted by Code Pink, a U.S.-based women's group opposed to the wars in Afghanistan and Iraq.

The Ahava counter-activity was endorsed by the Canada-Israel Committee (CIC). The CIC has launched the national Buycott Israel campaign, which aims to support Israel and combat anti-Israel boycotts by encouraging the purchase of products and services from Israel.

In Toronto last April, after anti-Israel activists urging a boycott of Israeli wines made known their intentions to picket a liquor outlet on the Sunday before Passover, UJA Federation of Greater Toronto asked the Jewish community to purchase as much Israeli wine as possible. Within half an hour of the call going out via e-mail, the targeted liquor store was sold out of Israeli wine.

One hundred and fifty cases were bought, and the handful of protesters was outnumbered by more than 1,000 pro-Israel advocates.

The CIC is urging supporters of Israel to buy Ahava products at the three other Montreal retailers that sell them and to thank the management for carrying them.

The campaign has a website at www.buycott.ca and a Facebook group.

The success of these two instances of community mobilization sends "the message that any time there is a call for a boycott of an Israeli product, the consequence will be exactly the opposite," said CIC executive vice-president Sara Saber-Freedman.

Fundraiser planned for Yavneh Yeshiva

Compiled by CJN Staff

The Canadian Alumni and Friends of Yeshivat Kerem B'Yavneh will host an after-dinner reception on Sunday, Nov. 15 at Congregation B'nai Torah.

"Many outstanding lay leaders throughout North America who share in our work in the Toronto area have graciously consented to serve as honorees at this special reception," said Rabbi Marc Volk, executive director of the American Friends of Yeshivat Kerem B'Yavneh.

The honorees for the evening are rabbinical alumnus awardees Rabbi Shlomo and Ofra Gemara, alumnus community awardees Ronnie and Shana Strauss, and young alumnus awardees Daniel and Elana Magder.

The featured speaker will be Rabbi Mordechai Greenberg, rosh hayeshiva of Yeshivat Kerem B'Yavneh. His topic will be "*Chanoch L'naar Al Pi Darco*: Educational Principles Based on the Patriarchs."

Rabbi Greenberg, came to Yeshivat Kerem B'Yavneh in 1960. He was recognized as one of the yeshiva's outstanding students, and became a close student of the founding rosh hayeshiva, Rabbi Chaim Yaakov Goldvicht. As a Hesder student, Rabbi Greenberg served in the tank corps of the Israel Defence Forces and fought in the Six Day War. He also attended weekly lectures at Yeshivat Mercaz Harav by Rabbi Zvi Yehuda Hakohen Kook and became very close with him as well.

Upon completion of the KBY Kollel program, Rabbi Greenberg was appointed a senior rabbi in the yeshiva and taught Israeli and overseas students. He became rosh hayeshiva in 1994.

Rabbi Greenberg is well known for his erudition in the field of Jewish law and his command of Jewish thought, particularly the teachings of Rabbi Kook and the explanation of the Vilna Gaon's commentary to the *Code of the Jewish Law*.

Under Rabbi Greenberg's leadership, the yeshiva's Israeli and overseas student body has grown to more than 400 students with an influx from South Africa and Australia, England and other European countries.

Yeshivat Kerem B'Yavneh imbues its students with a love of Torah, the Jewish People and the Land of Israel. It conceived the Hesder program, in which its Israeli students fulfil their dual obligation of Torah study and defending Israel. The yeshiva has also attracted many students from Toronto, Hamilton, Ottawa and Montreal over the years.

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From left in the back row are Danciger High School students Yuval Malul, Dorin Gold and Shani Friedman; from left in the front row are Revital Meiri, teacher, with students Meidan Yacobi, Shimon Moyal and Gavriel Zerach.

Israeli students lead Gray Academy's memorial for Yitzhak Rabin

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Winnipeg gave a warm welcome to six Israeli high school students and their teacher in late October.

They visited for 10 days as part of the Partnership 2000/ Kesher Chai (Living Bridge) initiative.

"This is a nice, warm community," said Revital Meiri, Danciger High School's mass communications teacher. "We were made to feel at home here."

The Danciger students visited the city as part of an annual student and teacher exchange program, going back 10 years, between the northern Israeli high school and the Gray Academy of Jewish Education. The exchange program is part of Partnership 2000, an initiative that links seven Canadian Jewish communities – not including Montreal and Toronto – with communities in northern Israel.

David Greaves, Combined Jewish Appeal's assistant director, said the goal of the program is to increase capacity in northern Israel – through refurbishing or building community centres, for example – to help keep people, and especially youths, in the northern communities, rather than having them move to Tel Aviv or Haifa.

"Our focus is on youth and education, and youth at risk. We support summer camps and counselling programs, too."

The Danciger High School students – Dorin Gold, Shani Friedman, Yuval Malul, Shimon Moyal, Meidan Yacobi and Gavriel Zerach – and their teacher arrived in Winnipeg on Oct. 26. The group led workshops for Gray Academy students – with a special emphasis on the Grade 3 classes – as well as students in the Hebrew bilingual program at Brock Corydon School.

They also led the Gray Academy's annual memorial program for Yitzhak Rabin, the former prime minister of Israel who was assassinated 12 years ago. The memorial program took place on Oct. 29, in the Berney Theatre at the Asper Jewish Community Campus.

The program began with a video overview of Rabin's life. The visiting students did readings, and Dorin sang a song in tribute to the slain prime minister.

In off hours, the students toured the legislature with cabinet minister Christine Melnick as their guide and met Winnipeg Premier Greg Selinger. They also visited the Forks, a 56-acre waterfront development in downtown Winnipeg, and the Museum of Man and Nature. On Shabbat, two of the group's observant members went to the Herzlia Synagogue in south Winnipeg, while the others attended services at Congregation Etz Chayim in the north end.

The students stayed with local families. "Our students and the host family's children all knew each other before we came," Meiri said. "They have been communicating on Facebook."

The Gray Academy sends a delegation of its students and teachers to the school in Israel in the spring, at a time that coincides with Memorial Day in Israel.

Meiri said that two of the Danciger students, Meidan and Shani, both of whom are in Grade 12, will join a group going to Poland to visit sites associated with the Holocaust shortly after they return to Israel.

"I think our visit to Winnipeg will give them the strength they need for that visit," Meiri says. "That's because we experienced a lot of love here. It is rare for Israelis to find in the world the kind of welcome we received in Winnipeg."

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Coast to Coast

Observant entrepreneur joins Montreal council

By JANICE ARNOLD
Staff Reporter

MONTREAL — The almost quarter-century tradition of an observant Jew sitting on Montreal city council has been preserved with the election of political newcomer Lionel Perez.

Perez is a kippah-wearing, dot-com entrepreneur of Sephardi origin who identifies with the "yeshiva" community living in the de Vimy Avenue area.

He was elected in the Darlington district of the Côte des Neiges-Notre-Dame-de-Grâce borough in the Nov. 1 election as a member of Mayor Gérald Tremblay's Union Montréal team, taking the seat held by Saulie Zajdel.

Zajdel, 54, who comes from the Lubavitch community, retired after 23 years on city council.

The 39-year-old Perez garnered 43 per cent of the vote, handily defeating his nearest rival, Kamalathevi Jegatheeswaran of Louise Harel's Vision Montréal.

The ethnically and economically diverse district, which stretches from de Vimy to Victoria Avenue at the west, and to Jean Talon Street at the north and Côte Ste. Catherine Road to the south, has a significant Jewish population.

Lionel Perez

Perez says that while it's clear he had strong support from the Jewish community, he carried the great majority of the district's 67 polls. The turnout was 32 per cent, below the city-wide figure of just under 40 per cent.

Perez, who is fluently bilingual and at home in both the Sephardi and Ashkenazi worlds, was born in Montreal to parents who immigrated from Morocco in 1968. He grew up in Côte des Neiges and attended Jewish People's and Peretz Schools and Herzliah High School (St. Laurent.)

He describes his family as having been "traditionally observant" but he moved to a more religious lifestyle as an adult.

After receiving a BA in political science at Concordia University, he went to Osgoode Hall Law School at Toronto's York University for his common-law degree and returned to the Université de Montréal for a second one in civil law.

He practised law with a technology law firm for some years before going into business for himself, co-founding the Internet company CorporationCentre.ca in 2001. It offers online services to small businesses and now employs about 12 people. He remains its president and CEO.

He married Felicia Mayoff in 1995 and has lived in the de Vimy area since then. They have four children, aged three to 12.

Perez has been involved in numerous Jewish community organizations, including the Communauté sépharade unifiée du Québec, Jewish Family Services (before it merged into Agence Ometz) and the Mada Community Centre, a soup kitchen and food bank under Chabad auspices. He is currently president of a small neighbourhood synagogue, Tiferet Israel, and is on the board of Yeshiva Gedola Merkaz Hatorah.

"I have never been directly involved with politics, but I have always been interested in the political process," he said.

"I was approached by Saulie, who I would call an acquaintance, not a friend. The party was looking for a successor, and I was one of a few people who were asked.

"I definitely had the support of the Jewish community, but if that was my sole support, it wouldn't have been enough to win. I did a lot of door to door [campaigning]."

The issues did not appear to split along ethnic lines, he said. "Most electors were concerned with local services. Road safety and how to reduce speed on residential streets stood out… The Jewish population's concerns were pretty much the same as everyone else's."

Côte des Neiges-NDG remains strongly Union Montréal, with four of its five districts choosing the party's candidates.

Life has changed for Hershko

Continued from page 6

Life has changed somewhat for Hershko since the Nobel Prize.

"The first year was really bad. My life got disrupted quite a lot. I received so many speaking invitations and requests for interviews that I didn't have as much time for my grandchildren."

Hershko, who lives on Mount Carmel in Haifa, has since been far more selective. "I turn down 60 per cent to 70 per cent of invitations and accept three to four invitations to scientific meetings a year."

Although he shies away from the limelight and is less than thrilled being a celebrity, he considers the Nobel Prize a signal honour and a source of pride, both to Israel and his family.

"But I don't want to be a professional Nobel Prize laureate."

Asked if he was concerned by the spectre of academic boycotts against Israel, Hershko replied, "They are contrary to the academic spirit."

In a reference to its nuclear program, Hershko said, "What concerns me is Iran. Israel's existence is still in danger, maybe more than in the past. We have to be able to defend ourselves. I'm definitely concerned about Iran."

When asked whether Israel should strike nuclear sites in Iran, he said he could not discuss such weighty matters in public.

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Coast to Coast

Jewish history of Ottawa chronicled

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — The Jewish community of Ottawa dates back to approximately 1857, when Moses Bilsky is reported to have arrived in what was then known as Bytown.

He would surely have been surprised – and, no doubt pleased – to know that on a sunny October day in 2009, his descendant, Anna Bilsky, stood before a packed auditorium to introduce a book containing that historical fact.

As chair of the book committee of the Ottawa Jewish Historical Society, Bilsky co-ordinated a project that began with an idea from the late Albert Rivers, then was funded through the efforts of the late Lawrence Freedman, and finally was created by a team of writers, editors, publishers and supporters.

The book is dedicated to the memory of the two men whose ideas made it a reality.

The final product, *A Common Thread: A History of the Jews of Ottawa*, is a beautiful book containing 175 photographs. Its cover contains one of a quilt, by artist Fortunee Shugar, that pieces together photographs chronicling the community's history.

The idea for a quilt, the oldest form of record keeping, led to the book's title, "a common thread." The quilt itself will hang in the library of Ottawa's Soloway Jewish Community Centre.

The book is divided chronologically into four sections. Each had a different author, lending a different tone to the various eras. Many familiar names appear throughout, as a number of the founding families are still prominent in the community.

Book to be presented to every bar and bat mitzvah child in the city

For members of the Ottawa Jewish community – those still living here and those who live elsewhere, but whose hearts and memories remain – the book is like a special family album. For many, there are stories and photographs of family and friends that will bring back happy thoughts of times past.

The book was launched – after six years of starts and stops – at a gala afternoon event on Oct. 18 at Ben Franklin Place. The MC, local CBC radio announcer Laurence Wall – a former board member of the Ottawa Jewish Historical Society – introduced former Ottawa mayor Jim Watson, now Ontario's minister of municipal affairs and housing, and read greetings from present mayor Larry O'Brien, who couldn't attend.

In his remarks, the president of the historical society, John Holzman, outlined his group's various programs, including taping all eulogies of funerals at the Jewish Memorial Chapel; sponsoring lectures by community members about their families' contributions to the community; annual recognition of individuals who have made an outstanding contribution to the preservation of Ottawa Jewish history, and the awarding of an annual scholarship from the Jacob Freedman Charitable Trust through the University of Ottawa to a student who has completed significant work in the field of Jewish studies.

He also announced that a copy of *A Common Thread* will be presented to every bar and bat mitzvah child in Ottawa.

The book is available in soft or hard cover through the Ottawa Jewish Historical Society or General Store Publishing House. Call 1-800-465-6072, or visit www.gsph.com.

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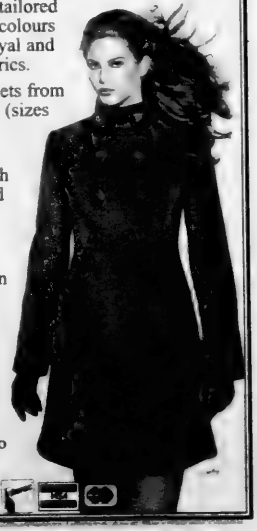

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The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

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דער יידיש ווינקל

דזשערי קעין

יזכור ביכער אויף יידיש אויפן אינטערנעץ

פֿון וויוויאן פֿעלזן

דעם זומער איז געקומען צוגאַסט מיין מאַמע אַ קוקינע פֿון די פֿאַרייניקטע שטאַטן. אין איר באַגאַזש האָט זי מיטגעבראַכט אַן אונטער, אַ בוך געשריבן אויף יידיש וואָס געהערט צו איר שוואָגער. דער שוואָגער האָט גיט געוווסט דעם אינהאַלט פֿון בוך דערפֿאַר וויל ער קען גיט קיין יידיש. ער האָט געמיינט אַז זיין זיידע איז געווען דער מחבר פֿונעם דאָזיקן בוך, אין דערפֿאַר האָט ער זייער געוואָלט אַז מען זאָל עס איבערזעצן אויף ענגליש.

גלייך האָב איך געזען אַז דאָס בוך איז דאָס יזכור בוך פֿון סטאַוויישט (Stavishche). אין דעם אינהאַלט־צייכל האָב איך געפֿונען די עטלעכע ארטיקלען וואָס דער זיידע האָט געשריבן. "נו," האָט די קוזינע מיר געפֿרעגט..."קענסט דו דאָס איבערזעצען?" האָב איך איר געענטפֿערט, "ס'איז אפֿשר גיט ניטיק. איך וויל דיר עפּעס ווינציק."

א פֿאָר מינוט שפּעטער האָבן מיר געזען אויפֿן עקראַן פֿון מיין קאָמפּיוטער דאָס יזעבזיטל פֿון דעם ניו־יאָרקער פֿאָלקס ביבליאָטעק (New York Public Library). דאָרטן קען מען ליינען פֿעלקטראָניש 650 פֿון אַן ערך 700 יזכור ביכער, ביכער וואָס זיינען דערשינען אין די יאָרן נאָך דעם צווייטען וועלט קריג. אין יענדן בוך געפֿינט מען זיכרונות, פֿאָטאָגראָפֿיעס, און פֿאַרשידענע ארטיקלען, אַ טייל אויף יידיש, אַ טייל אויף העברעיש, וועגן די פֿאַרשוווונדענע יידישע שטעט אין שטעטלעך פֿון מיזרח־אייראָפּע.

"זע נאָר! יעצט דאַרפֿסט דו ניט דעם אונטער איבערלאָזן. איך האָב עס אויף מיין קאָמפּיוטער," האָב איך איר געזאָגט. א מינוט שפּעטער האָבן מיר געקוקט אויף אַן אַנדערן וועבזיטל, דאָס וועבזיטל פֿון דער יידישער געזעלשאַפֿט (jewishgen.org). מיט אַ פֿאָר יאָר צוריק האָט די געזעלשאַפֿט געזעלשאַפֿט אָנגעהויבן איבערזעצן אַלע יזכור ביכער; אַ רעזיקע אַרבעט.

אויפן עקראַן פֿון קאָמפּיוטער געפֿינט מען א רעשימע פֿון די יזכור ביכער וועלכע מען קען שוין ליינען אויף ענגליש. אַן אַנדער דרוק אויפֿן קאָמפּיוטער, און אַט איז דער יזכור בוך פֿון סטאַוויישט –אויף ענגליש. אַן אמתער נס! נישט נאָר פֿאַר יחידים וואָס ווילן אויסגעפֿינען וועגן זייערע קרובים אָדער וועגן די היימשטעט פֿון זייער אָבות, אָבער אויך פֿאַר היסטאָריקער און אַנדערע פֿאָרשער, איז דאָס וועבזיטל פֿון ניו־יאָרקער ביבליאָטעק אַ וויכטיגער אויסטו.

די קוזינע איז אַוודאי געווען צופֿרידן– און איר שוואָגער איז אוודאי געווען צופֿרידן. פֿאַר מיר האָט די דאָזיקע איבערלעבנג אונטערגעשטראָכן די וויכטיקייט פֿון דער יידישער שפּראַך און די נויטיקייט איבערצוזעצן ביכער געדרוקט אויף יידיש. ניט בלויז יזכור ביכער, אָבער אַלערליי ביכער, וויל די טעמאַטיק פֿון ביכער וואָס זיינען דערשינען אַף דער יידישער שפּראַך איז אַ בריייטע און אַ פֿאַרשידאַרטיקע. אויב מען וועט ניט ראַטעווען די אַלע ביכער פֿון פֿאַרגעסטנ, וועלן מיר פֿאַרלירן אַ גרויסער טייל פֿון אונדזער קולטור,אונדזער יידישע ירושה.

אויב איר האָט נאָך נאָכאַמקען וועגן אונדזער ווינקל לאָמיר הויסן. שרייבט דירעקט פּאָסט אָדער בליץ- פּאָסט: info@cjnews.com

SENIOR STARS: Constantia Retirement Residence staff Jennifer Brinder, marketing manager, right, and Claire O'Connor, resident services manager, left, attended Chartwell Senior's Housing Senior Star National Event recently with guests Sylvia and Wilfred Frysh.

COURAGE IN MOTION: The Courage in Motion Cycling Event in support of Beit Halochem was held in Israel Oct. 19-23. The event proved a huge success with a group of 27 international cyclists and 60 disabled members of Beit Halochem cycling together from Latrun to Eilat.

Alzheimer numbers rising: specialist

By CAROLYN BLACKMAN
Staff Reporter

The numbers associated with Alzheimer's disease are staggering, says Dr. Michel Silberfeld, a psychiatrist and founder of the competency clinic at Baycrest.

"The worldwide scope of the illness is [huge]. It will affect [more than] 35 million people in 2010, 10 per cent higher than previously estimated," said Silberfeld, speaking recently as part of a medical series presented by Canadian Magen David Adom for Israel.

Silberfeld, an adjunct assistant professor of psychiatry at the University of Toronto and a founding member of the university's Joint Centre for Bioethics, said the annual number of diagnosed cases in Canada is about 60,000, and by 2031 about 500,000 people will be affected.

"After age 65, the rates of dementia double every five years, and after age 100, 85 per cent [of people] experience dementia. [The disease] is becoming more of a problem, because people are living longer."

Dr. Michel Silberfeld

Alzheimer's is also a story about women, who make up 72 per cent of affected Canadians, he said. "From a survival point of view, that's because they live longer than men."

Half of those with dementia live in the community, and half live in institutions, he said. "About two-thirds in the community have not had their dementia diagnosed. There is a big problem out there. It looms large, yet many don't know the statistics."

Alzheimer's – the most common form of dementia – is a neurodegenerative disease characterized by progressive cognitive decline, he said. "Changes include loss of memory, and an [inability] to perform everyday tasks and retrieve words.

"It progresses over time, and it takes about eight to 10 years to progress through all the stages. Some patients live with it for more than 20 years. [Because of this] what leads to their mortality is the secondary affects.

"People with Alzheimer's die twice – first, by losing what they know about themselves, and later by the death of their body."

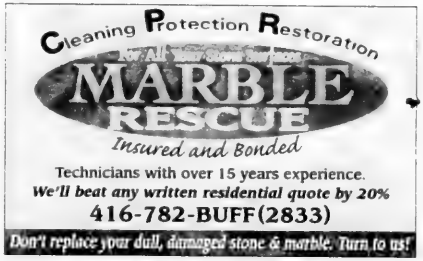
There have been attempts to treat Alzheimer's by using drugs to try to boost the level of neurotransmitters in the brain, he said, but half of all patients get no benefit from them. "There is some evidence that the drugs may delay institutionalization."

On a positive note, he said, some vaccines have been developed that may stop the process of the disease, and there will soon be a Canadian study on the effectiveness of these vaccines.

The burden of care for those who have Alzheimer's is also an important story, Silberfeld said, "and again, it is the story of women. "Seventy-five per cent of the caregivers are women. It is a considerable burden, and it is not well met, because it seems to fall on the wives and daughters."

Caregivers undergo radical changes in their lives, he said, "and they have a huge task. [They often] have no respite, and they are overwhelmed and tired.

"Then there are the psychological affects of dealing with a person who looks the same, yet no longer responds in the same, familiar way. It is crucial that caregivers receive support."



Convention emphasized environment and tikkun olam

Continued from page 1

Braverman's comments tied in with a biennial resolution encouraging Israel's efforts to address inequality among Israel's Jewish and Arab citizens.

It was the first time the Reform movement's major body passed a measure specifically addressing the needs of the minority population. The resolution notes that 50 per cent of Israeli Arabs live below the poverty line and receive only 71 per cent of the education resources due them.

Other resolutions called for supporting Jewish camping for children with special needs and affirming the Reform day school movement.

With respect to Israel's haredi population, Braverman noted that David Ben-Gurion, Israel's first prime minister, "agreed that a couple of hundred ultra-Orthodox scholars would be subsidized, but he didn't expect such exponential growth."

Although the mood at the convention was upbeat, with the buzz of participants reconnecting and music from a total of some two dozen performers over the five days, URJ president Rabbi Eric Yoffie sounded a sobering note at the opening plenary when he talked about the recent economic crisis, "unprecedented since the Great Depression."

Much of the conference would be spent sharing related experiences and ideas, he said.

"It has been very difficult and painful, but we have made the changes needed to keep our synagogues strong," Rabbi Yoffie said.

As part of a recession-driven restructuring, the URJ – the congregational umbrella for the Reform movement with more than 900 affiliated synagogues in North America, including 26 in Canada – eliminated 60 full-time-equivalent positions in North America in January, and the Toronto office of the Canadian Council for Reform Judaism was closed May 31. It was one of 14 regional URJ offices to be dismantled.

The "building blocks" of URJ – including summer camps, Israel programs, and North American Federation of Temple Youth – remain the same, Rabbi Yoffie said.

The biennial offered a varied program with an array of high-profile speakers including Tony Blair, former prime minister of the United Kingdom, and King Abdullah of Jordan, both of whom spoke via video feed; Dr. Ruth Westheimer, who discussed "Sex in the Jewish Tradition" at a Shabbat luncheon; Miriam Ziv and Michael Oren, Israel's ambassadors to Canada and the United States respectively; and Anita Diamant, author of *The Red Tent*.

Torah scholar Aviva Zornberg, philanthropist and Jewish camping advocate Harold Grinspoon, and human rights activist Irwin Cotler, MP, a former Justice Minister of Canada, also spoke at the conference, and received awards from the URJ.

As well, at the Women of Reform Judaism 47th assembly, which was held concurrently, Torontonian Judy Feld Carr received the Dr. Jane Evans Pursuit of Justice Award for having freed more than 3,000 Jews from Syria. Speakers, along with Feld Carr, included Izzeldin Abuelaish, the Palestinian doctor and peace proponent who lost three daughters and a niece when an Israeli tank shell shattered his Jabalia refugee camp home.

Topics at breakout learning sessions included Shabbat, "forgotten" congregants, intermarriage, young families, prayer, politics and temple budgets. There was an overall emphasis on environmental initiatives – which was also the subject of a resolution – and tikkun olam, particularly Nothing But Nets, the URJ's anti-malaria initiative to purchase bed nets for families in Africa.

Grade 8 students from Toronto's Leo Baeck Day School introduced a tzedakah project called Toonies for Togetherness to help fund a joint Jewish/Arab school that the Reform movement in Israel is running.

Like Ziv, who spoke before him, Braverman stressed the importance of countering Iran's nuclear threat.

During his presidential sermon, Rabbi Yoffie urged Reform Jews to consider the ethical, environmental and health aspects of what they eat, and come up with food policies for their synagogues.

He said that cutting down on red meat "is an area where we can make a difference" in offsetting our carbon footprint.

Diamant outlined her take on Judaism today – which she calls "Minhag America," borrowing the title of Rabbi Isaac Meyer Wise's 1856 siddur – and said that one of its cornerstones is the full participation of women. She was referring not only to women's participation on the bimah but also in public discourse, as evidenced by her speech.

A generation ago, "the idea that someone like me – a Reform Jew and a feminist – would found a mikvah [Boston's five-year-old Mayyim Hayyim], would cause heads to explode."

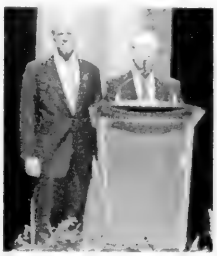
"Ancient roots are no more authentic than new growth," she said. "Both are crucial. Both are serious."

At Thursday morning's plenary – a joint session with the Women of Reform Judaism – Michael Oren, Israeli ambassador to the United States, said there are ways to allay doubts of those who condemn Israel, including "some of our own Jewish youth.

"We remind our listeners of the multiple times in history where Zionist and Israeli leaders accepted a two-state solution only to have those offers rejected," he said.

"We recognize the existence of a Palestinian people with relation to a state and a land that they regard as their homeland, but we are hard-pressed to find Palestinians who say the same thing about us."

As well, he added, "we recall the instances in which Israeli withdrawals were met with rockets."



Michael Oren and Rabbi Eric Yoffie

[David Collin photo]

Drawing on his own experiences as a soldier, he said that Israel, by warning civilians of imminent attacks, was "sacrificing the element of surprise and risking the lives of our own soldiers."

Oren – who lost a sister-in-law in a suicide bombing and whose eldest son was wounded in battle – said Israel's actions equal "that of the world's most enlightened countries.

"We do have some shortcomings, but they should never impugn our right to exist as a free and secure nation."

Israel is facing a fundamental threat from "the unconventional weapon of deligitimization," Oren said. "It opens the door to economic sanctions, arrest of leaders for war crimes, and isolation as a pariah state.

Israel can and will defend itself, he stressed. "Jews of Israel, as Jews everywhere, have the right to defend themselves, the right to survive as Jews."

Former British prime minister Tony Blair, speaking live on a video feed from Yale University, said that in his experience, "religion matters. It motivates and galvanizes vast numbers of people in the world.

"How do we make it a force for good rather than conflict?" he asked.

He believes that will only happens "if part of our attitude as people of faith is an openness to those of a different faith."

In a question-and-answer session with Rabbi David Saperstein, director of the Washington, D.C.-based Religious Action Center of Reform Judaism, Blair said that real faith can give political leaders the strength to do what they think is right, and the humility to recognize that they may be wrong.

Blair said one of the things he likes about America is that "when people get up for the national anthem, it's a statement that there is a certain space in which we come together and the values we have in that space are not negotiable."

At the closing plenary, King Abdullah II of Jordan addressed the delegates by video, thanking them for giving him the opportunity to talk about multifaith dialogue.

"Every generation in history has faced the danger of interfaith division. In our time, we [have to] share the responsibility for peace," he said.

He called for a two-state solution that addresses the rights of Palestinians and Israelis. "We must act to put an end to the conflict in Israel. We must put [it] behind us so we can focus on what brings us together. We need to move forward to a genuine peace, and to live in harmony."

He praised the Union of Reform Judaism for promoting interfaith dialogue, and for reaching out to the Muslim community. "Together, we can make a difference," he said.

With files from Carolyn Blackman and JTA.

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Battle over Jerusalem heats up

By LESLIE SUSSER
JTA

As part of an intensifying struggle over Jerusalem, Arab leaders are keeping up a relentless barrage of criticism of Jewish construction in the city and alleged violations of the status quo on the Temple Mount.

Last week, Egypt's President Hosni Mubarak and Jordan's King Abdullah issued a joint communique in Cairo accusing Israel of taking unilateral steps in Jerusalem that they said were undermining efforts to resume peace negotiations and could have catastrophic consequences for the entire region.

Some speakers last week at a conference on Jerusalem hosted by Morocco repeated the canard that Israel was tunnelling under the Al-Aksa Mosque on the Temple Mount compound, while others charged that the Israeli government has a master plan to isolate Arab eastern Jerusalem from the West Bank.

The allegations followed weeks of tension that erupted after a Jewish fringe group announced plans to visit and pray at the Temple Mount and a radical Israeli-Arab cleric charged that Al-Aksa was in danger and called upon Muslims to put their bodies on the line to defend it. The tensions sparked a series of clashes between stone-throwing Arab youths and Israeli police during the Jewish High Holidays.

Many of the Arab allegations are patently false. There is no tunnelling under Al-Aksa. On the mount itself, the Muslim religious trust known as the Wakf is in full control of the entire compound, and only Muslims are allowed to pray there. Jews and tourists are permitted to enter for three hours only in the morning and one hour in the afternoon – for individuals and small groups only – and Israeli police were quick to prevent the Jewish fringe group that wanted to pray on the mount from entering the compound.

But Jews are building homes in Arab neighbourhoods in eastern Jerusalem, and Prime Minister Benjamin Netanyahu has refused to halt their activities. There is tunnelling under the Arab neighbourhood of Silwan as archeologists search for remains of the biblical City of David, and Jewish construction in the Arab neighbourhoods of Sheik Jarrah and Ras al-Amud. National parks and archeological digs around the Old City's holy basin are supported and undertaken by right-wing Jewish organizations with a clear agenda: to make dividing the city impossible, leaving it all under Israeli jurisdiction and thereby rendering Muslim religious control of the Temple Mount politically irrelevant.

There are two parallel battles: one for the Temple Mount, which the Muslims are winning, and one for the city as a whole, where Israel has the upper hand.

On the mount, the Muslims have been expanding their religious space, and since 1996 have built two new mosques. At the same time, they deny any Jewish religious or national entitlement.

In late August, Sheik Taysir Tamimi, a leading Palestinian cleric, claimed that the Jewish temples never existed, that Jerusalem was never a Jewish city, that Al-Aksa was built by angels and that the Western Wall was a tying post for Muhammad's horse, al-Burak.

Israel retorts that Jewish claims about the temples having been located on the mount are universally accepted by scholars and that the historic and archeological evidence is incontrovertible.

Nevertheless, some Israeli experts claim that Israel already has lost the battle for the mount by surrendering religious control to the Muslims, failing to impose Israeli law on their building violations and abiding by a rabbinic ruling forbidding Jews from praying there precisely because of the awesome holiness of the place to Judaism. All this creates a lack of Jewish presence on the mount, which the Muslims have exploited to the full.

Shmuel Berkovits, a member of the Committee for Preventing the Destruction of Antiquities on Temple Mount, says the Muslims aim ultimately to turn the mount into something akin to the Kaaba in Mecca, an exclusively Muslim holy area from which non-Muslims are barred.

Israeli riot police encounter angry Palestinians in east Jerusalem who were told that the Jews were attempting to harm the Temple Mount. *[Israel Sun photo]*

Muslim control of the mount has not stopped agitators such as Sheik Raad Salah, head of the northern wing of the Israeli Arab Islamic movement, from trying to use trumped-up claims about a Jewish threat to Al-Aksa to mobilize the Arab world against Israel and thereby torpedo any emerging peace deal. Muslim control of the mount also has prompted Israeli right-wingers to build around the Old City in order to neutralize the Muslim advantage on the mount, drawing yet more fire from the Arab side.

The end result is an extremely volatile situation that Israeli security experts say could easily trigger a third Palestinian intifadah, or uprising.

The tensions over the city are unlikely to subside entirely until Israel and the Palestinians have a final peace treaty – likely to involve difficult concessions by both sides.

Authors of IDF ethics code urge Gaza war probe

By AMOS HAREL
© *Ha'aretz Daily Newspaper Ltd.*

JERUSALEM — Two academics who authored the military's ethical code are calling on Israel to investigate some of the claims raised in the Goldstone report over its military offensive in the Gaza Strip last winter.

While the scholars level harsh criticism at the report, they believe there is no alternative to probing several specific conclusions contained in it.

Professors Moshe Halbertal and Avi Sagi are two of the authors of the *Spirit of the IDF*, a military code of conduct released in 1992.

Last week, Halbertal's article titled "The Goldstone Illusion," appeared in the U.S. magazine *The New Republic*, and Sagi posted an article on the website of Jerusalem's Shalom Hartman Institute. Both pieces called on Israel to examine some of the findings of the report, flawed though they believe it is.

Halbertal's article described the Goldstone report's objective as "to prepare a general indictment of Israel as a predatory state that is geared toward violating human rights all the time."

Nonetheless, Halbertal wrote that Israel should respond to the report and present the guidelines by which it waged Operation Cast Lead. Israel, he wrote, must conduct an investigation that would restore perceptions of the legitimacy of its right to self-defence.

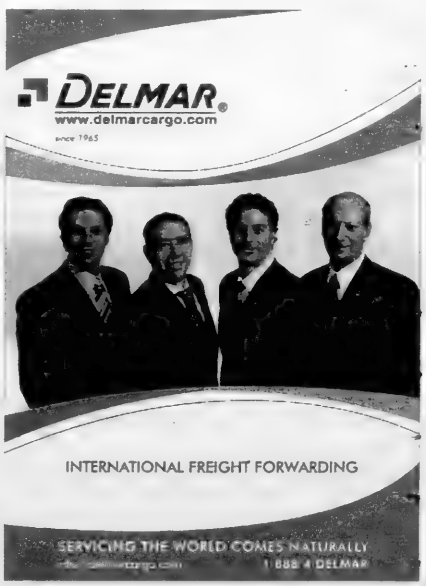
Among the report's claims that he believes merit an Israeli response are those of troops opening fire on a Palestinian mother and daughter carrying white flags, the destruction of homes in the conflict's final days, and harming civilian infrastructure such as power stations and water facilities.

In his article, Sagi wrote that the *Spirit of the IDF* sets a high bar for troops' conduct, requiring soldiers to do everything in their power to avoid harming unarmed individuals.

Sagi stated that even if Israel rejects the Goldstone report as a distortion of justice, "the question remains over whether in fact IDF troops operated everywhere as required, according to the values to which they are committed."

"I'm certain that no one instructed an IDF soldier to harm civilians," he wrote, adding: "In my heart, there is a deep suspicion that in some of the military operations, soldiers and commanders did not adopt the highest [ethical] standard, and did not do everything in their power to avoid harming unarmed individuals."

Sagi added that he is concerned that the primary investigation into the Gaza conflict is being conducted within the legal system. The law, he wrote, sets a minimal standard for behaviour, and everything below that standard is considered criminal. He wrote, however, that even some military behaviour sanctioned by law can lead to an ethical "slippery slope."



Israel raids ship allegedly carrying arms for Hezbollah

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JERUSALEM — The United States informed Israel about a ship carrying tons of weapons allegedly en route from Iran to the Hezbollah, but vetoed Israel's plans to attack, the international Arab daily *Asharq Alawsat* reported on Friday.

Israel raided the ship in the waters off the coast of Cyprus earlier last week and redirected it to the port of Ashdod, where it unloaded 500 tons of weapons.

In its report on Friday, *Asharq Alawsat* cited Israeli sources as saying that Israel had intended to attack the ship but had refrained at the insistence of the United States. No other source could confirm the report.

The ship, named the Francop, was stopped by a special naval force about 100 miles off the coast of Israel before dawn last Wednesday in an operation dubbed Operation Four Species.

Hezbollah said it has no connection to a large cache of arms found on the ship intercepted by Israel. "Hezbollah denies any link to the weapons that the Zionist enemy claims it removed from the vessel Francop," the group said in a statement. "At the same time, it condemns Israeli piracy in international waters."

Part of the confiscated weaponry seized from the Francop. *[Israel Sun photo]*

The German-owned ship operated by a Cypriot company was en route from Iran to Syria with a planned stop in Beirut, according to Israel's Foreign Ministry. It carried arms including Katyusha rockets, assault rifles, grenades and mortar shells, as well as an advanced anti-aircraft platform, Israel Radio reported.

The Francop left Ashdod on Thursday after the ship was unloaded. Thirty-two trucks were required to transfer the weapons seized from the ship to a warehouse in central Israel. The military determined that the crew did not know about the arms, hidden underneath regular cargo.

Israel's Foreign Ministry on Thursday invited diplomats from around the world to the port to view the weapons.

"The seizure of the ship was carried out as part of the navy's ongoing intensive fight against terrorism and the prevention of weapons smuggling," an IDF statement said.

Syria and Iran have also denied Israel's accusations, Reuters reported.

The arms shipment began its journey about two weeks ago aboard an Iranian ship that sailed from the port of Bandar Abbas to the Mediterranean port of Damietta (Dumyat) in Egypt.

The cargo – which, according to a ship manifest, was destined for Syria – was unloaded in Egypt, and then loaded three days later onto the Francop.

The navy, which tracks suspicious activity at sea along known smuggling routes in the Mediterranean and the Red Sea, located the Francop shortly after it left Damietta on Tuesday on its way to Limassol, Cyprus, and from there, to Syria. Toward evening, an Israeli navy missile boat made contact with the Francop and asked to conduct a routine inspection of its cargo. Israeli naval commandos boarded at around midnight on Tuesday, in rough seas, and met with no resistance from the ship's crew of 11.

The Israeli naval personnel checked the ship's manifest, which showed that the cargo was going to the Syrian port of Latakia, and began opening the containers.

They found sacks of polyethylene near the opening and along the walls of the containers, but behind the sacks, they discovered numerous crates of ammunition and artillery shells. At that point, they ordered the crew to sail to Ashdod.

The cargo included thousands of medium-range 107- and 122-millimetre rockets, armour-piercing artillery, hand grenades and ammunition for Kalashnikov rifles. Even before all the cargo was unloaded, the navy estimated that the haul included more than 3,000 rockets and a total of 300 tons of weaponry. This compares to only 40 tons seized in 2002 on the Karine A, whose weapons were destined for the Palestinians.

The rockets and artillery shells on the Francop were mostly manufactured over the past two years, and though they had English-language markings, intelligence officials believe that most were manufactured in Iran, although the 122-millimetre rockets were apparently manufactured in Russia.

Because of way the crates were hidden, the army is convinced that the weapons were destined for Hezbollah in Lebanon. Such a shipment would be a clear violation of UN Resolution 1701, which ended the Second Lebanon War in 2006.

The cargo did not include rocket launchers or advanced weaponry that would alter the balance of power with Israel, but the army said the rockets that were seized are the equivalent of about 10 per cent of Hezbollah's existing stock, and could have been used for weeks of intensive shelling of northern Israel.

In Tehran, Syrian Foreign Minister Walid al-Moallem dismissed Israeli allegations that the ship carried arms.

"Unfortunately, some pirates sometimes take action in the name of inspection and prevent the sailing of commercial ships," he was quoted as saying by the state IRNA news agency during a visit Wednesday. "This ship was carrying goods from Syria heading to Iran and was not carrying weapons-making materials."

It was unclear why Moallem said the ship was headed in the opposite direction of that claimed by Israel. Syrian officials were not immediately available for comment in Damascus.

UN 'detached from reality', Israel says

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JERUSALEM — Israel has rejected a United Nations General Assembly resolution urging an investigation into a report that says war crimes were committed in Gaza during last winter's war there, and it condemned the world body vote as "completely detached from realities."

In a statement last week, the Israeli Foreign Ministry said in response to the Nov. 5 vote that Israel "maintains the right to self defence," and would "continue to act to protect the lives of its citizens from the threat of international terrorism."

The resolution, endorsing a report on the Gaza war commissioned by the Geneva-based UN Human Rights Council, was non-binding and seen as unlikely to force either Israel or Islamist Hamas rulers in Gaza to investigate the findings.

The report on the Gaza war was drafted by a UN panel chaired by retired South African judge Richard Goldstone, which concluded that both Israel and Palestinian fighters committed war crimes and possible crimes against humanity.

The 192-member General Assembly adopted the resolution by a vote of 114-18, with others absent or abstaining. The resolution calls on the Security Council to act if either side fails to launch credible investigations within three months.

Canada, along with 17 other countries – including the United States, Italy, the Netherlands, Poland, Israel and the Czech Republic – voted against the resolution. But the European Union was split, with others including Britain and France abstaining. Most developing countries voted in favour.

A total of 44 countries abstained.

Speaking about Canada's decision to vote against the measure, a spokesperson for Prime Minister Stephen Harper told *The CJN* that "Canada proudly did not support the Goldstone report going to the UN General Assembly. Canada does not have a vote at the United Nations Human Rights Council, but did not support the report going to the United Nations General Assembly."

The spokesperson added: "Canada was concerned about the unbalanced nature of the mandate of the UN fact-finding mission on the Gaza conflict when it was first considered, in that it did not clearly call for investigation of both sides and did not recognize that rocket fire on Israel led to the crisis. In commissioning this study, the Human Rights Council pre-emptively assumed Israel's culpability."

Moshe Ronen, chair of the Canada-Israel Committee, said his organization was "deeply appreciative of [Canada's] principled stand" at the UN. He said Canada's position "highlights the fatally flawed premise of an inquiry that effectively prejudged Israel and attributed culpability even before it began its investigation."

Many other Jewish community organizations across North America also issued statements decrying the General Assembly's adoption of the Goldstone report.

Frank Dimant, executive vice president of B'nai Brith Canada, "applauded" Canada's position while blasting the UN for passing the resolution.

"The fact that a democracy fighting to protect its citizens from terrorism is continuing to be judged by the same standards as a terrorist group purposefully trying to maximize Israeli civilian casualties is an absurdity," he said.

Israel has responded with outrage to the findings issued in September by the Goldstone panel, seeing the document as an Arab bid to undermine the reputations of its military and political leaders.

"Israel rejects the resolution of the UN General Assembly, which is completely detached from realities on the ground that Israel must face," the Foreign Ministry statement said.

The harshly worded UN draft resolution, composed by Arab member states, wasn't softened, despite U.S. and European efforts.

Israel's ambassador to the UN, Gabriela Shalev, told *Ha'aretz* before the vote that she didn't plan to take part. "I won't lend a hand to a debate whose conclusions are predetermined. It was a predictable Arab game."

The resolution enjoyed wide support among the Non-Aligned Movement bloc and the Arab bloc, which together comprise an automatic majority of 120 votes.

The draft resolution includes a demand for the Israeli government to carry out an "independent and credible" internal investigation of its own conduct during Israel's three-week offensive in Gaza.

Hamas isn't mentioned by name in the UN draft resolution. Instead, it calls on the "Palestinian side" to carry out an investigation into the Goldstone report findings that relate to Palestinians.

There is no veto in UN General Assembly votes, but the assembly's resolutions are non-binding. However, resolutions adopted by the General Assembly grant legitimacy to Security Council initiatives. But the five permanent members of the Security Council have the power to veto any resolution put up for a vote. Thus, any Arab initiative for an extreme resolution against Israel, such as the submission of the Goldstone report to the International Criminal Court, will likely be vetoed by the United States.

If the matter is put up for a Security Council vote, there is also the possibility that the United States and its allies – Britain or France – will block an official resolution, and instead issue a presidential statement or a press release.

Amir Gissin, Israel's consul general to Toronto and Western Canada, also praised Ottawa for its vote last week. "As far as Israel is concerned, Canada has again proved its moral commitment to fighting terrorism and recognizing who wants to achieve peace and stability, and who wants to create havoc and conflict," Gissin said. "The Israeli government and the Israeli people appreciate this principled stand."

With files from JTA

Israel Briefs

Man charged in family's murder

The man arrested for the murder of three generations of an Israeli family had been fired from the family's restaurant more than a year ago. Damian Kirilik, 38, was arrested last week for the Oct. 17 murder of six members of the Oshrenko family. Kirilik was fired as head waiter of the family's restaurant in Rishon Lezion. The victims were Revital, 3, and Netanel, 4 months; their parents, Tatiana, 28, and Dimitry, 32; and grandparents Edward and Ludmilla, both 56. Tatiana and Dimitry were Russian emigres who operated clubs and a restaurant for Russian Israelis. Their bodies, all bearing stab wounds, were found in their burning apartment. Robbery and avenging honour appear to be the motives behind the killing. Kirilik's wife, who also had worked at the restaurant, was arrested for aiding the alleged murderer.

Israel helps Hajj pilgrims

Israel delivered 20,000 swine flu vaccines to the Palestinian Authority ahead of the annual Muslim pilgrimage to Mecca. The Civil Administration in the West Bank, a unit in the Israeli Ministry of Defence, arranged for the entry of 20,000 doses of swine flu vaccine into Ramallah. This year, Saudi Arabian authorities have made swine flu vaccination a condition for entrance into Mecca, Islam's holiest city. Islam commands that Muslims complete the Hajj, an annual pilgrimage to the city, at least once during their lifetimes. It's the largest annual pilgrimage in the world. According to the Civil Administration statement, Israel "places great value on co-operation and co-ordination with the Palestinian Authority in the fields of health and religious expression."

Iran warhead design tested?

The International Atomic Energy Agency has evidence that Iran may have tested an advanced nuclear warhead design, according to a British newspaper. The *Guardian* reported that "previously unpublished documentation" from a dossier compiled by the UN's nuclear watchdog group states that Iranian scientists may have tested high-explosive components of a two-point implosion device, and the IAEA has asked Iran to explain the finding. The existence of such technology is officially secret in both the United States and Britain. The device would enable the production of smaller and simpler warheads, making it easier to attach them to a missile. The IAEA was not available for comment. The group said in September that it has no proof Iran has or once had a secret nuclear program.

Flag wearing nixed

Israeli students visiting Poland have been asked to stop wrapping themselves in the Israeli flag. Two longtime leaders of youth delegations to Poland said in a pamphlet that wearing the flag is disrespectful and against the 1949 Flag and Symbol Law, *Ha'aretz* reported. They also are trying to draw a distinction between the serious visit and "stadium culture," according to the newspaper. "The students' use of the flag is more reminiscent of behaviour in football stadiums than memorial services," said Gideon Goldstein. About 25,000 students participate each year in delegations to Poland organized either by the Education Ministry or by the schools. The flag "helps students cope with the intense feelings aroused during the visit," a teacher told *Ha'aretz*. Another teacher said the students' use of the flag demonstrates "defiance against the Poles and a sort of revenge. It is entirely unnecessary."

EU, Israel ink farm pact

The European Union and Israel signed a new agricultural agreement in Brussels. The agreement updates the original agricultural agreement signed in the 1970s. It's the result of lengthy negotiations led by Israel's Ministry of Agriculture and the Ministry of Industry, Trade and Labour. Since the original signing, the agreement has been updated several times in order to reflect the significant changes in the needs of both parties. Access to the markets of both sides has been greatly improved under the new agreement. In the processed agricultural products sector, more than 95 per cent of the products will be exempt from all taxes or levies. Considerable liberalization was undertaken in all areas of fresh produce and approximately 80 per cent will be exempt from all customs restrictions.

– files from JTA and news services

Haifa U calls on Norwegian U to remove boycott proposal

By PAUL LUNGEN
Staff Reporter

Prof. Yossi Ben-Artzi is a specialist in historical geography and the conservation of historical sites, so it's no surprise he picked a European geographical metaphor to make his point.

Like the legendary Little Dutch Boy who put his finger in a dyke to stop a leak, he, too, has decided not to wait for events to escalate before taking action. In his case, Ben-Artzi, rector of the University of Haifa, has written to his counterpart at the Norwegian University of Science and Technology (NTNU) in Trondheim asking that a proposed academic boycott of Israel be removed from the agenda of the board of governors, which is slated to meet on Thursday.

"Academic boycott serves only to harm academic freedom, impede intellectual advancement and offend universal values," Ben-Artzi stated in a news release. Expanding on his position in a telephone interview, Ben-Artzi said he deemed it necessary to call on NTNU rector Torbjorn Digernes "because it's the first case in Europe outside Britain. (Britain's University and College Union considered a boycott of Israeli educational institutions but eventually backed away from the proposal when it was determined it was illegal.)

"Now, this is a new trial by those who are against academic freedom in Israel and [who want] to put pressure on Israel through academic institutions in Europe. This is very dangerous to Israel that even one institution will decide to take this measure of a boycott," Ben-Artzi stated.

The university administrator suggested activists behind the attempted British boycott were seeking another jurisdiction in which to continue the effort. "It looks like an operation to find the first one [university] to do it. From outside, it looks like a very co-ordinated operation between some of the persons at the university," he said.

According to the *Jerusalem Post*, the boycott initiative started with a letter signed by 34 professors and assistant professors at NTNU and the University College of Sør-Trøndelag, both in Trondheim. The letter called for "international pressure against Israel so that real negotiations between Israel, democratically elected Palestinian authorities and the international society can begin."

It goes on to claim Israeli institutions of higher learning "have played a key role in [Israel's] policy of oppression" and that "Israel goes against all the ideals of open universities and academic freedom."

Not all academics at NTNU support that position. Prof. Bjørn Alsberg has drafted a petition that includes the signatures of 25 NTNU professors, five Nobel laureates and more than 1,000 academics and concerned citizens from around the world opposing the boycott, the *Post* reported.

In New York, meanwhile, the Anti-Defamation League "urged the European Union to disqualify any university that adopts an anti-Israel academic boycott from participating in the EU's student exchange program, Erasmus."

While Norway is not a member of the European Union, the Trondheim institution benefits from its participation in Erasmus. ADL national director Abe Foxman said "academic boycotts are clearly antithetical to the spirit and purpose of the Erasmus program to enhance academic co-operation."

Ben-Artzi believes proponents of the boycott want "to isolate Israel as much as they can and bring Israel to the status of South Africa," by labelling it an apartheid state.

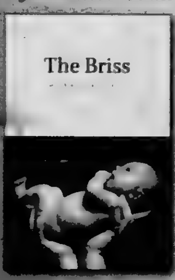
Ben-Artzi said Israel's academic world is "based on universal values like freedom of expression and the free exchange of ideas. A boycott is actually the opposite to the ideal of academic life."

Adding to the absurdity of the campaign, the Israeli academy is "a stronghold of democracy and criticism of the government," he added.

Ben-Artzi called on "the Jewish world and Israel to do everything to put the finger in the wall, while we can still fight it.

"Persecuting the State of Israel will not advance the peace process," he added.

A nice Jewish boy falls for a nice Palestinian girl – and life will never be the same for the Ostrove family back in Winnipeg.



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Faye Silverstone ז"ל

Yeshiva University and Canadian Friends of Yeshiva University

note with sadness the recent passing of Faye Silverstone, a respected member of the Montreal Jewish Community and devoted wife of the late Morris Silverstone, cherished mother and mother-in-law of David Silverstone, Carol and Michael Ginsberg of Boston, Sharon and Sam Moses of Toronto, and the late Martin Silverstone, grandmother of Marissa and Michael Silberstein, Shauna Ginsberg, Alexa, Ashley and Lauren Moses. Heartfelt condolences are extended as well to her siblings: Aaron Green; Irving (and Lillian) Green and Rabbi Mordecai (and Sylvia) Green of Hamilton, Ontario, YU Guardians.

May all the members of the Silverstone and Green families be comforted among the mourners of Zion and Jerusalem.

Yeshiva University

Richard M. Joel, *President* — **Dr. Norman Lamm**, *Chancellor* — **Dr. Herbert C. Dobrinsky**, *Vice-President of University Affairs*
Robert Eli Rubenstein, *National President, CFYU* — **Samuel Z. Eltes**, *National Chair, CFYU*
Mo Lidsky, *National Director, CFYU*

Canadian-Israeli filmmaker wins a Gemini

By SHERI SHEFA
Staff Reporter

Canadian-Israeli filmmaker Daniel Oron said that it wasn't until he won his first Gemini Award last month that he began to understand why award winners always say they never expected to win.

"I now believe everyone who gets up there and says I never believed this was going to happen," said Oron, a 37-year-old director, writer and producer who won a Gemini for best direction in a reality series. Oron was recognized for his work on *Reality Obsessed*, a show that airs on TVtropolis and is produced by a Toronto-based independent television company called Peace Point Entertainment group.

"Nobody ever actually feels like [they're going to win]. There were so many amazing people in that room, it was just amazing to be amongst them."

Oron is a Israeli native who moved back and forth between the United States and Israel before he settled in Toronto 10 years ago. He has been working with Peace Point since it was founded seven years ago.

Oron said that winning the Gemini felt like a great achievement.

"When you're a kid that has a dream that one day you're actually going to stand amongst the others to receive an award... to be acknowledged as a best director in my field was extremely touching.

"It really meant a lot to me as a multi-national character, someone who came to this country, who wasn't born or raised here, but still managed to rise in the industry."

Although this is Oron's first Gemini, his work has been recognized by his peers before.

He won a Broadcast Design Award in 2002 for his work on the Juno Awards, and his short films have been recognized at festivals around the world.

Oron received critical acclaim for his first short film, *Roy*, which has been sold to dozens of television networks over the years.

"That was kind of my homage to Tim Burton. It's a crazy story about a guy who is arguing with himself. The body and the head are having an argument in an apartment on a cold winter's night in a crazy landlady's spooky apartment building."

Sweet Sixteen, his second film, is about a young girl who discovers that she is a clone of another girl who died, and his most recent film, *Look Both Ways*, explores the dangers of kids becoming obsessed with video games.

But the television show for which he was awarded a Gemini is a departure from his short film work.

Reality Obsessed is a series hosted by Toronto native Murtz Jaffer, 28, who is considered the world's foremost reality TV expert.

"There is no one on the planet more connected to the world of reality television than he is. He has autographs and pictures with everyone from Martha Stewart to Donald Trump, to the last winner of *Survivor* – you name it," Oron said.

"The show takes him and sort of examines the mechanisms of reality TV by putting him through a number of adventures that expose him both to the stars that he loves and watches, and also to the kind of scenarios that we all [see] when watching reality TV."

He said that *Reality Obsessed*, for which he is slated to film its third season, is just one of the many projects he is proud to work on, including *Survive This*, a show about kids surviving in the wilderness, and *Animals at Work*, which led him to spend a month in Africa filming a show about "animals with cool jobs." Oron is in Chicago this month shooting a pilot for MTV.

Daniel Oron. [*Photo by Danica Hansen*]

Oron said that his interest in film and television was triggered when he was a young boy.

"I've been pretty much shooting little films and doing special effects since I was maybe eight. When I got a little older, I took special effects courses and I got into practical effects, pyrotechnics, special makeup effects – pretty much anything involved in sci-fi and fantasy," he said.

"I grew up on *Star Wars* and *Indiana Jones* and *E.T.*, so my first dream was to become a special effects artist, but I think in reality what I was dreaming of was making movies and being involved on that level and creating stories that were fantastic or exciting."

He said that although his father worked in the field of medical research and his mother was a professional journalist, they were both very artistic and encouraged him to be creative.

"My mother is very into writing and culture and aboriginal cultures around the planet, and weaving and tapestries, and my dad is from a line of painters and sculptors... So I wasn't encouraged to grow up to be a doctor or grow up to be a lawyer. They let me be whatever I wanted to be."

After finishing his tour as an officer in the Israeli Defence Forces, he enrolled in Tel Aviv University's film program.

"I didn't really know that I wanted to be a director probably until film school, when I began shooting my own stuff."

He said on one level, there is no difference between directing short films and directing television "because you are always struggling to tell the best story you can with the tools you have."

But he added, when you film reality or documentary-type television, you have a concept of what you want to do, but you have to understand that "you don't really know the outcome."

He said that his is interested in working on a feature film and is currently developing a project titled *Whiskey 4-2*.

"That's the name of a call sign for a Canadian squad on a mission in Afghanistan. It's kind of like *Black Hawk Down* meets *The Breakfast Club*. It's a little story against the backdrop of a huge war, and it kind of examines what it's like to be a Canadian soldier in Afghanistan."

He said he also wants to pursue projects that tap into his Israeli and Jewish background.

"I come from a family that was very involved in the Ethiopian Jewish absorption and rescue [by Israel in 1984 and 1991] and I have Ethiopian family due to that. Some of their stories are remarkable, and I have them recorded," Oron said.

"I feel like it's not just my duty, but my passion to bring some of those stories to the foreground of filmmaking."

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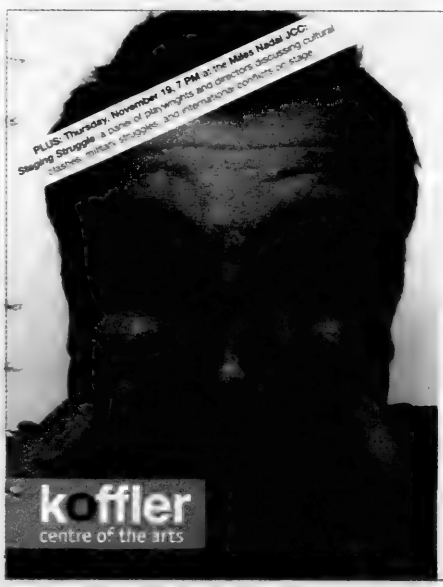

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Actor/singer's new CD to be released worldwide

By KATHRYN KATES
Special to The CJN

When 18-year-old Tajja Isen isn't jet-setting across the Atlantic to record her first solo album with two of Britain's hottest producers, she continues to be sought out to voice

Tajja Isen

many a character in the animation world. She is also studying English at the University of Toronto on a scholarship. And if that doesn't keep her busy enough, last month Isen picked up a Gemini Award for her voiceover work as Atomic Betty, in the hit series of the same name.

Isen and the cast of *Atomic Betty* won a Gemini Award in the category of best individual or ensemble performance in an animated program or series. "I got to keep the award," says Isen. "Since I know the Canadian animation community so well, everyone was so supportive and so excited with me and for me for this.

"It was a very honouring, humbling experience. It was the first time I went to the Geminis, the first nomination and the first win. It was a nice kind of initiation to that."

The singer-songwriter, pianist and actor began her life in showbiz at the age of 10, and her voiceover career continues to flourish.

Although *Atomic Betty* is no longer in production, she's working on two preschool animated series for next year. One, as yet untitled, is for CBC Television and the other, from Breakthrough Film & Television, is called *My Big, Big Friend*, in which she co-stars with her younger sister, and fellow voiceover actor, Nissae, 12.

But Isen's primary focus right now is her music, which she describes as alternative with an accessible element to it. She says it is piano-centred with a jazzy element to it, similar to the music of American chanteuses Fiona Apple and Rachael Yamagata.

Yamaha Canada recognized her musical talents by sponsoring her for an Artist Development Relationship; this includes supplying her with grand pianos for her performances and studio recordings.

Isen's father, Jordie, a chiropractor with a layperson's understanding of the music business, decided, because of its vibrancy, the United Kingdom music scene was the happening place for his daughter to nurture her musical talents.

Isen attracted the attention of the top, London-based producer Jon Kelly. "I was really interested in working with Jon Kelly because of the people he had worked with," Isen says. "He worked with Tori Amos and he produced four of Kate Bush's albums, and they are two of my influences."

Kelly brought Paul (Wix) Wickens on board, musical director and keyboard player for Paul McCartney.

Isen, along with several first-class British studio musicians, began laying down tracks last January. Sixteen tracks, all composed by Isen, have been recorded to date, and there are plans to go back to London in December to record more. The title and projected launch date aren't determined yet, but plans are to release the CD in the U.K. first, and then worldwide.

Once her CD is released, Isen looks forward to touring in support of the album. "A big part of what I'm looking forward to is getting out there and spreading my music by playing shows," she says.

In her precious spare time, Isen loves to write songs and read. She says she has an appetite for books that continues to grow. Isen also enjoys spending time at the family's Thornhill, Ont., home with her father, mother Karen and her four younger siblings.

Brighton Beach Memoirs opens Teatron's seventh season

By SHERRY SMITHER
Special to The CJN

Timing is everything for the artistic director of Teatron Toronto Jewish Theatre, opening its 2009-10 season with Neil Simon's *Brighton Beach Memoirs* at the Toronto Centre for the Arts.

"I always wanted to produce *Brighton Beach Memoirs*, but I had other plays to do first," Ari Weisberg said. "We are a Jewish theatre and our plays have a strong Jewish theme, dilemma or historical venture, so there were other plays waiting in the queue that had to be done first."

The Teatron is a not-for-profit company that Weisberg founded in 2002. It previously produced plays such as *The Dybbuk*, *A Glimpse of the Light* and *Conversations With My Father*, all directed by Weisberg.

"*Brighton Beach Memoirs* chronicles a Jewish family in Brighton Beach, but the Jewish dilemma is not up front as a whole," said Weisberg. "It's more about a family relationship between the characters and it's a bit more universal, so it had to be the right time in Teatron's development to present that particular play."

Brighton Beach Memoirs is the story of Eugene Jerome, a 15-year-old boy, who fantasizes about becoming a baseball star, while observing in a witty way the challenges his family meets when they open up their home to his aunt and teenage cousins during Depression-era New York City's Brighton Beach.

Weisberg has always been a fan of Neil Simon, whose messages reach audiences through warmth and humour, yet often deal with serious issues. In *Brighton Beach Memoirs*, Simon explores economic hardship, a death in the family, and the challenges that arise when a relative arrives from Europe and when four teenage cousins share a bedroom.

"Simon's excellent writing brings all this within the framework of the play through humour. One of the ways Jews cope during difficult times is through humour, so even though the Jerome family meets challenges, the humour comes across – that's one thing that attracted me to the show for years," said Weisberg.

Returning to Teatron Toronto Jewish Theatre are actors Arnie Zweig as Jack, Jordan Cohen as Stanley and Vanessa Graymason as Nora. A newcomer to Teatron is Gananoque, Ont.'s B.J. Jeroy, who plays the lead role of Eugene.

To keep action flowing from one scene to the next, set designer Ed Rosin created a realistic set incorporating the bedrooms, living room and dining room, as well as the front yard in a storey and a half set.

"I really like Ed's approach as it's more of a side-split," Weisberg says. "There are different levels, but it doesn't break up the action like a two-storey set does with eight feet above. Ed's design allows characters in different parts of the house to seem like their lines are interwoven, creating a beautiful united flow."

Weisberg is collaborating with award-winning art photographer Orah Buck in a photograph and video exhibit for the theatre's lobby, which explores the real-life Brighton Beach neighbourhood then and now, where waves of immigrants made their homes over the years.

"I've seen Orah's show before, so when she approached us and offered to do this collaboration, I jumped on it right away. Her photos are fantastic. The exhibit gives people some idea of what Brighton Beach was and is. It's a tremendous opportunity that playgoers can enjoy before the play and during the intermission," said Weisberg.

This year, Teatron Toronto Jewish Theatre has moved to the Studio Theatre at the Toronto Centre for the Arts, while its old home, the Leah Posluns Theatre, undergoes renovation.

Brighton Beach Memoirs is running Nov. 11 to 22. For tickets, call 416-781-5527 or www.teatrontheatre.com.

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Eye on Arts

By BILL GLADSTONE

PLAYWRIGHTS & DIRECTORS DISCUSS 'STAGING STRUGGLE' AT MILES NADAL JCC, NOV. 19

A distinguished panel of playwrights and directors discuss their projects, which present cultural clashes, military struggles and international conflicts on stage. What role can theatre play in confronting and reconciling social and political turmoil in different parts of the world? With **Jennifer Herszman Capraru** and **Robbie Gingras**. Presented with the Koffler Centre of the Arts. Miles Nadal Jewish Community Centre, Thursday, Nov. 19, 7 p.m. PWYC. 416-924-6211, ext. 606

* * *

Talking Masks: One Little Goat Theatre Company presents *Talking Masks*, a new play by **Adam Seelig** that combines the Oedipus of ancient Greece with the biblical and Qur'anic tales of Isaac and Ishmael. The four-person cast features **Richard Harte**, **Jane Miller**, **Andrew Moodie** and **Cathy Murphy**. $23-$12. Walmer Centre Theatre, 188 Lowther Ave. Nov. 13 to 28. 416-915-0201, www.OneLittleGoat.org

* * *

Chai Tea Screening: Toronto Jewish Film Festival presents *Strangers*, a 2007 Israeli film by **Guy Nattiv** and **Erez Tadmor**, about an Israeli and Palestinian who meet and develop a relationship at a World Cup final in Berlin. "The film's honest performances, intelligent script and youthful energy transcend cliches and reveal two people whose common feelings of rootlessness connect them more closely than the cultural conflicts that divide them." $15. Cineplex Odeon Sheppard Centre, Sunday, Nov. 22, chai tea 4 p.m., film 5 p.m. 416-967-1528, www.tjff.com

* * *

Pajama Game: Steppin' Out Theatrical Productions launches its second season with *The Pajama Game*, focusing on conditions at the Sleep Tite Pajama Factory and the wonderful sparks that fly between superintendent the characters Sid Sorokin and Babe Williams of the union grievance committee. The artistic director is **Brian Lee**, an actor and former Community Hebrew Academy of Toronto graduate now at York University. Richmond Hill Performing Arts Centre, Nov. 19 to 21. www.steppinout.ca

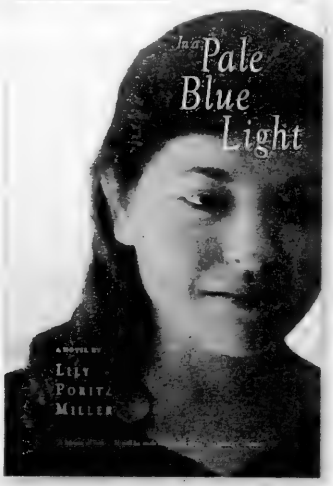
* * *

Names in the News: When he isn't writing arts or news stories for the *Globe and Mail*, Torontonian **Michael Posner** (originally from Winnipeg) keeps busy producing plays and books. The author of the well-received *The Last Honest Man: Mordecai Richler, An Oral Biography* (2004), Posner recently assisted Canadian songbird **Anne Murray** in the writing of *All of Me*, a book-length biography-autobiography. Posner recently interviewed "Canada's first lady of song" on stage at the International Festival of Authors. Since Murray's records have sold more than 50 million copies, publisher Knopf Canada printed a massive quantity of the book, which was released last week and is now being displayed prominently in bookstores across Canada.

* * *

Literary Events

• **Lily Poritz Miller** reads from her new novel *In a Pale Blue Light*, set in Cape Town's Jewish community in the early 1940s. Barbara Frum Library, Thursday, Nov. 12, 7 p.m.

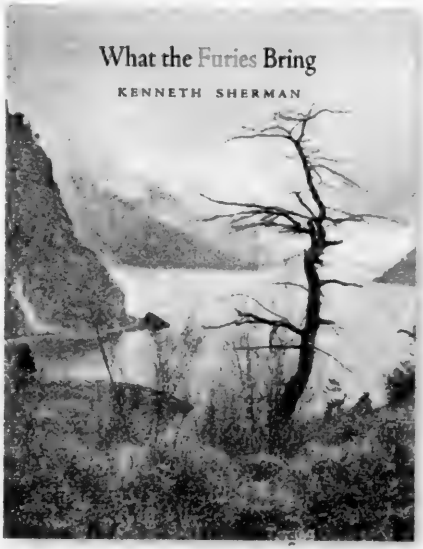


• The launch of *What the Furies Bring*, **Ken Sherman**'s new book of essays, takes place at Ben McNally Books, 366 Bay St. Wednesday, Nov. 18, 6 to 8 p.m. Sherman also reads from his essays at the McNally Robinson Bookstore, in the Shops at Don Mills, with author **David Carpenter**. Saturday, Nov. 21, 8 to 10 p.m.

* * *

Theatre Events

• Teatron Theatre's production of the **Neil Simon** comedy *Brighton Beach Memoirs* is currently on stage at the Toronto Centre for the Arts, Studio Theatre, 5040 Yonge St. Until Nov. 22. Tickets, www.teatrontheatre.com



• Lenz Entertainment presents **Tracey Erin Smith** performing her funny and irreverent solo show *The Burning Bush!* about a female "stripping rabbi" saving souls one lap dance at a time. "*Yentl* meets *The Full Monty*." Young Centre for the Performing Arts, Monday, Nov. 16.

• Koffler Centre of the Arts presents the Toronto première of *About the Oranges*, the award-winning one-man play written and performed by **Robbie Gringras**. The controversial and intensely moving tragicomedy about a suicide bombing in Israel is being performed for one night only. $15 in advance. Six Degrees, 2335 Yonge St. Wednesday, Nov. 18, 8 p.m. www.ticketweb.ca, 888-222-6608

* * *

Arts in Brief

• Songs & Celebration, An Evening of Songs from Jewish Composers is hosted by **Colin Mochrie** and **Deb McGrath** and features many performers. Jane Mallett Theatre, St. Lawrence Centre. Monday, Nov. 16, 7:30 p.m. 416-366-7723, www.stlc.com

• Miles Nadal JCC Media Mondays presents lecturer **Mark Clamen** on "The Art of Television – All Things Buffy." Monday, Nov. 16, 7:30 p.m. $15 drop-in fee.

• The second annual RIZE benefit concert for Horizon Arts Camp features many performers, including **Theresa Tova** and **Peter Katz**. $35. Jane Mallet Theatre, St. Lawrence Centre. Nov. 20, 7:30 p.m. 416-366-7723, www.horizonartscamp.org

• Beth Tikvah Synagogue presents A Celebration of Yiddish with **Mitch Smolkin**, **David Gale**, **Jack Newman**, **Harvey Atkin**, **Alf Kwinter** and pianist **Nina Shapilsky**. Featuring comedy, music, film, an **Elvis** impersonator and a **Sholom Aleichem** reading. $10, $15, $36 patrons. 3080 Bayview Ave. Sunday Nov. 22, 2 p.m. 416-221-3433, ext. 0

* * *

Out of Town: The London, Ont., Jewish Film Festival marks its 11th season by screening the award-winning Israeli films *Brothers*, *Zrubavel* and *A Matter of Size*, at Wolf Performance Hall and Rainbow Cinemas, Nov. 21 and 22. **Igaal Niddam**, director of *Brothers*, is a special guest of the festival, which also includes art exhibitions.

The all-Israel program "is a response to the protests directed against the Toronto International Film Festival's decision to feature Tel Aviv filmmakers in its program earlier this summer," said festival chair **Thelma Rosner**. "That great festival became politicized in a way that it had never been before. In fact, Israeli films are winning awards all over the world and are deserving of praise."

Tickets are available at various locations, including the Rainbow Cinemas, the London Jewish Community Centre and Temple Israel of London.

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Arts & Travel

Concert pays tribute to Srul Irving Glick

By JORDANA DIVON
Special to The CJN

A few bars into her first song, Ramona Carmelly suddenly stopped singing. The gifted mezzo-soprano clutched her chest, tears threatening to overwhelm her, as she apologized to the audience. "I'm sorry, I just need a moment," she told the full house.

After several deep breaths, Carmelly gathered herself, closed her eyes and started her piece again, a soaring, gorgeous interpretation of Jewish-Canadian composer Srul Irving Glick's *Time Cycle*, a jewel from his much-admired *Yiddish Suite No. 2*.

Ramona Carmelly

While the reaction displayed by Carmelly – a childhood friend of Glick's daughter –was perhaps the most visibly emotional of the night, it certainly was not an isolated one.

Of the dozen musicians who took the stage at the Al Green Theatre on Oct. 29 to pay tribute to Glick on what would have been his 75th birthday year, most had a deep personal relationship with the composer.

And it was that connection to Glick not just as a musical presence, but also as a father, colleague and dearly loved friend that lent the evening its profound note of intimacy, remembrance and joy.

Glick, considered one of Canada's most prominent composers, died of cancer in 2002, at age 67. During his prolific career, he worked as a classical music producer for CBC, and served as choir director and composer-in-residence at the Beth Tikvah Synagogue, for which he composed most of his liturgical music.

Although Glick's liturgical works remained deeply rooted in the Jewish tradition, he was masterful at incorporating moments of playfulness and sudden bursts of energy that would jar listeners back into the present, in the event they had been lulled by a languid piano line.

In no other performer was that playfulness more present than in violinist Jacques Israelievitch. But before he reached for his violin and bow, the French-born master honoured the man who possessed a "fantastic ear," and whose generous, kind spirit put Israelievitch at great ease during demanding recording sessions.

"He knew just how to give you constructive feedback, even a little inspiration that made you feel better rather than feeling threatened or disappointed in yourself," Israelievitch told the crowd, before launching into *Glick's Suite Hebraique No. 6* for violin and piano.

Cutting a striking figure in his cherry-red button-down shirt, the French-born musician balanced the suite's mix of melancholic klezmer-inspired themes with the bold inventiveness of contemporary western music, the contrast of which served as a hallmark of Glick's sound.

Susan Hoeppner
[Taffi Rosen photo]

Equally prodigious was world-class flautist Susan Hoeppner, whose version of the composer's *Sonata* for flute and piano Glick himself considered among the most sensitive and energetic interpretations he had heard.

Interest in Glick's *Sonata* has recently been revived online, where a number of blogs have discussed their admiration for the piece and where to find Hoeppner's recordings of it.

"I felt immediately connected to Srul after listening to [the sonata]," Hoeppner said. "It's one of the most special pieces in my repertoire, and it's literally become part of my soul."

Hoeppner wasn't exaggerating. Her connection to the piece was palpable, and it was the delight produced by her emotion, artistry and technique that elicited cries of "Brava!" and a standing ovation.

Closing the tribute, the Elmer Iseler Singers selected *The Time Is Now*, one of Glick's final compositions. The lyrical content reflects what Lydia Adams, Iseler conductor and Glick's close friend, recalls as the composer's ability to be present in the moment, and to live and love to his fullest capacity.

"I was actually wrestling with how to end the piece tonight, thinking about how he would want it," she said. "And at one point, I just saw him dancing in my mind in joy, and I thought, that's it! That's the way it should be. It's joyful. And life was really a joy with him. He was a light."

For more information on upcoming Glick Tribute concerts, please contact the Glick Society at 416-651-9380 or visit www.srulirvingglick.com.

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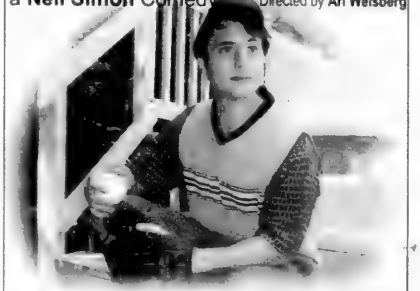

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Books & Authors

Daniel Goldhagen advocates 'bombing' Iran's nuclear reactors

By ANDY LEVY-AJZENKOPF
Staff Reporter

"One of the striking things about anti-Semites is the ease with which they talk about exterminating Jews."

This according to American author Daniel Goldhagen, who responded to *The CJN*'s questions about the latest existential threat to the Jewish people and Israel: the Iranian regime and its President Mahmoud Ahmadinejad.

In Toronto last month to promote his latest book, *Worse Than War: Genocide, Eliminationism, and the Ongoing Assault on Humanity* (PublicAffairs Books), Goldhagen said the world needs to brace for the rapid rise of radical Islam spearheaded by Iran, which threatens not just Israel, but democratic states worldwide.

"Very few leaders have uttered genocidal threats publicly, and when they have, they've usually followed through on it," Goldhagen said, noting the very real threat which he believes is presented by Ahmadinejad and by what he calls "political Islam."

Worse Than War is Goldhagen's nearly 700-page treatise on how the world can identify nascent genocidal regimes and prevent would-be, murderous leaders from advancing their agendas.

Justifying the book's title, Goldhagen writes that since the beginning of the 20th century, perpetrators of mass murders have taken the lives of more people than all military conflicts around the world combined.

"War is no longer the means by which most states relate to each other in the world. But we've done nothing to eradicate eliminationism," he said.

In researching the book, Goldhagen – whose father was a Shoah survivor – spent the last few years interviewing perpetrators and victims of some of the world's worst massacres and genocides. The latter term, he insists, has been misappropriated by politicians and lay leaders alike to mean "mass murders of gargantuan size… many hundreds of thousands or millions," while in fact, it should also apply to governments who commit mass murder of "any size."

Goldhagen said he wants the book to be viewed as a "road map" for defining and countering genocide and the eliminationist buildup by regimes to mass murder.

He argues that genocidal actions by countries and their citizens are not simply "one-offs" that happen every so often due to some vague notion of unstoppable human nature, but rather are "systemic problems, with systemic causes" that won't disappear until people begin to prevent them with effective strategies.

One of those calls for world governments to set up a new international institution – and do away with an "illegitimate, ineffectual and corrupt" United Nations, he said – to prevent leaders who purport to commit mass murder by telling them that they will personally pay a price should they embark on any genocidal campaign.

Goldhagen said ideally, all political leaders should be put on notice that "the international community will never stand by if they initiate eliminationist assaults" and that international "policy measures" should be put in place to bring this about.

This would go some ways to forestall any genocide, he said, because these leaders would then know that "acting upon their eliminationist desires will almost certainly lead to their loss of power and imprisonment or death.

"Most of the political leaders opting for mass elimination are in weak and poor countries. If they knew that initiating mass killings… would trigger million-dollar bounties on their heads, backed by the most powerful countries in the world, it would deter all but the most ideologically besotted."

Another of Goldhagen's preventive measure asks the media to change the language it uses to refer to world leaders and people who commit these crimes.

He writes that the media should not use terminology that renders the victims and perpetrators of murder as "abstractions."

Daniel Goldhagen

"We should not use terms such as 'extremists' or 'radicals'… because they automatically and usually wrongly suggest that conventional political means cannot persuade or stop the perpetrators."

Instead, Goldhagen writes that killers should be identified by their general nationalities. Rather than calling them "Hutu extremists," "the SS" or Darfurian "tribesmen," these perpetrators should simply be called German, Hutu or Sudanese killers.

"Terms such as mass murder and genocide should be readily used while eliminationist assaults take place. The usual practice of prefixing 'alleged' before 'mass murder' or 'genocide'… only obfuscates what's clearly happening," he writes.

Worse Than War has also been turned into a TV documentary, which is slated to air in North America on PBS April 7, 2010 at 9 p.m. EST (check local listings).

In it, Goldhagen interviews the subjects for his book, including survivors and perpetrators of massacres in Bosnia, Darfur and Rwanda, as well as the Holocaust.

"My book is a scholarly work, but speaking to people [for the film] who watched their children murdered… I couldn't imagine suffering the way they did. It's disturbing beyond anything," he said.

With regard to today's top world genocidal inciter, Ahmadinejad, and what Goldhagen terms "the most serious security threat to the world," the author believes the international community must start its prevention strategy in earnest.

"[Iran's] drive for nuclear weapons is beholden to a cult of death… to allow such people to have this is folly," he said. "Any right-thinking person understands that there is a non-trivial possibility that Iran would drop a bomb on Israel."

Goldhagen believes there may be no alternative but to attack Iran first and in fact advocates "bombing" its nuclear reactors now.

"It may be that the only way to stop them," he said. "Anyone who looks askance at this possibility should ask themselves what would have happened had Israel not bombed Iraq's [Tammuz1] nuclear facility [in the Israel Defence Force's 1981's Operation Opera]."

However, he concedes that Israel now faces a "terrible choice" on its Iran policy.

"I don't see how any Israeli leader could allow [Iran] to acquire nuclear weapons. But if Israel has to go it alone, there'll be a terrible price to pay. The hypocrisy of the world with regards to Israel is extensive. Even if some countries would be delighted in private [by an Israeli strike on Iran], most would condemn Israel."

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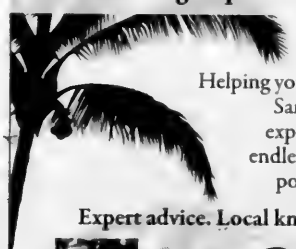

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125 FLORIDA PROPERTY FOR SALE
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Toronto teen to spread peace in torch relay

By RITA POLIAKOV
Staff Reporter

Brandon Pludwinski isn't a professional athlete. He's not a millionaire, a movie star or a music sensation. But on Dec. 30, in Powassan, Ont., the 14-year-old will be part of Olympic history.

Pludwinski, a Grade 9 student at William Lyon Mackenzie Collegiate Institute in North York, will be one of around 12,000 official torchbearers to carry the Olympic torch through the country.

Pludwinski's role in the Vancouver 2010 Olympic Torch Relay, sponsored by Coca-Cola and RBC, is the result of about 1-1/2 years of work. The teen entered a competition through Coke's website, which included daily questions and an essay contest. He's one of about 4,500 people in Canada who will be representing Coca-Cola in the relay.

"It took, like, a long time," he said of the competition. "I did a lot of work because I like the Olympics and the basic idea of it. I thought being a part of the Olympics in Canada would be a really cool experience."

To win this experience, Pludwinski visited the Coke website to answer questions almost every day, since each answer meant an additional entry. He was chosen to move on to the next round, which included an essay on living a healthy lifestyle and helping his community.

"My essay was about how I stay fit with friends and I bond with them and help do community work," he said.

Several weeks ago, while at school, he finally got a call from Coke.

"My mom had Coca-Cola call the office. I was really excited. I was jumping around, everyone in the office was jumping around. It was a really great feeling," he said.

For Pludwinski's mother, Shelly, her son's role in the Olympics came as a surprise.

"I thought he was crazy. He was driving me crazy… Every day he had to answer a question or write an essay. You don't find a 14-year-old kid that dedicated to his beliefs," she said. "I was so excited for him, because you've been hearing about it for a year."

Pludwinski will be carrying the torch through Powassan, Ont., a small town near Nipissing, Ont.

Brandon Pludwinski, 14, will take the Olympic torch through Powassan, Ont.

To the 14-year-old, the torch is more than just a flame. It's a symbol.

"The torch [means] peace and happiness," he said. "I'm really excited to get the experience to be part of it… I like spreading the message of peace."

Pludwinski isn't just a fan of the Olympics, he's also an athlete. The teen has been ski racing for around five years and is a member of the North York Alpine Racing Club.

"I like to hang out with friends I made on the team. I like racing because of the acceleration and the thrill of it," he said, adding that ski racing is his favourite sport to watch.

"I just like skiing and the Olympics. I can't stand watching any other sport."

Apart from skiing, Pludwinski also volunteers with B'nai Brith and at community events. During the Jewish holidays, he helps hand out gift baskets and has also volunteered at various fun fairs in his area.

"I do a lot of charity work. It shows initiative," he said. "It's not asking for anything in return and giving back to the community."

Pludwinski's mother agrees, adding that he's had "a good Jewish upbringing."

"That's very important in our household. To know right from wrong, to give what you can give," she said.

"He represents what the Olympics is all about… good sportsmanship, being the best you can be. He's got a lot of spirit, he can represent his community."

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Indonesia bows to pressure, permits Peer to play

© *Ha'aretz Daily Newspaper Ltd.*

JERUSALEM — With all the hoopla surrounding her entry into the Tournament of Champions in Bali, Indonesia, Israeli tennis pro Shahar Peer, ranked 31st in the world, is making more news on the court than off. Peer reeled off impressive straight sets victory in the group stage last week over Slovakia's Magdalena Rybarikova, 6-1, 7-6 (7-4).

Peer, whose appearance in the tournament was made possible only after the Indonesian government relented to pressure from tennis organizers and approved her visa request, was to face 12th-ranked Marion Bartoli.

Bartoli also defeated Rybarikova in straight sets to set up the match against Peer.

Peer was dominant in the first set, breaking Rybarikova's serve twice while converting 74 per cent of her first serves. In the second set, Peer raced out to a 4-1 lead before the 46th-ranked Slovak reeled off four straight games to take a 5-4 advantage. Peer then forced the set to a tiebreaker, during which she never lost control.

Peer's match came after the Israeli star was granted a visa despite vehement opposition.

"The Indonesian government was very kind. I think that any time sports can help in a positive way with politics it's very important, and I'm happy to be a part of it," the *Jakarta Post* quoted Peer as saying.

"I have big chances. All of us have big chances here," she told the *Jewish Chronicle*.

Israel Tennis Association Chair Ian Froman told the Chronicle he was relieved "a clash between sport and politics" had been avoided. "Despite strong opposition to the decision, the government didn't want to go head to head with the sport's governing bodies," he said.

Indonesia doesn't have diplomatic ties with Israel.

An Indonesian foreign ministry spokesman said, "We don't have diplomatic ties with Israel, but in certain cases, where we're hosting events that should have Israeli representation, we could grant them an entry visa."

The tournament features the 10 highest-ranked players who have won at least one international event this year and are not participating in the season-ending Sony Ericsson Championships in Qatar, along with two wild cards.

Let them eat doughnuts

NEW TO CANADA
By NINA SHENHAV

I love kids. Well, not love-love. Let's say love-like. Well, maybe like-bear. Well, bear-can stand-ish.

OK, in a nutshell, aside from my own two kids, I can't stand them.

But the problem is my own two kids love other kids.

So, every now and then, I get to have a precious visit from a little nose-leaking new "manager for the day" and his assertive spokesperson.

And while the kids immediately get busy vandalizing my property, the assertive spokeseperson stands at the door and discusses details, firmly, in a manner worthy of a drill sergeant.

Commands such as, "Danny eats only the yolk, so separate it from the eggs. It's extremely important!" or, "Sharon is used to lamb chops with grilled potatoes for dinner, and don't forget the green salad" are not uncommon.

Once the door is closed, and I'm left with only the little visitor, I explain calmly that, at our house, "We eat cereal for dinner, and if I'm in an excellent mood [When? When?!] I'll add some milk."

Which brings me to the three kinds of host parents – and, politically correct or not, allow me to refer only to moms.

• There's the "I was born to love you" mom.

Her son will say: "Mom, Danny wants to teach me some martial arts? Is that OK?"

Mom: "God help us, no! Come, let's all sit on the carpet in a nice circle and discuss the dangers of violence."

Her son will say: "Danny wants to use the scissors. Is that OK?

Mom: "Let's all calm down now! Only I get to use the scissors! We'll practise some arts and crafts. I'll make you little paper dolls, and then we'll all paint them with water colours."

Her daughter will say: "Mom, Sharon wants a sandwich.

Mom: "Why a sandwich? Let's all walk in a straight line to the kitchen and together fix us all a healthy snack before we start making dinner."

Her daughter will say: "Mom, Sharon's missing her mommy."

Mom: "Come, let's all sit together and talk about sadness, anxiety and unfulfilled needs!"

• There's the "Give me a break, will you?" Mom.

Her son will say: "Mom, Danny wants to teach me some martial arts. Is that OK?"

Mom: "As long as there are no blood stains on the carpet."

Her son will say: "Danny wants to use the scissors. Is that OK?"

Mom: "As long as there are no blood stains on the carpet."

Her daughter will say: "Mom, Sharon wants a sandwich."

Mom: "Give her some doughnuts. That'll satisfy her."

Her daughter will say: "Mom, Sharon's missing her mommy."

Mom: "Give her some doughnuts. That'll satisfy her."

• The "I'm a mom, but not only a mom" Mom (rare)

This happy creature hands her kids some wrinkled bills, put on her lipstick and says: "Watch some movies! Order some pizza! I'll be home in three hours. Ta-ta!"

Nina.shenhav@gmail.com

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Tips on boosting your immune system

FITNESS CORNER
By FELYCE ZOMPARELLI

Flu season is upon us again, and they say this flu season will be like no other we have ever seen before. How do we keep ourselves healthy?

We all now that regular exercise and a healthy diet helps build a healthy body inside and out. But working out when you feel sick or your immune system is compromised in any way isn't healthy for you at all. I thought I'd take this opportunity to give you some helpful hints on how to get your immune system healthy and stay that way this season.

First, we need to understand what our immune system is designed to do: it recognizes foreign organisms in our bodies, such as viruses or bacteria, and then gets rid of them so they don't cause us harm.

There are many ways to get vital nutrients to help boost our immune systems, such as regular intake of vitamin D from the sun or in supplement form; vitamin C, which can be found in foods such as strawberries, kiwi, oranges, grapefruit or pineapple; and vitamin E, which can be found in seeds, vegetable oil or whole grains.

Other immune-boosters include zinc, which is found in beef, dark turkey meat or beans; carotenoids, which can be found in sweet potatoes, carrots, kale or fresh thyme; and bioflavonoids, which are found in citrus fruits, red and blue berries, grapes, onions and garlic. Selenium can be found in cereals, nuts or legumes, and keeping your diet rich in essential fatty acids such as omega-3s in oils or fish, as well as probiotics and oil of oregano, all help your immune system stay strong. These foods help our bodies produce the various cells that help fight off infections. Other ways involve supplementing with echinacea, grape seed extract and ginger, which have has been known to help suppress cold symptoms while boosting the immune system. (Some studies have shown that those immune boosters are ineffective, but most of these studies are based on dried herbs, not fresh ones. Like food, herbs are best and most effective when fresh.)

Want to learn more? E-mail me at felycesfitness@rogers.com.

Jews, Natives and Remembrance Day

By AVRUM ROSENSWEIG

Take up our quarrel with the foe:
To you from failing hands we throw

URBAN WRITER

On Nov. 11, we remember the 1.5 million Canadian men and women who served our country in many wars, including World War I, World War II and the Korean War.

On the 11th day of the 11th month at the 11th hour, we are silent, to memorialize the 100,000 Canadians who died in these wars and those who continue to die in war zones such as Afghanistan.

We focus on the reality that these men, sometimes boys, and women fought valiantly so we could be free people in a democratic country and actualize ourselves the way we see fit. Had they not fought for us, often as volunteers, Canada, and more specifically the Jewish corridor, would be crowded today with ugliness.

On Nov. 11, we remember 4,000 Canadian Jews who enlisted for World War I and the 100 who died. We recall the 84 soldiers who were decorated for bravery.

This date is legislated as a time on our calendar when we stand tall and salute 16,883 Jewish community members who joined the ranks of the army, air force and navy for World War II; and 2,000 more who did the same while hiding their Jewishness, fearing the consequences if captured by the Nazis. When you are silent at 11 a.m., know that 196 Jewish soldiers won military decorations, 500 were buried with Stars of David and many returned home with wounds that lasted forever.

We are Jews and citizens of the world. It therefore behooves us on Nov. 11 to remember our courageous Jewish soldiers and honour our Jewish veterans, some of whom you can visit at the Sunnybrook Health Sciences Centre.

And we are Canadians, proud Canadians, and therefore it is incumbent upon us to remember our fellow nationals of all backgrounds who gave us the gift of the freedom to walk, talk and dress the way we want, as Jews, as human beings.

The torch; be yours to hold it high.
If ye break faith with us who die

As Canadians we must make a special effort to remember our brave warriors – Native Canadians, who despite the fact they were not "official" citizens of Canada, and in spite of the belief they could not adapt to the mostly white battalions – volunteered anyway.

Like blacks in the United States (harassed and humiliated by racists and bullies) who joined the American army, so too did our subjugated aboriginal people join the Canadian military. While the Canadian government, the church and RCMP (in concert with the whispering quiet of our own people and others) kidnapped their children and carried them off to residential schools, Native Canadians took the high road.

On Nov. 11 we remember, therefore, with great pride that 3,500 Native Canadians, 35 per cent of the Native population of military age, enlisted with the Canadian Expeditionary Force. We think about the brave Olympic runner Thomas Longboat, an Onondaga Native (http://archives.cbc.ca/sports/athletics/clips/8011), a Native Canadian soldier who was a dispatch runner in France in World War I, and Lt. Cameron Brant, who died leading a charge in the second Battle of Ypres.

On Remembrance Day, we remember the brave, not the wars. We are reminded not to take Canadianism for granted. We embrace all of our soldiers and thank them for our freedom today and guarantee them we will guard it with all our might.

We shall not sleep, though poppies grow
In Flanders Fields. – John McCrae

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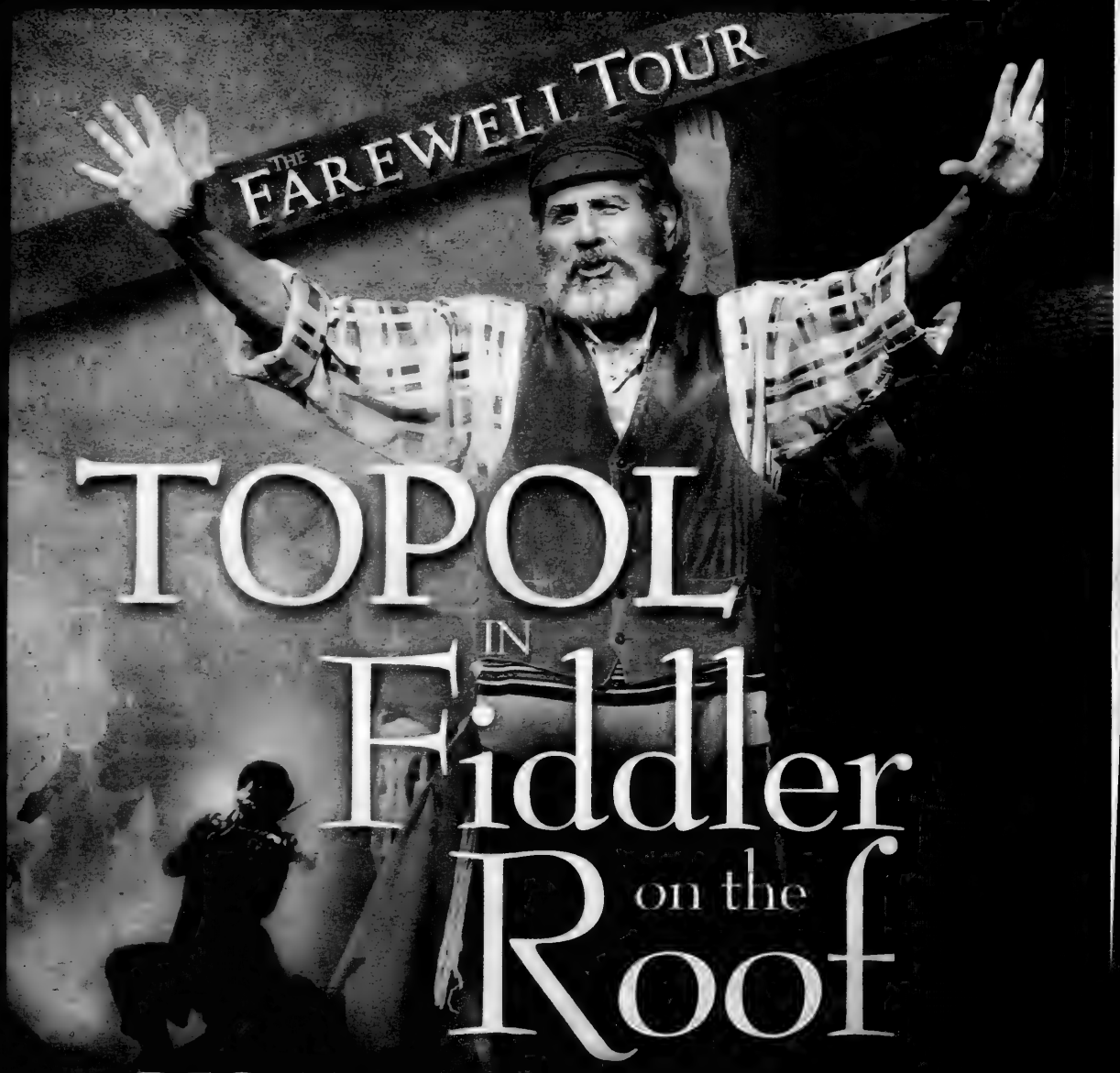

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This Week

National

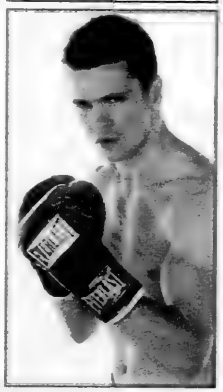
JNF's blue boxes turn Israel green. *Page 12*

Chabad breaks ground for new Winnipeg centre. *Page 22*

Arts & Travel

CBC's Evan Solomon gets new show. *Page 41*

Sports



Orthodox fighter wins world title. *Page 46*

Index

National 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
According to Reports 14
Holocaust Education Week .. 15
Jewish Life 20
Family Moments 27
What's New 28
Obituaries and Notices 30
Health & Lifestyles 31
Just Between Us 32
Heebonics 34
Israel & the Jewish World 35
Arts & Travel 38
Books & Authors 42

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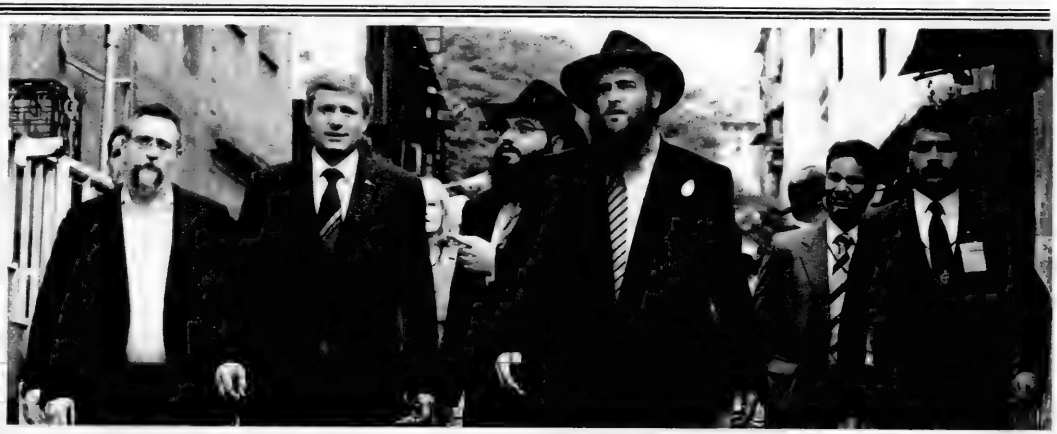

PM PAYS TRIBUTE TO MUMBAI DEAD: Rabbi Chaim Mendelsohn, pointing, and Rabbi Yousef Kantor, centre, walked Prime Minister Stephen Harper on Sunday to the main entrance of the Chabad House, an Orthodox Jewish cultural landmark in Mumbai, India, that was the target of a terrorist attack on Nov. 26, 2008. Rabbi Gavriel Holtzberg and his wife Rivka were killed by terrorists in the Chabad House. Harper was on a three-day trade mission to India. *[Jason Ransom photo]*

Israeli makes cancer treatment discovery

By ABIGAIL KLEIN LEICHMAN
Israel21c

TEL AVIV — An Israeli research scientist has accidentally discovered a chemical compound that eradicates cancer cells without harming normal cells in the process.

The substance may prove to be the long sought-after "holy grail" in the wider field of cancer treatment. For now, it shows promise as a specific weapon against breast cancer.

Prof. Malka Cohen-Armon, a biochemist at Tel Aviv University (TAU), said the compound is a component of a family of drugs developed 10 years ago to preserve nerve cells stressed by a stroke or inflammation. But further study showed the drugs were inappropriate for their intended use.

Cohen-Armon and her team of researchers began working with the drugs to study how the compound affected signal transmission within the nucleus of cells. Their goal was to find an application for DNA repair. Its effect on cancer cells was an unexpected, and potentially huge, discovery.

"We found that those drugs somehow turn on a mechanism in cancer cells that causes them to die within 48 to 72 hours without harming normal tissue," said Cohen-Armon, a professor in the Neufeld Cardiac Research Institute of TAU's Sackler School of Medicine. "In fact, the normal cells continue to proliferate even in the presence of the drug."

Continued on page 30

Montrealer wins top literary prize

Nineteen-year-old McGill University student Olivia Tapiero has been awarded this year's prestigious Prix-Robert Cliche in Quebec for her first novel, *Les Murs* (VLB Éditeur). She is the youngest person to receive the prize since it was created in 1979. *Please see related article by Elias Levy on The CJN's website, www.cjnews.com.*

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PA threatens to unilaterally declare state – please see page 35

The News in Brief

Canada

Hate Section Urged

EDMONTON — Canada should add a Criminal Code section for crimes motivated by hate, says the co-chair of the Alberta Hate Crimes Committee. Edmonton police Det. Stephen Camp made the comment last week when his committee released a report that said 228 hate crimes and incidents were reported to Alberta police last year, but only two have been successfully prosecuted in the last two, partly because the Crown is under-prepared to deal with such crimes. The Criminal Code has sections dealing with promoting hatred and genocide, but not crimes motivated by hate, which Camp called "message crimes," the *Calgary Herald* reported.

Youths Arrested

QUEBEC CITY — Five teens were arrested when police caught them overturning monuments in the Jewish cemetery in Quebec City, as well as an adjacent Catholic one. The youths, aged 14 to 16, are facing charges related to the vandalism of 11 stones in the St. Michel cemetery and four in the Beth Israel one. A witness reported the Nov. 8 incident to police. The youths were questioned and released to their parents.

World

Boycott Rejected

OSLO — The board of trustees of the Norwegian University of Science and Technology decided last week not to start an academic boycott against Israel. The idea came from a letter to the board from 34 professors who said Israeli universities "have played a key role in [Israel's] policy of oppression" and that "Israel goes against all the ideals of open universities and academic freedom." The letter urged a boycott of Israeli educational, research and cultural institutions. Scholars for Peace in the Middle East, a European-based pro-Israel group, circulated a petition slamming plans for a boycott.

Rubashkin Convicted

SIOUX FALLS, S.D. — A jury convicted Sholom Rubashkin, the former owner of an Iowa kosher slaughterhouse, of 86 out of 91 fraud charges. The 12-person jury's Nov. 12 decision in Sioux Falls, S.D. likely means that Rubashkin, 50, will spend the rest of his life in jail. U.S. authorities launched investigations into the Agriprocessors plant in Postville, Iowa, after a May 2008 immigration raid. The jury took four days to deliberate after a month-long trial and convicted him on a range of fraud charges, money laundering and failing to pay suppliers. His lawyers argued he was a poor businessman. The trial was moved out of Iowa after a judge said the juror pool was prejudiced by media coverage.

Survivors Object to B'nai Brith Ad

TORONTO — A full-page newspaper ad placed by B'nai Brith Canada that equated radical Islam with Nazism has raised the ire of Holocaust survivors and a group that promotes Jewish-Muslim ties.

Headlined "The Unholy Alliance," the ad, which ran Nov. 9 in the *National Post*, noted the anniversary of Kristallnacht, the widespread pogroms in Germany on the night on Nov. 8-9, 1938. It showed a photo of the Grand Mufti of Jerusalem meeting with Adolf Hitler and noted the "common objectives of Nazism and radical Islam: Killing Canadian men and women on the battlefield, incitement of children through schools and media, annihilation of world Jewry, and subjugation of everyone else, [and] world domination."

The ad solicited tax-deductible donations to B'nai Brith.

The topic of open-line radio shows and hundreds of blog postings, the ad irked the group Canadian Jewish Holocaust Survivors. "We survivors have fought everybody that tries to trivialize the Shoah. We get very, very angry when it is done by Jewish leaders. I think that they should know better," co-president Sidney Zoltak told JTA.

Zoltak added: "We can see clearly the danger of extremism in the Muslim world… [but] to compare the situation between now and then is not healthy."

Barbara Landau, co-chair of the Canadian Association of Jews and Muslims, questioned the ad's timing, two days before Remembrance Day and ahead of the second annual Weekend of Twinning of Synagogues and Mosques.

B'nai Brith executive vice-president Frank Dimant defended the ad, saying positive reaction to it outweighed the negative by "about 80 to 20. It seems there are a lot of people out there who are waiting for this kind of strong messaging." Dimant said the ad was "intended to wake people up." He alluded to Iran's threats against Israel as a possible "future holocaust unless we stop it."

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Beth Emeth Bais Yehuda Synagogue

BEBY BABIES PROGRAMME COORDINATOR

The Beth Emeth Bais Yehuda Synagogue Youth Department is looking for a certified ECE teacher to help develop a new nursery programme for children ages 1-3 years. A Jewish education background or experience would be highly beneficial in this position. This position is part time and requires preparation, commitment, and organization. A positive, energetic, diligent, motivated and compassionate person would be the best fit.

The programme will be offered four days a week for 2 hours in the morning. Children will attend with a guardian. Programming will consist of music, movement, arts and crafts, and other activities that enhance the children developmentally. All programming should be age appropriate and involve underlying Jewish content and themes.

The Coordinator will be responsible for creating effective ways to promote the event. Promotion can be achieved through various outlets; e-blasts, phone calls, advertisements, newsletters, etc.

The Coordinator will work under the auspices of the Youth Department and Youth Programme Director. Professional support and guidance will be provided. The goal is to have the programming implemented and executed by Fall 2010.

All qualified applicants are asked to submit their resume via email to lauren@beby.org by December 11th, 2009.

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Community project aimed at working poor

By CAROLYN BLACKMAN
Staff Reporter

An idea that grew out of a four-hour train ride from Ottawa to Toronto has resulted in a two-year pilot project aimed at helping the working poor.

The result of the brainstorming session on the train, by representatives from several communal agencies, is the now one-year-old Jewish Poverty Action Group (JPAG), which offers the working poor support and a hand up.

JPAG is led by Jewish Family & Child and Jewish Immigrant Aid Services (JIAS) Toronto, with the ongoing participation of JVS, the Kehilla Residential Program and UJA Federation of Greater Toronto.

Janis Roth

JIAS Toronto executive director Janis Roth said representatives from the agencies were so charged up after attending the 2005 national conference of Association of Jewish Family and Children's Agencies (AJFCA) that they decided something had to be done for the working poor.

Roth said they concentrated on the working poor because that is the group that is most ignored. "They are not poor enough for financial assistance, but they are not over the poverty line. The low income cutoff for a family of four is $38,000."

The group was inspired by David Bornstein, author of *How to Change the World*, who spoke at the conference. "He got us thinking about how one person could be responsible for leading change," Roth said. "We thought that if we all pooled our resources together, we could really do something."

She said the group began by looking at what is keeping the working poor in poverty.

"They're not earning enough or they are working in jobs below their expertise, and they are paying too much for housing. Research shows that the average person can pay 32 per cent of their income on housing. People at risk of homelessness pay 50 to 70 per cent of their income on housing, and poor people may be 70 per cent," she said.

"They have to make choices – rent or food – and they go to the food bank like a grocery store."

Social inclusion is also difficult, she added, because people who have to choose between rent and food cannot join communal life. "When looking to help people, we have to address all three pieces."

Roth said JPAG received a grant from the Jewish Foundation of Greater Toronto to hire co-ordinator Dalia Margalit-Faircloth, who solicited referrals from communal agencies for families who were in a position to make a commitment to the JPAG program and who were receiving subsidies from the community.

"I was looking for people who could jump to the next step with just a little hand up. I wanted them to be motivated to change their lives, not be in a crisis," Roth said.

Margalit-Faircloth began by working with eight families, Roth said, seven of whom had a family member who enrolled in a course.

One woman, a single mother of two who had fled an abusive marriage five years earlier, was earning $8,000 a year, and was living in subsidized housing.

Continued on page 32

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Greater Toronto Area

Anniversary antipathies

From the editor's desk...

Last week, Palestinian Authority leader (PA) Mahmoud Abbas organized a rally in Ramallah to commemorate the fifth anniversary of the death of Yasser Arafat. (See photo inset)

Some 100,000 people came. It was a very large gathering. The highly publicized event was covered by a sizable media contingent. It was thus a wonderful opportunity for the constantly remonstrating, constantly carping, constantly dissembling leader to do something he has never done – rise to the occasion.

He could have seized the moment to shore up the earnest but ineffective efforts of the American administration to move the peace process forward, even if only by an inch. He could have found some face-saving, equivocal formula by which to come down from his hypocritical perch regarding total cessation by Israel of building in the West Bank. He could have reinforced in his people's minds with unequivocal words the absolute necessity of some manner of compromise in order to find a way to coexist alongside a Jewish state. He could have shown even a tiny interest in "confidence-building" among the Israeli public by offering the slightest gesture of understanding for Israeli needs and concerns.

But he did none of this.

Instead, he did what he has only ever done since becoming president of the PA. At every turn, at every forum and at every media-crowned event, he has staked out the maximalist position on every bargaining issue between him and the Israelis.

Some observers attribute Abbas' bellicose behaviour to the fact that he must show "the Palestinian street" that he is as tough and uncompromising toward the Israelis as his Hamas rivals are.

Others simply say that this is who the man truly is. He follows the pattern of Palestinian leaders' thinking and behaviour throughout the history of the conflict. Compromise with the Jewish state is simply untenable.

His address to the 100,000-large gathering proves the point yet again. As reported by Abu Khaled Toameh in the *Jerusalem Post* here are some of the key messages Abbas delivered to his people.

• "We can't return to the negotiations [with Israel] without a full cessation of settlement construction, including Jerusalem and natural growth."

Israel has offered various ways out of this impasse primarily by unilaterally suggesting a building freeze, though not in Jerusalem.

• "We also want an urgent solution to the problem of the refugees."

This is heavily-laced code language for Palestinians and Israelis. It maintains an unrealistic, unattainable expectation for the former while confirming his unwillingness to abide the existence of a Jewish state among the latter.

• Israel is continuing to "steal land, Judaize Jerusalem, dig under the Aqsa Mosque and arrest our youth."

This was a reinforcing reference to the brazen incitement last month that gave rise to the rioting in east Jerusalem and on the Temple Mount. Abbas simply repeats the lies.

• Abbas accused Israel of violating international laws, saying it was acting as a country that is above the law. The international community, he said, must force Israel to stop its transgressions, comply with international laws and end its occupation of Palestinian territories, including Jerusalem.

This was a reference to the Goldstone Report's findings regarding Israel's war in Gaza with Hamas.

• Abbas said that a commission of inquiry was still looking into the causes of Yasser Arafat's "mysterious" death.

In this unsubtle fashion, Abbas was still keeping alive the accusation that Israel poisoned Arafat. He thereby keeps very hot the embers of hatred of the Jewish state among the Palestinians, for whom Arafat was akin to a founding father hero. Abbas actually appointed Arafat's nephew, Nasser Al-Qidwah, to head the commission of inquiry. Even on the same day that Abbas spoke to the throng in Ramallah, Al-Qidwah repeated the claim that his uncle had been poisoned to death. "Israel also took a decision to eliminate him and then carried it out. Arafat died of poison on the way to freedom and independence."

• The highest statement Abbas made about the need for and necessity of peace was that "peace remains our strategic option." Give him credit for this. But it is hardly enthusiastic, let alone an endorsement or an unambiguous call to orient his society toward coexistence.

In attempting to prove his hard-as-Hamas mettle, Abbas is obsessed with showing "the street" that he refuses to succumb to American or Israeli pressure.

It is, however, to the painful detriment of the Palestinian people that Mahmoud Abbas is not as obsessed with actually trying to achieve peace with Israel.

Israeli society yearns for peace. Israeli politicians see this and feel it too, especially in light of so many other pressing regional challenges and threats.

The hour is ready. But Mahmoud Abbas is not. *–MBD*

See JN

CANADIANS OPEN SYNAGOGUE AT IAF HEADQUARTERS

Canadian philanthropists Susan and Gabriel Erem and Andrew and Lily Gyenes inaugurated the Beith Akiva Synagogue at Israel Air Force headquarters. The synagogue was completed in the memory of the Eichler-Gerendasi, Frank-Berger, Winkler-Roth, Gluck-Gyenes and Rosenstein families, whose members perished in the Holocaust. For the first time ever, a Torah dedication ceremony took place on the grounds of Israel Defence Forces headquarters. The ribbon-cutting ceremony for the house of prayer was held last week at IAF headquarters in Israel. From left are Gabriel Erem; Tel Aviv Mayor Ron Huldai; IAF Chief Rabbi Lt.-Col. Ram Moshe Ravad; former Ashkenazi Chief Rabbi Yisrael Meir Lau; an unidentified person; Andrew Gyenes; and IAF commander Gen. Ido Nehushtan. ***[IAF photo]***

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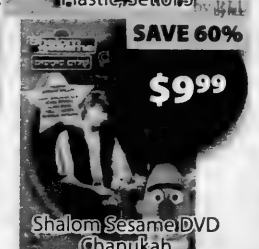
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Obama's Mideast policy panned by U.S. author

By PAUL LUNGEN
Staff Reporter

David Makovsky is an expert on contemporary politics and diplomacy in the Middle East, but he's not above citing Jewish wisdom literature to substantiate his position on current developments in the region.

Commenting on the skepticism of some American analysts that an Israeli military attack might not succeed in taking out all Iranian nuclear facilities, he quoted *Pirkei Avot, Ethics of the Fathers*.

"It is not necessary for you to complete the task, but neither is it incumbent upon you to desist from it," he suggested.

Makovsky, co-author with Dennis Ross of *Myths, Illusions, and Peace: Finding a New Direction in the Middle East*, was in Toronto last week to address the biennial conference of Reform Judaism.

Perhaps his proximity to so many rabbis explains his citation of Jewish sources, but overall, in an interview with *The CJN*, Makovsky took a more secular approach to current developments, including the Israeli seizure of a cargo ship carrying 500 tons of weapons to Hezbollah.

The armaments were dispatched by Iran to HezboHah to reinforce the Lebanese terrorist group should the Iranian nuclear facilities be attacked, he suggested.

"I think they're trying to create a second strike capability with Hezbollah to deter Israel from attacking. I don't think it will be successful because Israel can't live with a nuclear Iran in the Middle East."

David Makovsky

Makovsky, Ziegler distinguished fellow and director of the Project on the Middle East Peace Process at the Washington Institute for Near East Policy, said Iran remains an existential threat to Israel. But he did not foresee an imminent Israeli strike aimed at degrading its nuclear capability.

Israel and the United States are onside when it comes to addressing the Iranian desire for nuclear weapons – for now. The United States appears to be pursuing a three-phase strategy of engagement/negotiations, punitive sanctions and a military option as a last resort, he said.

Writing in *Myths, Illusions, and Peace*, he and Ross, currently a special adviser for the Persian Gulf and southwest Asia to Secretary of State Hillary Clinton, "called it engagement without illusions." Part of it is to convince Iran to ship 1,200 kilograms of low-grade uranium out of the country for enrichment. That would allow outside powers to ensure the uranium is not enhanced to weapons-grade levels, he said.

Even if Iran was persuaded to agree, "this is not an end to the problem. It's a beginning. It would re-set the clock and give another year for negotiations."

Makovsky acknowledged, however, that Iran appears to be "playing games," "making promises" and "stretching things out."

Despite some experts' views that the United States wouldn't countenance an Israeli strike, "I think there's a high level of appreciation in the West that if phases one and two fail, phase three is inevitable, whether the United States favours it or not."

Turning to the Obama administration's efforts to put pressure on Israel to freeze settlements, Makovsky said the policy has so far been a failure. It "boxed in the Palestinian Authority" to make it a condition for talks, and it pushed Israeli public opinion behind Prime Minister Benjamin Netanyahu and against the United States.

Makovsky said the administration is re-evaluating its Mideast policy, and he expected it to return to a more familiar approach that is less confrontational. "I think at the beginning, the administration put into motion a policy I don't think was well thought out. They used an axe instead of a scalpel" on settlements.

Speaking before Mahmoud Abbas announced he would not contest the upcoming Palestinian elections, Makovsky said all is not gloom and doom. One of the unheard of good news stories is the security co-operation between Israelis and Palestinians in the West Bank and the subsequent drop in the death toll of Israelis.

"The Palestinian street is quiet... checkpoints have been reduced from 45 (in 2007) to 12 or 14," and the International Monetary Fund reports the West Bank economy is growing at a rate of seven per cent per year. Palestinian Prime Minister Salam Fayyad is working to create a culture of accountability and institution building after the Arafat years and, in a bid to undermine Hamas, some 200 radical clergy have been removed from the pulpit of West Bank mosques, he added.

"The real story," Makovsky said, "is the convergence of interests of Israel and the Palestinian Authority to ensure that what happened in Gaza [a Hamas takeover] does not come to a theatre near you."

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Greater Toronto Area

Chabad honours pioneering rabbi

By FRANCES KRAFT
Staff Reporter

In 1974, when Rabbi Zalman Grossbaum and his wife, Esther, came to Toronto as the city's first Chabad Lubavitch emissaries and likely the first in Ontario – there were only a handful of Chabad families, and there was virtually no outreach work, he recalls.

Rabbi Grossbaum now heads Chabad Lubavitch of Ontario, the umbrella group for more than a dozen congregations and university-based centres, and more than 50 Chabad rabbis, in the GTA alone. Among other Ontario centres are Niagara and London.

On Nov. 30, Rabbi Grossbaum will be honoured at Chabad Lubavitch of Southern Ontario's 31st annual dinner, a little more than a month after his 60th birthday. The $540-a-plate event will be held at Beth Avraham Yosef Congregation of Toronto and will raise funds for an overnight camp, Camp Gan Israel, that Chabad is building on a 200-acre lakefront site in Haliburton that it bought two years ago. The land cost close to $2 million, and almost $3 million more is needed for the camp to become operational.

Rabbi Zalman Grossbaum *[Frances Kraft photo]*

There are a handful of Chabad overnight camps in the United States, and one in Quebec, the rabbi said. Building has already started on the Haliburton site, and he hopes to have a program "in some shape or form" up and running next summer. It's unlikely the infrastructure for a fully operational camp will be in place by then, he said.

Reflecting back over the past 35 years, Rabbi Grossbaum said in an interview in his Thornhill office that Toronto offered "an incredible opportunity for outreach" when he arrived.

"[That] is basically the Rebbe's vision, that every Jew appreciates the Judaism within him, and it's a question of bringing it to the surface by way of teaching."

The Rebbe – Rabbi Menachem Mendel Schneerson, who died in 1994 – launched his worldwide Chabad outreach initiative some 60 years ago, hand-picking his first shluchim (emissaries), said Rabbi Grossbaum.

Rabbi Grossbaum, now a father of 11, was born in Linz, Austria, and lived in a nearby displaced persons camp before emigrating with his family to Newark, N.J., at age three. He obtained smichah at the Chabad yeshiva in Montreal.

His mandate, on arriving here at age 24, was "all-embracing," he said. "Any project, and any Jew that is reached, is your mandate."

Chabad's successful battle to install an electronic sign to display messages including candlelighting times near Chabad's main office, illustrates his point.

"We kept losing at every level," the rabbi recalls. "Finally, I was told, 'This is your last kick at the cat, to come before the regional council of York.'

"I explained to them that the clientele of Chabad is not a specific target group [that] you form a congregation around, but rather everyone in the Jewish community is our clientele."

As well, he added – a smile on his face and a black hat resting upside-down on the side of his desk – an electronic sign would show that, although Chabad promotes traditional values, it's not old-fashioned or "back in the shtetl."

Chabad doesn't strive to make people Lubavitch in their observance, but to make them "more conscious of their Jewishness for themselves and their families," he said.

Every mitzvah – from lighting Shabbat candles to putting on tfillin – brings "that much more holiness" and warmth to the world, he added.

For those who are already observant, the goal is to "enhance" their values. "Everyone has to grow with their Yiddishkeit."

In Toronto, Chabad itself has grown as it identified diverse pockets – geographic and other – within the Jewish community, as areas for outreach, including the Russian Jewish community, the South African Jewish community, teenagers and children (through a summer day camp program, for one).

Also, Rabbi Grossbaum noted, seven years ago his wife launched a "friendship circle" that matches special needs children with teenage mentors.

Rabbi Grossbaum said that even in neighbourhoods with existing synagogues, not all Jews are affiliated with them.

"We know today – *kenein 'hora* – there's about 200,000 Jews in the GTA," he said, interjecting the Yiddish expression that wards off the evil eye.

"Probably easily half of them are not walking through the doors of any synagogue. We feel that whether we're putting on tfillin or putting a mezuzah on your door, that becomes the venue for waking them up from their slumber to enhance their Judaism in some form. Just yesterday, I went to put up three mezuzahs in somebody's factory in Mississauga. It gave me great pleasure."

As an umbrella organization with an annual budget of "probably over $10 million, collectively with our institutions," Chabad operates somewhat like a franchise, the rabbi explained.

"We launch all the branches, and provide the seed money to get them established. We're responsible for vetting the candidates we feel would be a good match, those that are more inclined for campus work, for community work, for pulpit work."

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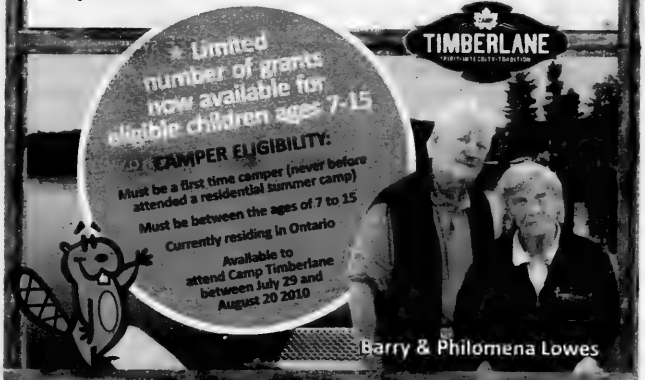

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Sow the wind, reap the whirlwind

Palestinian leaders once again appear to be rebuffing the opportunity for independence that history has lain at their door. They have abjectly refused to sit down at the negotiation table with the Netanyahu government until Israel ceases all building activity on the West Bank, including of course, if not pre-eminently, in and around Jerusalem.

The Palestinian demand is substantively hypocritical and tactically misguided.

Since the very first day he took over the role of president of the Palestinian Authority from Yasser Arafat, Mahmoud Abbas found no difficulty in carrying on peace negotiations with Israel, despite ongoing Israeli building in the West Bank. The future of the West Bank communities and the presence of Jews in the West Bank was and is an issue to be negotiated between the parties. Indeed, Arafat himself "negotiated" – the term is really a misnomer, because subsequent events showed he did not negotiate in good faith – with various Israel leaders even though Jews were constructing homes in the West Bank all the while he sat at the table with Israel. Arafat's "negotiations" broke down over the issue of Jerusalem, not over West Bank construction.

For reasons related more to internal Palestinian politics rather than to bilateral bargaining, Abbas planted himself on an extreme policy limb regarding West Bank construction from which he has not found either the wisdom or the courage to retreat.

But the demand is also a tactical blunder. Quite apart from the merits of the substantive right of Jews, too, to live in the West Bank, how could Israel simply submit to the bullying demand of the Palestinian leader? How could anyone? And yet, the Netanyahu government has offered a freeze of construction – though not a cessation – pending the outcome of negotiations. Nevertheless, Abbas has chosen to pout and, yet again, proclaim his victimhood.

On Sunday, the Palestinian leadership once again showed its propensity for cunning and calamity. PA negotiator Saeb Erekat said that the PA had decided to ask the United Nations Security Council to recognize an independent state of Palestine whose territory would include the West Bank, Gaza Strip and east Jerusalem.

Israeli Prime Minister Benjamin Netanyahu correctly responded that unilateral steps by the Palestinians would abrogate all existing agreements and would invite unilateral counter-measures by Israel. "There is no substitute for negotiations," he reiterated.

A unilateral declaration of statehood by the PA would undoubtedly play well against Hamas in the game of hard-line-one-upmanship, but it would wreak havoc in international diplomatic arenas. More ominously, it might set in motion an unpredictability of events on the ground that could lead to a new conflagration.

With this latest threat, the Palestinian leaders are sowing the wind, but they may very well reap the whirlwind.

25 years ago in *The CJN*

Martin Citrin, outgoing president of the Council of Jewish Federations, said at the North American federation umbrella group's general assembly that federations must deal with changing priorities and challenges by pooling resources, preparing for crises, and reallocating human and financial resources. He also called for more interdependence between U.S. and Canadian federations.

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Arming terrorists not conducive to peace

Israeli commandos seized a ship carrying hundreds of tons of weapons from Iran bound for Lebanon's Hezbollah's guerrillas. While the United Nations reviews the flawed Goldstone report dealing with Israel's incursion into Gaza, it remains silent in not condemning Iran for arming a recognized terrorist organization, Hezbollah. One of the most troubling items, as noted in the daily press, is that the ship made a stop at Damietta, Egypt, where it is reported the weapons were loaded. Another terrorist organization, Hamas, receives its arms through tunnels between Egypt and Gaza. The continuous arming of terrorist groups is certainly not conducive to peace in the Middle East and clearly justifies Israel strengthening its defences in order to protect its citizens.

Bert Raphael
Thornhill, Ont.

* * *

Fair to criticize report but not the man

No matter what one may think of his report, Judge Richard Goldstone is a committed Jew, a Zionist and a judge of impeccable record for fairness. To suggest he may have erred either in accepting the job or in parts of the report is fair comment. To impugn his character is nothing more than the worst form of lashon hara, for not only does it hurt the man and his reputation, it implies that all who might fairly decide to criticize Israel will be subject to the same impugning of character and thus stay silent out of fear, instead of adhering to *tzedek tzedek tirdof.*

Eric Mendelsohn
Toronto

* * *

Losing love for Israel

The editor, in the column "More than a cause" ("From the editor's desk," Oct. 22) takes issue with author Jay Michaelson, who is losing his love for Israel. The column has me taking issue with the editor.

In the column, he quotes historian Jonathan Sarna who writes, "American Jews and Israelis can move past this crisis in their relationship and settle in, as partners, for the long haul ahead."

That would be just fine, if both sides did indeed honour their relationship. But what is one to make of Israel's ambassador to the United States, Michael Oren, boycotting the recent J Street conference, when J Street loudly professes its love of Israel? What kind of relationship is it when some Jewish organizations are shunned, because they are Zionists with a viewpoint that is pro-peace? It takes two to tango in a relationship, does it not?

Is it any wonder that those Zionist Jews who actually want what the government of Israel *says* it wants may be the next Jews to fall out of love as a result of this snub? The editor quotes Rabbi Daniel Gordis, who writes that to handle that exhausting love, "lots of equivocation" is required. Is this code for the sort of deception that consists of saying one thing and doing the other? Or pretending that some things didn't happen when they did? And how does that square with his final rallying cry that "only justice matters… only the Jewish people's survival matters." Doesn't this just add up to the means justifying the ends?

And that, dear editor, is where the love affair starts to fall apart.

Shelley Corrin
Montreal

* * *

Response to 'Grey matter'

This is my response to "Grey matter" by Eleanor Kunigis Moidel (Letters, Nov. 5).

As we "carry grey sacks of grey ashes on our backs, in our psyches," we also are privileged to receive the legacy that Holocaust survivors bring to us. Many teenage survivors emerged from the abyss alone, desperately seeking to begin building new lives.

Others emerged without their spouses and children, and struggled to rebuild their shattered lives.

Some survivors bravely share their life history in classrooms, synagogues, churches and community venues, where they encourage us to fight bigotry and injustice, and to share in tikkun olam. We are obliged and share the responsibility to bear witness to their testimonies.

As we reflect on their lives, many filled with the building blocks of optimism, success and philanthropic spirit, we are encouraged to help build fulfilling lives that, as Kunigis Moidel writes, "must be bright, must be colourful, must be productive."

Anna Mae Belmont
Co-chair
2009 Holocaust Education Week
Toronto

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Perspectives

In a wartime Canadian camp

By HANS REICHENFELD

I arrived in Canada in June 1940 on the good ship Sobieski, bound for Quebec. I was all of 17 years old, one of the 4,000 – out of 27,000 civilian internees – that the British government was deporting.

After being recognized as a "refugee from Nazi oppression," I suddenly had my status changed to "enemy alien" after Winston Churchill decided to "collar the lot." My father, who had been a doctor in Vienna, considered himself fortunate to have escaped Nazi Germany and obtain a job as a caretaker at a refugee club in Edinburgh. He was also interned, but stayed behind on the Isle of Man, which became a massive internment camp.

On the crossing, we civilian internees were separated by barbed wire from German prisoners of war. When they found out that most of the internees on the other side of the wire were Jews, these prisoners went through their repertory of blood-curdling, anti-Semitic songs popular among the followers of the Nazi regime. It should have warned me of the murderous goals of their movement. I laughed them off, being more intent on enjoying my first experience of the Atlantic on board an ocean liner.

After disembarking in Quebec, a short stopover in Trois Rivières and a seemingly endless train journey through dense forest, I was dropped off in the middle of nowhere and taken to a camp that was to be my new home. It was enclosed by two rows of barbed wire fences, and watchtowers manned by Canadian soldiers. I was sent back to England the following year, no longer an enemy alien, and later joined the Royal Air Force. I did not see the site of the camp again until I returned to Canada as a landed immigrant in 1966.

Camp B was not in the middle of nowhere, but a mere 34 kilometres east of Fredericton, N.B. There are no barbed wire fences and no huts now. But the location of the 52 buildings of the prison compound are clearly marked, thanks to the work of local students working under the direction of Ed Caissie, a retired high school teacher. After taking us around the site on well maintained walking trails, Caissie took me and my wife to the village of Minto, where he had developed the New Brunswick Internment Camp Museum.

It took me back to my time as an internee. A double bunk reminded me of how I shared my personal space with Wolfi, another Austrian refugee from Vienna. We had met at Friends School, Great Ayton, a Quaker school in Yorkshire, where we founded a two-member private club. We called it "*Mir san mir*" Viennese dialect for *"Wir sind wir"* – we are us.

We shared more than physical space. We held close political views. Communism was not yet a dirty word, and the view that the Communist party represented the most determined opposition to the rising Fascist and Nazi movements was widespread. To some, it also held out the hope for a better and more just world. In the camp, the Austrian Communist party was well represented. It included Jeno Kostmann , the editor of an anti-Nazi paper published in London. He became our guru. He could discuss every subject under the sun from the Marxist perspective. We also had our local hero, Fredl Hreisenau. He was wounded during the Spanish Civil War, fighting against Franco, the Spanish dictator, in the International Brigades.

Other internees did not share our opinions, and there were often fierce arguments between different groups. There was heckling, and on New Year's Eve, a man who attempted to introduce phony levity during a concert in the recreation hut was bombarded with egg shells. But that was the extent of violence among us.

The camp population was quite diverse and resembled the different groups found in the community of many small towns. They each brought into internment memories and skills from their previous lives and occupations. Study courses to complete their high school education were set up for the younger ones by some teachers, musicians started to give concerts, a choir was organized, a pair of twins perfected a contortionist act they had previously performed in a circus, and expert pastry cooks started to bake cakes for a cafe that was opened in the recreation hut.

A group of Orthodox Jews kept very much to themselves and seemed to be content as long as they could keep up the rituals demanded by their religion. This included the demand for a kosher kitchen, which they succeeded in obtaining. Their only contact with our group was through Fredl Hreisenau. Not being Jewish, he took on the role of their Shabbes goy who would light the fires in the stoves of their huts on the Sabbath when they would not do any work.

Ed Caissie showed the layout of the camp on an impressive scale model that Minto Middle School students had constructed. It reminded me of the time I walked around the inner perimeter with Wolfi on New Year's Eve, contemplating our future.We didn't come to any conclusions, and later our paths separated. But the memory of "*Mir san mir*" stayed with us, though our club never had more than its original two members.

Other than our double bunk and a mannequin dressed as an internee, the museum had no other artifacts from the first period of the camp. The mannequin was wearing a blue jacket with a red circular piece of material on the back and a peaked cap with a red stripe in the middle. I put on the hat, and I was back at camp B!

The author, left, being instructed by Ed Caissie

But there were many artifacts from the second period in the life of the camp. The Minto students became archeologists and excavated the grounds at the campsite to a depth of three feet. They discovered a range of objects that were displayed at the museum in such a way that one could almost feel how the internees had spent their time, using make-shift tools for artistic productions. They included skilful carvings, portraits, and flower and landscape paintings.

I noticed an exhibit containing a swastika armband just like the ones worn by the storm troopers I saw in Vienna in March 1938, when the Nazis took over and Austria became part of Hitler's Third Reich. It made me wonder who these internees were, and I checked it out in Ted Jones' exhaustive two-volume study, *Both Sides of the Wire*. The internees from the second period were even more diverse than those from my time at the camp. They included German and Italian prisoners of war, German merchant marine sailors, as well as Canadian Nazis or Nazi sympathizers – yes, they did exist!

There were also a number of German and Austrian civilians who had been living in Canada since the '20s and had become successful farmers or were well established in other occupations. They were exposed to the orchestrated propaganda machine emanating from Germany under the Hitler regime, and no doubt some were taken in by it.

But by no means, all of them. They were interned by the Canadian authorities on the same basis as I had been, because of their ethnic background, or simply because of their names. They included outspoken opponents of the Nazi regime. If they were in a mixed camp, which included numbers of Nazis, they were frequently terrorized by the Nazis and had to seek protection by appealing to the Canadian authorities.

Similar problems were encountered by a group of anti-Nazi seamen who were in the crew of a German cargo ship, the MS Weser, which had been captured off the Mexican coast by the Prince Robert, a Canadian armed merchant cruiser.

These requests were not always well received. The Canadian authorities refused to intervene until there was overt violence – which did occur in February 1943, when an attempt was made by a group of internees to have a group of their fellow internees expelled from the camp.

Ted Jones' account of life on both sides of the wire also includes chilling references to the virulent anti-Semitism demonstrated by some internees of the second phase of camp B. They had elected as their spokesman Johannes Brendel, a respected German businessman who immigrated to Canada after World War I. "He was known for his astuteness and fairness in solving the many problems of his fellow inmates," as long as they weren't Jews or political opponents of the Nazis.

When internees from other camps were moved and expected in Camp B, he made his position clear as to who among them would be acceptable. This is what he wrote to the consul general of Switzerland, who was the official responsible for looking after German interests during the war: "According to the Geneva Convention, different nationalities or races shall, as far as possible, not be brought together in the same camp… It ought to be quite clear – after three years of war – that we will not protest against the presence in this camp of, e.g., pro-Axis Canadian citizens of German descent… pro-Axis Hungarians, Finns and others, whose compatriots are fighting shoulder to shoulder with our brothers… But we certainly do most vigorously protest against the presence in this camp of Jews, half-Jews, Marxists, criminals and other questionable individuals… Moreover, if the Canadian government wants to shut up these undesirable elements… it should create a concentration camp… We demand that all the anti-Axis elements… be removed to a concentration camp. This would give us back the feeling of being honourably interned."

The intense hatred of Jews was portrayed even more vividly in an account by Lewis Chase, who had been a member of the veterans guard during both phases of the camp.

"When the German prisoners arrived after the Jewish refugees had left, they demanded that the huts be fumigated; they even tore up the flower beds that the Jews had planted."

Reading these accounts reminded me of the vast system of concentration camps created under the Nazis, and obviously approved of by Johannes Brendel. How would he have fitted in if he had been spending the war years on the other side of the world, "fighting shoulder to shoulder" with his brothers against those "undesirable elements" whose presence he couldn't tolerate in the camp? Being an expert on camps, would he have qualified as a guard? Not content with fumigating their empty huts, could he have participated in eliminating these undesirables in the special shower rooms built for that purpose?

Answers to such questions can never be found in a museum. Nor could they be expected to. The New Brunswick Internment Camp Museum is very successful in demonstrating the daily life of the internees and how they managed to develop their many-sided talents and skills with great ingenuity. They were physically removed from the momentous events that were taking place outside and had to develop an independent lifestyle geared to these circumstances. Just as the group of internees to which I belonged brought old prejudices and attitudes into the camp, the second group did exactly the same thing. We should not expect anything different.

Hans Reichenfeld lives in Ottawa.

Opinions

The pariah who won't go away

As a patsy for the United Nations Human Rights Council (UNHRC), South African judge Richard Goldstone has spearheaded one of the most deplorable indictments of Israel in recent memory. His report on the so-called "Fact Finding Mission on the Gaza Conflict" has been roundly criticized for its omissions, obvious biases, unfounded allegations and legal misinterpretations. By drawing egregious equivalences between the murderous intentions of Hamas and the Israeli Defence Forces' reaction to such provocation, his report exposes itself as a paradigm of moral inversion and perverse distortion.

Lawrence Hart in Hamilton

The *Economist* has called it "deeply flawed" and a "thimbleful of poison," while commentator Melanie Phillips has gone so far as to describe it as a "blood libel against Israel."

Harvard law professor Alan Dershowitz said that "Goldstone's name will be forever linked in infamy with the most notorious haters of Israel," while *Ma'ariv*'s opinion editor, Ben Dror Yemini, calls the Goldstone Report a "parade of lies" and has accused Goldstone of having "perpetuated a moral crime… not [only] against the State of Israel but against human rights."

Amid a universal firestorm of anger and condemnation, it looked for a while that Goldstone was having second thoughts about the thrust of his report and the way it was being received. In an interview with the *Forward* newspaper, he insisted that "ours wasn't an investigation, it was a fact-finding mission" and "if this was a court of law, there would have been nothing proven." Later, with the UNHRC's release of its draft resolution on the report, Goldstone complained about the one-sidedness of the motion, which he said "includes only allegations against Israel, [without] a single phrase condemning Hamas as we have done in the report." Big surprise!

Anyone with a shred of insight – and even more particularly someone such as Goldstone, who presumes to embrace his Jewish identity – should have recognized how he had fallen headlong into that snake pit of anti-Zionist prejudice that hides under the banner of the UNHRC. Surely he should have understood the seriousness of his misjudgments and sought a face-saving exit strategy.

But not Goldstone. He's still busily working the media circuits, promoting, through obfuscation and shrewd manipulation (as was evident in his recent debate with Ambassador Dore Gold at Brandeis University), what he perceives as the merits of his report. There he is, bellyaching over the United States' "lukewarm" response to him, and there he is, ludicrously castigating Israel for not wanting to have anything to do with him.

It's beyond comprehension that he remains out there, defending the indefensible, and seeming forever to wallow in the glow of his treachery and ostracism.

Why Israelis are incorrigible travellers

A couple of months ago a friend, another ex-Torontonian, suggested we take a trip to Laos and Cambodia, corners of the world neither of us had visited. It would be a once-in-a-lifetime experience, reminiscent of a teenage summer vacation we spent together in the late 70s, when we travelled to Israel and parts of Europe.

Yair Lapsteen in Jerusalem

After much vacillation, I agreed. It would be a break from the day-to-day routine, an escapade for two fiftyish men looking to do something different. Our wives agreed, we borrowed backpacks, took shots and began our journey by flying to Bangkok, a gateway for Israelis to the Far East. For about two weeks, we traversed parts of Laos and Cambodia by plane, bus, boat, car, motorbike and tuk-tuk.

The experience was marvellous. It's a part of the world unlike anything in the West. The landscape is different. We repeatedly exclaimed that the sights we saw were straight out of *National Geographic* – the ever-present Mekong River, rice paddies and their farmers, high rounded mountains, orange-clad Buddhist monks, colourful marketplaces, water buffalo and elephants, traffic, poverty juxtaposed with opulent temples, friendly, smiling people sincerely welcoming foreigners, and remnants of French colonial architecture. Both countries still bear the scars of France's – and more profoundly America's – meddling. We learned their histories, some terribly sad, especially Cambodia's self-inflicted holocaust of the '70s.

Returning to Israel, we felt we'd undertaken an exceptional voyage, experienced amazing sights and met extraordinary people.

This sort of trip is an Israeli phenomenon. We're incorrigible travellers. Every summer, there's a veritable exodus of families to places near and far. Many choose cheaper, closer destinations, such as Turkey, Greece and Cyprus, but others prefer – and can afford – places further away, in Europe, Asia or the Americas.

More exotic travel is almost exclusively the domain of 20-somethings upon completing their army service. It's become a rite of passage. They go off on extended backpacking trips to every conceivable place, with South America, Africa and the Far East the preferred destinations, but not the only ones.

Whole industries have sprouted around these *tiyulim*. Stores specializing in equipment for every destination also hold lectures for potential trekkers. Hebrew guidebooks are published for every locale. Hundreds of websites provide tips about all possible backwaters. Doctors specializing in travel medicine prescribe appropriate shots to take before travel and the pills to use in case of illness. They advise travellers where it is and isn't safe to drink tap water or eat local fruits and vegetables.

We've all heard about wonderful Chabad Houses in many of the places that young Israeli tourists frequent, providing kosher meals and more to those in need. Local businesspeople also understand the potential of Israeli tourism. It's not uncommon to find Hebrew guidebooks in museums around the world or to see signs in Hebrew inviting Israelis to spend the night at a particular hotel or guesthouse. While in Bangkok, we were astonished to find travel agents and restaurants catering specifically to Israelis. There's nothing quite like humus, falafel or schnitzel prepared by a Thai chef.

So what is it about Israelis that gets us racing to Ben-Gurion Airport any chance we get? Young people just out of the army need time to decompress after their military service and before starting university or joining the work force. They deserve a break.

As for the rest of us, it's probably something to do with the physical size of Israel and a need to ventilate. It's not easy living in a country with high levels of economic, political and security-related intensity. We're constantly in the midst of one crisis or another. Or maybe it's because we can't just get into our cars and drive to neighbouring countries like North Americans and Europeans. Our neighbours are much less inviting.

And when we're away, we understand that Israel does some things better.

In Cambodia we sensed Cambodians have yet to come to terms with the malevolence of Pol Pot and his Khmer Rouge cohorts, who were responsible for the deaths of two million of their own countrymen. Phnom Penh's genocide museum and the killing fields could really use some help from Yad Vashem to make them much more respectable places of remembrance.

More than anything, these trips are tremendously enriching and give one an appetite to start planning again.

From Dreyfus to Goldstone

The 1895 prosecution and conviction of Alfred Dreyfus, a Jewish officer in the French army, under fabricated charges of treason was a decisive event. It was the product of anti-Semitism – fuelled by the Catholic Church and compounded by political manipulation and media hysteria – and it took 11 years before the truth was finally revealed and Dreyfus was exonerated.

Gerald Steinberg in Jerusalem

More than a century later, a similar process is taking place in indicting not an individual Jew, but the entire Jewish nation on false charges of "war crimes," deliberate killing and disproportionate force. Now as then, the combination of anti-Semitism (thinly disguised as anti-Zionism) and religion – in this case, one that uses the language of human rights to promote its power and anti-democracy dogma – play a major role.

The core document is a 452-page United Nations "fact-finding report" written under a mandate provided by the UN Human Rights Council (UNHRC), which is dominated by members of the Organization of the Islamic Conference (Libya, Saudi Arabia, Iran, Sudan, Egypt, etc.) Like the military court that tried and sentenced Dreyfus, UNHRC officials appointed judge Richard Goldstone and others to this "inquiry mission" knowing that they were convinced of Israel's guilt from the beginning and would produce a guilty verdict.

Goldstone picked 36 incidents (out of hundreds), and collected and presented evidence that justified their conclusions, under the facade of a fair and professional judicial process. Most of Goldstone's evidence repeats the claims and publications of more than 50 so-called civil society organizations that claim to promote human rights, but, as a careful look at their activities demonstrates, most of their work is ideologically determined.

Goldstone is a high priest in this religion, with close ties to Human Rights Watch – whose officials have a documented history of sharp anti-Israel bias and false allegations. Following HRW and the other groups, the Goldstone report repeatedly and falsely charges Israel with war crimes. By any logical definition of proportionality, after 8,000 rocket attacks, on which Goldstone and his colleagues remained silent, Israel had the moral right to flatten all of Gaza.

Goldstone's indictment, like the Dreyfus case, began with the premise of guilt, and featured a facade of technical evidence that would seem, for those who do not examine the details (particularly journalists), to seal the indictment. In late-19th-century France, police and military "researchers" produced handwriting samples that did not match those of Dreyfus, while absurdly claiming that this mismatch "proved" how clever he was in hiding his identity. In the case framing Israel, the technical evidence consists of repeating the white phosphorus accusations made by HRW's former "senior military analyst" (and Nazi memorabilia fetishist), as well as pieces of ammunition that Goldstone, with no military experience, claims to have identified in the walls of a mosque months after the fighting ended.

In Dreyfus-type situations, prosecutors quickly bury any exculpatory evidence that would raise questions. For Goldstone, this meant erasing and ignoring numerous publically available videos showing extensive use of human shields. By relying exclusively on "Palestinian testimony," supervised closely by Hamas, the fact that more than one million Gazans were used as human shields remained a dirty (but not little) secret.

Now, as in France during the Dreyfus hysteria, justice will only be possible when there's enough outrage to force a reversal of this false indictment against Israel for defending itself against terrorism. This will take time – the anti-Israel hysteria and double standards, like the anti-Semitism then, is too deeply rooted and institutionalized to be readily exposed.

And while some serious people, including non-Jews and non-Israelis such as Richard Kemp (who was the commander of British forces in Afghanistan) have clearly refuted Goldstone's accusations, these arguments need to be repeated widely and consistently. It may take years until a modern Emile Zola emerges to articulate and denounce this immoral farce and its perpetrators.

The Kirshner File

A reporter's reporter

Toward the close of Ari Folman's acclaimed animated film, *Waltz with Bashir*, a contender for an Academy Award as the best foreign movie of 2008, a fearless Israeli broadcast journalist, his camera crew in tow, strides down a dark street in West Beirut in September 1982, dodging whizzing bullets and hissing RPG's (rocket-propelled grenades) as they shatter walls. In the final scenes, the reporter recalls the events that culminated in the massacre of Palestinian civilians in the Sabra and Shatila refugee camps, the telephone conversation he had with Ariel Sharon, the then-Israeli defence minister, and the tableau of death and destruction he personally witnessed at the two camps.

Sheldon Kirshner in Toronto

The intrepid correspondent in *Waltz with Bashir* was not a figment of Folman's imagination, but the real-life figure of Ron Ben-Yishai, a reporter's reporter and one of Israel's most celebrated journalists.

Now a hale and hearty man of 66 who has no plans whatsoever to retire, Ben-Yishai covered Israel's invasion of Lebanon for the Israel Broadcasting Authority, and was the first reporter to enter the Shatila camp, which adjoins the Sabra camp.

Twenty-seven years on, after a tumultuous career chronicling ethnic and religious conflicts from Afghanistan to Kosovo, he works for *Yediot Achronot*, the mass-circulation Tel Aviv daily, and its sister website, Y Net, as a defence and security commentator. He was in Toronto recently to answer questions about *Waltz with Bashir* at the Israel Film Festival.

Formerly a field officer in the Israeli reserves, and a veteran of the Six Day War, he was initially reluctant to take part in Folman's project because reporters who interviewed him after Sabra and Shatila distorted his comments.

"I knew Folman, but I was suspicious about his motives. I didn't want to open a Pandora's Box, but he nagged me and I agreed to cooperate."

Ben-Yishai was impressed with *Waltz with Bashir*, calling it a hybrid that fuses the credibility of a documentary with the emotional resonance of a feature film, and adding that he was accurately portrayed in it. "I never looked sideways. I was interested in what was happening on the ground. The shortest way between two points is a straight line. There was something to cover. An Israeli tank had been hit by an RPG. I didn't have time to be scared. I was too busy working, and that's about it. The same thing happened to me in Afghanistan. After I got back home, I got cold feet."

An Israeli colonel tipped him off that the Phalange – a Lebanese Christian militia allied with Israel – had committed atrocities in Sabra and Shatila, while an Israeli regiment commander corroborated the information.

In Sabra and Shatila, the human carnage reminded him of an iconic photograph of the Warsaw Ghetto and outraged him sufficiently enough to call Sharon at his ranch in southern Israel with the first explicit account of the internationally condemned slaughter. "Sharon had already heard about it, but he was not too interested and didn't ask too many questions."

Ben-Yishai was not surprised by the Phalange's murder of Palestinian civilians. "I expected this of the Phalange. I know the Lebanese scene. A man who looks like a French intellectual is a brutal beast a minute later."

He supported Israel's decision to invade Lebanon, saying that PLO rocket barrages had to be stopped once and for all. "But I didn't think we should have gone as far as Beirut, or try to change the regime in Lebanon. It was not necessary."

Of the opinion that Israel had no alternative but to align itself with the Phalange, he observed, "You don't choose your allies. You strike up alliances with whoever can help you."

An old Lebanese hand, Ben-Yishai believes that Israel won the 2006 war in Lebanon. "Israel has deterred Hezbollah, which has not fired a single rocket at Israel since the war. But deterrence is a slippery thing. It can erode. There will probably be a second round, but it's difficult to predict under what circumstances the next war will be fought."

He is certain, however, that Israel will be bombarded with many more Hezbollah rockets than in the previous war, though Israeli civilian casualties will be kept to a minimum due to Israel's network of underground shelters. Although he respects Hezbollah's guerrilla warfare tactics, he looks down on its actual fighting abilities. "They avoid confrontation. They simply disappear. Today, Israel is better prepared to fight an irregular war with Hezbollah. The biggest problem is that Hezbollah fights from within a civilian population." Ben-Yishai, who was on hand to cover Israel's invasion of the Gaza Strip last January, predicts that Israel will deploy more drones in a future war and thus minimize Arab civilian casualties.

In his view, Israel should have co-operated with a United Nations commission, headed by Richard Goldstone, which accused Israel and Hamas of war crimes. Absent Israeli input, he said, Goldstone had to take Hamas claims at face value. And now, in its own interest, Israel should launch an impartial investigation of the Gaza war.

Turning to another current issue, Ben-Yishai said that if Israel does not separate from the Palestinians by means of a withdrawal from most of the West Bank, its continued existence as a Jewish state will be jeopardized. "We face tactical questions: Where will final borders be drawn and where will the refugees go?"

He doubts whether Israel and the Palestinian Authority can reach an agreement. "I don't see one on the horizon, unless the United States imposes a solution."

Ron Ben-Yishai
[Sheldon Kirshner photo]

He does not think that Israel should consider bombing Iran's nuclear sites unless its budding nuclearization program can effectively be delayed by at least five years. "If we can't achieve this goal, we shouldn't do it. The consequences would be heavy."

Ben-Yishai is skeptical that Israel will ever undertake such a mission, and he can envisage a scenario whereby Tehran acquires a nuclear arsenal and Israel and Iran engage in a process of mutual deterrence.

"The problem is not really Iran," he mused, explaining that Iran's nuclear ambitions could well encourage Arab countries to acquire atomic bombs as well.

Ben-Yishai's sober and pragmatic perspective has been formed on the anvil of war.

Born in Jerusalem, and a graduate of Haifa's Reali school, he served in a paratroop brigade and finished several officers' courses.

A graduate of the Hebrew University, he launched his career in 1966 as a junior economics reporter for the radio station Kol Israel, a position he held until the Six Day War. During the following War of Attrition, he was its military reporter. While covering an Israeli raid into Jordan, he was wounded, not the last time he would be injured in the line of duty.

After joining the Israel Broadcast Authority in 1969, he sustained light wounds covering an Israeli raid on the Golan Heights. Three decades later, in Kosovo, he was wounded yet again. After covering the Yom Kippur War, he wrote about the Camp David summit and Israel's withdrawal from Lebanon.

Starting in 1989, he wrote about the war in Afghanistan for *Time* magazine, which employed him from 1986 to 1996. In retrospect, the Afghanistan story was his hardest physically. "I lived with the mujahedin for a month and went to war with them," said Ben-Yishai, who disguised himself as a European. Since then, he has covered wars in Iraq, Nagorno-Karabakh, Chechnya and Colombia, and has travelled to Syria, but under which passport he will not say.

Ben-Yishai, who prefers broadcast to print journalism, seems to have only one professional regret. In 2004, he accepted a job as spokesperson for Moshe Katsav, the Israeli president who was forced to resign following a sex scandal. "I took the position out of curiosity, but it was a big mistake," he said. "I didn't like the job or the man."

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JNF blue boxes help turn Israel green

By PAUL LUNGEN
Staff Reporter

The Jewish National Fund (JNF) may be crafting an image for itself as an environmentally friendly organization pushing everything from solar power to river clean-ups, but there's no danger its longstanding blue box will be coloured green any time soon.

The blue box has been employed for generations to link Jews around the world with Israel, "so we're not going to change its colour to green," said JNF world chairman Efi Stenzler. Stenzler, who spoke to *The CJN* by telephone from Israel, will be in Toronto on Nov. 29 for the annual Negev Dinner.

This year's honorees are Tony Comper, CEO of the BMO Financial Group, and his wife, Elizabeth.

Although the "green box" was primarily a tongue-in-cheek suggestion by *The CJN*, the greening of the JNF is no joke.

The 108-year-old organization admits to a "new focus" on environmentally friendly projects. With one million dunams (247,000 acres) of land under its control, "the JNF is the world's biggest Zionist organization. We are also one of the biggest environmental organizations," Stenzler said. "We are responsible in Israel for the forests, with 240 million trees planted in more than 1,000 forests and parks. As a volunteer non-governmental organization, we built more than 200 reservoirs and almost 40 per cent of the water to the reservoirs is recycled water and those waters go to agriculture.

"So Israel today is much greener, even though we have little rainfall."

Recognizing Israel as an arid land, the JNF employs the latest technology to keep the country green, Stenzler explained. "We know how to plant trees in the desert south of Be'er Sheva, which receives less than 100 millimetres of rain per year. The Yatir Forest in the south was planted years ago on 50,000 dunams. This place is the biggest forest in Israel planted by man."

Research conducted in co-operation with the Weizmann Institute has shown that Yatir soaks up as much carbon as forests in heavy rainfall areas, such as Europe.

"Green is not only very nice, green is also medicine for global warming," stated Stenzler, the former mayor of Givatayim, adjacent to Tel Aviv.

The JNF, known in Hebrew as Keren Kayemet Le'Israel, operates research stations across the country geared at improving crop yields. Israeli expertise has proven remarkably effective, he said. So far, one dunam has been shown to yield almost 20 tonnes of peppers. "Today, from one dunam of agriculture in Israel, we get 30 times more yield than the average dunam in the world."

As a result of green innovations, "most of Israel's agricultural exports comes from the Negev Desert," which represents 60 per cent of the land of Israel but is home to only eight per cent of its population.

Jewish National Fund world chairman Efi Stenzler is joined by children from Nitzan to pick up refuse. Altogether 180,000 volunteers removed 1,800 tons of garbage across Israel last week. The JNF organized the ninth annual event to mark International Cleanup Day.
[Guy Assayag photo]

Other JNF green initiatives include creating 100 kilometres of bicycle paths; laying out the infrastructure for new communities; sponsoring Israel's participation in an international clean-up day, educating young people on the environment; cleaning up the Jordan, Yarkon, Kishon, Alexander and Lachish rivers; recycling waste water from cities and re-using it in agriculture, and sponsoring a 50-kilowatt solar power project.

In keeping with David Ben-Gurion's view that the future of Israel lay in the Negev, the JNF has recently agreed to trade 50,000 dunams of land it controls in heavily populated central Israel for 60,000 dunams of undeveloped government land in the Negev, "so we will be able to continue the Zionist project," Stenzler said.

The JNF is involved in a massive water, environment and economic development project aimed at transforming the city's riverfront into a 1,700-acre "civic paradise." Part of the project is the Beit Eshel Historical Site restoration, named after a Jewish community that was destroyed by Egypt during Israel's 1948 War of Independence.

The restoration was the fundraising goal of Toronto's 2006 Toronto Negev Dinner. When completed, the Be'er Sheva River Park will be the largest environmental project in Israel, Stenzler said.

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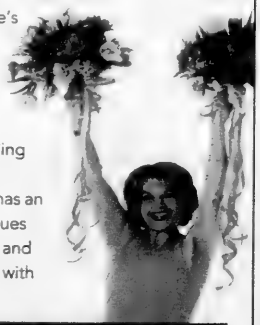

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Greater Toronto Area

Jerusalem must stay united, mayor says

By FRANCES KRAFT
Staff Reporter

Jerusalem's Jewish population has shrunk from 70 per cent to 65 per cent over the past 15 years, and the city will lose its Jewish majority by 2035 if the trend continues, according to the city's mayor, Nir Barkat.

Its Arab residents should be treated "as the Bible says – honestly and fairly," but Jerusalem must remain "the united eternal capital of the Jewish people," the high tech entrepreneur-turned-politician said last week, adding that "there's not one city in the world that works split."

Barkat, who was elected mayor in November 2008, spoke to some 400 people at a Jerusalem Foundation of Canada gala dinner Nov. 8 at Toronto's Four Seasons Hotel, where he was introduced by Israel's consul general to Toronto and Western Canada, Amir Gissin.

The event was hosted by Leslie Roberts of Global News and honoured five "modern builders of Jerusalem:" the Azrieli Foundation, the Asper family, Leslie and Anna Dan, Henry and Julia Koschitzky, and Isadore and Rosalie Sharp.

Julia Koschitzky, president of the Jerusalem Foundation of Canada, said the honorees "have transformed their love for Jerusalem into tangible terms." Among other projects, she referred to "efforts to preserve Jerusalem's 3,000-year-old history."

As well, attendees were treated to a musical performance by four youngsters studying at the Jerusalem Conservatory Hassadna under a program for children at risk sponsored by the Jerusalem Foundation.

Jerusalem faces "tremendous" challenges including the need to find a common denominator among Jerusalemites, and creating more space for business and tourism while preserving old buildings and creating affordable housing at the same time, Barkat said.

"We have to return Jerusalem to the role it played 2,000 or 3,000 years ago, as the centre of the world, a place where Jews and non-Jews alike used to come and practise their faith, worship God, spiritualize, and go back home as ambassadors of peace."

Barkat said that last year, Jerusalem had a net negative migration of 6,000 Jewish citizens.

The reason, he explained, is the economy – specifically, the city's average income relative to the rest of the country.

In west Jerusalem, the average income among Jews is about $16,000 a year, but in the centre of Israel, it's about $24,000, said Barkat, who also visited Montreal last week.

Among the Arab population, the average income is $4,000 a year in Jerusalem, but in the West Bank, it's about $800.

Barkat said he is "deeply committed to understanding and proposing solutions [for] how to turn this around."

Barkat also noted that Jerusalem had just over two million tourists in 2008, while New York, Paris, Rome and London had "at least 40 to 50 million" each.

The challenge, Barkat said, is to increase the numbers of tourists and pilgrims travelling to Jerusalem, and also to enrich their experience there.

Cultural institutions are geared to locals, he said. "We're working very hard to help [them] think globally."

His goal, a decade from now, is to attract 10 million tourists a year. "We need to work very aggressively."

He lauded the Jerusalem Foundation as "a strategic partner" in investments.

The city has a lot to offer, Barkat said, citing "top-notch new ideas" in life sciences and biotechnology. He added that steps are already being taken to create jobs and affordable housing, and empower youth.

Lewis Mitz, vice-president of the Jerusalem Foundation of Canada, announced that, among its other projects, the organization will be working on empowering youth through a sports program in Jerusalem for 18- to 28-year-olds.

Nir Barkat, Julia Koschitzky and the musicians of Hassadna
[Systems 4 Productions Inc photo]

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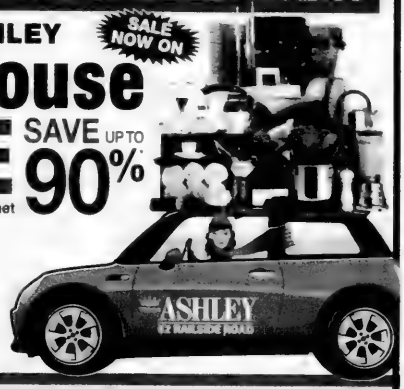

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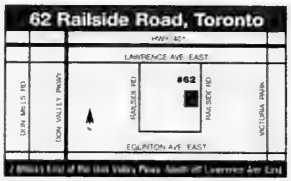

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Abbas no better than Arafat on peace

According to Reports

By PAUL MICHAELS

Palestinian Authority President Mahmoud Abbas' announcement on Nov. 5 that he planned to resign his post and wouldn't stand for re-election next January received heavy media coverage. Much of it followed a standard refrain: in the absence of Abbas, the strong Palestinian proponent of a two-state solution, the peace process has been dealt a severe, possibly an irreversible, blow.

The Nov. 5 *Economist* ("Is Israel too strong for Obama?") argued that U.S. President Barack Obama's recent call for Israeli "restraint" on settlement activity in place of his previous call for a total halt boxed Abbas into a corner with his own people. After all, Abbas had made this halt a precondition for the resumption of negotiations with Israel, even though no such precondition had existed in prior Palestinian-Israeli talks, including the 2008 Annapolis talks between Abbas and former Israeli prime minister Ehud Olmert.

As the *Economist* put it: "Mr Abbas, it seems, has been forced to acknowledge that his authority – and his ability to grapple with the Israelis in negotiations if they had resumed – has been eviscerated."

The underlying assumption of this statement and similar analyses is that were it not for Israeli settlement activity (even "restrained" activity), Abbas would have been able to keep his head high and return to the negotiating table in pursuit of a genuine two-state deal.

The problem with this picture, however, is that it's based on a mythology about Abbas' own commitment and record.

A correction to this picture came not long ago from an unlikely source – from Robert Malley and Hussein Agha, who rose to prominence several years back while defending Abbas' predecessor, Yasser Arafat, against the charge that at the Camp David/Taba talks (in 2000-2001), he refused to accept a U.S.-backed Israeli offer for a viable Palestinian state. Yet in "Obama and the Middle East" (*New York Review of Books*, June 11, 2009), Malley and Agha reflected on the Annapolis conference and acknowledged that "[a]fter months of talks [with Olmert], Abbas declined a far more concessive Israeli proposal—on the size of the territory for Palestinians, for example—than the one Yasser Arafat turned down eight years ago and for which the then-Palestinian leader was excoriated as an implacable enemy of peace. There is little reason to believe that more tweaking of the accord would have made a difference."

As with Arafat at Camp David, so with Abbas during the Annapolis talks: Israeli settlements (however complicating a factor one wishes to argue they are) did not cause the talks to fail. In fact, they were – and remain – a resolvable issue. In both instances, the talks failed because Arafat and the more "moderate" Abbas couldn't bring themselves to accept Israel as a Jewish state.

The *Economist* itself apparently has forgotten what it recognized merely 15 months ago when it wrote: "Yasser Arafat, the Palestinian leader, infuriated Bill Clinton (then America's president) and Israeli negotiators by repeatedly denying there ever was a Jewish temple on the [Temple Mount] and rejecting proposals to share sovereignty over it."

Mahmoud Abbas addressing a recent assembly of the Palestinian Authority in Bethlehem. ***[Israel Sun photo]***

According to several Israeli analysts, Abbas' attitude about the Jews' religious and historical attachment to Jerusalem is not much different from what Arafat's was.

Furthermore, Abbas' insistence on the "right of return" of Palestinians to present-day Israel makes the very notion of a "two-state" solution hollow. A genuine two-state settlement means two states for two people – a Palestinian state for the Palestinian people and a Jewish state for the Jewish people. Once again, the *Economist* should recall what it noted in its April 3, 2008, issue: "It is ironic that the fundamental disagreement between Jews and Palestinians today is not about whether there should be a Palestinian state; most Israeli Jews accepted that long ago. It is about whether there should be a Jewish one."

Journalists who focus only on Israeli settlements as an "obstacle" to peace but who fail or refuse to deal with, among other things, the far deeper issue of the Palestinian rejection of the Jews' right to self-determination in their ancestral homeland will never understand what a resolution of the conflict entails.

Paul Michaels is communications director for the Canada-Israel Committee.

Holocaust Education Week

Cotler warns against evils of anti-Semitism, genocide

By MICHAEL ISENBERG
Special to The CJN

We must all be proactive and become leaders in our community to rid the world of such evils as anti-Semitism and genocide, MP Irwin Cotler said in his address at the closing program of Holocaust Education Week on Remembrance Day.

Recalling the horror of the Holocaust, combating the new forms of anti-Semitism and looking at modern genocides should make us want to work to change society, the former justice minister and longtime human rights activist said.

"[Hate and genocide] are things in Jewish history which are too terrible to be believed, but are not too terrible to have happened," he said.

"The Holocaust… was uniquely evil in its genocidal singularity, where biology was inexplicably a death sentence – a war against the Jews… a war in which not all victims were Jews, but all Jews were victims."

Irwin Cotler

Today, he said, the war on the Jewish People has taken a new direction. "Today, the most dangerous form of anti-Semitism is from those who want to make the world free of a Jewish state."

He pointed to parallels between the Holocaust and modern-day genocides.

"As the Supreme Court of Canada has recognized, the Holocaust did not begin in the gas chambers. It began with words. These, as the Court put it, are 'chilling facts of history.' These, as the Court put it, are 'the catastrophic effects of racism,'" he said.

But all genocides start with racism, Cotler said. "They all partake of a generic horror… In Rwanda, in Darfur… it did not occur simply because of the machinery of death, but because of statements, sanctions and incitements to hate and genocide. This is where it all begins.

"And we are witnessing it in our day, as we meet yet another state-sanctioned incitement to hate and genocide… [Mahmoud] Ahmadinejad's Iran."

But while Cotler painted an image of pain and suffering, both today and during the Holocaust, he stressed that thought and discussion are not sufficient. Action is necessary for the prevention of future genocides and hate crimes.

"Words may ease the pain, but they also may dwarf the tragedy. Or they may even not only dwarf the tragedy, but in fact, deny the tragedy," he said.

"And so, on this anniversary of anniversaries, we must ask ourselves: what is it we have learned, but more importantly, what is it we must do?"

We can use our reflections and knowledge of the past as inspiration and motivation to become vocal and active today, Cotler said.

"This genocide [in Rwanda] was preventable… Nobody can say we did not know [what was happening there]… We knew, but we did not act."

This holds true for the Holocaust and all other genocide attempts as well, he said. "All genocides are preventable, but society has chosen to allow them."

Cotler concluded as he began – with a call for action. "It is our responsibility… to give voice to the voiceless to empower the powerless… the treatment of the powerless, the sick, the elderly… that's the test of a true just society."

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Holocaust Education Week

'Ordinary' people can become murderers: prof

By SHERI SHEFA
Staff Reporter

On the 71st anniversary of Kristallnacht, the Night of Broken Glass, Prof. David Blumenthal spoke about how ordinary people became perpetrators and bystanders of the Holocaust, while other equally ordinary people became heroes.

Blumenthal, the Jay and Leslie Cohen Professor of Judaic Studies in the department of religion at Emory University in Atlanta and the author of *The Banality of Good and Evil: Moral Lessons from the Shoah and Jewish Tradition*, spoke at the Beth Tzedec Synagogue on Nov. 9 as part of the 29th Holocaust Education Week.

Throughout his lecture, Blumenthal posited that if people can commit evil deeds just by following orders, those same people can be conditioned to commit good deeds by educating youth about empathy, justice and morality. This approach, he said, may help to prevent future holocausts.

Blumenthal spoke about the Milgram experiment, which was conducted in 1961, just months after the start of the Adolf Eichmann trial to find out if there was credence to the defence that Nazis were simply following orders.

The psychology experiments, conducted by Yale University psychologist Stanley Milgram, measured ordinary people's willingness to obey an authority figure who ordered them to perform tasks that they were uncomfortable with.

The experiment was set up so that the subject was told by a scientist to administer an electric shock to a person – an actor in another room who could be seen through a window – each time a question was answered incorrectly.

The subjects believed that for each wrong answer, the person was receiving actual shocks that increased in voltage.

Although many people indicated their desire to stop the experiment as the actor began to exhibit signs of distress, 65 per cent of the participants kept going until the end, as long as they were encouraged by the scientist to continue.

Milgram concluded that ordinary people can commit terrible deeds that go against fundamental standards of morality because few people can resist authority.

"Morality becomes obedience to authority. That is, that which is good is obedience to authority," Blumenthal said.

"There are many similar experiments, all of which clearly show that in a situation where a legitimate authority figure is present, people will do what the authority figure asks, even if they think it is not right."

He said the results from these experiments can shed light on how ordinary Germans were complicit in the Shoah.

He spoke about the Einsatzgruppen, (mobile killing squads composed primarily of German SS and police personnel) and the astonishing way that they transformed from "normal" members of German society to mass murderers.

> ***'Morality becomes obedience to authority. That is, that which is good is obedience to authority'***

"German civilians were inserted into a hierarchy in which their authorities taught them that evil was good… Doing good was synonymous with following orders."

But, Blumenthal said, in the same way that people can be conditioned to think that following orders to carry out evil tasks is good, people can also be conditioned by authority figures to behave morally.

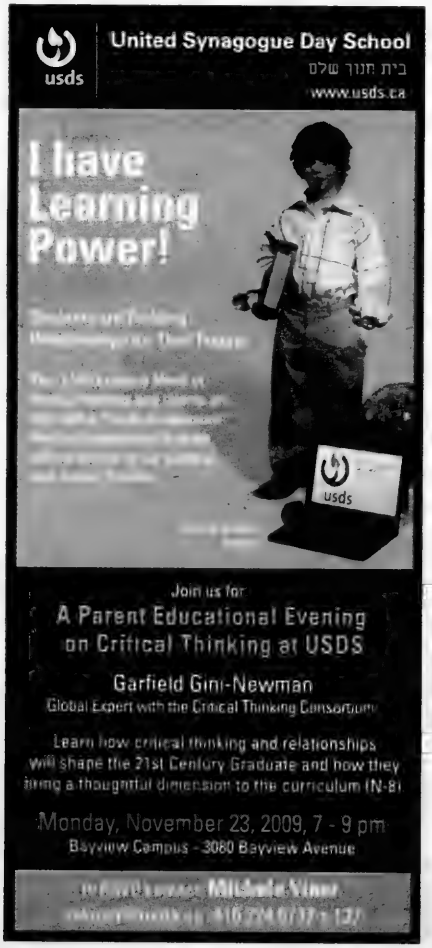
He said that when he used to hear from Righteous Gentiles – people recognized as heroes for hiding Jews during the war, or helping them elude capture by the Nazis – say that they were not heroes, that they were just doing what was expected of them, he thought they were just being modest.

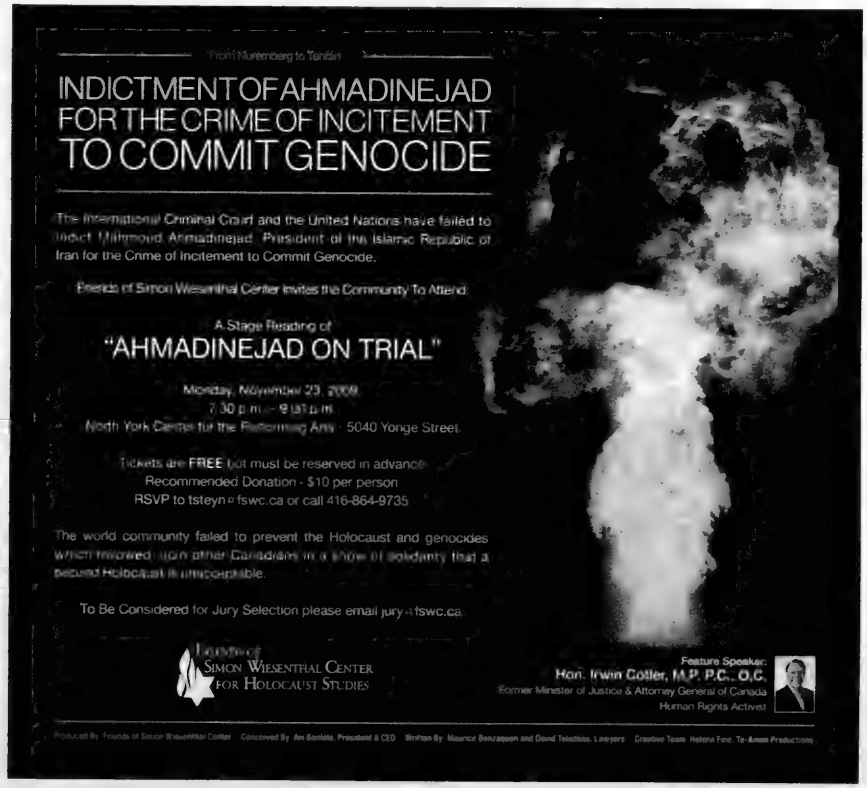
"But then I realized that they really meant it. They did not think of themselves as heroes or special people. They thought of themselves as ordinary people" who were acting based on what they were taught by their religious leaders and their parents.

"If we want to prevent another Shoah, we must realize… we are part of an authoritative hierarchy, and as such, it is our obligation to exercise our authority [to promote pro-social skills]."

He said the content of what we teach, as well as the context in which rules and values are taught, is what leads to successful moral education.

Blumenthal suggested that societies set up systems by which authoritative hierarchies can be challenged and criticized, and added that we need to "act, to do something," because the discussions are useless unless they are put into practice.





Holocaust Education Week

Kristallnacht, SS St. Louis remembered

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — It was a double-whammy of remembrance in Halifax on Nov. 8 as the horrors of Kristallnacht and the shame of the world's rejection of the SS St. Louis were combined in a ceremony at the Maritime Museum of the Atlantic in Halifax.

The event, which drew an overflow crowd of more than 200 people, concluded a very busy Holocaust Education Week that comprised education workshops for teachers, talks to students and the public by Holocaust survivors, films about refugees trying to escape the atrocities and a talk by the director of Christian Friends of Yad Vashem.

Susanna Kokkonen

The Dignity Day program commemorating Kristallnacht 71 years ago brought together the lieutenant governor of Nova Scotia, Mayann Francis, Nova Scotia Premier Darrell Dexter and other dignitaries to light memorial candles.

Rachel Handlesman of Toronto, a fourth-year sociology student at Dalhousie University and president of the Jewish Students Association of Atlantic Canada, has been a member of the Atlantic Jewish Council's (AJC) Holocaust Education Week committee since her freshman year.

At the Kristallnacht ceremony, she recalled the eternal unhappiness of her grandmother, a Holocaust survivor who lost eight siblings in the war.

"I knew part of her life, but she never really talked about [the Holocaust]," Handlesman said in a later interview. "I really didn't understand what she went through until I heard my father do her eulogy at her funeral."

An extensive exhibit of the SS St. Louis was officially opened soon after the candles were lit. The exhibit, which is expected to run for about a year, was coordinated by the museum and the AJC.

Dan Conlon, the museum's curator of marine heritage, tied Kristallnacht to the voyage of the St. Louis in 1939.

"Kristallnacht caused many families to leave Germany to find safety in late 1938," he said. "That led to the St. Louis taking almost 1,000 passengers on its fated journey to Cuba where, despite all papers being in order, they were turned away. They were denied entry to the United States and, even though a group of Canadians had pleaded for their admission to Canada, anti-Semitism at the highest levels of government again turned them away."

He said more than 25 per cent of the passengers were killed in death camps after being captured when the ship returned to Germany.

"Ignorance and indifference were the causes," he said.

On Oct. 29, at University of King's College in Halifax, Susanna Kokkonen, director of the Christian Friends of Yad Vashem in Jerusalem, explained her group's purpose.

"We educate Christians worldwide on the Holocaust, what happened and why, and what has to be done today to fight anti-Semitism," said the 35-year-old native of Finland, who earned her PhD in Holocaust studies at Hebrew University of Jerusalem.

She said Christian Friends invites Christian pastors and leaders to Yad Vashem for special courses on the Holocaust and anti-Semitism. "We think we know about [the Holocaust], but there are things we don't think about – why it started because of social unrest, how the people of Germany felt they needed a saviour and a scapegoat, and how Hitler made the Jews the scapegoat."

Kokkonen blamed Christian anti-Semitism for making the Holocaust possible, with events such as the Crusades, the Inquisition and the French Revolution all contributing to Christian hate for Jews.

"Today, we need to learn of the Holocaust so we can understand our responsibilities, so we can no longer be bystanders," she said.

She praised "rescuers" who were strong non-Jewish people, making quick decisions, knowing what faced them if they were caught, "but who acted like good human beings."

She quoted a highly-ranked Portuguese official in France who said, when asked why he risked being a rescuer, "If so many Jews could suffer because of one Christian, one Christian can suffer because of so many Jews."

Survivors Philip Riteman and Helena Jockel each spoke to more than 200 in separate talks about their experiences.

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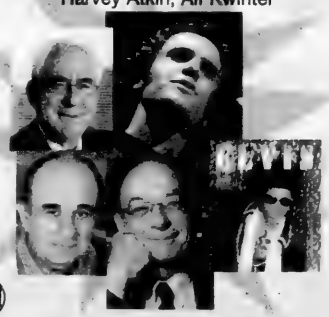

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PAST REMEMBERED: Rabbi Erwin Schild, rabbi emeritus of Adath Israel Congregation, visited United Synagogue Day School's Beth Tzedec campus to talk about his experiences during Kristallnacht. Pictured with him, from left, are students Daniel Zitzerman, Talia Abramsky, Yael Matlow, Leora Chapman and Sara Goodman.

CBC reporter decries 'new' anti-Semitism

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Two days before Remembrance Day, and on the eve of the anniversary of Kristallnacht, veteran CBC reporter Joe Schlesinger urged Canadians to never forget the lessons of the Holocaust and argued that the uproar over Israel's war in Gaza last winter is an example of the "new" anti-Semitism.

As keynote speaker at the launch of Ottawa's Holocaust Education Week, Schlesinger described the events of his own life, both as a child survivor of the Holocaust whose parents both perished and as a witness to, and reporter of, the atrocities of many wars around the world.

For more than 40 years, Schlesinger's award-winning reports for CBC News brought the world – and many of its horrors – into the living rooms of Canadians. Now officially retired, he still contributes occasional documentaries and reports, and it was obvious from the audience of more than 600 people that his name is still a tremendous draw.

The octogenarian walked onstage with the aid of a cane and preferred to sit during his presentation, yet once he began to speak, his voice filled the huge room, its familiar tones comforting yet authoritative, and the audience listened with rapt attention.

Schlesinger was very clear where he stands on the Israeli-Palestinian question.

"We needn't approve of everything that Israel does, but we must try to understand… to put ourselves in their shoes," he said.

"You and I are not in Israel, having to cope with the fact that we could be killed at any moment and having to deal with people that want to push us into the sea… let's face it – the Palestinians are often their own worst enemies. Not only do they fight amongst themselves, but they often antagonize other Arabs. The Palestinians are certainly not loved by other Arabs."

The Palestinians are supported by other Arabs only against Israel, Schlesinger said.

The world's uproar about the supposedly "disproportionate" response of Israel during last winter's hostilities in Gaza is, according to Schlesinger, an example of the "new" anti-Semitism, which is rampant around the world in institutions such as churches and universities.

"In the end, all the world loves an underdog," he said, and Israel is no longer seen as an underdog. "This is no longer about Gaza, it is about Israel as a Jewish state."

Schlesinger added: "We must never forget how the world stood by as defenceless Jews were slaughtered. For those of us who survived the Holocaust… our most important achievement is that we have multiplied. We have children, grandchildren and even great-grandchildren."

Schlesinger was one of 669 Jewish children saved by Nicholas Winton, a 29-year old London stockbroker who organized eight rescue missions that took children from Prague to the safety of Great Britain. According to Schlesinger, those 669 children have grown to a "community" of 5,000.

"We must never forget the evil that happened, but for our own sakes, for the sake of our children and grandchildren and those after them, we must always remember, as Anne Frank did, that there is goodness in people… we don't all have to love each other, but we can't afford to go on hating each other."

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Jewish Life

Public singalongs – food for the soul

By LIAT COLLINS
Israel21c

Guest Voice

In Israel, people sing to remember, sing to forget, sing when they're happy and sing when they're sad.

Italians do it operatically. The French do it romantically. And Israelis do it in public. Singing, that is.

Israeli entertainment without what is known as *shirah betzibur* – public sing-alongs – is like Israeli food without falafel. A sing-along evening is a strange but healthy combination of the schmaltzy, the piquant and a measure of public embarrassment – food for the soul.

Legend has it that the Greeks dance, no matter what. This side of the Mediterranean, we sing. We sing so much, even when we're sad, that a whole genre has developed called *shirei piguyim* – terror attack songs.

One of the best things about living in Israel is how in-tune it is with the times. You can forget about a "white Christmas," but at Sukkot, *Shlomit Bonah Sukkah* (*Shlomit Builds a Sukkah of Peace*) and Gali Atari's *Stav Yisraeli* (*An Israeli Autumn*) are high on the Israel Radio playlist.

For the New Year, *Yediot Aharonot's* entertainment supplement drew up a list it tagged as "The Country's Hit Parade: the top 500 songs of Israeli music." The list held some surprises – the first of which was the choice for the top spot. Whereas I had expected that the genius of Arik Einstein would beat all others – Einstein, celebrating his 70th birthday, is the ultimate timeless Israeli entertainer – it was sometime-rocker Shalom Hanoch who led the list with his mega-hit of the 1980s, *Mechakim Lamashiach* (*Waiting for the Messiah*). As the paper summed it up: "Sometimes it all comes together – the words, the music, the composition, a few minutes of inspiration and the perfect song."

The paper attributed the song's success to its continued (or perhaps renewed) relevance: Not only are we still waiting for the Messiah – "*Mashiach lo ba, Mashiach gam lo metalfen*" (The Messiah doesn't come, neither does he phone), as Hanoch put it – but even a generation born after the double whammy of the First Lebanon War and the Israeli market crash of the early 1980s can still identify with the lyrics.

The *Yediot* list makes fascinating reading, partly because of its very unpredictability. In an unscientific but fun survey of sabra friends, I found that, without exception, they all expected Einstein to lead the chart and Shlomo Artzi to follow, with something either written by Ehud Manor or sung by Kaveret (a group too good to last) in the third spot.

Instead, Hanoch's raw rock was followed by former Kaveret member Gidi Gov's *Shlal Sharav*, verbally painting the picture of the end of the great heat wave: "as the sun sets in the blue sea and a silent wind calms face, neck, nostrils and blood." If you've never suffered through an Israeli *hamsin* (heat wave), or more specifically the swelter of Tel Aviv, you might not appreciate how much there is to sing about when it finally breaks. The combination of Gov's rasping tones, Meir Ariel's lyrics and Yehuda Poliker's music definitely created a hit, although one wonders if the voting wasn't influenced by meteorological conditions and location as much by musical tastes.

Third place went to Yehudit Ravitz's *Viduy*, a poem by Alexander Penn set to music by Sasha Argov. Not my favourite Ravitz number, it nonetheless has the immortal line: "*Haya ra letiferet*" (It was wonderfully bad).

It is also wonderfully Israeli to take classic poems and give them a musical life. This summer, for example, singer Etti Ankri is making a comeback and giving Yehuda Halevy's words significant public exposure after almost 1,000 years. It's hard to imagine Israeli music without the touch of the nation's poets, so many that *Yediot* could probably have drawn up a top-500 list of just those works.

Incidentally, Einstein only finally appeared in the *Yediot* chart (with Hanoch again) in the No. 4 slot, with a message we might all ponder now and again: "*Lama li lakachat lalev?*" (Why should I take it to heart?)

Liat Collins is the editor of the international edition of the Jerusalem Post. *This article first appeared in the* Jerusalem Post.

The Nobel Prize

Now that the brouhaha has subsided over Barack Obama's Nobel Prize, perhaps it's time to pose some pertinent questions: Who was Alfred Nobel? Why did he establish his coveted prize? How many Jews have been honoured?

Bookmarks
Bernard Baskin

Alfred Nobel, who died in 1896, was an immensely wealthy manufacturer of explosives. Born in Sweden, reared in Russia, he was an ingenious inventor, an inveterate traveller and polyglot – fluent in Swedish, Russian, English, French and German.

The foundations of the prize were laid in 1895 when Nobel wrote his last will, leaving much of his wealth for its establishment. Since 1901, the prize has honoured more than 800 men and women for outstanding achievements in physics, chemistry, medicine, literature and for work in peace – without consideration to their race, nationality or place or origin.

The number of Jewish winners has been remarkable. In his recent book *Human Accomplishment*, the sociologist Charles Murray indicates "that, in the first half of the 20th century, Jews won 14 per cent of the Nobel Prizes awarded in literature, chemistry, physics and medicine. In the second half of the century, the percentage rose to 29 per cent. Thus far, in the 21st century, the percentage has risen to 32 per cent.

Further, Jews have won 51 per cent of the Wolf Prizes (physics), 28 per cent of the Max Planck Medals (theoretical physics), 38 per cent of the Heineman Prizes (mathematical physics) and 53 per cent of the Enrico Fermi Awards (lifetime achievement in energy research).

The prize for literature was defined as "not only belles-lettres, but also other writings which, by virtue of their form and style, possess literary value," Murray writes. At the same time, the restriction to works presented "during the preceding year" was softened: "older works" could be considered."

Four Jews, each writing in a different language, have won prizes in literature. S.Y. Agnon (Hebrew), I.B. Singer (Yiddish), Nelly Sachs (German), and Saul Bellow (English).

Nine Israelis have won prizes including Ada Yonath, who was one of a trio of winners this year in the field of chemistry. Over the years, only 40 women have won the prestigious prizes, including Marie Curie, who accepted the prize for physics in 1903 and for chemistry in 1911.

The following winners have been outspoken in the cause of peace.

• I made one mistake in my life – when I signed that letter to President Roosevelt advocating that atom bombs should be built. But perhaps I can be forgiven for that because we all felt that there was a high probability that the Germans were working on this problem, and they might have success and use the atomic bomb to become the master race. –Albert Einstein

• The opposite of love is not hate; it's indifference. The opposite of faith is not heresy; it's indifference. And the opposite of life is not death; it's indifference. – Elie Wiesel

• I've seen more common sense expressed around the table in a farmhouse than I have around the table in the United Nations Committee Room. – Lester Pearson

Subject to controversy and second-guessing, the Nobel Prize remains a unique goad to universal creativity.

Jewish Life

From plagiarism to Madoff

By ELLIOTT MALAMET

JEWISH EDUCATION
The Next Generation

Before we rehearse the depressing statistics of how many students now appear to take cheating of one kind or another for granted, and have found a myriad of creative ways to rationalize such practices, let's pay homage to Ben Franklin's contribution to childhood mythology: a penny saved is a penny earned, a stitch in time saves nine, and honesty is the best policy.

This last saying, Franklin cited, seemingly without attribution, from earlier writers, namely Shakespeare and Cervantes. The Bard's version, "Honesty is the best policy, if I lose mine honour, I lose myself," directly links truth-telling to personal salvation. If lying and cheating means the vanishing of one's spiritual integrity, then current education must reckon with all of the soulless ghosts racing through our hallways

Not that they don't have perfect role models in grown men and women. The egalitarian nature of dishonesty is where democracy really gets to strut its stuff. Everyone is in on the act. Men, women, black, white, Hispanic, Asian, young, old, rich, poor – nobody wants to miss out.

We live in what David Callahan calls "the cheating culture." Athletes take steroids. CEO's pad their golden parachutes. Politicians cozy up to lobbyists. Adultery is a national sport. Best-selling writers make up their supposedly "true" stories. And even South Korean stem-cell scientist, Hwang Woo Suk, confessed that he faked his data.

Is it any wonder that some of my students consider substituting someone else's essay as their own to be a minuscule infraction of an increasingly non-existent code of behaviour?

Why are we surprised or outraged when they cheat?

Don McCabe, founder of Duke University's Center for Academic Integrity, conducted surveys taken by nearly 62,000 undergraduates on 96 American campuses between 2002 and 2006. Two-thirds of the students admitted to cheating at some point, but more striking was how little wrongdoing they ascribed to cheating, if any. Many other polls echo McCabe's findings. Call it the pressure to get ahead, call it a weakening of society's moral fabric, or call it doing what everyone else does, but the internal buzzer that's supposed to alert us to ethical slip-ups has gone mute. And this staggering figure of 67 per cent covers only those who told the truth about cheating.

In the winter of 2009, the question of honesty resurfaced with a vengeance in the figure of a gentle-faced man of 70, someone you've seen at a hundred weddings and bar mitzvahs, and in movies in the role of the kindly Jewish grandfather. He seemed like the "candy man," the fellow in shul who gives sweets to delighted children. And who knows – it could be that he actually did dish out a jujube or two. But when it comes to dishonesty ruining lives, no one gets to move to the front of the line ahead of Bernard Lawrence Madoff.

The story is well known – the giant Ponzi scheme, thousands of life savings wiped out, and charities forced to close, with a domino effect being felt by thousands of others. Don't tell me that one man can't change the world.

Yiddish, kids lit and Jewish sci-fi

By MARK MIETKIEWICZ

The Jewish Highway

Looking for a good Jewish book to read? In honour of Jewish Book Month, we offer web advice about everything from Jewish kids' writing and Yiddish literature to science fiction with a Jewish twist.

The best place to start is at JBooks.com – The Online Jewish Book Community. This large site has sections devoted to fiction, non-fiction, interviews and profiles, and children's books. There's a review of Amos Oz's *A Tale of Love and Darkness*. Rabbi Shmuley Boteach discusses his latest book, *The Kosher Sutra*. The First Chapters section gives you just that, including an excerpt from a current book, Jay Neugeboren's *1940*, a fictional account of Dr. Eduard Bloch, a Jewish doctor who was Adolf Hitler's childhood physician. **[jbooks.com]**

The Tablet: A News Read on Jewish Life describes itself as "a daily online magazine of Jewish news, ideas, and culture." It's more than just a site about Jewish books (there's plenty about film, music, television, religion and politics). Lovers of the written word won't be disappointed. Liel Leibovitz looks at a new project to offer Arabic and Farsi translations of key Holocaust works. There's an excerpt from Rashi and a short video of author/activist Elie Wiesel. And On the Bookshelf presents an eclectic mix of what's new in the stacks. **[tabletmag.com]**

The Association of Jewish Libraries has also compiled a similar list of titles for children. But it has gone a step further with its New Jewish Values finder website. This searchable database emphasizes books that promote moral qualities and good deeds. As with most book-related search engines, you can look for titles by author, title or ISBN number. What sets this search engine apart is the ability to also search for books that emphasize values such as social activism, compassion, honouring the aged, and love for Torah. **[ajljewishvalues.org]**

If you'd like to hear some smart talk about Jewish books, check out The Book of Life: Jewish People and the Books Podcasts. Kvetchfessional! takes a look at Jewish young adult chick lit. Another podcast (also sporting an exclamation mark) – Klezmapalooza! – celebrates klezmer music and includes an interview with Joan Betty Stuchner, author of *The Kugel Valley Klezmer Band* (sold in Canada as *Shira's Hanukkah Gift*). **[bit.ly/jlib22]**

And let's not forget about the mamaloshen. Since Aaron Lansky founded the National Yiddish Book Center in 1980, the centre has recovered 1.5 million volumes. Even if you can't visit the centre's home in Amherst, Mass., you can still benefit from its successes. You can view its catalog online, its list of The 100 Greatest Works of Modern Jewish Literature **[bit.ly/jlib23]** and read generous, free selections from *Pakn Treger*, an English language journal about Yiddish culture.

Sholem Aleichem's *Honorable Profession: Menakhem-Mendl Becomes a Writer* is presented in its original Yiddish, alongside an English translation by Hillel Halkin. **[bit.ly/jlib24]** And in Ritz with a Shvitz, there's a feature about the historic Libby's Hotels and Baths on New York's Lower East Side and the story of one man's lavish monument to his mother. **[bit.ly/jlib25]**

And for something completely different, try to figure out what Woody Allen, S.Y. Agnon and Isaac Asimov have in common. Their works all appear on Steven Silver's Jewish Science Fiction and Fantasy reading list. Silver has included almost 500 titles from Jewish and non-Jewish authors, including Isaac Bashevis Singer's (*The Golem*), Harlan Ellison (*I'm Looking for Kadak*) and Miriam Baskin (*My Clone and I* from Jewish Sci-Fi Stories for Children). Do you have a qualm with Steven Silver's choices or do you want to try your hand at the genre? Then you're invited to join the Jewish Speculative Fiction Discussion Group. **[bit.ly/jlib26]**

* * *

I've had a number of enquiries about the "bit.ly" addresses you see sprinkled throughout my columns. As you know, web addresses can often be extremely long. That means they can take up a great deal of space in articles like this and can make copying mistakes likely. Bit.ly is a site that shortens long web addresses. Just type it into the space at the top of your browser – *not* the Google search box – hit enter, and it will deliver you to the proper site.

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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Chabad breaks ground for community centre

By MYRON LOVE
Prairies Correspondent

WINNIPEG — About 70 people gathered Nov. 8 for the official groundbreaking ceremony for the new Jewish learning and community centre that Chabad Lubavitch is building in south Winnipeg.

"Groundbreaking ceremonies have special meaning for us," Rabbi Avrohom Altein, Chabad's spiritual leader in Winnipeg since 1970, told those in attendance.

That's because, as in a groundbreaking, Chabad tries to "dig beneath the surface of people and try to nurture their *Yiddishe neshamas*," he added.

"Chabad is not about membership and synagogues and schools. We are about enhancing the foundations for Jewish life. When a Jewish person finds meaning or purpose and understands what life is about, he feels more a part of the Jewish community."

Rabbi Altein himself was praised by David Rich, a Winnipeg businessman who is co-chairing the centre's capital campaign with his son, Gavin.

"Rabbi Altein is an incredible individual," Rich said. "He started here… with nothing and created a day camp, a school, a north Winnipeg synagogue and community centre and a south Winnipeg presence. And now, we have this."

Joe Bova, the contractor and native of Italy who is building the new learning centre, noted that he was in Israel last summer with some Jewish friends.

"It was while visiting Masada that I came to realize how important this centre is," Bova said. "I had been trying to tell Rabbi Altein that the project was over budget and that we had to cut costs. I was trying to persuade him to take out the mikvah, for example, and the daycare. On my return, we put everything back in."

Also speaking at the event were Conservative MP Rod Bruinooge, representing the federal government, as well as MLA Kerri Irvin-Ross, Manitoba's minister for healthy living, representing the province, and the area's city councillor, John Orlikow.

The two senior levels of government helped jump-start construction of the centre with two separate $320,000 grants – one of which was part of the federal stimulus program – which were announced in mid-September. The Chabad fundraising campaign also received a donation of $75,000 from the Jewish Foundation of Manitoba.

About 10 years ago, with the majority of Winnipeg's Jewish population having shifted from north to south Winnipeg, Chabad opened a south Winnipeg branch in a small, rented storefront space. Chabad bought the land for a larger centre in the largely Jewish and affluent River Heights area four years ago and kicked off a fundraising campaign in May 2007 with a dinner honouring the Rich family, who are strong supporters of Chabad in Winnipeg. The overall project is expected to cost more than $3 million. The centre is slated to be ready by next fall.

The new building will house a multi-purpose social hall/lecture hall/synagogue, along with classrooms, a library and a small gym for Chabad's preschool program and its summer and winter camp.

The new building will be able to accommodate 350 to 400 people, compared to the 65 to 75 that can be comfortably squeezed into the present rented space.

SOMETHING SWEET FOR SICK KIDS

Zachary Winkler, 8, raised more than $3,300 – almost double the amount he raised last year – for Toronto's Hospital for Sick Children at his third annual "Do Something Sweet" event Nov. 1. Zachary, seen with his sister and helper Maya, 5, handed out candy floss on his Thornhill driveway and asked people to donate what they could. A magician and face painter donated their time to the event, and Yehudale's Pizza, Joe Boo's Cookoos and the Israeli Source sponsored T-shirts that were given to people who donated $20 or more.

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Coast to Coast

Vandals target Calgary and Ontario shuls

By FRANCES KRAFT
Staff Reporter

Just days after the 71st anniversary of Kristallnacht – the anti-Jewish riots in Nazi Germany on Nov. 9-10, 1938 – Calgary police were investigating incidents of anti-Semitic vandalism that took place this past Saturday night.

As well, at least two Ontario synagogues, one in Oshawa and one in Barrie, had swastikas spray-painted on them over the weekend.

Len Rudner, Ontario regional director of Canadian Jewish Congress, said the Calgary vandalism was "quite nasty."

According to a Nov. 16 report from radio station 660 News in Calgary, the Calgary Jewish Community Centre's marble Holocaust memorial, as well as a number of synagogues, bus stops and a private home, were among the targets.

The report said investigators were reviewing surveillance tapes of the culprits, but weren't sure they'd be able to identify the offenders from the video. They believe they're looking for two or more suspects. The case is being reviewed by the Calgary police hate crimes unit, the report said.

Rudner learned on Monday morning, shortly before *The CJN* went to press, that a swastika had been spray-painted on Beth Zion Congregation on King Street East in Oshawa, about 50 kilometres east of Toronto.

A swastika was also discovered Saturday morning on an exterior wall of Am Shalom Synagogue on Huronia Road in Barrie, about an hour north of Toronto. The swastika, painted in black, measured about 10 inches by 10 inches, according to Sgt. Peter Dewsnap of the Barrie Police Service.

Dewsnap told *The CJN* on Monday morning that police are looking at video surveillance as part of the investigation, and he encouraged the public to come forward with any information.

A media release from Barrie police classified the incident as "mischief," but Dewsnap said that "targeting one specific group" is considered a hate crime.

Rudner said that damage to property is considered "mischief," but that in addition to more blatant hate crimes such as advocating genocide, motivation is a contributing factor to the classification of a crime and can affect the sentence given on conviction.

"From our point of view, clearly a swastika painted on the side of a synagogue suggests a motivation."

To contact Barrie police with information about the incident at Am Shalom, call 705-725-7025.

Y restaurant loses hechsher

By JANICE ARNOLD
Staff Reporter

MONTREAL — The restaurant at the YM-YWHA remained without kashrut supervision last week after the Vaad Ha'ir removed its MK certification on Nov. 6.

Café Dizengoff in the Y's Ben Weider Jewish Community Centre was closed until the end of last week, when it partially re-opened serving only dairy and pareve foods, said co-owner Yossi Cohen.

Cohen and his business partner Laurence Rubio had counted on obtaining a KSR hechscher from the Sephardi community's Rabbinat sépharade du Québec by last week, but that was ultimately refused, Cohen said.

The Vaad Ha'ir issued an alert Nov. 6 that Café Dizengoff and its kiosk in the Y's atrium were no longer under its supervision, effective immediately.

Vaad director Rabbi Saul Emanuel told *The CJN* the withdrawal of the hechscher was unrelated to the Y's controversial new policy of opening on Shabbat, which took effect Oct. 31 and which the Vaad strongly disagrees with.

He said the reason was that the restaurant was in arrears for more than a year with the Vaad, having been unable to keep up with payments for a full-time mashgiach.

Rabbi Emanuel said the Vaad had set up a payment plan for the owners to help them eliminate their debt gradually, but they hadn't kept up with their commitment. The Vaad also waived its annual $1,200 licensing fee, he said.

He said the Vaad had been subsidizing the cost of the mashgiach for more than a year and could no longer carry that load.

He added that efforts were made by rabbinical and lay interveners to try to come to some solution, but they were not successful. "The Vaad lost a lot of money," he said. "We tried all avenues.

"We cannot keep funding a business," Rabbi Emanuel said. "The Vaad does not make one penny [from kashrut supervision]. It's a community service."

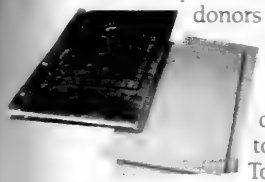
Cohen and Rubio denied that they weren't making their payments.

They suspect that that the real reason they have lost the MK and failed to obtain the KSR is the rabbinate's opposition to the Y's opening on Shabbat.

Jewish Foundation of Greater Toronto

Book Cel

Every life has a story... what's yours?



That was the question answered by 26 families, individual donors and societies at the 7th annual Book of Life Celebration held at Beth Emeth Bais Yehuda Synagogue in October. Over 350 guests witnessed the signing of the new stories that were added to the Jewish Foundation of Greater Toronto's Book of Life. Guest speakers Elizabeth Comper, Judy Tanenbaum and Carla Wittes addressed the crowd to a standing ovation.

The growing Book of Life currently has 192 compelling, heart-warming and inspirational stories from individuals, families and societies. With any gift made to the Jewish Foundation, large or small, you are invited to participate in the Book of Life. Your gift may be in the form of an endowment fund, bequest in your will or the donation of a life insurance policy. Stories and details about the Book of Life can be seen at *www.bookoflife.ca*

If you would like to include your story in the Book of Life, please contact Janice Benatar at 416.631.5847 or email: *jbenatar@ujafed.org*

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Class Acts

TOONIES FOR TOGETHERNESS: Grade 8 students at The Leo Baeck Day School introduced their tzedakah project, "Toonies for Togetherness" at the URJ Biennial, which raises money to help fund a joint Jewish/Arab school which the Reform movement in Israel is running. Each delegate who contributed a toonie was given a triangle to decorate with symbols representing their Jewish identity, which was then mounted as part of a larger Magen David mosaic. To date, students have raised $4,000. From left, back row, Hedy Moses, North Campus art teacher, Massad Markus, Kasey Moss, Kari Steiner, Mike Levinsky, North Campus Middle School coordinator. Front Row, Arielle Rashkovan and Matthew Bogoroch.

STUDENTS REMEMBER: Grade 6, 7 and 8 students at Netivot HaTorah Day School were captivated by a presentation by Canadian Forces Cpl. Jonah Hirshberg on Remembrance Day. The students also observed a moment of silence at 11 a.m. Pictured with Hirshberg, from left, are students Revaia, Racheli, Adam and Nave.
[Rebecca Ansel photo]

The Officers, Board of Directors and Staff of
Friends of Simon Wiesenthal Center for Holocaust Studies

Mourn the passing of

Brian Steck ז"ל

Long time Board Member and Valued Friend

We extend our heartfelt condolences to his wife Donna, his mother Lottie, sons Ethan and Stephen and daughter-in-law Tammy.

"May the family be comforted among the mourners of Zion & Jerusalem"

Avi Benlolo
President & CEO, Canada

Gerald Schwartz
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Rabbi Marvin Hier
Founder & Dean, SWC

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Only paid Family Moments announcements can be guaranteed to appear in a specific issue, when received by deadline, 10 days prior to publication date. All other items will appear on a first-come, first-served basis, as space allows.

Mazel tov announcements featured on onlysimchas.com will appear as space permits.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Please keep all announcements to 25 words, maximum.

To send in digital photos, please visit

www.cjnews.com

and click the Family Moments banner at the top.

Happy 60th wedding anniversary on Nov. 20 to Aubie & Lorraine Himmel from their loving children, grandchildren and families.

Max Clamen is 100 years young! On Nov. 1, the family gathered in Montreal to celebrate. Love, Stanley & Lorna Clamen, Joel & Gloria Clamen and families.

Mazel tov Mickey on your 60th birthday. Love, Marion, Danielle, Nathalie & Marc, Nathan & Jack.

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Mazel tov on the recent marriage of Ahuva Furst & Roman Tsibulevskiy.

Mazel tov to Benji Silber & Shaindy Jacobowitz on their recent engagement.

Mazel tov on the recent engagement of Tamar Gafni & Dovid Simon.

Mazel tov on the engagement of Malky Berkowitz & Yossi Weichbrod.

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What's New

By LEILA SPEISMAN

Social Networking @ The Canadian Jewish News
for the :-) generation
YT
FEEDBURNER

What's New deadlines: Monday, Nov. 23, is the deadline for the Dec. 3 issue, and Monday, Nov. 30, is the deadline for the Dec. 10 issue. I take calls Mondays, Tuesdays and Wednesdays. Call 416-391-1836, fax 416-391-0829, or e-mail lspeisman@cjnews.com or info@cjnews.com.

Saturday, Nov. 21

PARTNERSHIP MINYAN

Toronto Partnership Minyan (Central) meets at the Toronto Heschel School, Sheppard and Faywood. Shiur at 9 a.m., Services 9:30 a.m. Kiddush following. www.torontopartnershipminyan.com.

TORAH STUDY

Henry Alkin leads a study group on parshat Toldot, Beth Tikvah Congregation, 9:45 a.m.

Sunday, Nov. 22

INTERMARRIED COUPLES

Rabbi Eva Goldfinger leads Intertalk, for intermarried couples, their parents and grandparents. Topic is "Learning and Belonging: Community Acceptance of Intermarried Families via Jewish Literacy." 10:15 a.m. Oraynu Children's School, St. Andrew's Jr. High School, 131 Fenn Ave. RSVP **Roby**, 416-385-3910, or roby@oraynu.org.

CONCERT FOR AIDS

Jewish Humanitarian Volunteer Group presents Celebration of Hope concert, on behalf of AIDS orphans in Zimbabwe. Flutist **Atarah Ben-Tovim** host. Richmond Hill Centre for the Performing Arts, $30 adults, $20 students and seniors. Tickets: **Rhona Charney**, 905-886-6512, or **Marleine Kay**, 905-763-1136.

CELEBRATE YIDDISH

A Celebration of Yiddish Humour in English with a Yiddish Ta'am. Comedy, music, film, Elvis Shmelvis impersonator, **Shalom Aleichem** reading. Features **Mitch Smolkin, David Gale, Jack Newman, Harvey Atkin, Alf Kwinter, Nina Shalilsky** accompanist. $10 in advance, $15 at door. Beth Tikvah, 2 p.m.

PLANET 51

Leo Baeck Day School's family film event features new release *Planet 51*. 10 a.m. Empress Walk theatre, 5095 Yonge St. $18 general admission, $70 family pack of 4. Sponsorship available. Contact **Linda**, 905-709-3636. Proceeds in support of educational programs, including the Siddur Project.

FILM REMAKES

First of three programs with **Rabbi Martin Berman** showing how successive generations of filmmakers handled *The Jazz Singer*. This week, the **Al Jolson** 1939 version. Shaar Shalom Synagogue, 7:30 p.m. Refreshments, followed by discussion. www.shaarshalom.ca

PTA BIALIK BOUTIQUE

Eighth annual PTA boutique event shopping extravaganza. 3-7 p.m. www.bialikboutique2009.com.

CAR ADVICE

Susan Winlaw, author of *Car Advice for Women (and Smart Men)* gives helpful hints like how to drive on a flat tire. Shaar Shalom Synagogue, 7:30 p.m. Free admission, free refreshments. Call **Debbie Fitzerman**, 905-731-9015, or debbie@ddfc.com.

Tuesday, Nov. 24

"THE QUEENS OF EGYPT"

NCJWC's final art history lecture features **Deidre Kelcher** speaking on "The Queens of Egypt." Council House, 1:30-3 p.m. $10. To register, reception@ncjwc-ts.org or 416-633-5100.

TWO AT HAR ZION

The daytime program committee presents **Prof. Arne Kislenko** speaking on security and terrorism in Canada. Coffee, tea and cookies. 1 p.m. Members $3, non-members $5.

Continued on page 29

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What's New

Continued from page 28

Adult Education Committee presents **Rabbi David Forman**, on the position and challenges of Reform Judaism in Israel. 7:45 p.m. 905-889-2252, ext. 5.

LUNCH AND LEARN

Journalist **Brian Henry** on "Media, Left Anti-Semitism and Israel." Beth Tikvah, 12:15 p.m. Tickets $20. Reserve at 416-221-3433, ext. 352.

CHUG HATANACH

Chug Hatanach studies the Book of Job, chapters 6 and 7. Beth David Synagogue, 8 p.m.

Other News

WINGS OF HOPE GALA

Eating Disorders of York Region, dedicated to helping those affected by eating disorders, hosts its annual gala, Nov. 29, Richmond Hill Centre for the Performing Arts, 10266 Yonge St. Silent auction, dessert reception, "Music through the Ages," Eating disorders specialist **Dr. Randolf Staab** to be honoured. $75, tax deductible for maximum amount. 7 p.m. Call 905-886-6632 or volunteer@edoyr.com.

SHABBAT DINNER

NUJLS (National Union of Jewish Lesbian, Gay, Bisexual, Transgender, Queer, Questioning and Intersex Students) sponsors Kulanu Toronto Shabbat Dinner, Friday, Nov. 27, 7 p.m. Wolfond Centre Resource Room (36 Harbord St.). Free to students, non-students $25. Kosher meal catered by Hillel's Sephardi chef, **David Moyal**. RSVP by Nov. 23 to kulanutoronto@gmail.com.

SEND A KID TO CAMP

Camp Northland-B'nai Brith movie night and silent auction, screening of *Old Dogs*. Nov. 26, auction 6:30, movie 7:30 p.m. Empress Walk Theatre. Call 905-881-0018 or www.campnbb.com.

BETH TZEDEC SHABBAT

Dr. Rachel Adelman, professor, Hebrew Bible and rabbinics, Miami University, gives the Dr. Emil and Bessie Glaser Memorial Endowed Lecture. Torah Study after Shabbat morning service, Nov. 28 "When the Prophets Shook Their Fist at Heaven." Seudah shlishit "Jacob Meets His Match: The Leah and Rachel Dilemma." For more information, call 416-781-3511.

FOR SENIORS

Earl Bales Seniors Club in the Park. Casino Rama, Wednesday, Nov. 25. Ladies lunch with Avon, Dec. 14, noon, complimentary light lunch. Social bridge, Thursdays, 12:30-3 p.m. A new program, line dancing, starts Thursday, Jan. 14, 10:30 a.m.-noon. Call **Valerie**, 416-395-7881.

Adath Israel Seniors. Everyone is welcome to come and meet people who share their interests. Bridge, mah-jong, cards, Scrabble, and more. $2 includes pastry, tea, coffee, tea, soft drinks. Wednesdays, 1-4 p.m. Call **Pearl**, 416-635-6317, or **Marcia**, 416-932-1229.

LZA Seniors Cultural Club discussion group, Tuesdays, 10 a.m., Borochov Centre, 271 Codsell. 416-630-9444.

BERNARD BETEL CENTRE. 1003 Steeles Ave. W. 416-225-2112.

Lecture – "Militant Islam and the West" with **Gerald Ziedenberg**, Dec. 1, 10-11:30 a.m., $3 members, $6 non-members. Info session: "Where Is Your Medical Information When It's Needed Most" Free. Call ext. 126.

WAGMAN CENTRE. 55 Ameer Ave. 416-785-2500, ext. 2267.

Therapists from Health in Motion in Terraces of Baycrest are experienced in treating patients with back and neck pain. To see if they can help you, call ext. 5174, or visit **Inna**, 9:30 a.m.-1:30 p.m. in the beauty salon.

Mindfulness Meditation Workshop. **Josh Cohen** holds a two-hour workshop on techniques of concentrating the mind so that peace and relaxation can be experienced. Thursday, Nov. 26, 1-3 p.m. Wagman Centre members $20, Non-members $26.

Billiards Club. All pool sharks are invited to join in a friendly game of billiards. Tuesday and Thursday afternoons, Music Room, 2-4 p.m.

Dear Abby Discussion Group meets Thursdays, 2-3 p.m. Fireside Lounge. Hone your creative thinking and problem-solving skills.

Torah Study Group, Sundays, classroom A and B, 10:30-11:30.

Jewish Life lecture series. Fireside Lounge, Wednesday afternoons, 1:30 p.m. Review current issues and trends in Canada and around the world, with **Rabbi Sholom Korn**.

Wellness Lecture on "Oral Hygiene for Seniors," presented by **Bobbie Epstein** and **Doreen Benou**, Geriatric dental education team, City of Toronto. Members free, guests $2 at the door. Assembly Room, Wednesday, Nov. 25, 1-2 p.m.

SINGLES EVENTS WILL RETURN

"The Golden King Tut and the Great Pharoahs," at the Art Gallery on Ontario. Guided tour, Tuesday, Dec. 1. Bus leaves Wagman Centre 10:30 a.m. and returns 5 p.m. $33 members, guests $35.

Active Seniors. Miles Nadal JCC. An Afternoon in Praise of Yiddish. Favourite Yiddish proverbs, Yiddish and English. All levels welcome. 1:30 p.m., Thursday, Nov. 26. 416-924-6211, ext. 155.

PROSSERMAN JCC

Prosserman Jewish Community Centre, Sherman Campus, 4588 Bathurst St., 416-638-1881, or www.prossermanjcc.com.

Prosserman Fitness now open at the new Goldie Fitness Centre. Drop by to visit. For more information, including the group exercise schedule, call ext. 4105.

Register now for family programs, including My Messy Morning and Deborah's Sing-a-long. Ext. 4235.

Registration for all senior social, recreational and educational programs now open. Ext. 4259 for information, and ext. 4235 to register. New this season, tai chi afternoon and evening classes. Adult learning courses in conjunction with Ryerson University.

Join Arts Unlimited to buy theatre tickets for the upcoming season. Ext. 4235.

Treasures in Jewish Literature book review series, ext. 4235.

MILES NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www. mnjcc.org.

Toronto Jewish Film Society 2010 memberships on sale now. Subscription series of eight films, January to December 2010. Memberships, **Joelle Malka**, ext. 139, or joessem@mnjcc.org. Info **Esther Arbeid**, ext. 606, film@mnjcc.org.

Sundays on Bloor and Jazz Performance and Education Centre presents "Tragic Piano of **Richard Twardzik**," by Jack Chambers. Nov. 22 $9 includes light refreshments. Info ext. 133 or music@mnjcc.org.

Media Mondays. Nov. 23, "How Hollywood Looks at Religion," with **Shlomo Schwartzberg**, 7:30-9:30 p.m. $15 drop-in fee. Ext.606.

Jacobs Lounge exhibition, "4 Cameras/1 Country. Israel," as seen by **Condina, Nausbaum, DeFreitas, Cralle.** Ext. 133, visualarts@mnjcc.org.

YidRhythmics, with educator **Brian Katz.** Sunday, Nov. 29, 2 p.m. adult program, $15/person. Sunday, Dec. 6, 2 p.m. Family program, $15/family. Register ext. 0. Info, music@mnjcc.org, ext. 133.

Sundays on Bloor, Nov. 29, 11 a.m., Launch of *Parchment 15*, Canada's annual of Jewish creative writing and criticism. Refreshments. Ext. 155.

KOFFLER CENTRE

Koffler Centre of the Arts, 4588 Bathurst St. 416-636-1881 or www.kofflerarts.com.

New installation by New York-based Israeli artist **Joshua Neustein,** dialogues with Dead Sea Scrolls through a poetic reflection on writing, religion and archeology. Until Jan. 17, at the Royal Ontario Museum. www.kofflerarts.org/whats-on

What's New is now online, for subscribers only. You can find it at cjnews.com

BAKING FOR THE HOMELESS: High school students at National Council of Synagogue Youth's community service drop-in baked treats to be distributed to the homeless by Ve'ahavta, the Canadian Jewish Humanitarian and Relief Committee. The teens are mentored by university students from GROW (Giving, Responsibility, Opportunity and Wisdom), whose mission is to cultivate Jewish leadership through social action. Back, from left, are Shayna Chalom, Shyndee Mandel. Front, from left, are Hanna Simpson, Jenna Tabatznik and Shauna Cappe, GROW mentor.

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Barbara Leibow	Oct 30/09	19 Lower Village Gate
Lilly Vadasz	Oct 30/09	24 Windhaven Terrace
Samuel Wiener	Oct 30/09	3 Concorde Pl
Eugenia Pernal	Nov. 1/09	867 Glencairn Ave
Joel Wasser	Oct 28/09	21 Dallas Rd
Janette Elias	Nov. 2/09	18 Flamingo Rd
Marsha Goldberg	Oct 31/09	2 Lynwood Ave
Sam Berger	Nov. 2/09	343 Clark Ave W
Harry Miller	Nov. 4/09	65 Skymark Dr
Maurice Ceresne	Nov. 4/09	619 Avenue Rd
Irving Rosen	Nov. 2/09	219 Richview Ave
Bonita Elana Havelock	Nov. 3/09	155 Antibes Dr
Molly Sniderman	Nov. 4/09	490 Spadina Rd
Kopel Weisman	Nov. 3/09	10 Shaftmar Bl
Pearl Stone	Nov. 3/09	55 Prince Arthur Ave
Sylvia Kudlats	Nov. 3/09	877 Yonge St
Shaul Ezer	Nov. 7/09	55 Wynford Heights
Shirley Horodezky	Nov. 6/09	111 Avenue Rd
Barbara Walfish (Killam)	Nov. 5/09	83 Gypsy Roseway
Arnie Fogle	Nov. 5/09	35 Suncrest Dr
Terry Geist	Nov. 7/09	193 Upper Canada Dr
Mike Hirschberg	Nov. 7/09	8 Covington Rd

Steeles Memorial Chapel

Guyett, Marsha	Oct. 29/09	Private
Oling, Morris	Nov. 1/09	55 Ameer Ave
Feinstat, Pinchas	Oct. 31/09	3636 Bathurst St
Green, Sylvia	Nov. 1/09	7 North Park Rd
Shachter, Sylvia	Nov. 1/09	1131 Steeles Ave. W.
Cass, Abraham (Al)	Nov. 3/09	3705 Bathurst St
Vaisman, Anatolij	Nov. 4/09	Private
Yeffan, Ann Felice	Nov. 5/09	76 Regina Cres
Schaffel, Sally	Nov. 6/09	18 Sunbeam Ave
Chait, Harry	Nov. 6/09	131 Beecroft Rd
Skrobacky, Abram	Nov. 6/09	3560 Bathurst St
Samfiru, Clara	Nov. 7/09	34 Desert View Hill
Corsky, Samuel	Nov. 7/09	333 Clark Ave. W.
Vexler, Ida	Nov. 8/09	Private
Fuchs, Martin	Nov. 8/09	110 Promenade Cir
Goodman, Pearl	Nov. 8/09	7420 Bathurst St
Kalechstein, Harold	Nov. 9/09	4 Brewsland Cr.

HEBREW BASIC

Samuel Wagman	Oct 31/09	108 Forest Lane Dr

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Obituary

Beloved former Winnipeg rabbi dies in Florida

By MYRON LOVE
Prairies Correspondent

WINNIPEG — For the second time in less than a month, Winnipeg's Jewish community is remembering a popular and long-serving rabbi.

Where Rabbi Louis Berkal (who died on Oct. 20) was the face of the Shaarey Zedek Synagogue for 50 years, for much of that period, Rabbi Shalom Rappaport was the voice of the Rosh Pina Congregation.

Rabbi Rappaport passed away on Friday, Nov. 6, in Deerfield Park, Fla., where he and his wife, Elaine, had been living for the past 20 years. The funeral was held in Deerfield Park on Sunday, Nov. 8. Rabbi Rappaport was 82.

Shalom Rappaport is being remembered in Winnipeg as the ideal of what a rabbi is supposed to be.

Rabbi Neal Rose, a longtime colleague, described him as a "people person."

"He was a pastoral rabbi who was very dedicated to his calling," Rabbi Rose said. "He was truly concerned about people. He was a good friend to many people."

Rabbi Rose also noted Rabbi Rappaport's wonderful sense of humour and his strong love of tradition.

Cantor Judah Smolack, who worked with Rabbi Rappaport at Rosh Pina for many years, remembered him as a great guy.

"I have worked with a number of rabbis and Shalom was the greatest," Smolack said. "He was very unpretentious. There was never any sense of rivalry or jealously between us. We always worked well together."

Laurie Mainster, a lifelong Rosh Pina member, described Rabbi Rappaport as a "rabbi's rabbi."

"He loved being a rabbi," Mainster recalled. "He was very loyal to his congregation, his synagogue and Israel. He had a terrific sense of humour.

"He was my mentor, my adviser, my confidant and one of my closest friends."

Rabbi Rappaport was a graduate of the Orthodox Mesivta Rabbi Chaim Berlin Yeshiva in New York. He came to Rosh Pina and Winnipeg in 1967 after serving in pulpits in Pennsylvania and San Diego.

"Rabbi Rappaport came to Winnipeg because of the day schools and the community," said Rabbi Henry Balser, a colleague of Rabbi Rappaport's in Winnipeg and later, one of his successors at the Rosh Pina/Congregation Etz Chayim.

"When I first arrived in Winnipeg [as spiritual leader at the Shaarey Zedek] in 1988, he welcomed me and introduced me to the community," Rabbi Balser recalls. "He was a good colleague."

In December 1987, Rosh Pina held a dinner in celebration of Rabbi Rappaport's 21st anniversary at the shul (as well as the synagogue's 36th anniversary at its Matheson Avenue location), at which time the congregation established the Rabbi Rappaport Education and Lecture Series through the Jewish Foundation.

"We bring in a major speaker every other year," said Mainster, who also chaired the 1987 dinner. "The next lecture in 2010 will be a memorial lecture."

Smolack noted that after Rabbi Rappaport retired to Florida, he was asked to become the spiritual leader of a congregation made up of rabbis. He continued in that position until his health began to fail a few months ago.

"The funeral was very well done," said Rabbi Balser, who now leads a congregation in Florida and was able to attend.

Rabbi Rappaport is survived by his wife, Elaine, of 58 years, and by his children, Alan in Winnipeg, Bonny and Danny in Toronto and Eppy in Vancouver, and their families.

Health & Lifestyles

Potential applications are enormous

Continued from page 1

In experiments with female mice, the compound was injected with several types of cancerous tissue, particularly breast-cancer cells. Cohen-Armon was amazed to discover that the substance suspends cell division in both cancerous and normal body cells – but while cancer cells never recover, normal cells are back in business within 12 hours.

"If we had tried to look for some drug that would do this, it would have taken us a lot of time," said Cohen-Armon, whose latest findings appear in the current issue of the international peer-reviewed *Journal of Breast Cancer Research*.

The potential applications of such a drug are enormous, she said.

Patients diagnosed with the disease must undergo chemotherapy and radiotherapy, both of which are aggressive treatments that kill cancerous and healthy cells, causing severe side effects in the patient. In some cases, patients undergoing chemotherapy can even die from the side effects of the treatment.

"We actually found the Achilles heel of the cancer cell," Cohen-Armon said in an article in the Israeli daily *Ha'aretz*. "As soon as you can target cancerous cells without killing healthy ones, you can produce medications that would cause a lot less suffering to the patient. We can even give a much more aggressive treatment without worrying about harming healthy tissues."

Malka Cohen-Armon

Cohen-Armon – who is working with veterinarian David Castel, Sheba Cancer Research Center scientist Dr. Shai Izraeli and PhD student Asher Castiel – hopes that in future, the drug could also be used for other types of cancer.

"If we can understand the molecular mechanism well, then perhaps [we can identify] other drugs that could be used even more efficiently and for other cancers," she said. "Then we can give a drug specific to whatever cancer a patient has, and with no side effects."

At present, Cohen-Armon and her team are restricted to exploring the effects of this drug on breast cancer alone, as the drug is patented to a U.S. pharmaceutical company until 2017. The university's technology transfer company, Ramot, has secured a usage patent enabling it to develop the drug to treat only breast cancer, and is reliant on the U.S. company's continuing goodwill.

The team is working with severely limited funds. A major infusion of funds is necessary to bring the potential treatment from lab to market.

"A university cannot develop a drug on its own," Cohen-Armon said. "These experiments, if undertaken by a pharmaceutical company, can be completed in a shorter time because they have more resources. So we must find a company interested in collaborating with us in developing this drug."

Teen chooses charity over bar mitzvah party

By RITA POLIAKOV
Staff Reporter

Aaron Serruya won't be having a bar mitzvah party this year. Instead, he'll help feed thousands of Israelis.

Aaron, who turns 13 on Nov. 22, decided to donate about $5,000 to an Israeli charity instead of having a party. The charity, Hazon Yeshaya, runs 60 soup kitchens throughout Israel.

Aaron Serruya, who volunteered at a Hazon Yeshaya soup kitchen in Israel, is given a talit for his efforts by Hazon Yeshaya's founder, Abraham Israel.

"All my friends have a party for their 13th birthday. I wanted to help the poor people and give something to the community," he said. "A party is just one night, a donation is for life."

Aaron's decision came after a trip to Israel in October, where he spent a day working at a Hazon Yeshaya soup kitchen in Jerusalem.

"I thought it was a really good cause. I saw how hungry everyone was," Aaron said.

Instead of a bar mitzvah party, he will hold an information night to promote Hazon Yeshaya at the Sephardic Kehila Centre at 8 p.m on Dec. 5.

Hazon Yeshaya, which was started in 1997 by Abraham Israel, provides more than 400,000 free meals a month, as well as free dental clinics.

Israel will be flying to Toronto to accept the donation at the information night.

"How can I not come down when a person does something like this," he said. "This is unbelievable, to put it in words is very difficult. All I can say is it shows what kind of a heart he has."

While Israel was surprised by the news, he can understand the decision, especially after Aaron's experience at the soup kitchen.

"The reason is very simple. When people see the stretched out hands of people receiving their only meal of the day… and they see the smile on the face of the recipient, you can not buy this anywhere," Israel said, adding that, for many new volunteers, the scene can be a shock.

"I think that people, just like Aaron, for the first time in their lives, are confronted with real poverty," he said. "It's a shock to see these people, the way they are dressed."

Shalom Verrilli, the organization's director of development, agrees.

"If he helped us serve, that would definitely have inspired him," he said. "If you come to visit, you'll see immediately. We serve poor people."

For Verrilli, the donation means more than just money.

"It's quite exceptional… to recognize that here are people suffering in this world," he said. " I think he's going to turn into a remarkable young man. It would be a pleasure to know him."

Aaron's mother, Orna, was surprised by her son's decision. But not shocked.

"He wanted to make a difference in the world… 'I don't want to waste your money on a stupid party.' Those were his words," she said, adding that the family's trip to Israel showed Aaron, whose father, Michael, is the CEO of CoolBrands International, a different side of his culture.

"It made him realize that not everyone's as fortunate as him. He was shocked to see how some people are impoverished… I think Aaron realized it's good to give back when you're able to."

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CANADA NCSY
Inspiring the Jewish Future

Community has pulled together on project

Continued from page 3

The JPAG program allowed her to attend school full time while supporting her family. "I am so thankful, and am looking forward to achieving my goals, so I can support myself and my children, and assist other abused women and children who are in need," she wrote in a letter to Margalit-Faircloth.

Another woman wrote that she was an obstetrician from South America and was working in a lab in a downtown hospital. "The JPAG program is helping me further my studies so I can achieve a higher standard of living for my family, and develop my full potential. [The program] let me open my eyes and see that there is a bright future ahead that I can reach."

Roth said that the community has pulled together to help with the project. "Behind Dalia, there is a team of agencies who are working for the success of each person. It's a client-centric approach. The client is at the centre, and the services work around the client. It is the [right] way to treat people.

"There is no need for anyone to be stuck. With an investment and some retraining, they can become self-reliant, instead of depending on the community. Many of these families will give back more than we gave them."

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ש'שאר פ'נ'נ

גידי קורן וחברים

ישראל היא ארץ רווית צרות, דלת משאבים ולמודת מלחמות. אין בה מספיק מים להמשיך בקצב הצמיחה הנוכחי, ואין בה ולו שנה אחת של שקט מוחלט. רק דבר אחד יש בה בכמות בלתי מוגבלת- שמש.
החלום של הפיכת השמש הקוסמת למקור אנרגיה נקיה, ירוקה וידידותית לסביבה הוא חלום ישן. רק בשנים האחרונות התחיל העיון של ייצור חשמל מאנרגיית שמש לקרום עור וגידים, ולא צריך להיות נביא כדי לנחש שמספר חברות ישראליות הן מחלוצות הענף, בנסיון להפוך את התחליך הזה ליעיל וריווחי.
יש כיום בישראל כ-90 מערכות פוטו-וולטאיות, שמייצרות חשמל בעיקר לצרכיהן שלהן, כשאת העודף הן מוכרות לחברת החשמל.
לאחרונה הקימה חברת "אאורה" הישראלית מבנה של תחנת כוח תרמו –סולארית ראשונה מסוגה בעולם, שמשלבת אנרגית שמש עם דלקים שונים בנסיון לייעל את התהליך.
התחנה הוקמה על שטח זעיר של שני דונאם בקיבוץ סמאר בערבה, ובשלב זה מספקת חשמל ימים חמים ל 70 משפחות. זה הופך אותה לתחנה המסחרית הראשונה מסוגה בישראל.
מנהל הייצור של החברה, יובל סופקינד, מספר לי שבקליפורניה למשל נחקק חוק שלפחות עשרה אחוזים מהחשמל חייבים להיות מיוצרים בשיטות ירוקות, וכך נוצר שוק עם פוטנציאל עצום לחברות ישראליות.
מה נאמר, הפיכתה של שמש יולי אוגוסט (וגם ינואר עבראר) לחשמל ואנרגיה- זהו העתיד. והעתיד הזה מתרחש עכשיו בארץ הקודש.

AMREEKA-סרט שכדאי

AMREEKA היא הצורה שבה מבטאים ערביי ארץ ישראל והמזרח התיכון את שמה של ארץ החלומות. הסרט "אמריקה" מתאר את תלאותיהם של גרושה נוצרייה, תושבת הגדה המערבית, ובנה תלמיד התיכון. מתמזל מזלם והם מקבלים גרין קארד ונוסעים לאיחוד משפחות עם אחותה ומשפחתה באיליניי. מה שעובר עליהם שם הוא די צפוי- גזענות על היותם "מרוויסטים", חוסר היכולת להשיג עבודה, וכל שאר הדברים הלא נעימים שקורים למהגרים, ובעיקר ל "וויזבל מיינוריטיס".
המיוחד בסרט היא גישתה החיובית והאופטימיות הבלתי נלאית של אם המשפחה, אופטימיות שבסופו של דבר מנה את הכף לטובתם. הסרט יכול היה להיעשות בזעם, בכאב, בצעקה, אבל הוא נעשה בחיוך והבנה, ובכך גדולתו.
ולצד הגיבורים שעוברים קשיים גדולים, יש בסרט דקות של נחת של אמריקאים טובים שעוזרים למהגרים הפלשתינאים שלא על מנת לקבל פרס. סתם אנשים ימים, שעושים את החיים לשווים יותר.
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וויעתה ניגרת כמפל של טללים...

ברח מיד, רחוק אל ההרים,
כי זו אינה אהבה...
זוהי שפעת חזירים....

On Campus

SHARANSKY MEETS STUDENT JOURNALISTS

While attending the Jewish Federations of North America's General Assembly in Washington earlier this month, Jewish Agency chairman Natan Sharansky, centre, in black suit jacket, spoke to a group of student journalists from around North America. The students were taking part in "Do the Write Thing," a Jewish media program sponsored by the World Zionist Organization and the Jewish Agency.

[David Karp photo]

Bone marrow/stem cell registry held at McMaster

By CARA STERN
Special to The CJN

Jewish students at McMaster University recently swabbed mouths for a cause to collect DNA for the OneMatch bone marrow and stem cell registry.

Managed by Canadian Blood Services, OneMatch has a database that contains the tissue types of the registrants. This database is used to find a match for patients awaiting a stem cell transplant.

McMaster University's Alpha Epsilon Pi chapter's philanthropic chair Dustin Shulman, left, helped register about 760 students for the OneMatch bone marrow and stem cell registry.

The registry, which took place on Nov. 9, was organized by McMaster's chapter of the international Jewish fraternity Alpha Epsilon Pi.

Dustin Shulman, philanthropic chair for the chapter and main organizer of the Got Swabbed event, said he was inspired to plan the event when he heard the story of Jonathan Grossman, a Thornhill, Ont., man who was searching for a bone marrow match last spring.

"I was astonished by the determination to find a match and the community's positive response in finding one," he said.

Despite the transplant, Grossman died from chemotherapy complications on Aug. 30.

Shari Silverman, a Thornhill woman with leukemia, is currently seeking a match and has set up the Shari Mission, which aims to collect registrants as potential donors.

Her family members volunteered in the McMaster drive through recruiting students.

The Shari Mission recently organized several drives in the Thornhill area.

The odds of finding a match are very low, said Shulman, explaining that there is less than a 30 per cent chance of a match within the patient's family, and the chances decrease the further outside their family they go.

He said there is ultimately less than a one per cent chance of a registrant being paired with a patient through the database.

"We have over 760 people who were swabbed on Monday," he said. "That means, statistically, six or seven people will have their lives saved because of this event."

John Bromley, the national communications manager for OneMatch, said the main message was to increase the number of Jews involved in the registry.

"Even though Jewish people come under the Caucasian group, they still have a better chance of finding a match through the Jewish community," he said, adding that 82 per cent of the registry is Caucasian, so there is also a strong focus on promoting diversity in the registry in general.

The goal was to break the world record of new bone marrow registrants collected in a single day.

Shulman said members of the fraternity stayed in the student centre overnight because the record requirement was a 24-hour drive.

Although they fell short of the record by about 200 people, Shulman said the turnout was fantastic, with the final number somewhere above 760 new registrants.

"The record isn't the biggest deal," he said. "I think going for it and doing our best is what it was really about."

Jackie Brown, first-year representative for the Jewish Students' Association, said she signed up to volunteer to help swab for a couple of hours, but ended up staying for five or six hours.

"It was an amazing experience," she said. "A lot of the time, if there's a table set up in the students' centre, people just walk by them, but we actually had lines of people waiting to register."

Bromley agreed the event was a huge success, and the fraternity sent a strong message that they want to make a difference.

And now for something completely different: HEEBONICS

Representing the tribe on the force

By ANDY LEVY-AJZENKOPF
Staff Reporter

The Toronto Police Service recently got a little more "kosher." In September, three Jewish police recruits graduated from Toronto Police College and are now in active service on the force.

Heebonics/The CJN spoke to one of them last month about what it took to get there and how it feels to be representing the tribe as a police constable.

Eytan (Ed) Hadad, 37, has spent the last 10 years focusing on one goal: becoming a Toronto cop. Anyone who knows him understands this has been his passion for some time; though the cigarette-smoking, sedentary lifestyle he used to espouse hardly inspired faith that he'd ever get his dream job.

[Full disclosure: Ed has been a friend since childhood. We lost touch for a few years before reconnecting recently when I learned about his employment on the force.]

Growing up in a traditional Jewish home in Laval, Que., Hadad ended up marrying and moving to Toronto. He'd worked numerous jobs, but experienced an "aha!" moment where the notion of serving and protecting the public hit him like a Taser shot.

"I just had a feeling this is what I was born to do, what I was destined to do," he said.

Part of that may have come from his experiences working with and helping physically challenged people when he was 17 years old.

He spent a lot of time helping a good friend's brother, who was stricken with muscular dystrophy, get through his day-to-day life and then spent some time in Israel working with the elderly.

Still, all that good work and selfless giving took awhile to translate into motivation to give back to himself.

Though he realized he wanted to join the police force a decade ago, actually pursuing the dream took some time.

"It took me five years to get off my ass and do something about it," he said. "I was putting on weight, I was smoking, I was lazy. And then something happened – I noticed I couldn't breathe when I bent over to tie my shoes. That's when I knew it was time to get in shape."

And he did. Spending the next five years diligently training at the gym, mountain biking, eating well and staying in shape physically.

He also took note of the prerequisites demanded by the Toronto Police Service of all potential applicants and hit the library to teach himself algebra.

"My one goal was to become a cop," Hadad said, adding that while his parents weren't thrilled with the idea – his mother thought it was too dangerous and his father thought he wouldn't be able to make a living, he said – his wife and children were completely supportive.

While he's not strictly observant, Hadad does think some divine intervention helped him straighten out his career choice and place him where he needed to be.

"In a way, I believe [God] put me here, but in another way I don't believe this," he said. "I grew up in a religious home. Am I here to fulfil a [part] in the great scheme of things that God has put before humanity? I don't know. Am I here to help? Yes. I believe that. I'm trying to make the world a better place. Most definitely."

Having only been on the force a short time, Hadad has already seen his share of the evil and good capable of mankind.

He said he had his biggest shock on the job when he was asked to investigate a suicide with his partner.

"It was like something out of a movie. It had an eerie feel. To see death and smell death... is unexpected. What people can do to each other is a shocker," he said.

On the flip side, there have been some rewarding moments, when citizens have shown respect for his role.

"The young and the old constantly say 'hi' to you. They show you so much respect. The little ones are so happy to see you. You're so cool to them. They say, 'Wow! Is that a real gun?' That's very nice. That, and the free coffee Tim Horton's like to give," he quipped.

When asked if he could provide a photo for this story, Hadad denied the request, saying he wanted to keep his options open to join the undercover unit at some point and did not want his likeness in print for fear it could compromise him in the future.

Hadad is currently posted at Division 13 – covering an area between Lawrence Avenue in the north, Dupont Street in the south, Spadina Road in the east and the CNR tracks on the west side – where he's been alternating between day and night shifts.

Speaking about his role as a Jewish cop and feelings as one of the few Jews on the force, he said he's thankful he hasn't yet been on one call "where I've had to deal with a Jewish [person] in serious bodily harm or creating anything evil. Traffic tickets are a different matter."

On how he feels about facing danger in the line of duty: it comes with the territory, he said.

"A Hell's Angel can take their patch off. An officer in the primary response unity can't take off his uniform. So we're constantly a target."

In the end though, attaining his goal of becoming an officer has been well worth the effort.

"There hasn't been a day yet where I've said to myself 'I hate this job.' So far, so good."

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End occupation before declaring state, Hamas tells PA

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JERUSALEM — Hamas on Monday rejected a Palestinian Authority suggestion to seek international support for unilaterally declaring a Palestinian state in the West Bank and Gaza Strip, saying true independence required the complete cessation of Israeli occupation.

Chief Palestinian negotiator Saeb Erekat said Sunday that frustrated Palestinians had decided to turn to the United Nations Security Council after 18 years of on-again, off-again talks with Israel.

Hamas responded to the suggestion by pointing out that a unilateral declaration of statehood had already been made by late Palestinian leader Yasser Arafat in 1988.

If it has to be done again, Hamas spokesman Salah Bardweel suggested on Monday, "why not declare a Palestinian state from the sea [Mediterranean] to the river [of Jordan]" rather than in the West Bank and Gaza only.

Erekat has stated that PA officials would ask the Security Council to recognize an independent Palestinian state within the 1967 borders with Jerusalem as its capital.

The declaration proposed by Erekat would have no meaning and was merely an attempt by the rival Palestinian camp of President Mahmoud Abbas to pretend it has an alternative to faltering peace negotiations, other than armed struggle, said Bardweel.

Saeb Erekat

"This move is not a meaningful declaration. It simply aims at escaping the benefits of resistance against the occupation," he said. "Instead of threatening to unilaterally declare a Palestinian state to be established in the air, we should work on liberating the occupied territories and end the current internal [Palestinian] division."

Declaring a state "in the air on 20 per cent of the Palestinian land, which would be rejected by the world," was not the solution, he argued. Rather, Palestinians should focus on their own "ability to liberate the land."

Responding to the statement by Erekat, Israeli Prime Minister Benjamin Netanyahu said Sunday that unilateral actions to declare a Palestinian state could cause Israel to take unilateral action of its own.

"The way to achieve peace is through negotiations, co-operation and the agreement of both sides. This is true with regard to security and economic issues, and also with regard to a genuine political process. There is no substitute for negotiations between Israel and the Palestinian Authority, and any unilateral attempt outside that framework will unravel the existing agreements between us, and could entail unilateral steps by Israel," Netanyahu told the prestigious Saban Forum in Jerusalem.

Those unilateral steps, some Netanyahu administration officials said Monday, could include annexing West Bank settlements or halting the transfer of tax money collected for the Palestinian Authority.

Netanyahu stressed that a strong economy and a stable security situation will help bring peace between Israel and the Palestinians.

He cited the easing of movement in the West Bank for Palestinians and the improvement of the quality of life for Palestinians as ways that Israel has contributed to a prosperous Palestinian economy that has helped to "eliminate the scourge of poverty and desperation and strengthen internal forces within Palestinian society that oppose terrorism."

On Sunday, Palestinian Prime Minister Salam Fayyad said that the declaration of a Palestinian state would be a mere formality once the institutions of a Palestinian state are created.

Speaking at a joint press conference with U.S. Senator Joseph Lieberman in Ramallah organized by the Saban Forum, Fayyad said it's important to create institutions that are functioning, committed to the Palestinian people and free of corruption.

"I know some people are concerned that this is unilateral," Fayyad said, referring to his development plan. "But it seems to me that it is unilateral in a healthy sense of self-development."

Fayyad said building national institutions is an important step in preparation for the establishment of a Palestinian state within the 1967 borders with Jerusalem as its capital.

With files from JTA

Turkey and Israel hold joint military drill

By YOSSI MELMAN

© Ha'aretz Daily Newspaper Ltd

JERUSALEM — Israel, Jordan, and Turkey conducted a joint search and rescue military drill two weeks ago, the Turkish daily *Zaman* reported on Monday, pointing to an apparent ease in recent tensions between Jerusalem and Ankara.

The exercise reportedly took place in the Turkish army's special forces training ground, in the vicinity of the Turkish capital.

Zaman also reported that the exercise was deemed a success by all parties.

The newspaper report added that Industry and Trade Minister Benjamin Ben Eliezer was scheduled to visit Turkey in 10 days.

The Turkish daily also reported that Israel was ready to complete a long-delayed weapons deal with Turkey, cited by some sources as the catalyst for recent tensions between the allies.

Technical problems leading to a two-year delay of 10 Heron-type drones have finally been resolved, according to the report.

Turkey signed the $180-million deal to purchase the drones from Israel Aerospace Industries and Elbit several years ago. Israeli media reported that Turkey was considering scrapping the deal when Israel failed to meet production deadlines.

Turkish Defence Minister Vecdi Gonul, however, denied that Turkey would had any plans to cancel the contract.

A Turkish defence source said Monday that Israel and Turkey were in the midst of negotiating how much Israel would pay in compensation over the missed deadline.

An Israeli official denied the official's remark, saying that the Israeli defence industry had met every clause in their contract with Turkey.

"They're looking for excuses. There were no delays aside for minor problems with a local manufacturer that was producing some of the parts for the drones, but that has nothing to do with Israel," the source said.

A Turkish air force official told *Zaman* last month that the delayed deal was the real reason Ankara had banned Israel from a NATO air force exercises on its territory, and not – as Turkish Prime Minister Recep Tayyip Erdogan had said – because of its opposition to Israel's offensive on the Gaza Strip.

"Turkey needs those vehicles in its fight against terror. What led to the recent crisis between Turkey and Israel was the delay in the delivery," a Turkey air force official told *Zaman*.

The report quoted a Turkish government spokesperson and Deputy Prime Minister Cemil Cicek as saying that a proposal for the cancellation of the drill came from the General Staff as a response to yet another delay in the delivery of the Israeli drones to Turkey.

"The proposal for cancellation came from the General Staff, not the government. However, there was no disagreement between the two bodies on the decision," Cicek was quoted as saying.

The report stressed that the Turkish government had no hand in the decision to cancel the exercise. "The Anatolian Eagle [exercise] is an organization of the Turkish Armed Forces. It is up to the air forces and the General Staff to decide on which countries will participate in the exercises. The government has not interfered in the decision," Cicek was quoted as saying.

The Turkish-Israeli crisis reached a peak on Jan. 29 after Turkish Prime Minister Erdogan walked out of a panel discussion in Davos in protest of Israel's offensive in the Gaza Strip.

Turkish Foreign Minister Ahmet Davutoglu also commented on the recent drill crisis and called on every country to refrain from any act that could harm the atmosphere of peace and stability in the region.

Last month, AFP quoted Erdogan as saying that "diplomatic sensitivities" led his government to ban Israel from a joint NATO air force drill.

"There is military co-operation between Turkey and Israel… but currently there are diplomatic sensitivities that we have to take into consideration," AFP quoted Edrogan as telling the Dubai-based channel Al-Arabiya.

"We have taken the conscience of our people into consideration when we decided… I had to be the voice that expresses the existence of my people, and my people were rejecting Israel's participation.

"We discussed it with the responsible parties and said yes, these drills will take place but Israel will not take part in them," he had said.

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Israel Briefs

Swedish journalist reconsiders

A journalist who accused Israeli soldiers of harvesting Palestinian organs in a popular Swedish newspaper is reconsidering his position. Donald Bostrom cancelled a scheduled appearance at a conference in Beirut after a visit to Israel in which he participated in dialogue on the issue, according to Army Radio. Bostrom was in Israel last month for a media conference in Dimona. The Beirut conference was set to be an anti-Israel hate fest, according to reports. "The visit to Israel and the fact that I was part of a fair dialogue made me rethink the whole issue," Bostrom reportedly told associates, according to *Ha'aretz*.

9/11 monument built in Jerusalem

A monument to the victims of 9/11 was dedicated in Jerusalem. The monument, commissioned and built by the Jewish National Fund-USA/Keren Kayemet LeIsrael, depicts the World Trade Center and Pentagon through sculpture and landscape architecture. Designed by award-winning Israeli artist Eliezer Weishoff, the 30-foot high bronze sculpture is composed of a waving American flag transformed into a memorial flame. It rests on a gray granite base, part of which is from the original Twin Towers. The sculpture is surrounded by a circular, crater-like plaza and reflection area tiled in stone. The Jerusalem monument is the only site outside of New York to recognize the names of every victim of the attack, engraved on bronze plaques surrounding the sculpture.

Hezbollah vetoes Anne Frank

Hezbollah pressured a private school in Beirut to drop from its curriculum a textbook containing excerpts of *The Diary of Anne Frank*. The English-language school, which asked not to be identified, acceded to pressure after Hezbollah's Al-Manar television station ran a segment chiding the school for including the posthumously published Holocaust memoir in its lessons, the French news agency AFP reported. Hezbollah, which Israel and Canada consider a terrorist group, called the diary's inclusion part of "an open arena for the Zionist invasion of education." Attorney Naim Kalaani, a member of a committee to ban Zionist products, told Al-Manar the use of the book in a school constituted a violation of Lebanon's penal code and is "tantamount to a step toward normalization" in ties with Israel.

Peres honored in Brazil

Israeli President Shimon Peres became an honorary citizen of Brazil's capital, Brasilia. The honour was granted last week during Peres' visit to the Brazilian Congress. "This title is a great honour to me and to all the people of Israel. Brasilia is the capital of a new world," Peres declared. Peres is the first Israeli president to visit Brazil in 40 years. He had a heavy five-day agenda, including a meeting with President Luis Inacio Lula da Silva and several other government officials. Peres also attended long-anticipated meetings with the Jewish communities in Sao Paulo and Rio de Janeiro, which are home to most of the country's 120,000 Jews. Peres told the Brazilian media before leaving Israel that he would discuss with Lula the issue of peace negotiations in the Middle East, but he would not tackle the subject of Iran, although the Islamic Republic's President Mahmoud Ahmadinejad will be welcomed by Brazil next week. Giora Becher, Israel's ambassador to Brazil, said that "Brazil has a very important role in supporting and helping the moderate forces in the Arab world, and among the Palestinians against terrorists, and against those who don't believe in the peace process and don't recognize Israel's right to exist."

Alleged Jewish terrorist charged

During a hearing last week, a Jerusalem district prosecutor said Yaakov Teitel will be indicted for two murders of Palestinians later this week. He also will be charged with incitement to racism, unlawful possession of explosives and weapons and sabotage, according to reports. Teitel, 37, was arrested Oct. 7 in a joint police-Shin Bet operation. Along with allegedly killing two Palestinians, he also allegedly assembled a package bomb that seriously injured the son of a messianic Jew and set up a pipe bomb near the home of prominent professor Ze'ev Sternhell. A Florida native, Teitel made aliyah in 2000.

– files from JTA

Plans for new Palestinian city in West Bank raise hopes

By DINA KRAFT
JTA

RAWABI, West Bank — Dusk has fallen on a terraced hillside, and workers clearing the red earth hurry to finish planting trees in the twilight, their labour the initial step in the construction of the first-ever planned Palestinian city.

The city, with a construction price tag of some $350 million (US), already has its city limits registered, a name – Rawabi, Arabic for hills – and funding from the government of Qatar. It's located about five miles north of Ramallah.

The Ramallah-based developers, who plan to start building soon, hail the project as a prized and much-needed example of Palestinian economic development. Israeli officials are among those citing it as a symbol of Palestinian progress.

"At the heart of this, it's about building a nation," says Bashar Masri, chair of the board of the Bayti Real Estate Investment Company, which is running the project. "We have dreamed about a liberal, advanced state with a higher standard of living, and this project is part of those aspirations."

Masri, 48, sits behind a sleek, lime-coloured glass desk in his office. He envisions the city as a place of good living and employment. He talks animatedly about the work opportunities it will provide, not only in construction, but as a commercial centre.

Eventually, Masri says, Rawabi will have schools, a hotel, a shopping centre, health clinics – and up to 40,000 residents.

The sunny plans for Rawabi, despite lingering bureaucratic challenges with the Israeli and Palestinian authorities, dovetail with an increasingly positive picture of economic growth in the West Bank, economists say.

In Ramallah, the most prosperous Palestinian city and its financial hub, high-end restaurants are crowded, a new chain of cafes recently opened, billboards advertise top-of-the-line washing machines, and cranes to produce high-rise buildings dot the hilltops. One building under construction will even feature a rotating rooftop restaurant.

What impact the unstable Palestinian political situation will have on that growth is unclear.

For the time being, International Monetary Fund officials say economic growth in the West Bank could reach as much as seven per cent in 2009 if Israel continues to relax restrictions, notably the removal of roadblocks.

Such growth would indicate a major improvement in living standards in the area in the past three years, although the economy has yet to recover to pre-intifadah levels from the summer of 2000. Unemployment in the West Bank is 18 per cent, down from 25 per cent in 2004.

Israeli Prime Minister Benjamin Netanyahu touts Palestinian economic prosperity in the West Bank as paving the way for political peace. Since coming to office in March, Netanyahu has removed a series of checkpoints, helping ease the movement of people and goods between West Bank towns and cities.

By contrast, Hamas-controlled Gaza remains largely blockaded by both Israel and Egypt, its economy in shambles.

Palestinians say that while some relief has come with the dismantling of checkpoints, the ones that remain – including makeshift ones that move daily – contribute to a fragile situation. Economic growth is not a substitute for political progress, they say.

"Economic progress helps and is desperately needed to make peace dividends stick, but you cannot ensure economic stability without political progress," Masri says. "Political instability can always blow up in our faces."

In 1995, inspired by the prospects for peace following the signing of the Oslo accords, Masri returned to the West Bank after years living in the United States. When the second intifadah began in 2000, the road outside his office was often crowded with Israeli tanks and army jeeps. His offices are in the same neighbourhood as the Muqata, the Palestinian Authority headquarters where Yasser Arafat spent time under siege.

Envisioning a different future, Adi Ashkenazi, who directs the economic research division of Israel's Office of Regional Co-operation under Minister for Regional Development Silvan Shalom, says Israel is supportive of the plans for Rawabi.

"Israel views with great importance assisting economic projects in the Palestinian Authority," Ashkenazi said. "We believe economic peace will improve our relations and help bring us to a place of dialogue and the real basis for the future."

Ashkenazi talked to JTA while en route to a ceremony to mark a new Israel-West Bank crossing point that will make it easier for Israeli Arabs to enter the northern West Bank city of Jenin and spend money, in the hopes that it will boost the local economy. Israeli Jews are not permitted to enter Palestinian cities.

Rawabi is to sit on Palestinian Authority-controlled land, but developers are still awaiting final Israeli approval for the building of an access road, part of which will be located near a road used by Jewish settlers that falls in an area under Israeli jurisdiction.

Palestinian economist Samir Hazboun sees the plans for Rawabi, which aims to attract educated, middle-class Palestinians, as a good sign.

"It show Palestinians' interest in investing and improving their own standard of living, and at the end of the day, will be a new example that something is moving toward the future," Hazboun said.

Rawabi was heralded at a conference last month in Jerusalem by British Jewish businessman Sir Ronald Cohen, who heads a non-profit that encourages political stability through Israeli and Palestinian economic development. The group, the Portland Trust, is helping support Rawabi.

Cohen says he sees the city as part of a larger effort to foster a more moderate Palestinian electorate.

"We have to support the private sector because it's the only way to have sustainable growth," Cohen said. "If people are feeling desperate, it's very hard to arrive at reasonable negotiations."

In Rawabi's promotional video, 3-D architectural images depict people walking in a modern city with gleaming high-rise buildings, green parks and shopping areas.

For now, the site of Rawabi remains one of wild sage tucked amid craggy, white rocks, rows of new cypress and pine trees, and a bumpy dirt road.

A young civil engineer who is part of its design team looks out at the view and says he hopes that one day soon, he'll be beyond planning the city – he'll be living in it.

British Jews use 'buycott' to combat boycott

JTA

LONDON — British Jews organized a "buycott" of Israeli products to combat a Palestinian boycott campaign against two major supermarket chains.

The Board of Deputies of British Jews and the Fair Play Campaign Group urged shoppers to buy as many Israeli products as possible last week in response to the Palestine Solidarity Campaign's targeting of Waitrose and Morrisons, reported the *London Jewish Chronicle*. Pro-Israel groups said a number of stores had almost sold out of their kosher products, including wine, fruit and herbs.

The Palestinian group urged supporters to write letters and deluge the supermarkets with phone calls, and also organized protests outside certain stores.

A Waitrose spokesperson told the *Chronicle* that the chain had experienced business as usual, while a Morrisons representative would not comment directly on the action, but said it carried products from a "wide range of suppliers around the world" so that its shoppers had choices.

Israeli is crazy about Canada

By JENNY HAZAN
CJN Israel Bureau

ROSH HA'AYIN, Israel — Atop Malka Levy-Kaiser's house in old Rosh Ha'ayin, a small city northeast of Petach Tikvah, three flags flutter in the wind: an Israeli, a Canadian, and one from the province of Nova Scotia.

Her living room is virtually a museum of Canadian arts and crafts: pairs of snowshoes and moccasins adorn the walls, along with maps of Canada, photographs and posters depicting proud aboriginal chiefs. A peace pipe dangles from the ceiling. Every shelf is packed with knick-knacks; statuettes of the Bluenose, lighthouses on key chains, dream catchers, wood carvings of grizzly bears and deer.

Malka Levy-Kaiser

An upstairs bedroom hosts another treasure-trove of Canadian souvenirs: books and calendars, beautifully beaded aboriginal dresses and a huge case of jewelry – earrings, necklaces and bracelets – all handmade First Nations crafts. In the closet is the pièce de résistance: a full and carefully preserved RCMP uniform.

So, what does a 57-year-old Israeli woman from Rosh Ha'ayin have to do with Canada? For starters, Levy-Kaiser has visited Canada for 11 consecutive years, except for the last three because her husband Maj.-Gen. Edmond (Eddie) Kaiser's illness and eventual death this past August. "My husband was suffering from cancer and couldn't make the trip," says Levy-Kaiser, with a tear. "I will go next year, once the year of my husband's memorial is up."

Kaiser, who was 20 years his wife's senior, introduced her to Canada. A Holocaust survivor, Kaiser came to Israel along with his parents and other relatives after the war. Shortly after their arrival, his family moved to Montreal.

He decided to stay in Israel. Levy-Kaiser says he played a key behind-the-scenes role in establishing the military of the fledgling state, thereafter taking a senior position in the Ministry of Defence. Upon his retirement, Kaiser volunteered with the Israel police, became the head of the Canadian Desk at the Israel section of the International Police Association and pursued a postgraduate degree in history at Tel Aviv University.

His main interest was Canada's First Nations, specifically the Mi'kmaq and their language. "Eddie felt a deep connection to these people, because he felt that they understood what it meant to be persecuted," says Levy-Kaiser. "To him, there was a thread that ran through his experience and theirs."

Another point of similarity, she says, is the great histories of both peoples – Jewish and First Nations alike. "My husband explained that a main difference between us was that we decided to write our history down in the Torah, whereas their history remained an exclusively oral tradition. Their history has been passed down in stories told from generation to generation."

It is these points of connection, along with the fact that the couple came from a faraway place, that gave them a sort of unique access into the Mi'kmaq world. "They are a very closed culture, but they didn't consider us a threat," says Levy-Kaiser, who is herself of Yemenite lineage. Her 18 years as a social worker, helping new immigrants to Israel from Ethiopia acclimatize, may also have come in handy in making the Mi'kmaq comfortable with them.

Her favourite memory of her time with them was the evening a Mi'kmaq chief invited her to participate in a special dance ceremony. At the end, he let her keep the tomahawk she had used in the ceremony. "I felt really honoured," she says, pointing to the tomahawk on the wall. "I keep it here, where I can see it all the time."

What began as a series of visits for the purpose of Kaiser's research quickly became a strong personal friendship. Soon, the Kaisers were coming every year to celebrate Mi'kmaq History Month (on Oct. 1), spending two months of each year in Middleton, N.S., a small town in the Annapolis Valley, halfway between Halifax and Yarmouth. From there, they took trips to visit friends on various reserves in the area, and went on tours of New Brunswick and Prince Edward Island, and to Montreal, where they visited Kaiser's family.

"Canada is a beautiful country," says Levy-Kaiser. "The people are so nice, and we have so many friends there. My favourite place is Nova Scotia. That's where my heart is."

"This Christmas, I will be sending 20 packages from Israel to my friends in Nova Scotia," she says. Over the last three years, she has missed them and has written many letters to stay in touch. In return, she receives packages full of the treasures that adorn the shelves and walls of her Canadian museum/house.

Clement visits Israel for trade talks

Compiled by CJN Staff

TEL AVIV — Industry Minister Tony Clement was in Israel from Nov. 14 to 18 for five days of meetings on Canada–Israel trade relations and developments in the field of water technologies.

"This year marks the 60th anniversary of relations between our two countries and the 12th anniversary of the Canada–Israel Free Trade Agreement," Clement said in a statement before leaving for the region last week. "I am hoping that our visit may lead to even closer co-operation and serve to demonstrate to companies [in Israel] that Canada is a good place to do business."

One of the trip highlights was Clement's attendance at the International Water Technologies, Renewable Energy and Environmental Control Exhibition (WATEC), where he was slated to address the conference on Canada's domestic and international initiatives in the field of water technologies.

Clement was also scheduled to meet Israeli industry and government officials to discuss issues in a number of key sectors, including communications technology, biotechnology, aerospace and defence.

He was also slated to discuss bilateral trade opportunities with Israel's minister of industry, trade and labour, Benjamin Ben-Eliezer, and travel to Jerusalem to visit the Yissum Research Development Company, Hebrew University of Jerusalem's technology transfer firm.

Clement was also scheduled to attend a roundtable on Israel's innovation strategy and travel to Haifa to tour the Intel Development Design Center, one of the company's largest research and design facilities.

His evening visit to Haifa on Nov. 16 was timed to coincide with the arrival of HMCS Fredericton, a Canadian frigate en route to patrol duties in the Persian Gulf. At a ceremony aboard the naval vessel, he was to host a reception to mark the 100-day countdown to the opening of the Vancouver 2010 Olympic and Paralympic Winter Games.

Clement was also scheduled to visit Yad Vashem, the Holocaust memorial, where he was to lay a wreath.

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Eye on Arts

By BILL GLADSTONE

HARVEY FIERSTEIN TO REPLACE TOPOL IN *FIDDLER ON THE ROOF*

Chaim Topol, the 74-year-old Israeli-born actor who had been scheduled to play Tevye in the touring production of *Fiddler on the Roof* that is slated to open in Toronto in December, has been forced to bow out of the show after suffering a shoulder injury requiring emergency treatment, the show's producers have announced.

However, in the best "show must go on" tradition, the producers have enlisted actor **Harvey Fierstein** to play Tevye as he did in the 2005 Broadway production. "He's pretty good, giving a performance that is expansive, affectionate and full of feeling," Internet theatre critic **Michael Kuchwara** commented of Fierstein's performance at the time.

Topol, of course, had "tradition" on his side, having played the role more than 2,500 times over the last 45 years, including an Oscar-nominated performance in the 1971 film version. The *Boston Globe* noted that he "now looks more like the grandfather than the father of Tevye's three headstrong daughters" but had still managed to turn that to his advantage.

Mirvish Productions is presenting the musical, which reproduces the original choreography by **Jerome Robbins**, at Toronto's Canon Theatre from Dec. 8 to Jan. 10, 2010.

David Mirvish said in a prepared statement that he was shocked to hear of Topol's injury, but that his "shock turned to delight" the moment he heard that Fierstein would take over the role. "Mr. Fierstein is not only a brilliant writer, but a magnificent performer, a genuine Broadway star whom we look forward to welcoming to Toronto," he said. 416-872-1212, www.mirvish.com

* * *

Staging Struggle: A distinguished panel of playwrights and directors discuss ways of presenting cultural clashes, military struggles and international conflicts. With **Jennifer Herszman Capraru** and **Robbie Gingras**. Presented with the Koffler Centre of the Arts: PWYC. Miles Nadal Jewish Community Centre. Thursday, Nov. 19, 7 p.m. www.kofflerarts.org, 416-924-6211, ext. 606

* * *

Names in the News: Israeli guitarist **Itamar Erez**, who lived for several years in British Columbia, is in the midst of a North American tour with guitarists **Stephen Bennett**, **Brian Gore** and **Lulo Reinhardt** (a descendant of the one-and-only guitarist **Django Reinhardt** and the child of Auschwitz survivors). Their International Guitar Night tour comes to Toronto for a Nov. 27 concert at Eastminster United Church. Tickets at www.fingerstyleguitar.ca or e-mail randyfinney@fingerstyleguitar.ca or call 416-722-6524.

* * *

Book Events

• **Frieda Johles Forman**, author of *Jewish Refugees in Switzerland During the Holocaust: A Memoir of Childhood and History*, speaks at a book launch at OISE, 252 Bloor St. W., 12th floor. Monday, Nov. 23, 7 p.m.

• Toronto author **Kitty Wintrob** discusses her new book, *I'm Not Going Back: Wartime Memoir of a Child Evacuee*, and her husband, **Ralph Wintrob**, reads passages at a book event also featuring this writer **Bill Gladstone**. The book recounts Wintrob's experience as a child evacuee from London to the British countryside at the start of World War II. Suitable for young readers as well as adults. Free admission, everyone welcome. Beth David Synagogue, 55 Yeomans Rd. Sunday, Nov. 29, 10 a.m. www. nowandthenbookstoronto. com.

• After a hiatus of three years, the latest issue of *Parchment*, the journal of contemporary Canadian-Jewish literature, is being launched and new editor **Ruth Panofsky** inaugurated, with readings by **Prof. Seymour Mayne**, **Anne Dublin** and others. Refreshments, free admission. Miles Nadal JCC. Sunday, Nov. 29, 11 a.m.

• Toronto psychiatrist-author **Ron Charach** brings his new book of essays, *Cowboys & Bleeding Hearts*, to Vancouver's Jewish Book Festival and a book event in his native Winnipeg this week. Charach's campaign to preserve gun control in Canada has taken on new urgency since the passing of a bill to eliminate the firearms registry and the massacre at Fort Hood military base.

• *Sapphire Seasons*, a new book of poems by **I. B. Iskov**, has just been released by Aeolus House. For information, write to I. B. Iskov, 31 Narisa St., Thornhill, Ont. L4J 6H9.

* * *

Theatre & Music

• **Brian Katz** and **Rob Piltch** perform an evening of jazz standards, improvisations and Katz originals, with Katz on nylon-stringed guitar and Piltch on electric. Mezzetta Restaurant, 681 St. Clair Ave. W. Nov. 18, 9 p.m. Reservations, 416-658-5687.

• The **Toronto Mandolin Orchestra** pursues the proud tradition of Ukrainian, Jewish, Macedonian, Russian and other sorts of mandolin music. The orchestra performs at the Glenn Gould Studio, 250 Front St. W., Sunday, Nov. 22, 2 p.m. $30. info-sme@bellnet.ca, 416-533-2725

• Sundays on Bloor and JPEC (Jazz Performance and Education Centre) present **Jack Chambers** speaking on the "Tragic Piano of Richard Twardzik." $9 includes light refreshments. Miles Nadal JCC, Sunday Nov. 22, 2 p.m. 416-924-6211, ext. 133.

• Magen Boys Entertainment presents **Matisyahu** in concert with special guest **Soja**. Phoenix Concert Theatre, 410 Sherbourne St. Monday, Nov. 30, 8 p.m. www. ticketmaster. ca

• *Out of the Shadows*, a new CD by flutist-pianist **Susan Piltch**, combines classical, contemporary and original material composed by herself and others. The CD is available from her website, www.myspace.com/susanpiltch.

* * *

Arts in Brief

• Lecturer **Shlomo Schwartzberg** speaks about "How Hollywood Looks at Religion" in his latest Hollywood and Society lecture. $15. Miles Nadal JCC, Monday, Nov. 23, 7:30 p.m.

• Study "YidRhythmics" with educator-musician **Brian Katz**. Adult program $15 per person, Sunday Nov. 29, 2 p.m. Family program $15 per family, Sunday Dec. 6, 2 p.m. Register at 416-924-6211, ext. 0.

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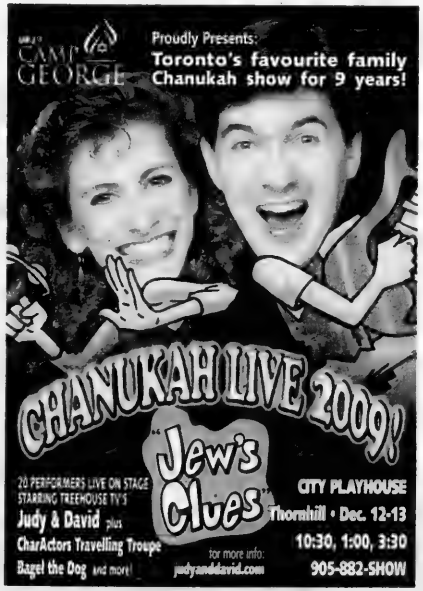

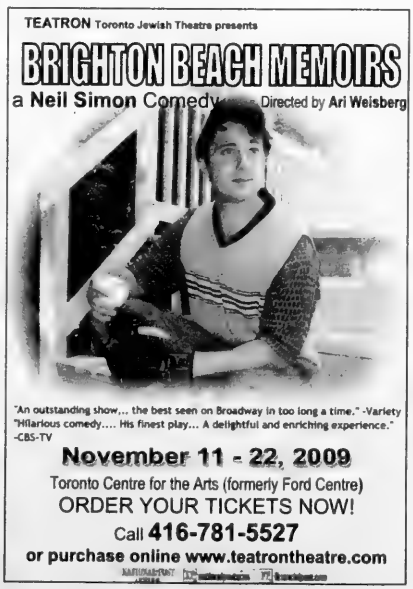

Neshama Carlebach and gospel choir make stirring spiritual music

By MORDECHAI BEN-DAT
Editor

Rabbi Shlomo Carlebach, the remarkably talented, much-beloved, charismatic and influential teacher, balladeer, singer, musician, died 15 years ago. His yahrzeit was commemorated earlier this month on Nov. 3, the 16th day of the month of Cheshvan.

Were he alive today, Reb Shlomo would surely *qvell* with mountainous peaks of fatherly happiness that his daughter, Neshama, sings so pointedly, so purposefully and so beautifully to a needy world.

Neshama Carlebach

Mentored in music, rabbinics and life by her late father but now fully writing her own, distinct musical story, Neshama is answering to her own personally infused commitment to extending the reach and the meaning of music. The young, powerful singer has just released her seventh CD, *Higher and Higher*, (Sojourn Records Sony). Neshama's latest CD is so very different from the preceding six!

It is an inspired initiative by Neshama that brings the magical, ethereal sweep of her father's music to different groups and cultures as well as to new audiences of her own generation who seek, perhaps through music, pathways to a realm of communal belonging thus far closed to them.

Higher and Higher is a collaboration with Rev. Roger Hambrick and the Green Pastures Baptist Choir of the Bronx, N.Y. Together, Neshama, Rev. Hambrick and the choir have created an electrifying, thoughtful, moving and very large work of Jewish gospel music that interprets the familiar song-prayers of her late father, Reb Shlomo.

The 10 tracks on the CD are a unique blending of chassidish, gospel, jazz, yeshivish, blues, folk and old-time, spiritual revival music. Some songs reverberate with exceptional heart-pounding force and energy; others caress tenderly.

This is spiritual mood music at his highest and absorbing meditation at its deepest.

Though already familiar with the tunes, this listener was rocked by the new renditions. For example, *Hu Elukeinu* begins with the deliberate, almost mournful singing by Neshama. But it quickly picks up speed and emotion when the choir joins her. The song then changes from a single person's affirmation to a rallying cry of optimism and hope.

Higher and Higher, the song that gives the CD its title, is a musical ladder of introspection and motivation on which the listener ascends as though walking on waves of musical air.

Brothers and Friends takes a familiar shul tune into an entirely new realm of liturgical harmonies. The combination of the Shlomo niggun (melody) and the rich, expansive sound of the full gospel choir, in truth, effectively creates a new musical form that is profoundly affecting.

In addition to the innovative musical arrangements, the songs feature voices that are an auditory celebration. Neshama's voice, more familiar to us, is by turns, velvety, husky and always sensual. It combines with the choir soloists, Rev. Hambrick, Vanessa Hambrick, Ajanee Hambrick and Q Smith whose voices, individually and collectively, cover the entire range of vocal extension. The result is sensational.

"Music can somehow break our hearts and allow us to feel so whole all at the same time," Neshama writes on her website. She might have had this CD in mind when she wrote those words.

The final track *Ki Va Moed* opens with the broad multi-part harmonies so typical of gospel, of foot-stomping, shoulder-shaking, hand-clapping gospel music. The opening bars hold our attention by the sheer force of the enveloping harmony. Then the music soars to even more potent harmonies, guitar riffs, single voice solos and a throbbing, catchy beat. The song invites the listener to turn up the volume as high as possible, shut one's eyes, and sway in upbeat unison with the hopeful, optimism that reverberates from the song.

"Somehow, when we don't have the words to express all that we need, music says it for us," Neshama writes.

The music of *Higher and Higher* are the "words" that fail us when hope wanes in an often dangerous and discouraging world. Listening to Neshama and the choir is an emotional experience, at times even overwhelming for the sense of promise that it evokes in us about the possibilities of goodness and purpose that abound in our world.

If you like to sing along, clap your hands to the beat, weave and bob to the rhythm, sway to the roll of the music or simply let the poetry of song-prayers wash over and through you, then this CD is for you. And if you are seeking a transportive experience, it will take you higher and higher.

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Mia Farrow endorses campaign on Darfur advocacy

By SHERI SHEFA
Staff Reporter

Actor and humanitarian Mia Farrow has endorsed another Canadian Jewish organization working to raise awareness about the genocide in the Darfur region of Sudan.

Farrow, who has starred in more than 40 films including *Rosemary's Baby* and *Hannah and Her Sisters*, is a children's rights advocate as a UNICEF Goodwill Ambassador and a Darfur activist. She sat with *The CJN* last week to talk about her support for the Darfur Action Committee, a Canadian Jewish Congress initiative.

Farrow was in Toronto on Nov. 8 to speak about the need for people to do their utmost to alleviate the suffering of the helpless and voiceless around the world at an annual awards ceremony called Starry Nights, hosted by Ve'ahavta, the Canadian Jewish Humanitarian and Relief Committee.

Moments before the event was to begin, Farrow took time to talk about the CJC campaign on Darfur advocacy, which is led by Ottawa-based lawyer Amichai Wise, as well as volunteers, including university students, professionals and religious leaders from across the country.

CJC presented a 44-page booklet, titled *Darfur: A Jewish Response*, that it plans to distribute to synagogues, university campuses and community centres across Canada. The book, which draws on Jewish texts to motivate Canadians to advocate for the victims in Darfur by providing specific advocacy ideas, is also available for downloading as a PDF at www.cjc.ca/darfur.

Although the book appeals specifically to the Jewish community, Farrow said that it hasn't even been necessary to appeal to Jews to advocate for the victims of Darfur because they have been part of the campaign from the start.

"The response of the Jewish community in America, in England, here in Canada has been immediate and everybody stepped up, and it's just amazing. Without Jewish advocacy in America, we wouldn't have the Save Darfur Coalition, we wouldn't have the STAND [Students Taking Action Now: Darfur] groups – we wouldn't have anywhere near the focus that we have been able to shed on another genocide," Farrow said.

"And, of course, it is because of the Jewish people, who tragically know better than anyone, when we say the word genocide… what it means. It is the Jewish community again and again who have stepped up," she said.

Going even further with her praise of the Jewish community, she called herself a "Jewish wannabe," and added that she "always wanted to be Jewish."

Wise, chair of the Darfur Action Committee, said, "Jews understand more than anyone, perhaps, why being a bystander is not an appropriate stance to take.

"All of my grandparents are Holocaust survivors, so for me, it is just part of my outlook to not be a bystander and speak up," he added.

The book also includes graphic images from the region, including a photo taken by Farrow during one of her 11 trips to the region.

Farrow took her first trip to Darfur in 2004, about a year after a conflict over land between African farmers and Arabic nomads began. The conflict escalated into a violent war between African guerrilla groups and the Janjaweed, which led to the murder of hundreds of thousands and the displacement of about three million people in refugee camps, some of whom are dying from hunger and disease.

Farrow said that books such as *Darfur: A Jewish Response* are so important because "to reach the governments you have to get to the citizens.

"I'm of a generation that stopped a war. We took to the streets and stopped a war," she said, referring to the Vietnam War. "But that's because our voices were heard. We just have to raise our voices."

Mia Farrow spoke about the importance of distributing literature such as Canadian Jewish Congress' *Darfur: A Jewish Response* to galvanize citizens to advocate for the victims of the Darfur genocide.

She spoke about a late American senator, Paul Simon, who said that if just 100 people from each congressional district had written or called their leadership about the Rwandan genocide in 1994, the American government would have intervened.

Farrow urges people to call a toll-free number, 1-800-Genocid(e), that connects you directly to the office of the Canadian prime minister, the office of the foreign affairs minister, or the office of the opposition.

"You don't have to be an expert, you just have to say, 'I want my government to step up. It is not acceptable to watch millions of people perish.'"

Farrow, who said her family motto is that with knowledge comes responsibility, said that the first step in becoming an advocate is to get informed.

"[Ask yourself] what is being demanded of you, what is in your sphere of capabilities to give, to do, to join, to become involved, to lend your voice."

She said that while she has gotten discouraged in the past by people's apathy, she has a lot of hope when it comes to the younger generation of activists.

"I get down sometimes. I don't indulge in it and I don't allow it for long, but sometimes I wake up feeling depressed that it is such an uncaring world, but I went to We Day, that the Kielburgers [put together]," Farrow said, referring to an annual event in Toronto and Vancouver conceived by children rights activists Craig and Marc Kielburger to empower youth to make positive change in the world.

"I've been two years in a row. I can't feel anything but hopeful when you see 20,000 young people saying, 'Yes, we can!' Each time I tell them, 'You are the generation I've been waiting for,' they scream, 'Yes, we are!' Canadians are on fire. I'd like to see that in America."

For more information or to join the Darfur Action Committee, e-mail CanadianJewishCongress@cjc.ca.

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Improbable love animates Israeli film *Strangers*

By SHELDON KIRSHNER
Staff Reporter

Strangers, a film by Erez Tadmor and Guy Nattiv, focuses on a fleeting friendship in the context of a yawning political difference.

It's due to be screened by the Toronto Jewish Film Festival on Sunday, Nov. 22 at 5 p.m. at the Sheppard Grande as part of the festival's Chai Tea + A Movie series.

Eyal (Liron Levo), an Israeli backpacker and a kibbutznik, arrives in Germany on the eve of the World Cup. It's the summer of 2006. He phones his German girlfriend, but she doesn't take his call.

In a chance encounter on a subway train, he meets Rana (Lubna Azabal), a secular Palestinian from Ramallah who lives in Paris.

They seem attracted to each other, notwithstanding the ever-present politics of the Arab-Israeli conflict.

At a football match, they bond, kissing in public. Their growing intimacy is interrupted by Rana's decision to leave Germany. "It won't work between us," Rana says as she bids Eyal goodbye. Only later do we learn why she's been summoned to Paris.

Somehow, Eyal tracks her down in Paris and they reconnect. At this point, the war in Lebanon has broken out and he discovers that Rana has an illegitimate son and is in France illegally.

Facing a medical emergency, Rana finds out that she can depend only on Eyal, whom she barely knows, rather than on her old friends.

Grateful for his loyalty and his affinity for her son, she asks him to stay on as her "guest."

Lubna Azabal and Liron Levo encounter each other in *Strangers*

But a brief conversation with some of Rana's anti-Israel friends leaves a bitter taste in his mouth, while a long-distance phone call from his father informs him that he has been mobilized by the Israeli army.

Should he fulfil his duty as a soldier or remain in Paris with Rana? That's the question Eyal must answer as the war drags on.

Strangers turns an improbable situation into a fairly plausible one, but the film shifts awkwardly between scenes. The acting, however, is credible.

Evan Solomon hosts new CBC news show

By DAVID SILVERBERG
Special to The CJN

Only 15 minutes into a media interview and already Evan Solomon's voice reaches a fever pitch when he's talking politics.

It's obvious the CBC journalist and host relishes the opportunity to dive deep into the stories on Parliament Hill in his new CBC show *Power & Politics*, running 5 to 7 p.m. on CBC NN (formerly Newsworld).

"We're expanding the notion of what politics means to people," Solomon says in an interview from his new office in Ottawa. "We won't just cover the Hill but also how we interact with the rest of world, with businesses, with NGOs. Let's be honest, buying a cup of organic coffee is a political statement, since that kind of act touches so many lives."

The show's format will be interview-heavy, but Solomon stresses the importance of allowing everyday Canadians to make an appearance. He says *Power & Politics* will not just feature the major players in Ottawa, but also allow the public to interact with the show in real-time, either via the web or other social media routes.

"We want more Canadians to be part of this conversation," Solomon, 41, adds.

The former anchor of *CBC News: Sunday* welcomes the new makeover CBC launched recently. He appreciates the commitment to current affairs programming, especially during this period of economic instability. "CBC is investing in news, and every Canadian should be excited about that," he says.

He says Canadians don't realize how much news is going on around them, and he thinks his show will help sort out all of the noise.

Before joining the anchor desk at *CBC News: Sunday*, Solomon hosted *Hot Type*, the CBC Newsworld show about print culture. He has also been front and centre with new media trends, hosting a show called *FutureWorld* and co-founding the now-defunct tech magazine *Shift*. He also wrote and edited the 2004 book, *Fueling the Future: How the Battle Over Energy Will Change Everything*.

With his appointment as host of *Power & Politics* comes a big move to the nation's capital. Solomon and his wife and two children left the friends and family of Toronto to make a new home in Ottawa.

"Moving is not easy, but this is a dream opportunity I couldn't pass up," Solomon says.

What does he think of his new Jewish community in Ottawa?

"The congregation at Temple Israel welcomed us warmly, so we are delighted to find a community here."

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Fresh evidence of synagogue influence on American popular music

By BILL GLADSTONE
Special to The CJN

"There may be trouble ahead," begins Irving Berlin's famed 1936 song, *Let's Face the Music and Dance*, and if you are a fan of the classic American songbook and singers, you can easily hear Fred Astaire singing that line in your head.

The song is remarkable, according to author David Lehman in *A Fine Romance*, because it puts all the usual clichés about moonlight and romance in a new and ominous light. After the " fiddlers have fled," there'll be " teardrops to shed" and we'll have to pay the bill. Berlin was alluding, of course, to all the trouble breaking in Germany, Spain, Italy and the rest of Europe, even as he urged Americans to face the music and dance. "That double meaning is a grand example of Berlin's wizardry: he doesn't avoid cliches, he embraces them and gives them new life," Lehman comments.

There are many such sparkling insights in Lehman's *A Fine Romance: Jewish Songwriters, American Songs*, newly published by Nextbook Schocken Press of New York. Lehman writes with immense knowledge about the great Jewish composers of the legendary American songbook, including such geniuses as Berlin, Harold Arlen, Jerome Kern, Oscar Hammerstein, Dorothy Fields, Sammy Cahn, and George and Ira Gershwin. Cole Porter, who once said he tried to "write Jewish tunes," is also included, as are a host of performers from Al Jolson to Frank Sinatra, Ethel Merman to Judy Garland to Barbra Streisand.

Lehman has such intimate knowledge of his subject matter that he has taken to writing fantastically about some of these figures, calling them his uncles, and describing others as they appeared to him in dreams and imaginary conversations. Yet despite such dubious devices and the maddeningly rambling prose style, *A Fine Romance* offers enough biographical and historical context to make the reading experience worthwhile – even irresistible for fans of American popular music in the half-century after Berlin scored a colossal hit with *Alexander's Ragtime Band* in 1911. (Once, when asked to describe Berlin's place in American music, Kern observed: "Irving Berlin has no 'place' in American music. Irving Berlin is American music.").

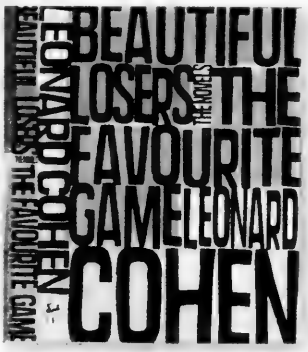
Lehman provides plenty of fresh evidence of the influence of the synagogue on American popular music. For example, consider the George Gershwin song *It Ain't Necessarily So* from the famed *Porgy and Bess* opera. Lehman was certain he had heard the musical phrase for the words "it ain't necessarily so" somewhere before: then he remembered where it had been. "It was at the bima on Shabbos, when a congregant is summoned to recite a blessing over the Torah," he writes. "*Borchu es adoshem hamvorach*. Hear it?"

There are also suggestions that the phrase "morning time and evenin' time" from Gershwin's *Bess You Is My Woman Now* came from the *Ma Nishtanah*, the four questions of the Passover seder. And the characteristic mingling of minor-note intonations into melodies constructed of sweet major chords is regarded as a typically Jewish innovation, again reminding listeners of a pleasant love ballad that "there may be trouble ahead."

Arlen's father was a cantor in Buffalo who often sang the Shabbat prayers to his son's melodies. "According to accounts I have read, the songs he favoured for Sabbath services included *Over the Rainbow* and *Come Rain or Come Shine*," Lehman writes. "I sometimes wonder if, when dancing with the Torah – or perhaps on Purim – he ever chanted to the tune of *Ding Dong the Witch is Dead*."

Lehman's idiosyncratic prose notwithstanding, *A Fine Romance* should make an enjoyable diversion for anyone who carries many of these tunes in his or her head – or iPod.

* * *



Beautiful Losers and *The Favourite Game* by Leonard Cohen.

Leonard Cohen published only two novels – *The Favourite Game* in 1963 and *Beautiful Losers* in 1966. The first is a loosely autobiographical account of the youth and early manhood of the only son of an old Jewish family in Montreal. The second focuses on an effervescent and uninhibited love triangle that also features a 17-century Mohawk saint.

Now, in the year in which Cohen marks his 75th birthday, the Toronto-based publishing house McClelland and Stewart has issued an attractive volume containing both novels. It is refreshingly devoid of any intellectual packaging: no professor pre-empting the novels with a critical appreciation, no clumsy footnotes cluttering the text, no scholarly afterward.

Cohen wrote these novels as part of the '60s "new wave" of writers that threw off the conventions and moral restrictions of the past. They reveal him as an iconoclastic, bohemian and Byronic voice effused in a poetic sensibility. Those who read these novels years ago as mass-market paperbacks may enjoy revisiting them in this respectable hardcover format. To those who have never read them before, an entertaining treat awaits.

* * *

Two by the Tregebovs

Is it just my imagination or does there seem to be some strange correspondence between the titles of the two novels that came out recently by two ex-Winnipeggers both sharing the same last name? Rhea Tregebov's *The Knife Sharpener's Bell* is published by Coteau Books and Michael Tregebov's *The Briss* is from New Star Books. (A knife is implicit, but not present, in both titles.) *The Knife Sharpener's Bell* focuses on a Jewish family that attempts to escape the worst of the Great Depression by returning from Winnipeg back to the Soviet Union in the 1930s. The opening chapters are engaging with good use of language, as one might expect from Rhea Tregebov, an oft-published poet now living in Vancouver.

The Briss features a Jewish medical-school dropout who crosses into forbidden territory while on a Birthright Israel tour and enters into a relationship with a Palestinian woman, making her pregnant. Michael Tregebov lives in Barcelona, Spain, where he works as a translator.

* * *

Josephine the Singer by Franz Kafka

Karin Doerr, Barbara Galli and Gary Evans have jointly produced a new translation of Franz Kafka's *Josephine the Singer*, or *The Nation of the Mice*, which was recently published in chapbook format by the Concordia University Chair in Canadian Jewish studies. Doerr's scholarly afterword provides an interpretative key to this oblique and highly allegorical piece of writing (I hesitate to call it a story) that asserts that Kafka was actually writing about his Jewish identity.

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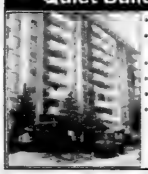

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Israel & the Jewish World

'Iron-clad security needed'

By RITA POLIAKOV
Staff Reporter

WASHINGTON, D.C. — Only a strong Israel can attain peace, Israeli Prime Minister Benjamin Netanyahu said in Washington, D.C., last week.

"But even a strong Israel is a small Israel," he told more than 3,000 people Nov. 9 at the Jewish Federations of North America's General Assembly.

Israeli Prime Minister Benjamin Netabyahu addressed the General Assembly last week.

"The U.S. and Canada are roughly 400 times each the size of Israel. The Arab world is 500 times the size of Israel. Even Jordan is almost four times as big," he said. "Because of our small size and the radical and violent neighbourhood in which we live, Israel faces security threats like that of no other nation."

During his speech, Netanyahu outlined several of his goals for Israel, which included stopping Iran from obtaining nuclear weapons, decreasing Israel's dependence on oil and signing a peace deal with the Palestinians.

"Peace between Israel and our Arab neighbours… would spare our children the horrors of war," he said, adding that he's willing to negotiate with Palestinian leaders.

"I want to make this clear: my goal is not negotiation for negotiation's sake. My goal is to reach a peace treaty, and soon," he said.

Netanyahu's vision of peace includes a demilitarized Palestinian state and a Jewish state recognized by the Palestinian government, he said.

"Even after we achieve peace, it may take years for the spirit of peace to permeate most levels of Palestinian society… Any peace agreement we sign today must include iron-clad security measures."

Rahm Emanuel, the White House chief of staff, speaking the next day, said that U.S. President Barack Obama understands Israel's position and will stand by the country.

"As the president said in Cairo, Egypt, the bond of the United States and Israel is unbreakable," he said.

Obama was supposed to speak at the GA, but Emanuel spoke in his place after Obama withdrew to attend a memorial service for the 13 people killed by a gunman at the U.S Army base in Fort Hood, Texas.

Obama met with Netanyahu and a group of leaders from the Jewish Federations last Monday. According to Emanuel, it was "a very positive meeting."

"I'm absolutely confident that Prime Minister Netanyahu understands deeply the strategic importance of moving this peace process forward," Emanuel said.

An essential part of the peace process is negotiation without preconditions, Emanuel added.

In his speech, he addressed concerns among some observers that the Obama administration is not supportive of Israel.

"There are those who would question that this administration has sought to… open up dialogue with Israel's neighbours and with Muslim nations around the world," he said, mentioning the fear that this will come at Israel's expense.

"That is not the intent, and that is not the case and never will be," he said. "It is just the opposite, for it is only through dialogue that we can achieve [the] lasting peace that Israel seeks."

Young Jews vital: Sharansky

WASHINGTON, D.C. — The younger generation is the key to a strong Israel, said Natan Sharansky last week at the Jewish Federations of North America's General Assembly in Washington, D.C..

Sharansky, a human rights activist from the former Soviet Union and the chairman of the executive of the Jewish Agency for Israel, spoke to a crowd of around 3,000 people about the 20th anniversary of the fall of the Berlin Wall.

"The battle which we are facing today is the battle for our identity," he said. "Today Israel is strong, but … our aim must be to connect every young Jew with Israel and to connect Israel with every Jewish community in the world."

While fighting for human rights and freedom in the Soviet Union, Sharansky was often asked to choose between universalism and nationalism, he said.

"Are you fighting for the human rights of all the world or for the rights of your people?… In fact, I never felt that I had to decide, not only because I enjoyed both of these values, but because I always felt, I believed, that these two struggles were connected," he said. "The struggle for freedom and identity is the same struggle."

After the end of the Cold War, the collapse of the Soviet Union and the fall of the Berlin Wall, Sharansky believes that Jews are now being asked the same question.

"Today we live in the global, post-national, post-modern, post-identity world where people… again are asked to make a choice between universalism and nationalism. Between freedom and identity," he said. "If we insist on being part of a Jewish state, doesn't it make a mockery of our larger Jewish ideals?… Do we really want to [place] ourselves in a Jewish cocoon of a state?"

These questions, said Sharansky, lead to assimilation and the erosion of Jewish identity.

"And then the most awful thing happens, a young Jew… finally says, 'Enough. I want to live in the world without Israel.'"

The key, he told the audience, which was made up of Jewish groups from throughout North America, is to build strong Jewish communities around the world. *–R.P.*

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Rabbi in training takes world boxing title

By YEHOSHUA SAGI
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SAN FRANCISCO — Yuri Foreman late Saturday night became the first Israeli to claim a professional boxing crown when he defeated Daniel Santos of Puerto Rico to take the WBA junior middleweight (under-70 kilogram) title on points.

Foreman, a Belarus-born Israeli who has lived in Brooklyn for 10 years and is studying to be an Orthodox rabbi, won the 12-round bout by unanimous decision – 116-110, 117-109 and 117-10.

The 29-year-old Foreman was so excited after his victory that a few minutes after midnight he called his father in Haifa from his MGM Grand Hotel suite in Las Vegas to give him the big news.

"Before I entered the ring my wife, Leyla, told me: 'Yuri, can I ask you something? Do me a favour, finish it quickly with a knockout.'I knew why she asked me this, I knew it's hard for her to see me in a fight long enough to take several blows. I also thought I wanted to end it with a knockout," Foreman told his father.

He also told his father how he prayed and said Pslams until he had his rival on the ropes, losing his balance. "I saw him wobbling," he said. "I knew another blow or two and I would send him to the floor and win with a knockout, but then the bell sounded, ending the round and saving him."

Foreman is a rare combination of power and smarts. He comes from a poor family that immigrated to Israel after the collapse of the Soviet Union. His father works in Haifa as a mechanic, but Yuri moved to New York nearly a decade ago. A few years later, he began studying in a Brooklyn yeshiva to become an Orthodox rabbi.

He has a strict schedule, studying Torah in the morning and doing intense physical training both inside and out of the ring in the afternoon. He does a lot of weight lifting, running and fitness training.

The transplanted Brooklynite took a 27-0 record into the title fight, while Santos boasted a record of 32 wins – 23 by knockout, three losses and one draw. Going into the fight, Santos was considered a boxer with vision, power and great stamina.

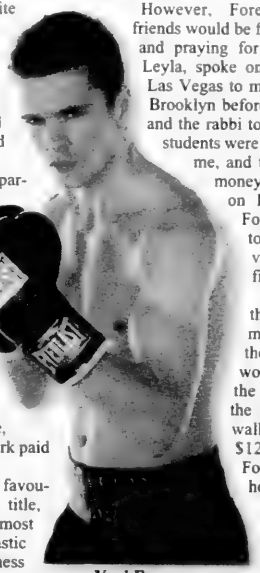
Foreman said that in preparing for the southpaw he knew that if he could stand his ground, the Puerto Rican would not be able to knock him out. "So I worked hard for months to be at the peak of fitness," he said. "They were very exhausting, difficult months to both study for the rabbinate and practice, but now I know the hard work paid off and proved itself."

Although Santos was the favourite to defend his world title, Foreman had the edge almost the entire way with fantastic legwork, showing that fitness and a lot of courage did not succumb to Santos' physical superiority.

"It's a fact we had 12 tough rounds, but thank God every time I got back into the ring for more I said prayers in my heart, and it worked," he said after the fight. "If you ask me what my strength is, I'll tell you it's in my brain. I run around the ring and keep thinking. I think I need to prove to everyone, not just myself, to the whole world that Jews know how to fight, that Jews know how to give a good fight and not surrender.

"I said it right after the fight, when they pushed the microphones at me and the cameras clicked. I said I wanted to prove that Jews are not a weak people that can be made to bend down and surrender, that Jews know how to fight and win. Actually, there are a lot of Jewish champions in the history of sports."

The place was packed, as the fight was on the undercard of the Manny Pacquiao-Miguel Cotto title fight at the MGM Grand Garden Arena. With tickets, which were a minimum of $200 (all figures US), picked up weeks in advance, it's no wonder none of Foreman's yeshiva buddies made it to cheer him on. Moreover, the event was held just after Shabbat ended.


Yuri Foreman

However, Foreman knew his friends would be following the fight and praying for him. "My wife, Leyla, spoke on the phone from Las Vegas to my rosh yeshiva in Brooklyn before the fight began, and the rabbi told her that all the students were saying Psalms for me, and they paid a lot of money to see my fight on Direct TV," said Foreman, referring to the $55 pay-per-view price of the fight.

In contrast to the usual arrangement in which the winner of the world crown takes the lion's share of the winnings, Santos walked away with $123,750, while Foreman only took home $41,250.

"It was arranged before the fight that the champ would get 60 per cent of the proceeds and I would get 40 per cent," Foreman explained. "But it doesn't matter much because in the next bout I'll come into the ring as world champion, and then I'll get the majority and my rival will have to settle for a smaller share."

Foreman said after the fight that he was hungry, tired and just wanted to rest. "I want to forget about boxing for a few good weeks," he said. "Later we'll start planning the next move. Now I want to enjoy a little quiet when I can dedicate myself to my rabbinic studies and enjoy having a world crown."

Barring any surprises, Foreman expects to finish his rabbinic studies within a year, at which point he will be ordained. "I think it would be most fitting for me to return to Israel and be a rabbi for a community there," he said. "I could leave Israel once in a while to box."

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Volunteer honoured for going 'beyond the call of duty'

By CAROLYN BLACKMAN
Staff Reporter

Shirley Brazer, a longtime Baycrest volunteer, is one of 20 seniors who were awarded the Ontario Senior Achievement Award, honouring people who have made outstanding contributions to their communities after turning 65.

She received the award at a recent ceremony at the Lieutenant Governor's Suite at Queen's Park for her work with Baycrest's seniors support program, where she has made friendly telephone visits since 1997.

Program co-ordinator Leslie Patterson said she nominated Brazer for the award – the first time she has nominated anyone – "because she has the ability to see beyond the boundaries of the program, she challenges us to think of ways to improve our service, and she is a tremendous advocate for the clients she calls regularly."

One result of Brazer's advocacy, said Patterson, is the scent-free policy that now exists at Baycrest. "She was aware that some people at the centre are sensitive to scent, and she challenged us to do something about it. It took two years, but the whole facility is now scent-free."

Patterson said that although Brazer insists she "only planted the seed to get the policy going, she checked constantly to see if that seed was being watered."

Shirley Brazer is presented with the Ontario Senior Achievement Award by Lieutenant Governor of Ontario David Onley.

Brazer, who goes to Baycrest once a week to call about eight clients, was a librarian who completed a post-graduate diploma in gerontology when she was in her 50s.

"It is a friendly visit, and some clients need longer calls than others. It's good for all of us. I enjoy calling them, and they appreciate the calls," Brazer said.

Patterson said that on many occasions, Brazer has gone "beyond the call of duty" for her clients.

"One recent example involved a client who had no relatives or friends, and was living alone at risk," Patterson said.

"Shirley brought the situation to the attention of our staff, and over several months, the woman was helped by several agencies. She eventually moved to a facility."

Patterson added that when the woman didn't have a personal phone for several months, Brazer wrote her notes of encouragement. "This woman told me that she doesn't know what she would have done without her," Patterson said.

"Shirley tries to get things done without overstepping. She's not a social worker, but she doesn't let things rest."

Brazer said that she was impressed with the quality of the volunteers who received the award. "One is 90 years old, and they were not all physically mobile. The important thing is that they were of service. They do what they can do. They don't focus on their limitations."

CRANBERRY-RAISIN DESSERT LATKES

12 oz bag cranberries
3/4 c water
3/4 c raisins
1/2 c. orange juice
2 c. sugar
1 c. flour
2 eggs, beaten
canola or peanut oil

In a large pot, simmer cranberries in water until they pop. Add raisins, orange juice & sugar. Mix well, then boil until mixture is thick about 15 min. Let cool. Add flour and eggs to cranberry mixture and blend well. In a large skillet, heat oil over a low heat. Drop batter in by tablespoons, flatten with spoon. Turn when latkes are golden, but keep turning often. Because of all the sugar, these latkes will burn easily. Latkes are ready in about 20 min. when both sides are golden brown, but soft. Drain on paper towels and serve.

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About Life

Dear Ella,

My daughter-in-law Stacy is clearly a hypochondriac, and now with the H1N1 scare, she's gone into overdrive.

Steve and Stacy have two children – my grandchildren! She's making them nuts. They are six and eight years old, and she doesn't let them be normal kids. She's constantly taking their hands away from their faces, and she keeps them away from birthday parties and play dates. She walks around with hand sanitizer and repeatedly wipes their little hands, sometimes two or three times an hour. She's making them crazy, and I'm afraid she's going to turn them into little nervous nuts like her. I've tried to tell her that kids will be kids and she can't protect them every second, but her answer is, "I'm their mother and I have to do what's best for them."

My point is that she's doing more harm than good. How do I get through to her?

Germ Junkie

Dear Germ Junkie?

The media has been relentless with its coverage of H1N1. They scare people out of their wits with their depiction of grieving parents whose healthy children were victims of H1N1. They fuel the most basic instinct every parent has: the protection of their children. It's enough to send any normal parent into a state of paranoia. The question is, have some parents gone to far? We have read, and possibly been part of, long lineups to vaccinate against this flu. Is that over the top? I don't think so. It's a one-time sacrifice that's not likely to leave any kind of lasting impression. However, keeping children away from their friends and constantly reminding them to stay germ-free is another story.

You're right to be concerned about the emotional and possible long-lasting effect that Stacy's actions may have, but do you have a right to stop her? You certainly have a right to take her aside and try to explain the bigger picture and what her actions today may be predisposing the kids to down the road. Perhaps suggest she have a chat with their pediatrician and ask the doctor for guidelines. Explain that the children are in school and she can't watch them there, so keeping them away from their friends doesn't make logical sense. Be sensitive and don't preach. She's a loving mother doing the best she can at a difficult time.

Readers may submit their questions to Ella at The CJN. *e-mail eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional*

How to judge to the good

I want to thank all of the readers who sent letters and e-mails and called after my last column, on finding bliss in challenging times. Your kindness, support, suggestions and positive energy were greatly appreciated.

A gentleman who enjoyed the column asked if I would consider devoting an entire column to the concept of "judging to the good." The concept is often taught by an incredible author, parenting coach and family counsellor Sarah Chana Radcliffe, who among many other books wrote *Raise Your Kids Without Raising Your Voice*. (www.parenting-advice.net).

Life Coach Corner
By JUDY SIBLIN-LIBRACH

Radcliffe, who is truly a benevolent being, spends a lot of time on the concept of "judging to the good," which she describes in the following way: "Judging to the good usually means when you're looking at people, the human brain is always working and judging favourably or negatively. It is actually a commandment from the Torah to judge favourably and fairly. It relates to the concept also of having a good eye that is looking at things in the most positive light. God wants us to be happy, and you can't be happy if you are thinking dark, negative thoughts."

Says Radcliffe, "Let's say you were in a situation where somebody was late for an appointment. You are going to imagine why they are late. They were supposed to show up and they didn't. The concept of fair judgment is that unless this person has a track record of neglecting to call you, it's not fair to assume the worst. It's not fair to assume they were sloppy or neglectful unless they have a track record."

Radcliffe also suggests an excellent book called *The Other Side of the Story: Giving People The Benefit of the Doubt* by Yehudis Samet, and she says, "That book is totally about how to judge people favourably and how to train your brain on how to consider all sorts of positive explanations to explain people's behaviours. It's really an amazing book. It explains if a person has been late or neglectful three or four times, then you're not obligated to make up positive excuses for why they have been late. What you can do is to still judge them positively, but know that in this one area, the person has a weakness that isn't their fault. It's just this one thing; you're not wiping them out."

So what is the spiritual concept in all of this?

"The spiritual concept is, the exact way we judge others is the way we will be judged on the day of our judgment. If we are very strict with others, God will be strict with us. Whereas if we try to make excuses for others, God will make excuses for us," Radcliffe says.

Rabbi Kalman Packouz, in *The Six Questions: A Guide to Judging Favorably*, writes, "Sometimes we jump to the wrong conclusion because the facts are different from what we perceive them to be. Even if our facts are accurate, we often misinterpret the intent behind them. When we drop the assumption that there was a negative intention behind someone's actions towards us, we automatically deflate much of the anger and hurt that we feel."

However, Rabbi Packouz adds that "although the Torah requires us to judge others with favour and compassion, we are not required to accept abusive behaviour from others. Physical, verbal or emotional abuse must be addressed and corrected."

In conclusion, Samet says it well, when she writes: "It is always important to try to judge favourably." Before we bang down the gavel, we must always challenge the evidence.

Judy Siblin-Librach is an Adler-trained coach. Website: www.findingyourbliss.com; e-mail: judyelle@ican.net.

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This Week

National

Tory flyers provoke Liberal ire. *Page 3*

Palestinian doctor preaches virtue of reconciliation. *Page 13*

Party Supplement

Bands, DJs, food and lots more. *Section B*

Arts & Travel

Jewish choir from Moscow to make Canadian debut. *Page 38*

On cjnews.com

Israeli wineries produce their own Beaujolais Nouveau.

Index

National 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 22
Mazel Tov 25
What's New 26
Obituaries and Notices 28
Yiddish Corner 30
According to Reports 31
On Campus 32
Heebonics 34
Israel & the Jewish World 35
Arts & Travel 38
Books & Authors 42

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Sharansky fights Jewish apathy

By RITA POLIAKOV
Staff Reporter

Natan Sharansky fought against the Communist regime in his native Soviet Union in the 1970s. Now, as the new chair of the Jewish Agency for Israel, he's fighting something different: Jewish apathy.

"Jews in the free world have no interest in Israel… I [have been] on 70 different campuses. I can't say that the situation here [in Toronto] is much worse, I also can't say it's much better," he said in an exclusive interview over breakfast at a downtown Toronto hotel. "We're facing many hostile demonstrations, and liberal Jews who believe that because they're Jews, they have to be the first to condemn Israel."

Sharansky, a human rights activist and former Israeli cabinet minister, visited Toronto last weekend to meet with Jewish organizations, including UJA Federation of Greater Toronto.

He said his goal as chair of the Jewish Agency, which has helped more than three million Jews immigrate to Israel since it was founded, is to help youth in the Diaspora strengthen their Jewish identity. This is being done through programs such as MASA Israel Journey, which Sharansky wants to expand. MASA enables young Jews from all over the world to spend a semester to a year in Israel on any of over 160 programs. He also hopes to increase the number of high school trips to Israel through the agency.

Natan Sharansky speaks in Washington, D.C., earlier this month. *[David Karp photo]*

As an example of why he wants to focus on youth, Sharansky said he was asked a disturbing question when he spoke at York University a few years ago.

"The first question was, 'Why do I need Israel?'"

For Sharansky, the answer is simple.

"You're giving [students] the opportunity to belong," he said. "We're talking about their desire to be proud to belong to this path of history."

Continued on page 36

Praying for Gilad Schalit

The Ethiopian Israeli community celebrates the Sig'd holiday annually, 50 days after Yom Kippur on the 29th of Cheshvan. *Kessim* – spiritual leaders of the Ethiopian community – and the Israel Association for Ethiopian Jews decided to dedicate this year's Sig'd holiday on Nov. 16 to kidnapped Israeli soldier Gilad Schalit. Sig'd, which was made a national holiday by the Knesset in 2008, is a day of spiritual reckoning, fasting and prayer when *kessim* pray for the return of missing soldiers. This year, a public prayer for Schalit's peaceful and safe return was added. *[Flash90 photos]*

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Palestinians warn of possible new intifadah – please see page 35

The News in Brief

Canada

Union 'Giant' Dies

OTTAWA — Labour activist Gil Levine died Nov. 16 in Ottawa after a brief battle with leukemia. He was 85. Levine joined the National Union of Public Employees, a predecessor of the Canadian Union of Public Employees (CUPE), in the 1950s as a researcher and became the first-ever head of CUPE's research department, "which he built to legendary status. During six decades, his influence upon CUPE and the Canadian labour movement was profound and immeasurable," said Ann Dembinski, president of CUPE Local 79 in Toronto. Former CUPE president Jeff Rose called Levine "a giant of Canadian labour history."

Twinning Event Held

TORONTO — Toronto's Temple Sinai, Thornhill, Ont.'s Temple Har Zion and Shaarei-Beth El Congregation in Oakville, Ont., were among eight Toronto-area shuls and 100 mosques and synagogues throughout North America and Europe that were twinned with each other over the Nov. 14-15 weekend. The second annual event aimed to have two local congregations – a mosque and a shul – launch joint activities. The Foundation for Ethnic Understanding, which initiated the event, urged working in one of four areas: the environment, protecting immigrants, combating anti-Semitism and Islamophobia, and fighting poverty. Also taking part were the Islamic Society of North America, the Muslim Public Affairs Council, the World Jewish Congress and the Canadian Association of Jews and Muslims.

World

Attack Recalled

MUMBAI — A memorial ceremony was held at the former Mumbai Chabad centre. The multifaith event was held Nov. 17 to mark the one-year anniversary of the terror attack on the city. The Nov. 26-29 attacks on several sites by an Islamist Pakistani group left 166 dead and hundreds injured. Six Jews were killed at the Chabad centre, including Rabbi Gavriel and Rivkah Holtzberg, who ran the centre. Their then-2-year-old son, Moshe, was rescued by his Indian nanny.

Retailer Funded YU

NEW YORK — Discount retail clothing chain founder Sy Syms, who supported many Jewish and non-Jewish causes, died Nov. 17 in New York from heart failure at age 83. He was a founding board member of the Sy Syms School of Business at Yeshiva University and served on YU's board of trustees. In 1987, he donated $12 million to create YU's graduate business school. He founded the Syms off-price men's clothing store in 1959.

Denier 'Unrepentant'

SYDNEY, Australia — A Holocaust denier released from an Australian jail after publishing material offensive to Jews says he's "unbroken" and "unrepentant." Fredrick Toben, 65, founder of the Adelaide Institute, emerged from three months in jail Nov. 12 after the Federal Court said he breached a 2002 court order to remove all offensive material from his institute's website. The site had a message last week saying he's "unbroken and unrepentant" and "refreshed and relaxed" after his "little holiday." The site also had a banner saying: "The days are numbered for the greatest lie in the history of mankind." Toben spent two months in prison last year as Germany tried unsuccessfully to extradite him for publishing Shoah denial material, a crime in Germany. He also spent several months in prison in Germany in 1999 for Holocaust denial.

Teachers Strike

PHILADELPHIA — Staff at a Philadelphia-area day school went on strike last week. The walkout by 49 teachers at the Jack M. Barrack Hebrew Academy in Bryn Mawr, Pa., came after their union couldn't negotiate on a new contract with the school. The pluralistic school of 310 middle- and high-school students was expected to be shut at least a week. What the school calls its "best and final" offer would cut pension contributions significantly, the union said.

Hatikvah Goes Missing At Fencing Tourney

VIENNA — Israel's national anthem wasn't played at a fencing meet in Austria after two Israeli teens won medals.

The official in charge of playing national anthems at the European Cup fencing competition in Modling, Austria, said he was unable to find a recording of Israel's national song, *Hatikvah*, according to UPI.

Dana Stralinkov, 14, and Alona Komarov, 13, won gold and bronze medals, respectively.

During the medal ceremony, the teens waited to hear the Israeli anthem before singing the song themselves a cappella after a few minutes of silence.

"It was a very moving moment," said their coach, Yaakov Friedman, noting that a similar incident took place five months ago at a competition in Sweden.

The tourney featured 120 fencers from 20 countries.

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Tories, Liberals spar over Israel

By JANICE ARNOLD
Staff Reporter

MONTREAL — Prime Minister Stephen Harper's parliamentary secretary defended a flyer favourably comparing the Conservatives' record on Israel and anti-Semitism to that of the Liberals as "fact" in a heated exchange in the House of Commons Nov. 19.

Pierre Poilievre was responding to a question of privilege from Montreal Liberal MP Irwin Cotler, who charged that the claims made in the flyer are "false, misleading, prejudicial and slanderous."

Cotler demanded that the government stop sending out the flyers and apologize. His Mount Royal riding was one of several across the country whose residents received the flyers in their door last week. The mailings were apparently targeting areas with a significant Jewish population that are held by the Liberals.

Poilievre reiterated some of the points made in the flyer, starting with the assertion that the Liberal government "willingly" continued to participate in the 2001 United Nations Durban conference against racism, even after it had become a forum for anti-Semitism. He contrasted that with Harper having been the first national leader in the world to withdraw from the second Durban conference this year. He also repeated that the Harper government was the first in the world to cut fundingto the Hamas-led government in Gaza when the Liberals were calling for an increase in funding.

Poilievre said Liberal leader Michael Ignatieff stated twice in 2006 – in August and in October – that he believed Israel had committed war crimes in its conflict with Hezbollah in Lebanon.

"He may have changed his mind later on, but the reality is when the pressure was on, that is what he said."

Poilievre also recalled that in the early 2000s, it was Conservative MP Stockwell Day, now the international trade minister, who was the leading advocate for the inclusion of Hamas and Hezbollah on Canada's terrorist list, while the then-Liberal government said these organizations were running social programs and "only backed down under pressure from Day."

Poilievre, citing a series of newspaper reports, also noted that the then-Liberal MP for Toronto's Etobicoke Centre riding was on record as saying afterward that he favoured delisting Hezbollah, and that a Liberal MP had marched in a "pro-Hezbollah" rally in Montreal in August 2006. He went on that the Liberals' current public security critic is on the record as saying in 2006 that the Harper government's one-sided pro-Israel stance is "dangerous" and a "reversal" of Liberal policy.

"He is absolutely right," Poilievre said.

"The MP for Ajax-Pickering said there has never before been a so strongly pro-Israel government, exceeding even George Bush…

"If [Cotler] is uncomfortable with these facts, he should speak up against his party. He is learning the discomfort of being in a party that speaks out of both sides of its mouth."

Cotler, who was a delegate to the first Durban conference, said it makes no sense to suggest that his participation means he supported the anti-Semitic opinions expressed there. The Liberal government condemned the conference, and he has repeatedly spoken out against it, he said.

"The government of Israel publicly commended Canada for its participation at Durban and its condemnation of anti-Semitism. Does this mean the government of Israel is also identified with anti-Semitism? That's as absurd as it is false," Cotler said.

He also underlined that it was a Liberal government that pronounced Hamas and Hezbollah terrorist organizations in 2002. "For the Conservatives to take credit for that is massive political identity theft," he said.

At this juncture, Toronto-area Conservative MP Peter Kent, minister of state for foreign affairs, heckled that Cotler was "splitting hairs."

Continued on page 31

THE WAR IS OVER, BUT IZZY'S BATTLE CONTINUES...

"They look after you at Beit Halochem, and they ask for nothing in return."

In January 2009, Izzy Ezagui and 7 soldiers in his unit of the Israel Defense Forces were anxiously waiting in a tent by the Gaza border during Operation Cast Lead. Just before they were about to go in as reinforcements, rockets slammed into their tent. Izzy and 3 others were seriously wounded.

When the smoke cleared, Izzy saw that part of his arm was missing and that he was bleeding profusely. With all his strength, he walked to the nearest bomb shelter where the medics began treating him.

Despite losing 40% of his blood, Izzy remained awake and lucid. He underwent two major surgeries in two days. He is an exceptional young man who made Aliyah at 19, entered the army, was gravely wounded, and now at age 21, wants to go back and serve Israel again as a combat officer. "I believe in the nation of Israel and our history. I feel honoured to be able to participate in protecting Israel."

While recuperating, Izzy and other wounded soldiers were taken to our **Tel Aviv Beit Halochem Centre**, where they met with several disabled members. The specialized therapies, sports and cultural programs along with state-of-the-art equipment and facilities impressed Izzy. It comforted him to know that there was a "home" he could go to daily, a place that would help him rehabilitate and take care of his needs for the rest of his life.

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Galling complaints about Gilo

Last week in this space, I pointed out that the leader of the Palestinian Authority, Mahmoud Abbas, has never risen to the large, dramatic, history-setting diplomatic occasion.

He has always preferred to pout and to declare himself and his people victims of Israeli malfeasance rather than take the bold step that has the force of changing currents in history's forward stream.

From the editor's desk...

This past week we saw one of the reasons why this is so: American Middle East policy under President Barack Obama actually encourages Abbas to rise no higher than the reeds and bulrushes of bilateral diplomacy.

The Municipality of Jerusalem announced the approval of plans that had long been on the drawing board for some 900 new housing units in Gilo, in the southern part of Jerusalem.

In response to the announcement, the White House said, "We are dismayed."

Administration spokesperson Robert Gibbs expressed the United States' displeasure with "the Jerusalem Planning Committee's decision to move forward on the approval process for the expansion of Gilo in Jerusalem."

After the Americans made their pronouncement on the Gilo decision, senior Palestinian official Saeb Erekat – not wishing to miss the parade, so to speak, also spoke. According to *Ha'aretz*, he said there was no point in negotiating while Israel expands Jewish neighbourhoods in the part of Jerusalem the Palestinians want for their capital. He said the Israeli move shows that it is meaningless to resume negotiations.

Erekat's prevarications are irritating but familiar and tiresome. The U.S. administration's heavy-handed admonitions, however, are deeply troubling.

Gilo is not in east Jerusalem. It is not in the Old City. It is a neighbourhood within the municipal boundaries of Jerusalem, mostly within pre-1967 Israel on the southern slopes of the city. The part of Gilo beyond the pre-'67 border was bought by Jews in 1948.

Some 40,000 people live in Gilo.

As Israeli Prime Minister Benjamin Netanyahu noted: "Construction in Gilo has taken place regularly for dozens of years, and there is nothing new about the current planning and constructions."

During the early days of the terror war unleashed by then-Palestinian leader Yasser Arafat on Israel in 2000, the homes and residents of Gilo were the targets of sniper attacks on almost a daily basis.

Only the handful of hard-core ideologues of the far left consider Gilo outside the boundary of Israel's capital.

Thus, it was entirely correct that Jerusalem Mayor Nir Barkat, who was in Toronto and Montreal last week, registered strong objection to the American government's attempt to prevent building by Jews in Jerusalem.

"The demand to halt construction by religion is not legal in the United States or in any other free place in the world," Barkat said. "I do not presume that any government would demand to freeze construction in the United States based on race, religion or gender, and the attempt to demand it from Jerusalem is a double standard and inconceivable. The Jerusalem Municipality will continue to allow construction in all parts of the city for Jews, Muslims and Christians, based on the same law."

Hard-hitting, incisive Israeli analyst Barry Rubin noted both the inconsistency and the dysfunctionality of the Americans' pronouncements.

"Obama said that the Gilo construction complicates administration efforts to relaunch peace talks, makes it harder to achieve peace and embitters the Palestinians.

"Funny, he never said this about: PA incitement to terrorism; failure to punish terrorists; negotiations with Hamas despite its hardline positions, genocidal goals, anti-Semitic views and terrorist acts; refusal to return to talks with Israel despite Obama's express request to do so; breaking its promise on not to be a sponsor of using the Goldstone report to punish Israel; and other such actions.

"The administration has now escalated [its demands of Israel] even higher: no construction in Jerusalem is the minimum demand. Of course, Arab states and the PA [Palestinian Authority] will echo this, refusing all talks unless that happens. And since Israel won't stop building in Jerusalem... Obama has just guaranteed a dead peace process for his entire four-year term in office. In fact, he's probably ensured no comprehensive negotiations will take place, much less succeed."

A suicide bus bombing in Gilo in June 2002 ***[Israel photo]***

It is puzzling that Obama should have reacted so swiftly to the Palestinian leaders' characterization of the Gilo decision. It was a non-thinking, automatic, reflexive response to Abbas' whining.

It must be emphasized that the reason "Israel won't stop building in Jerusalem" is because building in Jerusalem touches the very heart of the Zionist dream expressed in *Hatikvah*: "to be a free people in the Land of Zion and Jerusalem."

Separating the Jews from Jerusalem is the Palestinians' aim. But it should not also be the Americans' purpose.

–MBD

SeeJN

DENTIST VOLUNTEERS AND RAISES FUNDS FOR JERUSALEM CLINIC

Toronto dentist Richard Nurgitz volunteered recently at DVI (Dental Volunteers for Israel) in Jerusalem for the sixth time. The clinic provides free dental care to needy children from a variety of backgrounds between the ages of five to 18. From left, at the memorial to DVI founder Trudi Birger, are clinic director Roy Petel; Nurgitz; immediate past director Moti Moskovitz and two volunteer dentists from France. Nurgitz, a cycling enthusiast, and his wife, Naomi, also toured Israel on their road bikes with another couple to raise money for the clinic.

THE ISRAELI SOURCE

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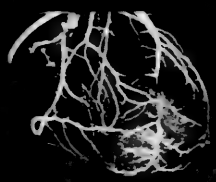

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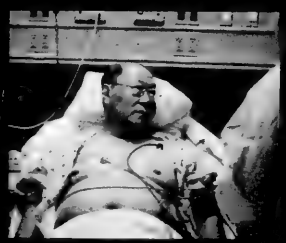

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David Koschitzky, left, and Alan Winer addressed UJA Federation's board of directors meeting last week. *[Jen Arron photo]*

Federation must focus on youth, new chair says

By RITA POLIAKOV
Staff Reporter

On his last night as chair of UJA Federation of Greater Toronto's board of directors, David Koschitzky welcomed his successor with an old saying.

"The king is dead, the king is dead, long live the king," he said before introducing Alan Winer as the new chair at last week's annual meeting.

While addressing a group of about 90 people, Winer laid out his goals for his two-year term, which include better absorption of Jewish immigrants into the community and strengthening Jewish identity in the younger generation.

"We have a tremendous Jewish community in Toronto. It is... growing, successful, diverse and complex," he said. "Yet our Jewish community is faced with many challenges."

One of these centres on youth, he said.

"Approximately half of the Jewish school-age children in Toronto receive some kind of formal Jewish education... However, unless we concentrate on the other 50 per cent... we run the risk of allowing an entire generation to lose its way."

Winer, a former vice-chair of federation's board of directors, went on to say that the organized Jewish community needs to be more inclusive.

"We need to open more doors to community participation for individuals who don't neatly fit into our definition or perception of the Jewish community, including those with physical and mental disabilities," he said.

During the meeting, board members discussed the economic downturn, which was reflected in the federation's financial figures.

Last year, UJA Federation lost more than $18 million on its investments, although around $12 million has been recouped in the first quarter of the new year, the meeting heard.

In 2008-09, about $82 million was raised through the annual UJA campaign, the Tomorrow Campaign and the Jewish Foundation.

Federation president and CEO Ted Sokolsky emphasized the importance of philanthropy.

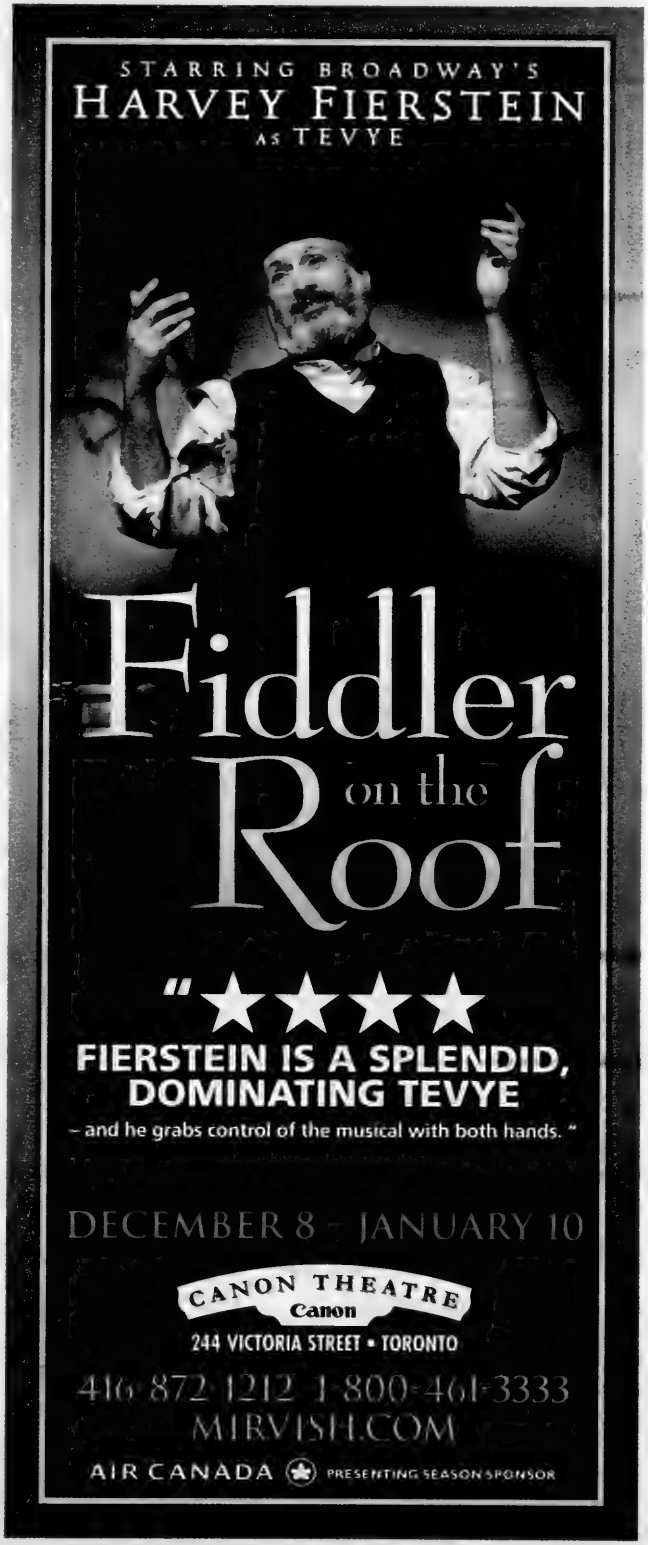
"That's the way a community comes together," he said. "Despite the economic downturn, through hard work and effort, we were able to provide our schools and agencies with the same amount of money... in some cases more."

In 2008-09, federation spent $13 million on formal Jewish education.

To Koschitzky, investing in youth is vital.

"Everything we have done and everything we do is dedicated to ensuring the next generation understands and values its Jewish heritage," he said.

"On the surface, our kids are no different than any other children in Toronto, but if properly nurtured with our traditions and culture, they grow up to represent, respect and be proud of our unique heritage."



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Longstanding, historic Canadian connection

Sixty-two years ago, on Nov. 29, 1947, at a meeting in Lake Success, N.Y., after lengthy heated debate, the United Nations General Assembly approved the partition of British Mandatory Palestine into an Arab and a Jewish state along with the internationalization of the holy city of Jerusalem. The vote on the historic Resolution 181 was 33 votes in favour, 13 against, 10 abstentions and one absent.

Even in the face of unambiguously loud opposition by Great Britain, Canada supported partition. Australia for example, abstained.

Canada's role in the adoption of the partition plan, however, was far more significant than in the registration of an affirmative vote at that tumultuous assembly meeting 62 years ago. But for Canada, it is doubtful there would have been a partition plan submitted to the General Assembly for its consideration in the first place.

Canadian Supreme Court Justice Ivan Rand was the moral fulcrum on which the deliberations of the 11 member-states of the United Nations Special Committee on Palestine (UNSCOP) were balanced. Ultimately, he was instrumental in persuading his UNSCOP colleagues to adopt and submit the majority report recommending partition. *(Please see the related story on page 24.)*

In the recent biography of Rand titled *Canadian Maverick: The Life and Times of Ivan C. Rand*, published for the Osgoode Society for Canadian Legal History by University of Toronto Press, author William Kaplan wrote of Rand's participation on UNSCOP that he "clearly played a pivotal role at an important time." Kaplan further notes that Israeli historian Uri Milstein concluded that "the one who tipped the scales was the Canadian representative, Judge Ivan Rand."

"In language clearly drafted by Rand," Kaplan writes, "the majority report observed: 'The Jews bring to the land the social dynamism and scientific method of the West; the Arabs confront them with individualism and intuitive understanding of life. Here then in this close association… can be evolved a synthesis of the two civilizations, preserving, at the same time, their fundamental characteristics. In each state, the native genus will have a scope and opportunity to evolve into its highest cultural forms and to attain its greatest reaches of mind and spirit.'"

Kaplan adds that "when consideration of the report moved to New York, [senior Canadian diplomat and future prime minister] Lester Pearson took up where Rand had left off."

It is important to remember that the history of the conflict between the Arabs and the Jews in Palestine did not begin in June 1967, when the victorious Israeli army "occupied" the West Bank and Gaza and reunited a physically divided Jerusalem. It is also important to recall that in trying, finally, to end the conflict, Canada in late 1947 did its best to bring about the most moral, most ethical, most pragmatic, most just solution. And it is still trying.

25 years ago in *The CJN*

Auschwitz survivor Elie Wiesel denounced people who have "vulgarized and commercialized" the term Holocaust, citing a sportscaster who referred to his team losing a game as a sports holocaust. Wiesel argued that the term referred to "word beyond words" and should not be trivialized.

Editorial Advisory Board: Guy Aboodi, Michael Brown, Donald Carr, Rabbi Michael Dolgin, Igor Korenzvit, Keith Landy, Rabbi John Moscowitz, Lou Ronson, Alan Sandler, Rabbi Philip Scheim, Mike Shriqui, Pamela Medjuck Stein, Rabbi Moshe Stern, Ehud Telem, Nelson Wiseman.

Rights act and Islamic 'hate speech'

The Canadian Jewish Congress continues to throw free expression under the rails, and for what ("CJC defends web hate section of rights act," Nov. 5)? So that its proxy can haul "Nazis" who pose absolutely no threat to us in front of the Canadian Human Rights Tribunal? So that an addled First Nations leader will be forced to account for his "thought crimes"? How pathetic, and how tragically short-sighted. For while the "human rights" system and criminal courts deal with the phantom menace of homegrown Nazis, the real threat to Jews goes unchallenged: in downtown Toronto, an angry mob of Hamas supporters chants hateful epithets, and a small group of counter-protesters are told to run for their lives because police cannot protect them; at York University, police are called in to rescue some Jewish students who have been cornered by angry Israel-haters; at the University of Toronto, a student, originally from Bangladesh, posts vitriolic *Judenhass* on the web, and authorities refuse to charge him with a hate crime, and a Somali imam in Toronto spews hate-filled sermons with impunity.

Is there no one at the CJC who can see what's happening here – the smaller picture, which reveals Canadian authorities disinclined to do anything about Islamic "hate speech," and the bigger picture, which shows free speech under grave threat from a United Nations in thrall to its largest voting bloc, the Organization of the Islamic Conference? Now more than ever we need our free speech. Otherwise, to quote the title of Mark Steyn's latest book, it's "lights out" for freedom around the world.

Mindy G. Alter
Toronto

* * *

Goldstone report

I am appalled by the naiveté of so many in our community who still cannot connect the dots between Jewish support of social action, human rights and emancipation movements on the one hand and Jewish self-hatred and rabid anti-Semitism, on the other. In "The Jew flu: the strange illness of Jewish anti-Semitism" in *Ha'aretz*, Uzi Silber writes that "Jew flu" is a condition in which being "more sensitive to pain suffered by members of a group other than [one's] own metastasizes into a malignant emotional and moral identification with people committed to [one's] annihilation." Therein lies the tragedy of the well-meaning but misguided Richard Goldstones in our community and their legions of Jewish apologists.

Joe Ronn
Outremont, Que.

* * *

Crosses on Jewish soldiers' graves

In Avrum Rosensweig's Nov. 12 column, he mentions that in World War II, 500 Jewish soldiers were buried in Europe with Stars of David ("Jews, Natives and Remembrance Day"). However, not all Jewish servicemen were buried with the Magen David. My cousin, Joseph (Yosl) Spector of Winnipeg joined the air force at the age of 18 in 1941 and three years later, in May 1944, was tragically shot down. After the war, when his brother went to visit his grave in the Reichswald Forest near the Dutch/German border, he found it adorned with a cross. He notified the Canadian government, which rectified the situation. I can't help thinking that there may be other Jewish servicemen who mistakenly have crosses instead of the Magen David at their gravesites.

Sarah Faerman
Toronto

* * *

People search

My great-grandfather, Mendel Elie (circa 1860-1934), and his wife and seven children, arrived in Canada in August 1907 aboard the Sardinian. They came from Podu Iloaiei, a small town in northeast Romania (Moldavia), near the city of Iasi, following the 1906 pogroms. The ship's passenger lists (at collectionscanada.gc.ca) show the following Jewish/Romanian families arriving on the same ship: Goldenberg, Herscovici, Haimovici, Kohn, Leibovici, Moscovici, Stohler (pronounced Hirshkovich, Chaimovich, Cohen, Lebovich, Moscovich, Stoller). I know from other sources that we had relatives in Podu Iloaiei with most of these surnames, so it's possible all eight families came from the same town and travelled together as a group. Are you descended from any of these families? Any information would be greatly appreciated.

M. Ellis
Toronto
416-226-0027; pm201@rogers.com

* * *

Enjoys Shenhav's column

My wife and I really enjoy Nina Shenhav's column. We like the way she tells it like it is and find her humour fresh and frequently hilarious.

Andy Rechtshaffen
Toronto

LET THEM GO…
Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

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Jews get tangled up in the British courts

Beleaguered British Jewry, stuck in its Victorian ways and battered daily by the BBC, the *Guardian* newspaper and other *marin bishin* – "malevolent spirits" – has faced another public fiasco: the widely-reported legal challenge to its right to define "What is a Jew?"

The new U.K. Supreme Court has yet to issue its judgment on the case, centred on a student who was refused entry to a London Jewish high school – the JFS. But what are the real issues? How did this question come before the courts at all? And what minor part did I play in the story?

By Paul Shaviv

To understand the saga, you have to explore the background.

The Jewish 'map'

As in every European country, in the U.K., the historical "default" Jewish stream is Orthodoxy. Only in North America were the Orthodox the last to arrive and the last to organize. They are still only a minority within the Jewish community. But in Britain, approximately 70 per cent of synagogue-affiliated Jews belong to Orthodox synagogues, most of them to the London-based United Synagogue organization, founded by Act of Parliament in 1880 to be a Jewish version of the Anglican Church and granting a certain legal status to the chief rabbi, as befits a Jewish Archbishop of Canterbury.

Rabbinic authority in Britain – unlike in the United States or Canada – is thus highly centralized. Crucially, most Jewish organizations, including schools, conform to Orthodox practices by constitution or custom, even though the U.K. Jewish community – including the United Synagogue membership – is largely non-observant.

There is virtually no Jewish pluralism in Britain. The firewalls between Orthodox and non-Orthodox are high, impenetrable and militantly policed, certainly on the Orthodox side. This is something of an obsession in England. A United member who does not eat kosher, does not observe Shabbat and goes to his synagogue only once a year will be passionate in opposition to "the Reform." Please do not try and make sense of this.

Most Jewish schools in the United Kingdom (no longer all) are constitutionally "under the Ecclesiastical Authority of the chief rabbi," and admission to the schools requires confirmation from the Office of the Chief Rabbi that the pupil is halachically Jewish. In practice, that means the office of the London Beth Din. A second British obsession greatly fears the admission of non-halachic Jews to Jewish schools, "because it causes intermarriage." This assumes teens choose their marriage partners in high school and never meet anyone else at college, in the workplace, in the line at the local supermarket, or even in their local synagogue.

The chief rabbi and the London Beth Din

In theory, the chief rabbi presides over the London Beth Din (rabbinical court), which employs five full-time *dayanim* (judges). As the website of the Beth Din delicately puts it, the chief rabbi "is generally not involved with Beth Din's day-to-day work." The *dayanim* are all intensively Orthodox (haredi). They regulate the religious and ritual affairs of an overwhelmingly non-observant community, including matters of marriage, divorce and conversion to Judaism. The London Beth Din operates in the aura of the late *dayan* Yechezkel Abramsky z"l (1886-1976). Abramsky – regarded as one of the 20th century's pre-eminent Talmudists – headed the London Beth Din from 1934 to 1951. He established its reputation and its policies, which included promoting a halachic "gold standard" for conversion to Judaism. Obtaining an Orthodox conversion to Judaism via the London Beth Din is an extremely tough, long procedure, and is effectively designed to ensure that only individuals willing to embrace a haredi lifestyle will complete the process.

The school

The JFS (formerly called the Jews' Free School) is Europe's largest Jewish school. Now located in Jewish suburbia, it was founded in the East End of London in 1732. The school is a part of the London public school system. JFS is a seven-year high school (ages 11 to 18) on the British model, with 2,000 students. Its intake is overwhelmingly non-observant, and although it has a truly outstanding academic record – it is widely regarded as London's best public school – the time given to Jewish studies and Hebrew is way below the standards in other communities. This is what makes the court case even more absurd.

The legislation

Britain's 1976 Race Relations Act outlaws discrimination in all areas of life, applying to public and private institutions alike. Among the forbidden categories of discrimination is any distinction or discrimination based on ethnic origin or parentage. At the time the legislation was drafted, this writer was a young man working (in an educational capacity) for the grandly named Board of Deputies of British Jews, a sort of British Canadian Jewish Congress.

At the time, the president of the board was Lord Samuel "Sammy" Fisher, a canny, somewhat conspiratorial, character. Sammy Fisher was an East End Jew who had been very active in municipal government on behalf of the Labour party. He was very close to then-prime minister Harold Wilson, who created him Lord Fisher of Camden. He fought hard to get the Jewish community included in the compass of the 1976 act. I did point out to him that the act made no exemption for the Jewish or any other religion where status was passed down from parent to child, and that there was a potential conflict. "Young man," he told me with a pitying look, "no British court would ever rule against the Jewish religion."

Jewish Free School on Middlesex Street 1908.

Well, one just did!

The case

Here is where all of the above comes together. In most communities, students are welcomed into Jewish schools. Their Jewish status is regarded as a matter for their family and their local synagogue. It is not the school's business. Not so in England.

Over a period of years, the London Beth Din has refused to recognize the Jewish status of a number of aspiring JFS students, enraging Jewish public opinion. This included refusal to recognize as valid some Orthodox conversion ceremonies carried out in Israel by the Israeli chief rabbinate, finding fault retroactively with the converts' sincerity. This was a standard much more stringent than that of the general, mainstream United Synagogue community. It was pointed out that several Jewish schools in declining communities (Birmingham, Liverpool and Glasgow) actually had majorities of Christian and Muslim students. That was fine, but Israeli rabbinate conversions apparently weren't.

One result of this was the founding of a new Community High School, on the North American model, due to open in September 2010. But another result was the formation of a group of angry parents. (One student refused admission was the son of the head of English at the school.) Finally, the Jewish-from-birth father of a boy whose mother was converted to Judaism under non-Orthodox auspices (a different case from some of the others) took the school to court because of its refusal to admit his son to the school. He was supported by other "JFS refuseniks."

The only law under which the case could be judged was the 1976 act, which of course said that any distinction based on parentage was illegal. Initially, the families lost. Then they took the case to appeal. The Jewish Appeal court judge ruled that under the terms of the act, any entry requirement that involved parental status was discriminatory under the letter of the English law. Period. Religious schools involved religion – belief and practice, not parentage. The school and the United Synagogue (spending hundreds of thousands of dollars in legal fees) then took the case to Britain's new Supreme Court, whose verdict is now awaited.

The fallout

What this has done is to immensely complicate the legal status of Jewishness in English law for all sorts of purposes, many of which will no doubt unfold in the coming decades. For this reason, almost all British Jewish Orthodox and non-Orthodox leaders supported what was really the JFS-United Synagogue's attempt to keep any discussion of Jewish status out of the legal system.

Only an amendment to the 1976 act will repair the problem. I cannot do better than my daughter, writing from England about the case in the *Forward*.

"The Supreme Court's ruling on this issue is due in a matter of weeks. As we all wait, Lord Sacks [the chief rabbi] and the rest of Britain's Orthodox establishment should be asking themselves some tough questions. Namely, how did they contribute to the communal climate of outrage that helped bring us to this juncture? And was it was really worth sacrificing our educational institutions' independence and provoking a secular court to impose its own definition of Jewish identity just to keep two 11-year-olds – who are almost certainly halachically Jewish – out of their school?"

It recently became known that "a student whose mother underwent a [non-Orthodox] conversion ceremony" has now been admitted to the school.

Paul Shaviv, director of education at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto, is originally from the United Kingdom.

Opinions

To be a blessing

Recently, I spoke at the launch of a chap book titled *Blessings*, to which I contributed an article. Strangely, the occasion brought on intense reflections that didn't engage me when I wrote my original essay. Coupled with discussions in a course on the history of Jewish food, I pondered the connection between our place in this universe and our sense of purpose and sanctity. Why bless anything? What is it we do when we bless something?

Norma Baumel Joseph in Montreal

I know we show gratitude. That's surely important and worthwhile. But we do much more when we bless an item or event. We confer meaning and mark the item as special.

In uttering a blessing, we take time to differentiate it from the mundane. If we bless it, we're saying that it's special. We're also distinguishing ourselves from the animal world. We're saying that eating isn't merely biological, and we're not merely physical. My humanity comes from a distinctive context, filled with sanctity. I'm special because of how I was created, because of my place in this world. I seek meaning and purpose.

There's something sacred here in my connection to the item and moment. And I feel obligated to comment, hence the blessing. I also want to endure, so the blessing marks the moment, appreciates it and appeals for continued beneficence.

But what brings the element of the sacred to bear? How does it enter?

In Judaism, there are two applicable perspectives. In one, the item being blessed is commonplace, part of the temporal world that surrounds us. Regular and everyday, its familiarity needs no introduction. By making a blessing, we bring it into a sacred realm. Then the item or the act can have meaning and a lasting affect on our lives. We bring it to sanctity through the blessing.

The second perspective contests this view of the mundane world. It sees the world as inherently sacred, filled with significance and distinctiveness. In this scenario, a blessing is made not to confer but to recognize the item's sanctity. The world as created is already sacred. One blesses something as a way of saying, "May I partake of this item, since it is so sacred?"

These two positions reflect very different attitudes toward the world, its creation and the Creator. All must bless in gratitude, but the very nature of the world and our place in it shifts. From each view, blessings posit design and value but differing human vistas.

Enjoy the view and the blessing that your life should be a blessing.

Man plans, God laughs

"Receive with simplicity everything that happens to you." (Rashi?)

This quote flashes on the screen at the beginning of the most recent Coen brothers' movie, *A Serious Man*.

Jean M. Gerber in Vancouver

Is this a true quote? Who knows? Like the rest of the film, which leaves you wondering just how far one can take the admonition to "receive with simplicity," it could be part of the movie's mind-bending cinematic structure.

Haven't seen the film? You're missing, if not a treat, a chance to experience a modern-day version of the story of Job. Some claim that the film is an update of an Isaac Bashevis Singer story, but I couldn't find one that so perfectly mirrored the film as does the book of Job.

Opening scene: a shtetl in Europe, with a radically different Tevye coming home to the hovel with a story of a rescue by a chap from the next village. Turns out, Tevye's wife says, that the rescuer has been dead for years. It seems the husband has invited a dybbuk to share supper. Yiddish alert: the first 10 minutes are in resonant Yiddish, with subtitles for those of us who are Yiddishly impaired.

What happens next sets the stage for the life of a descendant of that watchful woman. Is it retribution?

Gopnik – a physics professor, father of two teenagers and husband of a wife who decides to leave him for a passive-aggressive and very unpleasant neighbour – suddenly finds his life turning to dreck as his wife deserts him, his brother becomes a felon, and his professional career looks like it will disintegrate.

Like Job, he seeks the advice of three comforters – in this case, three rabbis – whose "advice" is about as useful as Job's friends' words were.

Finally he blurts out desperately: "Why me? I try to live a good life. My kids go to Hebrew school. My son will be bar mitzvah in a week. I have tried to be a good member of the community. Why me?"

"Shall not the Judge of all the earth do justly?" asked Abraham when confronted with the destruction of Sodom.

That question has bedeviled humankind since the dawn of human self-awareness. "If God is God, he is not good," says J.B. in the play by Archibald MacLeish, another take on the Job predicament.

Can evil and tragedy be the work of the Judge of all the earth? Unthinkable. Is the creator of all the source of evil? Impossible. For Job/Gopnik, the question is "Why do bad things happen to ordinary people, people going about their ordinary lives in ordinary places? I've tried to be a serious man!"

Elie Wiesel writes about the resonance of the book of Job for survivors of the Holocaust. Millions of Jews – believers, agnostics, atheists, Chassidim, Communists who perished as one, regardless of their faithfulness or apostasy – why did they die? Moreover, why did some live? Where was the Judge of all the earth?

Despite books such as *When Bad Things Happen to Good People*, the answer still eludes us. Not only was Job leading a blameless life (Gopnik has a few misdemeanours against him), he constantly refused to either admit he was a sinner or curse God. "Though he slay me yet will I trust him." "I know that my Redeemer lives." What faith!

Ironically, neither Job nor the hapless Gopnik ever finds out why they're so afflicted. God squashes Job's protests with a shower of power, but never enlightens him about the wager made with his accuser, Satan. Gopnik has no idea of what transpired in the ghetto, and we don't know if there was any relationship between that scene and the Gopnik saga. Did one sin transmit its punishment to the second and third generations? We don't know.

The best we can say, for Job as for Gopnik, is that we cannot know. How could we? As Avivah Zornberg writes in *The Murmuring Deep*: "The human being is limited, mortal and contingent, while God is infinite, eternal and absolute."

Add unknowable, inscrutable, and you have *A Serious Man*.

We must follow Jewish issues in the media

Canadian Jewish Congress provides a daily e-mail service that highlights the media coverage of news stories of interest to the Canadian Jewish community. *The CJN* also provides detailed coverage of many of these news items, as well as other matters of interest to the community. There is also a multitude of stories of relevance to Canadian Jewry in print and broadcast media, as well as on various reliable Internet sources.

Gerald L. Gall in Edmonton

On reviewing current issues making the news, one can see a pattern or trend of essentially five types of reports.

First, there are the disturbing, repetitive and seemingly endless examples of anti-Semitism. More particularly, we recently read of the upcoming appeal of a fine imposed upon Holocaust-denying British Bishop Richard Williamson. He was fined 12,000 Euros in Germany for denying the Holocaust in an interview with Swedish television. Recently, here in Canada, in a single television newscast, there was reference to a number of incidents of anti-Jewish graffiti defacing Jewish institutions, in Ottawa, Barrie and Calgary.

Secondly, there are the unnecessary and bothersome reports of disunity and dissension within our own community. Recently, we learned of the case presently before the British courts dealing with the question of "Who is a Jew?" It relates to the admission of a 12-year-old observant Jew into a publically funded private school. The chief rabbi ruled that the child was non-Jewish because his mother had converted to Judaism in a non-Orthodox conversion. The parents sued alleging discrimination. The school was ordered by the Court of Appeal to admit the child, and the matter will be heard further by the new British Supreme Court. In a similar vein, there was a report recently from Jerusalem about haredi protests against businesses operating on Shabbat.

Thirdly, there are uplifting reports of often courageous and valiant contributions by individuals who work to achieve a better world for members of our community and for society at large. These include the honouring of Polish Holocaust heroes in Montreal, the Remembrance Day recognition of Jewish war veterans and Jewish soldiers who lost their lives, and the honouring of MP and former justice minister Irwin Cotler for his untiring work for human rights. We celebrate those within our midst for their outstanding achievement for the betterment of all.

There are many current stories related to the State of Israel and its frustrated aspirations to thrive in a safe and secure environment in a peaceful Middle East. These include the danger to Israel from a nuclear Iran with its Holocaust-denying, anti-Israel leadership; the uncertainty of potential leadership changes within the Palestinian authority; Israeli Prime Minister Benjamin Netanyahu's policy with respect to Jewish settlements in the West Bank and the Palestinian intention to unilaterally ask the United Nations for recognition of an independent Palestinian state with east Jerusalem as its capital.

In addition to these major categories of news stories, all of which particularly relate to members of Jewish communities, there's another category of news coverage that speaks to the overarching concern of Jews in the promotion and protection of human rights throughout the world. We as a community possess a particular sensitivity to the systematic human rights abuses, even to the point of genocidal conduct, in distant, remote areas of the world. For example, there have been several news stories concerning the bringing to justice of perpetrators of past human rights abuses and genocide in Rwanda and the efforts to achieve an immediate cessation of current abuses in Darfur.

An obvious consequence of this media coverage is that it can be overwhelming. Yet, we have an obligation to keep abreast of the many issues facing the Jewish community. As a starting point, we must pay attention to the omnipresent coverage of Jewish concerns in the media. Although, realistically, we must be somewhat selective in facing current challenges, as informed Jews, we have a responsibility, both collectively and individually, to contribute to our community and to better our world.

The Kirshner File

A Polish Righteous Among the Nations

Marian Golebiowski, 90, slipped his hand into his leather briefcase and retrieved three treasured photographs.

The first one, which was in black and white and somewhat hazy, looked dated. It was of a woman, a makeshift placard around her neck, being led away by armed men.

Sheldon Kirshner in Toronto

The two other photographs, which were in colour and in much sharper focus, showed three relaxed men standing on a wooded hillside.

Golebiowski, his voice rising and falling in excitement, explained the meaning of the pictures.

The woman in the first photograph was a Polish Catholic, like himself, who had broken a draconian law in Nazi-occupied Poland through an act of compassion.

By giving a thirsty Jewish man water, she condemned herself. According to a 1941 decree, any Pole caught assisting a Jew was summarily executed.

"She was shot in cold blood," said Golebiowski, adding that the menacing words on the placard were meant to discourage Poles from helping Jews.

The additional pictures, taken in western Jerusalem, showed three men: Golebiowski, Bernard Hellreich, an Australian physician, and Uri Huppert, an Israeli lawyer and writer.

In 1942, when he was a resident of the town of Nowy Sacz and worked there as a labourer in a coal mine, Golebiowski met two Jews, Teresa Huppert and her son, Uri, who were hiding in a villa in Rytro, a neighbouring town, under an assumed name and masquerading as Christians.

Golebiowski supplied them with food and moral support and thus saved their lives.

He also helped another Polish Jew, Bernard Hellreich, a physician whose life was under constant threat.

He hid Hellreich and his Catholic wife, Irena, in his house and then, after sensing danger, moved them to another hiding place.

Golebiowski thereby rescued four people who, if caught by the Germans, would have been murdered or shipped to a Nazi concentration camp in Poland.

Decades later, Golebiowski was officially thanked for his courageous acts of kindness by Yad Vashem, the Holocaust memorial and museum.

On Nov. 27, 1989, Yad Vashem conferred upon him the title of Righteous Among the Nations.

A month later, in a poignant ceremony in Jerusalem, he planted an olive tree on the Hill of Remembrance, while the Warsaw National Philharmonic serenaded him with *Gaude Mater Polonia*, a medieval Polish hymn.

Last year, Golebiowski was awarded the Order of Poland Reborn by Poland's president, Lech Kaczynski.

Recently, Golebiowski was in Toronto as a guest of the Polish government. Along with two other Righteous Poles who had flown in for the occasion, Marianna Jarosz Krasnodebska and Janina Gutowska Rozecka, he was feted at the Polish consulate.

Poland's ambassador to Canada, Piotr Ogrodzinski, hailed the honorees, saying they had built "strong bridges" between Poles and Jews. The consul general, Marek Ciesielczuk, also paid tribute, while Poland's secretary of state at the chancellery of the president, Ewa Junczyk-Ziomecka, described them as "extraordinary people" whose stories are full of "pain and tragedy."

Apart from Toronto, the first stop on their Canadian trip, the Righteous Poles visited Montreal and Ottawa, where they were greeted by Prime Minister Stephen Harper.

Since 1963, Yad Vashem has designated 22,765 men and women as Righteous Among the Nations. Poland tops the list, with more than 6,000 names. Of these, 704 Poles were honoured posthumously.

To qualify for the award, a person must have extended aid without any financial gain expected in return, except for direct expenses incurred in assisting Jews. By all accounts, hundreds of thousands of Poles risked their lives to help Jews, although some Poles, branded in Polish as *szmalcownik*, betrayed Jews, while still other Poles, as in the town of Jedwabne, massacred Jews. According to historians, the majority of Poles were simply indifferent.

The exact number of Jews who owed their lives to Poles has not been ascertained, but about 100,000 out of 3.3 million Jews in pre-war Poland may have been the beneficiaries of such assistance and survived the Holocaust.

Zegota, the Council to Aid Jews, was the pre-eminent Polish organization to come to their rescue. In 1943, in Warsaw alone, Zegota cared for some 2,500 Jewish children.

The late Irena Sendler, the head of Zegota's children's department and an employee of Warsaw's social welfare department, is regarded as one of the most effective Righteous Poles. They paid a heavy price for their altruism. It is estimated that thousands were executed for rendering assistance to Jews.

Marian Golebiowski
[Sheldon Kirshner photo]

Compared to Sendler, a heroine of magnificent proportions, Golebiowski is a relatively minor figure in the rescue of Polish Jews. But in absolute terms, he is a hero, too.

He was born on Aug. 15, 1919, in Tarnapol, then in eastern Poland but now in Ukraine and known as Ternopil. A major city in eastern Galicia, Tarnapol was founded as a Polish military stronghold in the mid-16th century.

Repeatedly plundered and sacked by waves of Tatar and Russian invaders, it came under Austrian rule after Poland's first of three partitions in 1772.

During Word War I, Tarnapol passed into Russian hands, and in the wake of the dissolution of the Austro-Hungarian Empire, it was one of the main cities in the short-lived Ukrainian People's Republic.

Captured by Poland in the subsequent Polish-Russian War, Tarnapol was successively conquered and occupied by the Soviet Union and Germany in World War II.

Reoccupied by the Russians in 1944, Tarnapol was annexed by the Soviet Union.

Since Ukraine's independence in 1991, Tarnapol, 132 kilometres east of Lviv (Lvov), has been in Ukrainian territory.

In 1939, 40 per cent of Tarnapol's population was Jewish, while 50 per cent was Polish and 10 per cent was Ukrainian.

When the war erupted, Golebiowski was already a soldier in the Polish army and participated in the defence of Lvov.

He was brought up in a spirit of tolerance, his father Jozef having been a lawyer who shared a practice with a Jewish friend, Henryk Sereth. During the war, Golebiowski's hopes of becoming a concert pianist were dashed when he injured his hands in hard physical labour. In a further blow, his father was deported by the Soviets, never to return.

He has no idea what happened to his father's business partner, but in all probability, he was murdered by the Nazis in pogroms, like nearly every Jew in Tarnapol, whose ghetto was liquidated in June 1943.

He does not clothe himself in a heroic halo. "I'm a man who likes people," said Golebiowski, a feisty, talkative person. "My family always had friendly relations with Jews."

After the war, the Hupperts immigrated to Israel, while Hellreich and his wife settled in Australia, changing their surname to Ingram.

As for Golebiowski, he became a lawyer in postwar Poland, working independently and for the Warsaw National Philharmonic as deputy director.

He is ashamed of the 1968 state-orchestrated anti-Semitic campaign, which prompted upwards of 30,000 highly assimilated Jews to leave Poland. And he bristles at the mention of Holocaust deniers. "They are terrible," he said, using an extremely nasty Polish phrase to describe them.

He is hopeful about the future of Polish-Jewish relations, which have historically been mercurial. "There are still, of course, anti-Semites in Poland," he said, "but there has been a 180 degree shift in attitudes toward Jews, and a lot of good things are happening in Poland today."

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Challenges can be overcome, teacher believes

By FRANCES KRAFT
Staff Reporter

When Carole Traister returned to school at age 40 to get her B.Ed., she was determined to make a difference in the public school system, where one of her sons had negative experiences related to his learning disability and attention deficit hyperactivity disorder.

But Traister's first job offer after graduating from the University of Toronto's Ontario Institute for Studies in Education (OISE) came from United Synagogue Day School, and she accepted it with the intention of staying for a year.

A lesson from the teacher: *"Success comes in 'cans,' not 'can'ts.' If you say you can, you will. If you say you can't, you won't."*

Eleven years later, she is still at USDS' south branch, at Beth Tzedec Congregation, where she teaches Grade 2 general studies in the morning and Grade 3 in the afternoon.

"I fell in love with the philosophy, the children, the parents, the administration and my colleagues," Traister said in a recent interview. "It was a force greater than me… I was meant to come here. I truly believe it."

Her warmth and ease with her students is evident as soon as she enters the school office trailing three of them who wanted to see her "guest" from *The CJN* before the interview.

Traister, who had already received an M.Ed. in child assessment and counselling from U of T's Institute of Child Study in 1981, used to teach junior and senior kindergarten at the Bathurst Jewish Community Centre. She also has a BA in psychology from York University and early childhood education credentials from George Brown College.

She credits her son's Grade 6 teacher for focusing on his positive achievements, an unexpected experience for him at the time.

Now Traister tries to do the same with her own students.

"If I know that I have a child who perhaps needs that extra encouragement on the first day, I'll make sure I say that I see that child sitting nicely on the carpet… or sitting at [his or her] desk prepared to learn. It just builds a positive relationship from that very first moment, and it's so crucial to teaching."

She stresses to students that they have to be prepared to make mistakes in order to learn.

"My job is to teach them in a way that they can learn. Every child is capable of learning. It's just a matter of finding the way that they learn best," Traister said.

On the first day of school, she has students write her a letter outlining what they think she needs to know about them as learners and what they'd like to get out of the year in her class.

In June, she returns the letter to them. "We look to see if their goals were met," she said.

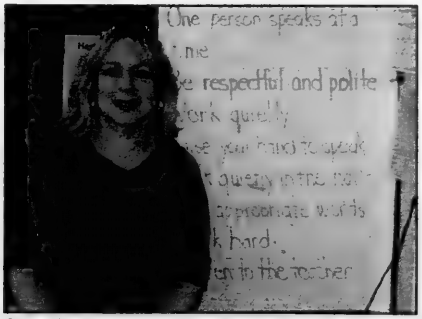
Also, "they love seeing how they wrote in September… They all have growth in their writing."

She recalls a student a few years ago who wrote that she was a "bad" math student. Traister's response was that there's no such thing. "You have to believe that you can be a good math student," she recalls saying.

Recently, the same student told her that she had just gotten a high mark in math and that Traister had been right.

"Kids need to know that everyone has challenges, and it's how we handle them that make a difference," she said. "Challenges can be overcome or compensated for."

Traister also believes it's important for students to see teachers taking a leadership role in the school. A student council adviser who is involved in annual school fundraising projects – as well as in fundraising outside of school for JWI – she said, "We see our kids as future leaders."



Carole Traister, seen in her classroom at USDS. ***[Frances Kraft photo]***

Palestinian doctor delivers message of peace

By SHELDON KIRSHNER
Staff Reporter

A Palestinian who might have been angry, bitter and vengeful over a profoundly personal tragedy delivered a poignant message of forgiveness, love and brotherhood last week.

Nearly a year after two Israeli tank shells slammed into one of his bedrooms and killed three of his children in a senseless incident that deeply embarrassed Israel, Dr. Izzeldin Abuelaish, a 54-year-old Palestinian physician from the Gaza Strip, stood in a Toronto synagogue preaching the virtues of reconciliation, dialogue and non-violence.

Dr. Izzeldin Abuelaish
[Sheldon Kirshner photo]

"We choose the path of light rather than to live with hatred and be consumed by revenge," he declared in an affecting speech Nov. 17 at Beth Tzedec Congregation. "Violence is not the solution."

Currently an associate professor of medicine at the Dalla Lana School of Public Health at the University of Toronto's faculty of medicine, he was the guest of honour at an unusual interfaith gathering sponsored by a coalition of Canadian organizations.

Abuelaish, the son of Palestinian Muslim refugees displaced from their homes, was praised by a procession of admirers before delivering his talk.

Norman Kahn, president of Beth Tzedec, described him an an "extraordinary" person. Israel's consul general in Toronto, Amir Gissin, called him "a hero of our two nations" who has displayed "incredible strength and determination."

Mark Persaud, president of the Canadian International Peace Project, hailed him as a "remarkable" individual, while Dr. Arnold Noyek, founder of the Canada International Scientific Exchange Centre for International Health, said he was an "inspirational" figure who has brought together Israelis and Palestinians.

Abuelaish, who has practised medicine in Be'er Sheva and Tel Aviv, was at his home in the Jebaliya refugee camp when his life changed in an acrid flash.

Last winter, after its shaky ceasefire with Hamas broke down and the Islamic fundamentalist group continued firing rockets at Israeli communities across the border, Israel invaded Gaza.

As Israel's forces drove deeper into Gaza during the three-week war, a pair of Israeli tanks hit a three-storey residential building where Abuelaish and his family resided.

To this day, the strike has yet to be fully explained, but the upshot of it was that three of his six daughters – Bisan, 20, Mayar, 15 and Aya, 13 – were killed.

The shells also struck down their cousin, Nour, 14, and injured another one of Abuelaish's daughters, Shatha, who was 16 at the time. On that dark day, barely four months had elapsed since he had lost his wife, Nadia, to the ravages of cancer.

In the wake of the incident, he phoned an Israeli friend, a journalist, and an ambulance was sent to transport the injured girls to a hospital in Israel.

"It is hard to describe that dreadful scene," Abuelaish said as he launched into his simple and moving speech. "I wouldn't want anyone to see what I saw," he added in a reference to his daughters' splattered body parts.

Astonishingly enough, Abuelaish, who has said he raised his daughters to be "soldiers of peace," was not embittered by their deaths.

"Life must continue and we must keep moving," mused Abuelaish, who arrived in Toronto last July and is here on a five-year contract. Speaking as a doctor, he observed, "We must focus on prevention, not treatment."

Accentuating the positive, he said he was blessed by the fact that the shells spared his other daughters, one of whom accompanied him to Beth Tzedec. Somehow rising above his anger, he said that justice, trust and peace can lead Israelis and Palestinians to a better future. Although he was short on specifics, he suggested that a two-state solution is the answer.

After he finished, Jacqueline Swartz of Canadian Friends of Peace Now and Donna Holbrook of the Christian Embassy in Jerusalem heaped praise on him.

Shahid Akhtar, co-chair of the Canadian Association of Jews and Muslims, issued a challenge. "We can't allow his sentiments to melt into thin air," he said, urging dialogue between Jews and Muslims. At this point, members of the audience, seated around numbered tables laden with Middle Eastern sweets, were asked to reflect on Abuelaish's comments and contribute questions for his consideration.

Asked how he is perceived in Gaza, he claimed that his fellow Gazans are proud of his efforts to break down Arab-Israeli barriers.

After being asked what he has taught his daughters about Jews, he coaxed one of them to the podium, a painfully shy 10-year-old girl named Raffah whose head did not even reach the microphone, and in halting Hebrew she said, "I love you."

The event was sponsored by the Canada-Israel Committee, the Canadian Association of Jews and Muslims, the Canadian Council for Israel and Jewish Advocacy, the Canadian International Peace Project, the Canada International Scientific Exchange Program, Hillel of Greater Toronto, Holy Blossom Temple, Canadian Jewish Congress, the International Christian Embassy Jerusalem, Rebuilding Shattered Lives, Kids 4 Peace, Peace Now, the New Israel Fund of Canada, Neighbourhood Interfaith Group, Save A Child's Heart and the Danforth Jewish Circle.

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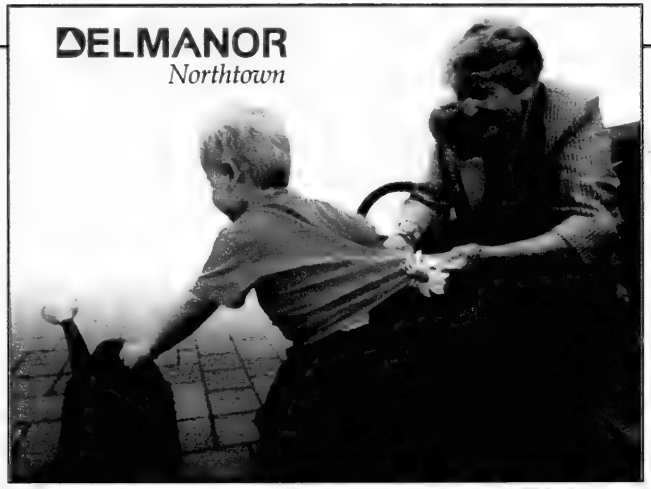

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U of T profs debate Palestinian statehood

By SHELDON KIRSHNER
Staff Reporter

The topic of the debate was simple yet maddeningly complex: is a resolution of Israel's protracted and bloody dispute with the Palestinians a real possibility or merely an illusion?

Two University of Toronto professors debated the contentious issue politely last week at a Holy Blossom Temple forum presented by the Gerald Schwartz/Heather Reisman Centre for Jewish Learning.

The debaters were Derek Penslar, a liberal and an optimist, and Clifford Orwin, a conservative and a pessimist.

Penslar, the Samuel Zacks professor of Jewish history, is the director of the university's Jewish studies program. Orwin is a professor of political philosophy and the chair of the Munk Centre's program in political philosophy and international affairs.

They appeared at a seminar titled One State, Two States: Can the Israeli-Palestinian Conflict be Resolved?

Penslar, though conceding that the current prospects for peace are at a low ebb, touted the two-state solution as a plausible "cornerstone" of peace.

He said this approach is supported in both Israel and the Arab world, adding sombrely that Israel can't afford to grant Palestinian refugees the right of return.

Considering other options on the table, he dismissed the one-state solution as neither feasible nor imminent, and he described a Palestinian confederation with Jordan as a non-starter.

Penslar suggested that the Palestinian business class is particularly well disposed toward peace. "This group needs to be strengthened so that its voice can be heard," he recommended.

Clifford Orwin

The status quo is not an option, said Penslar, co-editor of *Jewish Social Studies* and the *Journal of Israeli History* and the author of books on Israel and the Zionist movement. As he put it, "The status quo won't work and will not lead to stability."

Warning that the Palestinians are not a "quiet people" who'll accept occupation and subjugation lightly, Penslar said they have continually fought for their independence and statehood.

He cited, among other events, the 1936-39 Arab Revolt and the first and second Palestinian uprisings.

Derek Penslar

Penslar took note of the long saga of Palestinian rejectionism of Israel, but argued there is still a chance for peace.

Calling Israel's policy of building settlements in the territories a "fundamentally misguided" one, he said that the cost of maintaining them has risen exponentially, while the majority of Israeli Jews want to end Israel's occupation of the West Bank.

Orwin, in his opening remarks, declared that neither a one-state or a two-state solution offers a credible way out of the present morass.

From a Zionist point of view, the one-state alternative is intolerable because it would mean the end of the Jewish state. Yet the two-state solution is "unacceptable" to Arabs, he claimed without elaborating.

Orwin said that Israel is "stuck" with the status quo because there are no "serious" Palestinian partners. But where the status quo will lead cannot be foretold.

Nevertheless, Israel is obligated to embrace a two-state solution, he said. Orwin, however, held out little hope that Israeli territorial concessions would ever please the Arabs.

An Israeli peace agreement with the Palestinians is inconceivable due to the fact that the Palestinian camp is ideologically and politically divided along Fatah-Hamas lines, he pointed out.

Further, Palestinian moderates are very weak and loath to state their positions publicly. Palestinian incitement against Israel poses an "enormous problem," too, he said.

Citing an example, he mentioned a computer centre that had been named in honour of a suicide bomber.

Taking up the issue of Israeli settlements in the West Bank, Orwin said they can only be regarded as an obstacle to peace if peace is really possible. Yet Israel should refrain from expanding existing settlements, he commented, saying they are "killing" its image.

Placing himself momentarily in Palestinian shoes, Orwin mused, "If you were a Palestinian Arab, you most certainly would hate the Jews."

Acknowledging that the Palestinians have been displaced from their homes, he agreed they have good reason to be intransigent.

Nonetheless, he stated, Israel would be "crazy" to bow to the Palestinian demand for a right of return.

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David Koschitzky focuses on the future

Two-year term as UJA Federation Board Chair comes to an end

David Koschitzky delivers his last address as chair, UJA Federation, at its Annual General Meeting on November 16. (Inset Photo) Elizabeth Wolfe and Alan Winer (Photos by Jen Aaron)

By Daniel Horowitz

Although David Koschitzky's last address as chair of UJA Federation's Board was an opportunity to discuss past accomplishments, his focus was clearly on the future of Jewish Toronto.

"Our community has dedicated itself to nurturing our members; everything we have done, and everything we do, is dedicated to ensuring that the next generation understands and values its heritage," said Koschitzky in his outgoing address before 250 spectators at UJA's Annual General Meeting, held on November 16 at Events On The Park. "If properly nurtured with our traditions and culture, our children will grow up to represent, respect and be proud of our unique heritage and distinctive community."

Koschitzky spoke with pride when discussing some of the achievements during his term.

"During the last two years we have increased our subsidies to Jewish education by more than 30 percent," he said. "And we are committed to these subsidies keeping pace with inflation. Our commitment to the elderly, especially our large and growing Holocaust survivor community, has increased significantly while our determination to protect Israel against coordinated acts of blacklisting, demonization and slander has never been stronger."

"David is a bright, caring and warm individual who really understands people and has united different elements of the community together," says David Engel, a past UJA chair, and the president of UIA Federations Canada. "For the Jewish community here, at home, he has been a youthful leader who understands the importance of Jewish education and a Jewish *neshama* (soul). He has brought that focus to the community with an understanding of what's best for our community and our growth."

"Following David as the chair, I clearly have big shoes to fill," said Alan Winer, who began his term as chair of the Board. Replacing Winer as UJA's new Senior Vice Chair is Elizabeth Wolfe.

"Our new strategic plan places a priority on affliation, identity and literacy," explained Winer. "This means that we must look at solutions in different ways than the past; it is not business as usual. We will need to focus on partnerships with our agencies, they are the front line soldiers who impact and serve thousands of community members. Most importantly, we are widening portals of entry for Jews in Toronto to become connected to our community and to Israel. We are dedicated to building a Diaspora community that continues to be considered one of the strongest and most dedicated to Jewish values and to the state of israel."

"When you look back a the last two years of David's leadership, not only has UJA done well for our Jewish community here in Toronto, but I think David has helped put Toronto out in the forefront of the Diaspora," said Ted Sokolsky, president & CEO, UJA Federation. "David is truly a Renaissance man in the sense that he has such a wide range of knowledge and understanding. He is an incredibly deep, thoughtful, inspiring and caring man but underneath it all you know that there is tremendous strength. He's still a young man, and after seeing what he's accomplished in Toronto, I think there is a big world out there ready for his leadership."

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An information session will be held on Tuesday, December 1, at 7:30 p.m. at the Prosserman JCC, Room 123, Sherman Campus (4588 Bathurst Street). For more information, or to RSVP for the meeting, please contact Iris Glesinger-Lichtinshtein at iglesinger@ujafed.org or by calling 416.635.2883 ext. 5177.

Experts discuss challenges facing Jewish state

By LAURA STRICKER
Special to The CJN

What started as a panel discussion on "Israel and the War Over Truth" turned into a temporarily heated war of words between audience members and panelists as the topic of settler activity in Israel was raised.

Some 150 people came to Yeshivat Or Chaim on Nov. 7 to hear MP Irwin Cotler, Rabbi Meir Soloveichik, *Wall Street Journal* foreign affairs columnist Bret Stephens and Prof. Michael Walzer speak about war, human rights and morality. Elliott Malamet, director of the Jewish teacher education program at York University, moderated the discussion.

The panel discussion was part of Torah in Motion's eighth annual Renewing Our Spirit conference, held in memory of Nathan Krauss, and sponsored by the Krauss family.

During the discussion, Walzer, professor emeritus of social science at the Institute for Advanced Study in New Jersey, raised the subject of Israel's settler movement.

"The greatest threat to the existence of a Jewish state is the far right in Israel and the settler movement," he said, to a mingling of clapping and boos from the audience.

"The goal of the settler movement, which they are rapidly achieving, is to make a two-state solution impossible. If the two-state solution is impossible, then we will be faced with one state… And that one state will not be for long a Jewish state."

"Your logic is bogus!" someone in the audience cried out, which led some people to start yelling at each other.

At that point, Malamet intervened with some stern words. "Just because you hear something you don't agree with doesn't mean the rules of discourse get thrown out the window," he said.

Walzer also spoke about the importance of morality when fighting wars against guerrilla and terrorist groups.

"In these kinds of wars, where people ruthlessly exploit the civilian population, if you become like them, which is what they want you to do, you will lose," he said.

"If we fight well, with patience and skill and determination, we can win."

Stephens, who from 2002 to 2004 was the youngest-ever editor-in-chief of the *Jerusalem Post*, discussed his worry that Israel's focus on moral performance has clouded its judgment.

"By becoming so concerned about our own moral performance, we lose sight of a basic objective, or we lose sight of the facts of our enemies' moral performance, and we lose sight, too, of an overriding need to defeat these people, and to kill them, more often than not," he said.

"I've been to Gaza many times. In Gaza, Hamas is overwhelmingly popular. And that fact needs to be taken into account considering our overall moral question."

Stephens also touched on worldwide perceptions of Israel, disagreeing with Walzer, who stated that Israel has support in Europe.

"One of the facts that I find most striking is that as Israel has become increasingly discriminating and careful in the way it goes about conducting its operations vis-à-vis Hamas, Hezbollah, etc., the fury of the rest of the world has increased," he said.

Irwin Cotler

Bret Stephens

Michael Walzer

"I do not agree with [Walzer's] characterization… that Israel has friends in Europe," he added, to applause from the audience. "It's depressing for me to consider what is happening on that continent vis-à-vis reviews of Israel. I think among the older generation there is a vestigial sense of admiration or obligation toward Israel, whether out of guilt or whatever. Among my generation, there's no restraint.

"My fear is an Israel that has to wait upon the 'supreme emergency' in order to act with decision and vigour… I think there's a danger in saying we have to wait upon events, we have to wait, in effect, until the Iranians are at our throats before we act, because you're rolling the dice on your children's future that way."

Rabbi Soloveichik – associate rabbi of Congregation Kehilath Jeshurun in New York and a doctoral student in philosophy of religion at Princeton University – discussed the rules of war in Jewish tradition.

"Every innocent life, and this is in the original axiom of Jewish ethics, is of infinite value, therefore the taking of life is sinful, and that sin cannot be committed for any reason," he said. "[However] the Jewish sensitivity to the preciousness of human life mandates that if a pursuer can't be stopped and the pursued saved…without the loss of life, then that is the course of action that must be pursued.

"If one society is threatened by another, if that threat can be negated by targeting the direct source of the threat… then that course must be pursued. But if the only way to neutralize the threat is with collateral damage to the civilians, then a state, acting in self-defence of its citizens, which is essentially the equivalent of a state acting in defence of itself, is entitled and indeed obligated to act to neutralize that threat.

"If necessary, the death of civilians is cause for sorrow, but not guilt. And so the Israeli action is tragic, but not sinful."

Cotler, an international human rights lawyer and Canada's justice minister and attorney general from 2003 to 2006, focused on how Israel is being delegitimized.

"Israel, like any other state, is responsible for any violations of human rights and humanitarian law," he said. "The important point here is, like any other state… Israel is being singled out for differential and discriminatory treatment in enforcement and application of such law.

"The problem [is] when they single out only one state in the international community and require that state to be held accountable while all others, and in particular terrorist states, are given a kind of exculpatory immunity."

He also discussed the constant referrals to Israel as an apartheid state.

"Calling Israel an apartheid state is not simply using a derogatory metaphor, because apartheid is defined as a crime against humanity… to refer to Israel, and indict it as, an apartheid state, as a crime against humanity, you are effectively calling for the dismantling of that state… But if that is not enough, you refer also to Israel as a Nazi state, so the dismantling of that state is not only something that is required because it is a crime against humanity but it is morally and legally obligatory because an apartheid, Nazi state has no right to exist and the international committee has every obligation to do away with it."

Cotler noted that 80 per cent of the resolutions of the United Nations Council of Human Rights "have singled out one member state – Israel – while the major human rights violators – Iran, Sudan, and the like – enjoy exculpatory immunity. Not one resolution against them."

He added that "at every council hearing there's an agenda. Item seven – a permanent agenda item seven – speaks of Israeli human rights violations in the occupied territories. Agenda item number eight speaks of human rights violations in the rest of the world. There is a permanent agenda item singling out Israel for condemnation, even before the meeting or hearing begins."

Cotler also noted that each year, the UN has 20 or more resolutions condemning Israel – more than those against the rest of the world combined.

On the topic of Iran, he noted that it "has not only been a serious violator of UN council resolutions, but it's been a serial deceiver in terms of its lies and deception… Iran has already committed the crime of incitement to genocide…The governments can initiate an interstate complaint against Iran before the international court of justice.

"I'm a great believer in naming and shaming, and turning the delegitimization around."

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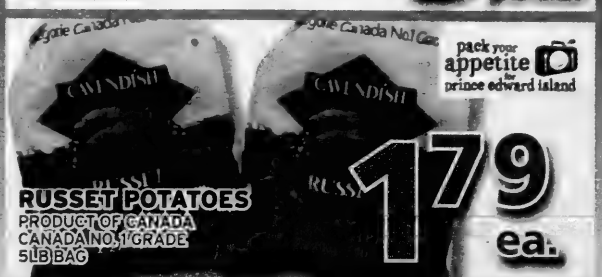

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Palestinians not ready for peace: Gush Etzion mayor

By SHELDON KIRSHNER
Staff Reporter

The Palestinians aren't ready for peace, claims the mayor of a bloc of more than a dozen Israeli towns in the West Bank.

"For the Palestinians, Judea and Samaria are not the only issues on the table," said Shaul Goldstein, the mayor of the Gush Etzion Regional Council in a recent interview in Toronto.

"It's not just about the so-called occupation," added Goldstein, who was here to argue that Israel must never relinquish Gush Etzion, which was seized by the Israeli army in the Six Day War. "The conflict with the Palestinians is about Israel."

Israeli territorial concessions will make no difference to the Palestinians, said Goldstein, a resident of Neve Daniel, 12 kilometres south of Jerusalem.

"My Palestinian friends tell me, 'There is no room for a non-Muslim state in the region.' This generation of Palestinians doesn't accept Israel's existence. If I thought that peace with the Palestinians was possible, I'd be prepared for territorial compromise. But concessions by Israel will not bring peace."

"We gave them Gaza and what did we get in return? Missiles and terror," he declared, referring to Israel's unilateral withdrawal from the Gaza Strip in 2005, which was followed by a steady barrage of Hamas and Islamic Jihad rocket attacks on Israeli communities adjacent to the border.

As he reads the situation, the mainstream Palestinian leadership, headed by the Palestinian Authority President Mahmoud Abbas, could not even enforce a peace treaty. "Abbas is more of a partner than other Palestinian leaders, but he doesn't have the power and the legitimacy that can lead to peace."

Yet even Abbas is a problematic figure, he said. He demands the right of return for Palestinian refugees, wants eastern Jerusalem as the capital of a Palestinian state and doesn't recognize Israel as a Jewish state.

Claiming that an Israeli pullout from the West Bank would be counter-productive, Goldstein said it would imperial Israel's existence by bringing Iranian influence still closer to Israel's doorstep. "We can't gamble with our future."

Saying that a two-state solution is based on myth rather than reality, he observed, "The Palestinian state is in Jordan. That's the only realistic solution."

Professing not to be concerned by the argument that Israel's continued occupation of the West Bank may well dilute its Jewish character and thereby produce a binational state and a demographic crisis, Goldstein said the problem can be resolved if the Palestinians are given the right to vote in elections in Jordan.

Yet he acknowledged that Jordan is adamantly opposed to this scenario.

In principle, he noted, Israel should formally annex the West Bank. "But not now. The time is not right. Israel annexed eastern Jerusalem and the Golan Heights. Did it help us?"

Asked if he would be comfortable living under Palestinian rule, he said no. Implying that a Palestinian state would be autocratic, he said, "I couldn't live in a non-democratic state."

Shaul Goldstein

A Likud party supporter, Goldstein said he's not certain whether Israeli Prime Minister Benjamin Netanyahu was sincere when he recently endorsed the concept of Palestinian statehood.

"I hope not. I know most of his party is against it. Netanyahu is manoeuvring under U.S. pressure. But he made a strategic mistake, and I hope he corrects it some day."

Goldstein said too much of a fuss is made about Israel's settlements in the West Bank, since they comprise only about five per cent of its total land mass.

Gush Etzion, situated in the Judean hills, consists of about 750 square kilometres, representing approximately 12 per cent of the West Bank.

The first known attempt by Jews in the modern era to settle Gush Etzion was in the late 1920s. The community dissolved in the face of economic hardship and Palestinian resistance. In 1932, a Jewish businessman, Shmuel Holtzmann, donated funds to build a kibbutz, Kfar Etzion. But the 1936 Arab revolt forced the Jewish settlers to abandon it.

During the 1940s, the right-wing Orthodox Bnei Akiva movement and the left-wing, irreligious Hashomer Hatzair founded several kibbutzim in the area, but they were besieged and overrun by Arab forces.

In the wake of the Six Day War, with the West Bank in Israel's hands, Bnei Akiva activists petitioned the Israeli government to settle Gush Etzion. The Israeli prime minister of the day, Levi Eshkol, agreed. Construction of the first kibbutz commenced in September 1967.

Today, the Gush Etzion Regional Council serves 16,000 residents and comprises 19 settlements, among which are Alon Shvut, Bat Ayin, Carmel Tzur, Gvaot, Elazar, Kfar Etzion, Tekoa, Rosh Tzurim and Kedar. The settlements of Efrat and Betar, with 40,000 inhabitants, are geographically inside the borders of the council, but aren't members.

Goldstein, 50, was in Toronto to raise funds for various projects in Gush Etzion and to underline its importance to Israel.

"The Land of Israel stretches from the Jordan Valley to the Mediterranean Sea," he said. "It's the property of the Jewish people, though I recognize that there are Palestinians here. But they don't undermine our rights to the land."

Last June, Goldstein showed the former president of the United States, Jimmy Carter, around Gush Etzion. After his visit, Carter said he envisioned the prospect of an Israeli withdrawal from Gush Etzion. Israel has said repeatedly it has no intention of giving up Gush Etzion.

CHANUKAH at the PROSSERMAN JCC

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(for 55 plus adults)

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This Chanukah come celebrate with us at the Prosserman JCC! Learn how to make gourmet latkes, gain some insight on how to make the holiday meaningful or join us for a party featuring food and entertainment.

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Wednesday, Dec. 2

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Tuesday, Dec. 15

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Israeli rabbis' group fights for human rights

By PAUL LUNGEN
Staff Reporter

Israeli civil society is replete with organizations championing the cause of human rights, so is there really a need for another such organization representing rabbinic authorities?

Rabbi Arik Ascherman, executive director of Rabbis for Human Rights, leans back in his chair, ponders the question for a moment, and begins by acknowledging something that was not asked: "Much bloodshed and strife is due to nationalism and religion."

But as for human rights, "as a religious person, it's part of who I am and feeds my soul. Whether we like it or not, religion is an incredibly powerful force, especially in the Middle East.

"When I grew up, " said the Erie, Penn., native, "the basic part of being a Jew was being immersed with universal human rights and concern for justice… North American Jews identified with Judaism and justice… It was a profound shock that in Israel these things that were axiomatic to me were not shared by most Israelis, particularly religious Israelis."

Rabbi Arik Ascherman

Ascherman, who was in Toronto recently for the Reform movement's biennial conference, said polls show most Israelis share RHR's concern for human rights, if not the religiosity associated with the group.

RHR, a 21-year-old organization that consists of 120 rabbis, mostly Conservative and Reform, has adopted a dual mandate of "preventing and reducing human rights abuses" and influencing "the intellectual life of Israelis that there's another equally Jewish, authoritative, textually-based humanistic view of the Jewish tradition."

The first verses of the Torah says that all humanity was created in God's image, and for RHR, that means treating fellow human beings equally, he said.

With that worldview in mind, RHR has championed the causes of foreign workers and refugees from Darfur. It has also sought "economic justice," raised concerns over the "social gap in Israel" and the territorial struggle between Israelis and Palestinians, and has referred to Jewish tradition to back up its points.

Though Israel doesn't have a constitution like Canada or the United States that sets out fundamental rights, courts have looked at its Declaration of Independence as setting out the country's basic principles, including freedom, justice and peace as envisioned by the prophets of Israel.

Referring to the book of Genesis, Rabbi Ascherman pointed out that the patriarch Abraham argued with God over the destruction of Sodom and Gomorrah. "It showed that Abraham was concerned about justice for every human being, whether Jewish or not."

In dealing with modern issues, such as Sudanese refugees, "making war on the poor" or the conflict in Gaza, "I often ask myself, is there an Abraham to ask God, 'Should not the judge of all the earth do justly?'"

Ascherman, who has served as the organization's executive director for 15 years, said RHR "shoots in all directions" when it sees human rights violations. It has launched court cases – in one instance, to prevent seizure of land in the West Bank for settlers – and it has partnered with other organizations to champion a cause, sent "volunteers as human shields to protect Palestinians from settler violence," lobbied government ministers, worked with international diplomats and practised civil disobedience.

One issue that has drawn international attention was the effort to halt the demolition of Palestinian buildings in east Jerusalem. His act of civil disobedience earned him a criminal conviction, although his record was expunged in exchange for community service, he said.

RHR has called on the Israeli attorney general to initiate an independent investigation about alleged Israeli actions during the Gaza war. RHR made the suggestion prior to the Goldstone report, which made a similar recommendation about Israel and Hamas.

Rabbi Ascherman said that until nine months ago, "I'd have said, very much so, that I never felt marginalized in Israeli society." Polls showed many Israelis agreed with RHR's principles of promoting human rights and serving as a watchdog organization.

But "since Gaza, I feel more marginalized… If you question how the war was fought, it's assumed you do not support Sderot and Ashkelon. Even asking questions regarding what happened in Gaza is taken as equivalent to being traitorous."

Rabbi Ascherman suggested there may have been alternatives to the war, and he stressed Judaism advocates a doctrine of using minimal force, so as not to injure innocents.

"We see very clearly that we support Israel's right to defend itself. We care about Sderot and Ashkelon. But when you ask these questions, that doesn't come across."

On cjnews.com

Cookbook focuses on kosher organic holiday food

Aviva Allen, a local nutritionist and chef, is passionate about sharing her knowledge of organic foods.

Aviva Allen

The author of *The Organic Kosher Cookbook* has recently come out with the second volume, *The Organic Kosher Cookbook, Holiday Edition.*

"Jewish food is not typically healthy. I wanted to offer a healthy version of traditional food," said Allen, who is married and has a young child.

For full story, please go to cjnews.com

KASHRUTH ALERT

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Jews unique in often siding with enemies: prof

By PAUL LUNGEN
Staff Reporter

It's a scene that's become familiar at many anti-Israel marches and rallies and even at film festivals that are meant, ostensibly, to celebrate Israel's achievements: Jewish protesters siding with Israel's opponents.

Ruth Wisse has examined the phenomenon and finds that unlike other minorities who find their home countries under attacks, "Jews are the only minority whose members invite attack and join boycotts against their own people."

Wisse, Martin Peretz professor of Yiddish literature and professor of comparative literature at Harvard University, was in Toronto recently to deliver a public lecture as part of the Gerald Schwartz/Heather Reisman Centre for Jewish Learning at Holy Blossom Temple. Her topic: "Jews and power, why and how we often get it wrong."

In an interview with *The CJN*, Wisse suggested the strengths that underlie Israel's success – entrepreneurship, imagination, inventiveness – have a flip side, a weakness that is part of the same profile.

"What Jews suffer from," she said, "is not the corruption of power, but the corruption of powerlessness." That leads to inordinate self-criticism.

Ruth Wisse

"You never see German and Polish film festivals used by the minority in question as an opportunity to attack their own people," she said, contrasting it with a Jewish festival in San Francisco that ran a film lauding pro-Palestinian activist Rachel Corrie.

Many Jews side with their people's enemies, she continued, "because no other people are under attack like Jews and Jews may acquire a great deal of power – they don't have the ability to defend their achievements.

"Jews have been a no-fail target in history because it's always possible to destroy them and there's no price to pay."

That produces a reaction in which some Jews will "try to get out of this position. And if you have a cheerful, liberal view of life, if you believe all problems can be resolved, all crises can be rationally alleviated, [and] if so many Arabs blame your fellow Jews, you pretend to solve the problem."

Jews who feel under attack "deal with this by trying to say, 'If only we did this…,'" she said.

It's a pattern that has occurred before: facing anti-Semitism in 19th-century Germany, many Jews responded by saying, "If only we became more German, or dressed the same."

Jews today must answer the question, "Do you have enough moral confidence to say that the enemy is the aggressor and demand that the aggression cease?" she said.

People on the left are particularly prone to siding with the Jews' enemies, she continued. Marxism took the view that Jews were a corrupting force behind capitalism and stood in the way of a great international, egalitarian world.

"The hard left has always been disturbingly anti-Jewish and against Jewish nationalism. They felt it was reactionary to try to get our own land."

Wisse suggested Jews must first recognize the problem and develop the moral confidence to resist it.

"Jews have no choice but to be the fighting frontline of the democratic west, of the lands of freedom, of what used to be the free world, and not only militarily. More and more, they should do it politically.

"We're not living up to our responsibility if we fail in this. You can't pretend you're the problem when you're not. You can't pretend you have the solution to the problem when you don't. It's not moral, it's not true," she said.

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Jewish Life

Anti-Zionist Jewish leftists are part of a line stretching back to Marx

By SALLY F. ZERKER

Guest Voice

Not too long ago, I bumped into an old acquaintance of mine who had also been involved, as I was, with the now (sadly) defunct organization, Canadian Professors for Peace in the Middle East. In the course of our greetings and renewal of friendship, he asked me a very telling and important question. Did I have an answer why leftists, both Jew and gentile, have become the most strident anti-Israel and anti-Jewish voices. I did not have an immediately satisfactory answer. I had to think about it, and specifically about the current phenomenon of Jewish leftists' obvious hatred of Israel. Thought brought me to the realization that there is indeed a strong precedent for leftist anti-Semitism.

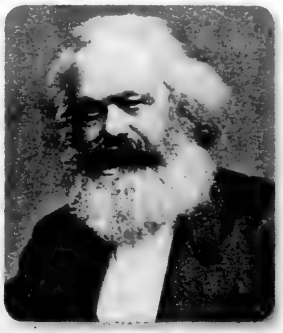
The father of all modern leftist thought, Karl Marx, was a virulent anti-Semite. His hateful diatribe against Jews is found in his essay *On the Jewish Question*. Marxist apologists try to defend him by the spurious argument that it is not Jews as such that he hates, but rather the bourgeois values that are exemplified in some Jewish practices. Not true! Listen to the real Marx, and I quote from his essay: "What is the profane basis of *Judaism*? Practical need, *self-interest*. What is the worldly cult of the Jew? *Huckstering*. What is his worldly god? *Money*. Very well: then in emancipating itself from *huckstering* and *money*, and thus from real and practical Judaism, our age would emancipate itself... the emancipation of the Jew is the emancipation of mankind from *Judaism*." (The emphatic italics are Marx's).

It becomes evident on reading *On the Jewish Question* that Marx is the classic anti-Semite, not unlike the writers of the fabricated Elders of Zion pamphlet, who see the world captured and destroyed by Jewish values, practices and conspiracies. Let the world be rid of the Jews and all will be well.

I believe there's a reasonable psychological explanation for Marx's hatred of Jews. No matter what Marx did in his life, he simply could not shed being branded a Jew. To this day, when Marx's name comes up in the media, and even in academic articles, inevitably he is referred to as a Jew. But Marx did not see himself as a Jew, and for good reason. When he was born in 1818, his mother had not yet converted to Christianity but his father, who had changed his name from Herschel Levi to Heinrich Marx, had already done so. And Marx, the father, had his six living children baptized some years before his wife followed the family into Christianity. Karl was six years old when he was converted to Christianity.

Karl Marx had no connection with his Jewish grandparents, nor with a Jewish community in Trier, his hometown. On the contrary, with the help of his father, he went to great length to associate himself with the most prominent Christian family in the city, the Von Westphalens. Ludwig Von Westphalen was the chief administrative officer in Trier, which essentially made him the government of the city. Karl was only 17 when he wooed and won the hand of Jenny Von Westphalen, Ludwig's daughter, who was eight years older than Karl. Thus, Karl Marx had all the right credentials to be looked upon as a proper German, cleansed of the handicap of Jewish baggage. But it was not to be. He would be looked upon with the prejudiced eye of the bigot much as any other Jew might be. Hence, when he wrote about Jews and Judaism, he did so with the clear desire to dissociate himself from all those "awful" Jewish types.

In my opinion, Karl Marx is the ancestor of our current crop of Jewish



Karl Marx

leftist, with this distinction. The modern leftist has to announce the Jewish connection because he or she has the same purpose as Marx, which is to distinguish him/herself from the mainstream Zionist position of the vast majority of Jews. They, too, fervently wish that they not be seen to be like those "awful" Jewish types.

Marx may have be an early antecedent to modern Jewish leftists hostile to Israel and Jews broadly, but not the only one. I remember when the United Jewish Peoples Order (UJPO) – the Jewish branch of the Communist Party – was headquartered on Brunswick Street, just north of College Street, here in Toronto. It was right beside the Talmud Torah I attended and was only steps away from my father's shtibl synagogue. Indeed, it was within range of many Jewish religious institutions. That proximity is important, because on Yom Kippur, when Jews of different affiliations were at one in their solemnity and their fasting, UJPO Jews made sure to show their separateness and disdain for all those "awful" Jewish types by catering a boisterous feast in their neighbouring quarters on that holy day.

Jewish members of the Communist Party had good reason to draw a line between themselves and the Jewish community at large. After all, they had to form their own branch of the party, because it, like the rest of Canadian society at the time, was blatantly anti-Semitic. There was no place for Jews in the regular Communist Party, but the ideologically committed Jews found an alternative in their own Jewish sub-grouping. Therefore, it was doubly important that those "good and desirable" Communists know that the UJPO Communists are not to be confused with those "awful" Jewish types.

In looking for antecedents to today's Jewish leftists, I'm sure that Zionists in eastern Europe who experienced the animosity of the Bund – the Jewish leftist organization committed to Poland and Russia and opposed to a national homeland for the Jewish people – would have no trouble recognizing their heirs. Old Bundists never give up, even when the Bund has been disbanded. Marek Edelman was a case in point. He was a survivor of the Warsaw Ghetto battle and a member of the Bund. He stayed in Poland to create socialism in Poland, but of course ran into difficulties as a Jew there, but to his dying day, which was just this past Oct. 3, he wrote and said vile things about Israel.

There was one time when the left, Jewish and non-Jewish alike, had glowing things to say about Israel. That occurred when Soviet leader Josef Stalin was in favour of the establishment of Israel, believing as he did that the early socialist leanings of the kibbutzim founders would create a vassal state for the Soviet Union in the Middle East. He had reason to hope, because the left in Israel at that time were indeed devoted to Stalin, when some even hung his picture in their kibbutz dining rooms. But Israel didn't follow the Stalin plan, and so that was the end of pro-Israel sentiment by leftists. As Stalin went, so went his followers, and thus the move was on for their reversal to their traditional anti-Israel, anti-Jewish facade.

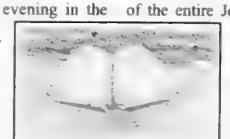
I think I found the answer to my friend's question. The reason for the current crop of hostile anti-Semitic, anti-Israel leftists is that they come from a long and "distinguished" tradition, and one should expect nothing better of them.

Sally F. Zerker is a professor emeritus at York University.

Jewish Life

Don't let your self intrude

By RABBI MICHAEL SKOBAC



Rabbinic Reflections

Facing his brother's wrath, Jacob leaves his parents and heads to Charan, his mother's hometown. On the way, he beds down for the evening in the wilderness and has a profound dream of angels ascending and descending a ladder stretching from earth to heaven. During this vision, God appears to Jacob and blesses him. Upon awakening, he exclaims, "Indeed, God was in this place, and I did not know."

The Rebbe of Radomsk, in his collection of homilies *Tifferes Shlomo*, notes that a literal reading of the Hebrew can be rendered, "And I, I did not know." The reason that Jacob was able to have an experience of the Divine was that he didn't let his self, his ego get in the way. Rabbi Lawrence Kushner's wonderful book exploring this biblical passage cites the Rebbe from Kotzk, who takes Moses' declaration to the Jewish people in Deuteronomy (5:5), "I stand between you and God" as making a similar point. It is our "I," our being self-absorbed, that inhibits a genuinely full relationship with God.

Moses is described in Deuteronomy as the greatest prophet who will ever live. It is precisely because Moses was the most humble person, we're told in the book of Numbers, that he was able to reach the apex of prophecy.

When the very last verse of the Pentateuch makes reference to the great deeds that Moses performed in the eyes of the entire Jewish nation, Rashi singles out his smashing the tablets of the Ten Commandments after seeing the people worshipping the Golden Calf. It isn't immediately clear why this act would be considered Moses' greatest.

The Talmud relates that Shimon Amsoni was famous for having interpreted the countless times the Hebrew word *et* appears in the Bible. (This particle appears before the direct object of a sentence and has no real translation.) He asserted that this word extended the idea stated in the verse to include additional information. He had a huge problem, however, when reaching the verse in Deuteronomy (6:13), "You shall fear *et* the Lord your God." Assuming that the awe of God can't be extended to others, he abandoned his theory. "Just as I received reward for explicating them, I will receive reward for retracting!" he exclaimed.

Ultimately, Rabbi Akiva rescued Shimon Amsoni's work by teaching that the word *et* in this verse comes to teach the respect we should have for Torah scholars. We may ask what led Rabbi Akiva to such a conclusion? What was his source for this teaching? It seems that his inspiration was Shimon Amsoni himself! A lesser person would have been so invested in preserving their work that they would have come up with some solution to the problem. The old reliable fudge factor would be wheeled out, and they could breath a sigh of relief. But Shimon Amsoni was so dedicated to truth over self that he did the only thing possible – he walked away from his life's work. Rabbi Akiva believed that people such as this deserve our reverence.

Everything in Moses' life led up to the moment that he brought the Jewish people to the foot of Mount Sinai where they would receive the Torah. In the wake of this incredible moment, the people panic when Moses doesn't descend from the mountain when they expected him to appear, and they turn to a molten idol as an intermediary to God. Moses is shocked by their revelry when he finally descends and smashes the tablets of the Decalogue. Everything he worked for is broken to pieces.

How tempting it would have been to come up with some kind of justification for what the people were doing in order to save his work. But like Shimon Amsoni, Moses realized that it wasn't about him. His greatness was manifested by not letting his self get in the way of what truly needed to be done.

Rabbi Michael Skobac is director of education with Jews for Judaism.

Fair pricing in Jewish law

Money Matters

By Rabbi Jay Kelman CA

Considering that there are more mitzvot in Torah in the realm of monetary matters than any other, it shouldn't surprise us that many of the stories of Sefer Bereshit, whose narrative serves as the framework within which our legal code could be given, revolves around these "mundane" issues.

Thus we have the Torah's long description of the purchase of a burial place for Sarah, and Jacob's travails under his unethical boss, Laban. Undoubtedly the story that seems to be the most perplexing is the purchase of the birthright by Jacob from his famished brother Esau. While it's hard to properly value the sale of a birthright – since many of its rights and obligations are intangible – it would seem that Jacob unfairly took advantage of his brother.

Even if Esau willingly sold his rights, it doesn't appear to be exemplary behaviour for our patriarch, who is meant to be the embodiment of *emet*, truth. While most commentaries explain that it was necessary for Jacob to acquire the birthright from one who "despised it" and that sometimes one must fight fire with fire, Jacob suffered greatly as the victim of trickery by Laban and by his sons vis-a-vis Joseph. Even a justified lie can have severe consequences.

The transaction between Jacob and Esau raises the issue of parlaying one's circumstances for monetary benefit. The Talmud, in dealing with a criminal no less, rules that despite his nefarious intent, he may not be taken advantage of. The case deals with a ferryman who overcharges an absconding thief and rules that the thief may actually recover the excess costs, despite the fact that as far as the criminal is concerned, he would be willing to pay almost any price for transportation to "safety."

Yet, objectively speaking, the price charge is exorbitant and taking advantage of the unique circumstances of the other would be immoral. While from a moral perspective, the ferryman should not aid and abet the thief's escape, talmudic law deals with real people and real cases, and thus often must rule on less than ideal situations. Of course, by denying the ferryman the right to profit on the criminal's ill-gotten gain, he is more likely to act in a moral fashion and refuse to help a criminal escape.

However, the Talmud in a seemingly contradictory ruling states that there is no law of *ona'ah* (price fraud) regarding the "price of a horse and weaponry in the battlefield." With one's life in danger, one would pay any price for protection. The lucky vendor is just applying the laws of supply and demand to, pardon the pun, make a killing.

What distinguishes this case from the former is that here the market conditions have changed. In times of war, all will pay a greater price for security, whereas only the absconding criminal would be willing to pay more for his "airfare." For all other market participants, the excessive price is just that, and to engage in price discrimination based on individual circumstances is unwarranted. (For a more complete treatment of the above, see Aaron Levine's *Case Studies in Jewish Business Ethics*, pages 157-160).

Nonetheless, it's interesting to note that the battlefield case isn't quoted by the major codes of Jewish law and is rejected by many authorities, who affirm that taking advantage of "fate" to overcharge is morally objectionable.

This discussion has crucial implications – for example in the most complex issue of pricing of medications. How does one balance the necessity – both monetarily and to ensure investment in continuing research – of corporate profits and affordability? The complexity of this issue is further exacerbated by the ruling that one is allowed to benefit – almost at any price – from the fruit of one's intellectual achievements.

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Irving Louis Rosen, FCA, CMA, CMC, FCA

It is with sincere regret and heavy hearts that Soberman LLP announces the passing of Irving L. Rosen on November 2, 2009. He was 74.

Irving Rosen was the consummate tax accountant who gave his all to the success of his firm and his clients. But Irving was also a father, husband, grandfather and for many here a friend and trusted confidant.

The Partners & Staff of Soberman LLP, Chartered Accountants extend our deepest condolences to his wife and family.

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ISRAEL 2009-2010

Feature

Justice Rand played key role in Israel's statehood

By SHELDON KIRSHNER
Staff Reporter

A Canadian Supreme Court judge who harboured jaundiced views about Jews played an integral role in Israel's creation.

Justice Ivan C. Rand, the Canadian representative on the United Nations Special Committee on Palestine (UNSCOP), was "the handmaiden" to Israel's birth in 1948, says William Kaplan, author of *Canadian Maverick: The Life and Times of Ivan C. Rand*, published by the University of Toronto Press this month.

In 1947, UNSCOP issued a majority report recommending the termination of the British mandate in Palestine and its partition into a Jewish state and an Arab state. The recommendation paved the way for the United Nations' historic decision on Nov. 29, 1947, to endorse a two-state solution in Palestine, which was coveted by Jews and Palestinian Arabs.

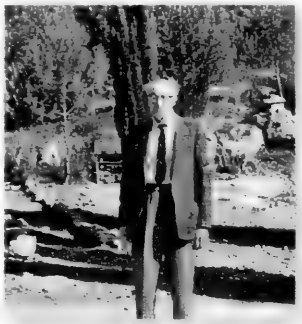
The partition resolution, supported by Jews but opposed by Arabs, was of major significance. Aside from being the first major Zionist victory since the 1917 Balfour Declaration, it formed the legal basis for Israel's legitimacy as a sovereign nation, said Kaplan, a lawyer, in an interview last week.

UNSCOP was established after Britain placed the future of Palestine before the United Nations. Its mandate was to investigate the causes of violence in Palestine and tender proposals for a lasting solution. Its membership comprised 11 middle powers without vital interests in the Middle East or a large and active Jewish community: Australia, Canada, Czechoslovakia, Guatemala, India, Iran, Holland, Peru, Sweden, Uruguay and Yugoslavia.

The Canadian prime minister, Mackenzie King, selected Rand as Canada's delegate.

Born in New Brunswick, Rand earned a law degree at Harvard University. In 1924, he was named New Brunswick's attorney general, and in 1943, he was appointed to the Supreme Court. He was also the founding dean of the University of Western Ontario's law school and devised the Rand formula, an important principle in labour law.

He arrived in Palestine with limited and one-sided knowledge of the conflict that was tearing it apart. Being fresh to the problem, he was tutored by Elizabeth MacCallum, a pro-Arab Mideast expert at the Department of External Affairs in Ottawa.



Ivan Rand visits "his" forest in Jerusalem in 1959.

Rand was, in Kaplan's words, "an intolerant bigot" who had little use for French Canadians, Catholics, Jews and ethnically hyphenated Canadians. His prejudices were such that when his sister married an Acadian, he didn't talk to him for more than 30 years.

And although Rand struck down restrictive covenants that prevented property from being sold or rented to Jews, Semites or people of colour, he belonged to clubs with restricted memberships.

By the same token, he was a civil libertarian who acknowledged the legitimate rights of Japanese Canadians during World War II, defended the lawful right to free speech in the case of Communists, and stood up for Jehovah's Witnesses during the Maurice Duplessis era in Quebec.

In short, Rand was a complex, confounding and often contradictory man. "He had a first-rate mind and a third-rate temperament," said Kaplan, who was drawn to him due to his ground-breaking civil liberties judgments.

Rand landed in Palestine in June 1947, determined to treat the conflict even-handedly, even though, as Kaplan noted, he had "shadowy prejudices" against Jews. Rand wrote: "Our object... is quite clear: to satisfy, not the Jew nor the Arab, but the enlightened and intelligent conscience of mankind as represented by the United Nations."

Shortly after his arrival in Palestine, Rand met a Canadian clergyman, William Hull, a pro-Zionist evangelical Christian who greatly influenced him.

Rand was courted by the Zionist leadership, who believed that he was a key UNSCOP delegate. Moshe Shertok, the head of the Jewish Agency, said, "The conversion of this old man was of the utmost importance."

By contrast, local Arab leaders shunned UNSCOP, boycotting the United Nations mission altogether. "If the Arabs had co-operated, it would have been harder for Rand to support partition," speculated Kaplan, who has written two books about the Airbus affair and a children's book about the Holocaust (*One More Border*).

Rand spent long hours with David Horowitz of the Jewish Agency. Later, Horowitz said that Rand showed an understanding of the relationship between the Holocaust and Zionist objectives.

He also had meetings with such Zionist luminaries as David Ben-Gurion, who would be Israel's first prime minister, and Chaim Weizmann, who would be its first president.

These encounters left a deep impression, as did meetings with Holocaust survivors and visits to Jewish settlements. "He was impressed with Jewish achievements in Palestine," said Kaplan, who was a law professor at the University of Ottawa before going into private practice in Toronto.

In addition, Rand was moved by the plight of the Jewish refugees aboard the ship Exodus – which docked in Haifa when he was there – and disgusted by the brutal manner in which Arabs treated their employees.

Even before leaving Palestine, Rand was convinced that the British Mandate, which he likened to a police state, had failed and had to go.

He didn't think highly of a one-state solution, which was favoured by the Palestinians. As he put it, "The idea of a Holy Land in which both Jews and Arabs will live together peacefully is a possibility beyond the masses of Arabs and Jews."

The only possible option was partition, which the Peel Commission had called for in 1937.

UNSCOP issued separate majority and minority reports. The first report, backed by Canada, recommended partition with a twist: two states linked by an economic union. The second report, supported by India, Iran and Yugoslavia, recommended the establishment of a federal state with Jewish and Arab parts. In Kaplan's view, UNSCOP's scheme was naive, out of touch with reality and fundamentally flawed.

UNSCOP's plan was never implemented, rendered irrelevant by Israel's declaration of independence and the subsequent Arab invasion of the Jewish state.

Despite serious misgivings, the Canadian government supported partition.

Feted by Zionists after the 1948 Arab-Israeli war, Rand accompanied Montreal business mogul Samuel Bronfman to Israel in 1959 to dedicate a forest in Jerusalem in his honour. Rand also made personal contributions to the Hebrew University of Jerusalem.

In 1961, he was named national co-chair of Brotherhood Week by the Canadian Council of Christians and Jews. "The human race has advanced a great deal in the past century, and man should be able to properly judge qualities of other people rather than exercise prejudice," he proclaimed.

Rand supported Israel to his dying day and admired "new Jews," Israeli soldiers and farmers building "a civilization" and a society with rules.

Prior to his death in 1969, he intended to pay his second visit to Israel.

Nonetheless, Rand – a person who assiduously separated his private and public lives – never altered his general opinion about Jews, though he made exceptions for certain individuals.

In one telling incident, he balked at hiring a Jew at the University of Western Ontario's law faculty, being reluctant to hire a Jewish candidate to replace a Jewish instructor who had passed away. He claimed that a "small town" like London would not abide "too many Jews."

But for all his deep-seated, small-minded prejudices, Rand remained a civil libertarian and never regretted his support for a Jewish state.

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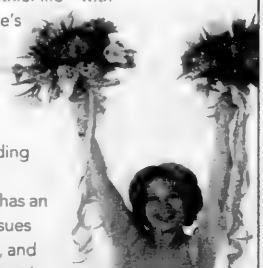

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Class Acts

HAVDALAH STUDY: Grade Three students at Associated Hebrew Schools' Posluns Education Centre on Neptune Drive created candles as part of their study of Havdalah, the end-of-Shabbat service. The students will celebrate their learning at a Havdalah service with their parents on Nov. 28. Pictured, background from left, are Joshua Rabovsky, Justin Grad and Jacob Wise; and front from left, Tamar Farkash, Joey Hotz, Ethan Ohayon, Dean Emanuel and Kayla Miller.

MAKING CHALLAH: Bialik Hebrew Day School Grade 6 students, under the guidance of *mechanechet* Marcy Abramsky, knead and braid their challah during a recent retreat at Camp George, where they took part in varied team-building activities and Judaic programs.

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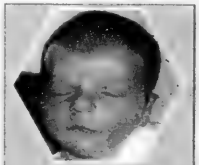
FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Happy birthday
Vanessa Bower who turns 21 on Nov. 30 and Arthur Mola who turns 20 on Nov. 28. With love from your family and friends.



Midvidy
Eric and Eva (nee Ain) joyously welcome
Maya Sarah
born October 28, 2009
in Kfar Saba, Israel.
Proud and ecstatic are grandparents Myrna & Ken Ain and Rebecca Midvidy, great grandmother Carmen Tayar and uncles Michael Ain & Daniel Midvidy.
Sadly missed is the late Bill Midvidy.

Mary & Moishe Perlmutar,
mazel tov and lots of love
celebrating your
60 wonderful years together.

Welcome Morrison Nethaniel!
We love you! Arrived Aug. 3.
Proud Bubbie & Granddaddy,
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Safta & Saba, Faiga & Samuel Brill.

Happy first birthday Ari!
Love, Mommy, Abba, Michelle and Zoe; Toby & Iosi Soil, Rivka & Leiser Marants; Rachel & Sid Posner; Sarah, Roman and Raanan.

Congratulations to Sandra (Kwitko) & Yona Mula, Yvette Krockmadolnik on the birth of their grandchildren Logan Marcus and Zoe Hannah, born to Steven & Revi Mula.

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What's New

By LEILA SPEISMAN

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What's New deadlines. Nov. 30 is the deadline for the Dec. 10 issue, and Dec. 7 is the deadline for the Dec. 17 issue. I take calls Mondays, Tuesdays and Wednesdays. Call 416-391-1836, fax 416-391-0829 or e-mail lspeisman@cjnews.com or info@cjnews.com.

Friday, Nov. 27

SOUNDS OF SINAI

Temple Sinai presents Sounds of Sinai; a harvest of songs of Israel. Following Kabbalat Shabbat services, 8 p.m. Concert features cantors **Anna Trubashnik** and **Gershon Silins**, and pianist **Jose Shapero**. No charge. Call 416-487-3281.

FRENCH WAR RESISTANCE

Temple Har Zion features child survivor professor emeritus **Rabbi Rene Goldman**, discussing "French Resistance in France during World War II." 8 p.m. 905-889-2262, ext. 5.

Saturday, Nov. 28

GLASER LECTURES

Rachel Adelman speaks at Beth Tzedec. Following services, "When the Prophets Shook Their Fist at Heaven", seudah shlishit, "Jacob Meets His Match – the Leah and Rachel Dilemma." 416-781-3511.

HEMINGWAY ON STAGE

The Winchevsky Centre and the Canadian-Cuban Friendship Association present **Brian Gordon Sinclair** performing his one-man play *The Death Factory*, 8 p.m., Winchevsky Centre, 585 Cranbrooke Ave. $18 in advance. $20 at door. Refreshments. 416-789-5502, www.winchevskycentre.org.

PARTNERSHIP MINYAN

Toronto Partnership Minyan (South) Shabbat service. Habonim, 5 Glen Park. Shiur 9 a.m., services 9:30 a.m., kiddush follows. torontopartnershipminyan@gmail.com.

TORAH STUDY

Beth Tikvah Shabbat Torah study. Helen Cooper discusses Vayetze. 9:45 a.m.

Sunday, Nov. 29

SERIOUS ILLNESS

Torah in Motion and the Orthodox Union ask "When Serious Illness Strikes and Decisions Have to be Made – Who decides? Patient? Physician? The rabbi? Family?" Panel includes **Rabbi Howard Jachter**, beit din, Elizabeth, N.J.; **Rabbi Ronald Weiss**, director of chaplaincy services, JF&CS; **Rachel Blumenfeld**, estate planner; **Dr. Jonathan Abrams**, Temmy Latner Centre for Palliative Care, Mt. Sinai Hospital. Bnai Torah Congregation, 7:30-9:30 p.m. Information, www.torahinnotion.org or 416-633-5770.

CHANUKAH FUN

Shaar Shalom Holiday Gift Show, 9:30 a.m.-2 p.m. Jewelry, gift baskets, books, crafts, chocolates, Judaica and more. Drinks, baked treats and pizza for sale. For more information, call 905-889-4975 or schoolfundraiser@shaarshalom.ca.

Enjoy a Chanukah candle treasure hunt, 12:30-1:45 p.m., during the gift show. All ages welcome, no charge. **Sheri Krell**, kadima@shaarshalom.ca, or 647-293-4461.

WARTIME EVACUEE

Kitty Wintrob grew up in the East End of London. During the war, she and many other children were sent to temporary homes in the country. In *I'm Not Going Back: Wartime Memoir of a Child Evacuee*, her recent publication, she talks about her problems retaining her Jewish faith, and her attempts to return to her mother. 10 a.m., Beth David, B'nai Israel Beth Am Congregation.

THE JAZZ SINGER #2

The second in a series about how different generations interpreted the movie *The Jazz Singer*, led by **Rabbi Martin Berman**. Tonight, the **Danny Thomas** version. Movies at 7:30 p.m., refreshments, discussion. Shaar Shalom Congregation, www.shaarshalom.ca.

Continued on page 27

Class Acts

MIDDOT MATTERS: Grade 1 to 5 students at Netivot Hatorah Day School enjoyed meeting three "Torah guests" – Abraham, Isaac and Rachel, portrayed by Grade 8 students at a Chesvan assembly. The guests helped to introduce a school-wide middot program to highlight the development of good middot throughout the year. Pictured, from left, are Koby, Mira, Akiva, Sarah, Imanuel, Gideon and Talia. [Rebecca Ansel photo]

YOUNG JUDAEANS: Last month, Canadian Young Judaea hosted its annual mifgash camp retreat, at Mansfield Outdoors Centre, with 113 campers from across the country coming together to re-live camp for just one weekend.

TALLIT MAKING: Downtown Jewish Community School Grade 7 students, their parents and teacher Sara Price, left, are proud of the tallitot they designed and created together during recent parent/student workshops led by principal Joan Schoenfeld. Participants learned about the history and customs associated with the tallit, learned how to tie their own tzitizit and also made matching tallit bags.

Continued from page 26

Tuesday, Dec. 1

CHANUKAH PARTY

Women's League for Conservative Judaism, Canadian Seaway branch, holds a Chanukah get-together at Shaar Shalom Synagogue. Features **Rabbi Jarrod Grover**, new assistant rabbi, Beth Tikvah Synagogue, "How Torah Fund Influenced My Stay the JTS," musical guests York University's Kol Neshama Choir. All synagogue women welcome. $10. RSVP **Rose Haspel**, 905-764-8141.

LIBRARY WORKSHOPS

Beth Tzedec Max & Beatrice Wolfe Library workshops. Dec. 1 and 8, 1:30 p.m. **Yehudit Shier Weisberg**, "Jewish Ways to Gain More Energy." Dec. 2, 1:30 p.m., **Steven M. Bergson** "What's New in Cyberspace?" Pre-registration required, $10 per workshop. 416-781-3514, ext. 225.

LUNCH & LEARN

Psychologist **Dr. Steven Stein** discusses "Emotional Intelligence, or How to Take Control of your Emotions and Achieve Happiness at Home." Beth Tikvah Synagogue, 12:15 p.m. $20, by reservation only. Call 416-221-3433, ext. 352.

Wednesday, Dec. 2

BETH SHOLOM MUSIC

Series presents **Cantor Gideon Zelermyer** and **Stephen Glass** in Concert. 8 p.m. Tickets $18. Dessert reception follows. 416-783-6103, ext. 228, or rivy@bethsholom.net.

Other News

MUSIC NIGHT

Paul Gellman and Friends, Saturday, Dec. 5, 8 p.m. Congregation Darchei Noam, 864 Sheppard Ave. W. Original and pop music, from a blend of pop, jazz, rock, R&B, soul, and klezmer, $10 cover charge.

CHANUKAH CONCERT

Mayor's Chanukah concert, Tuesday, Dec. 15, 7:30 p.m. Chabad Romano Centre, Richmond Hill Centre for the Performing Arts, 10268 Yonge St. Featuring M-Generation Boys Choir, Maria Romano & Friends Jazz Group, Weinstangel string quartet. Tickets $25, $50, $100. Call 905-303-1880 or www.ChabadRC.org.

CHANUKAH PARTY

Jewish Club for the Vision Impaired Chanukah party, Monday, Dec. 7, 7 p.m., Kensington Place, 866 Sheppard W. Buffet dinner, music and prizes. Members $5, non-members and/or guests, $25. **Bess**, 905-508-2892.

SAR-EL INFO SESSION

Show Israel you care – be a civilian volumteer on an Israeli army base. Dec. 3, 7:30 p.m., 788 Marlee Ave. Sar-El Canada, 416-781-6089.

JF& CS WORKSHOPS

What to tell the kids when you're about to separate. Tuesday, Dec. 1, Promenade Mall, #313, 6:30-9:30 p.m.

High Conflict Divorce. For only one half of a couple and not for those in an abusive situation. Tuesday, Dec. 8, Promenade Mall, #313, 6:30-9:30 p.m.

Adolescents and Divorce. Thursday, Dec. 10, Lipa Green Centre, 7-9 p.m.

Pre-register by calling **Shawna Sidney**, 416-638-7800, ext.215, or www.jfandcs.com.

FOR SENIORS

Adath Israel welcomes men and women, membership not required, to Wednesday social afternoons. Bridge, mah jong, cards, refreshments, $2. Call **Pearl**, 416-635-6317 or **Sheila**, 416-665-3333.

Earl Bales Seniors Club in the Park. Casino Rama, Wednesday, Dec. 16. Ladies Lunch with Avon, Dec. 14, complementary light lunch. Wheelchair and walker accessible. Call **Valerie**, 416-395-7881.

LZA Seniors Cultural Club discussion group. Tuesdays, 10 a.m. Borochov Centre, 272 Codsell. 416-630-9444.

BERNARD BETEL CENTRE. 1003 Steeles Ave. W., 416-225-2112. Tuesday, Dec. 1, lecture – "Chances for peace in the Middle East." **Gerald Ziedenberg**, 10-11:30 a.m. $3 members, $6 non-members; Wednesday, Dec. 2, Retirement Living Fair. 11 a.m. - 2:30 p.m. Free; Thursday, Dec. 3, Wellness Lecture: "Age-related memory changes: How the Human Memory Works." Video from Baycrest. 1:30-2:30 p.m. Free.

WAGMAN CENTRE. 55 Ameer Ave. 416-785-2500, ext. 2267.

H1N1 Flu. The best way to prevent infection is to wash your hands and avoid contact with those who are ill. If the flu is spreading, Baycrest may decide to close the Wagman Centre. Daily updates on the Wagman information line, ext. 4637.

Internet Lounge. Thursdays, 10:30-noon in computer lab. Volunteers can assist you in using e-mail, and surfing the net. Reserve your time at the service desk.

E-Pals. Friendly weekly e-mail messages for those who want to share a story, discuss a topic or give you information on services or programs. Trained volunteers. Ext. 2247.

Soul Food Poetry Discussion Group. Share your passion for poetry, learn about poets and their work. Facilitators encourage creative thinking. Wednesdays, 3-4 p.m., Fireside Lounge.

Jewish Life, with **Rabbi Sholom Korn**. Wednesday afternoons, 1:30 p.m. Review current issues and trends in Canada and internationally.

Wagman advisory committee provides a channel for members' opinions and a formal link between members and management. Maximum 20 members. Once a month, on Mondays at noon, with **Sheila Smyth**, program director. Ext. 2388.

Montrealers Group meets Thursdays, Fireside Lounge, 10:30-11:30 a.m., with **Shawn**.

Wellness lecture, "Oral Hygiene for Seniors" with **Bobbie Epstein** and **Doreen Bernou**, City of Toronto geriatric dental education team, Wednesday, Nov. 25, 1-2 p.m., Assembly Room. Free to members, $2 for guests, at the door.

Art Gallery of Ontario, The Golden King Tut and the Great Pharoahs guided tour, Tuesday, Dec. 1. Bus leaves Wagman Centre, 10:30 a.m. sharp, returns about 5 p.m. Cost $33 members, guests $35.

PROSSERMAN JCC

Prosserman Jewish Community Centre, Sherman Campus, 4588 Bathurst St., 416-638-1881 or www.prossermanjcc.com.

New culinary studio offers a variety of classes. Nov. 26, 7 p.m. A Walk Down Memory Lane with chef **Ellen Grossman**. Ext. 235.

Prosserman Fitness open at the new Goldie Fitness Centre. For more information, including group exercise schedule, ext. 4105.

New lineup of family programs, including My Messy Morning and Deborah's Sing-a-long. Ext. 4235.

Registration for all senior social, recreational and educational programs open now, ext. 4259 for info, and 4235 to register. Tai Chi, adult learning courses and more. Treasures in Jewish Literature book review series, ext. 4235.

MILES NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211, or www.mnjcc.org.

Toronto Jewish Film Society 2010 memberships on sale now. Subscription series of eight films, January to December 2010. Memberships: Joelle Malka, joellem@mnjcc.org, or ext. 139. Esther Arbeid, film@mnjcc.org or ext. 606

Parchment 15 launch. Canada's Annual review of Jewish creative writing and criticism. Refreshments. Free. Ext. 155.

Media Mondays, with Mark Clamen. Monday, Nov. 30, Deadwood and Beyond. $15 drop-in fee. Ext. 606.

Daniel and Micah Barnes in Concert, with special guest Lorraine Segato. Dec. 5, 8 p.m. Al-Green Theatre.$18 advance, $22 at the door. Tickets, ext. 0, info, ext. 133.

What's New is now online, for subscribers only. You can find it at cjnews.com

TORAH READING: Students at United Synagogue Day School's Beth Tikvah campus Kendall Gnat, left, and Aaron Birbrager lead the Torah reading with Beth Tikvah Synagogue's Rabbi Jarrod Grover as Grade 4 and 5 students celebrated Rosh Chodesh Kislev in the Beth Tikvah Chapel.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Terry Geist	Nov. 7/09	193 Upper Canada Dr
Mike Hirschberg	Nov. 7/09	8 Covington Road
Bernard Levinson	Nov. 8/09	89 Prue Ave
Elinor Heifetz	Nov. 10/09	266-A Byng Ave
Paula Starkman	Nov. 9/09	292 Brooke Ave
Lee Dickman	Nov. 5/09	600 Melita Cres
Ethan Kalef	Nov. 8/09	2140 Bloor Street W
Michael Johnson	Nov. 10/09	20650 Hwy. 11
Shirley Osterman	Nov. 10/09	2200 Avenue Rd
Anne Wishen	Nov. 12/09	120 Promenade Cir
Max Kronis	Nov. 15/09	45 Timberlane Drive
Sam Papoff	Nov. 14/09	782 Spadina Road
Florence Freelan	Nov. 14/09	3560 Bathurst Street

Steeles Memorial Chapel

Wasser, Jennie	Nov. 10/09	7 Townsgate Dr
Garshowitz, Yetta	Nov. 11/09	3560 Bathurst St
Perl, Esther	Nov. 11/09	84 Fairholme Ave
Truster, Selig (Sol)	Nov. 11/09	Private
Berkovich, Izidor	Nov. 12/09	130 Neptune Dr
Fitzerman, Paul	Nov. 12/09	81 Alameda Cir
Rothschild, Mose L.	Nov. 12/09	61 Joshua Court
Soto, Ana	Nov. 14/09	10 Glen Cres
Shchupak, Yakov	Nov. 14/09	
Sinsofsky, Myer	Nov. 15/09	
Warhaft, Eva	Nov. 16/09	2 Foxfield Cres
Szenes, Gail Lillian	Nov. 15/09	205 Hilda Ave
Berglas, Simon	Nov. 16/09	343 Clark Ave. W
Keselman, Yuvgeni	Nov. 16/09	100 Antibes Dr
Stone, Herbert	Nov. 17/09	343 Clark Ave W
Kurzfeld, Mendel	Nov. 18/09	6040 Bathurst St
Boldan, Adrian	Nov. 17/09	
Berglas, Simon	Nov. 16/09	343 Clark Ave. W
Keselman, Yuvgeni	Nov. 16/09	100 Antibes Dr
Stone, Herbert	Nov. 17/09	343 Clark Ave. W

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To place any other family related notice, please call at least 10 DAYS prior to the issue date

Coast to Coast

Calgary anti-Semitic vandalism now classified as a hate crime

By RITA POLIAKOV
Staff Reporter

Recent incidents of anti-Semitic vandalism in Calgary are now being classified as hate crimes, said Const. Brian Denison of the Calgary police.

Earlier this month, a number of synagogues, a private home, bus stops and a Holocaust memorial were hit with anti-Semitic graffiti in Calgary and several Ontario cities.

Until last Tuesday, police in Calgary were calling the acts in that city hate incidents rather than crimes, which led Canadian Jewish Congress (CJC) to write a letter to Rick Hanson, the chief of police.

After looking over video surveillance and other evidence, Denison re-classified the acts as "hate-motivated mischief to religious property."

An act is called a hate incident when police don't have enough evidence to prove a crime was committed, Denison said.

"It can be throwing out racial slurs or even putting graffiti on certain things, but not like they did out here. It's very blatant what they were saying."

Congress CEO Bernie Farber said the community had concerns about the classification of the vandalism, which included drawings of swastikas and phrases such as "Kill Jews" and "6 million more."

"We all had concerns, not with the police investigation… but with the manner with which police seem to be reluctant to label this a hate crime," Farber said. "There seems to be a misconception of what a hate crime is and the fear of labelling it by its proper name."

Farber said this fear isn't uncommon among police forces with limited experience with such crimes.

"This is one of the first major incidents in Calgary that they're dealing with in a long, long time," he said.

Apart from the incidents in Calgary, anti-Semitic vandalism also turned up in three Ontario cities earlier this month.

According to Len Rudner, CJC's Ontario regional director, anti-Semitic graffiti was found in the parking garage of a London, Ont., apartment building with a large Jewish population.

A "poorly drawn" swastika was found on Nov. 9, Rudner said, along with the words "Jew, we know you're hiding here, I'm coming to get you."

The parking garage wasn't equipped with security cameras and there were no witnesses, Rudner said, adding that police don't believe the building's residents are in danger.

"Clearly, folks in the community are rightfully upset by such things, and the police responded appropriately," he said. "With no evidence or witnesses, it's difficult [for police] to make progress."

Shuls in Barrie, Ont., and Oshawa, Ont., were also vandalized around the same time.

Police in Barrie have reviewed surveillance tapes from the vandalized shul, but could not find any useful information, Rudner said.

Durham Regional Police are currently investigating the incident in Oshawa but no arrests have been made, said David Selby of the police force.

Calgary police have released surveillance video of one of the suspected vandals approaching a Chabad Lubavitch centre and are asking people with information to call 1-800-222-8477.

Nazi-killing-squad interpreter wins reprieve from court

By PAUL LUNGEN
Staff Reporter

After 13 years before the courts, it's unlikely that Helmut Oberlander has his bags packed and is sitting by the door waiting to be thrown out of the country.

The former interpreter with a Nazi killing squad won another legal battle last week, further delaying any chance he will be deported from Canada for lying about his wartime service.

The Federal Court of Appeal ruled 2-1 that the governor-in-council – the federal cabinet – erred in revoking his citizenship because it didn't properly consider the implied claim he had served in the Einsatzgruppe killing squad under duress, even though it had evidence he was conscripted into the group.

Writing for the court, judge Carolyn Layden-Stevenson said "duress… operates to excuse the complicity so that the complicit individual is exonerated of culpability."

"The question then is whether the record contained sufficient information to oblige the governor-in-council (GIC) to consider that allegation, along with the evidence of conscription and any other relevant evidence, to determine whether the justification of duress is made out, notwithstanding that duress was not the basis of Mr. Oberlander's argument. In my view, there was sufficient evidence in the record to require the GIC to address this issue."

The judge goes on to write, "It is open to the GIC to reject duress as a justification, but it must not ignore it."

Jewish groups were outraged at the ruling, based, as one said, on a "hyper-technical point of interpretation."

Canadian Jewish Congress (CJC) president Mark Freiman issued a statement saying, "CJC deplores the decision… It is frustrating that two judges of the Court of Appeal have seen fit to delay yet again a case involving a member of a mobile killing squad that goes back almost 15 years, this time on a hyper-technical point of interpretation.

"Oberlander's defence claimed he was conscripted into the Einsatzgruppe. Cabinet assessed this argument and rejected it in recommending revocation. The Court of Appeal has now decided to send this matter back to cabinet for reconsideration based on its view that cabinet was unreasonable in not assessing essentially this very same excuse under the rubric of 'compulsion,' a concept that Mr. Oberlander himself did not see fit to raise in his own defence.

"Ultimately, the issue is not how he came to be attached to a mobile killing squad, but rather that he then lied about it to gain entry into Canada and to obtain Canadian citizenship."

Congress urged the government to seek leave to appeal to the Supreme Court of Canada.

Canadian Friends of the Simon Wiesenthal Center (FSWC) called "a reconsideration of Oberlander's status in Canada disappointing, if not shocking."

Winnipeg deals with intermarriage

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The executive director of the Jewish Outreach Institute was kept constantly on the go during a recent visit to Winnipeg.

Rabbi Kerry Olitzky met with synagogue leaders; Jewish Federation of Winnipeg board members; Jewish Child and Family Service (JCFS) staff; Rose and Max Rady Jewish Community Centre staff, the Chesed Shel Emes board; parents of children attending the Hebrew bilingual elementary school program at Brock-Corydon School; a Hillel group; a young leadership training group and members of JACS (Jewish alcoholics, chemically dependent persons and significant-others).

Rabbi Olitzky's Jewish Outreach Institute, which is based in the United States, is an independent organization dedicated to bringing Judaism to interfaith families and the unaffiliated.

His visit to Winnipeg, from Oct. 26 to 28, came about because the organized Jewish community here is grappling with a steep rise in intermarriage rates – currently running at more than 60 per cent of those members of the community who are under 30.

"We were talking about how to make our community more welcoming for interfaith families and the unaffiliated, and Kerry's name came up," said Faye Rosenberg Cohen, the federation's planning director.

Rabbi Olitzky's presentations were well received. "I thought that he was very good," said Al Benarroch, JCFS supervisor of clinical services. "He got us talking about how to market our services. He suggested that we should be getting out into the community more as compared to waiting for people to come to us."

"He [Rabbi Olitzky] told us that we should be treating everyone who comes to our programs as if they were guests coming for dinner in our homes," said Judi Price Rosen, federation's director of Next Generation Initiatives. "He outlined a step-by-step process, from greeting people when they come in and making sure introductions are made to escorting them to the door when they leave, and following up afterward."

JCC executive director Gayle Waxman said that she was impressed with Rabbi Olitzky. "He had some very creative ideas for us," she said. "He suggested that we take our programs out of our building to non-traditional locations such as a supermarket."

Rene Boroditsky is the executive director of the Chesed Shel Emes. She attended three of Rabbi Olitzky's sessions. "He gave us some different ways of thinking about things," she said.

She cited, for example, the concept of membership dues. Rabbi Olitzky describes dues as a form of philanthropy that pays for services.

And intermarriage, she quoted Rabbi Olitzky, is a reality but also an opportunity. "'Intermarried families are not necessarily dysfunctional,' he said."

He also talked about the problem Jewish community professionals – "insiders" – have in communicating with the unaffiliated and intermarried. "The language we use can itself get in the way," she said.

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Asper philanthropy said to be unaffected by Canwest woes

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The Asper family's ability to fund charitable projects won't be affected by the meltdown at Canwest Global Communications, because most of the family's giving is made through foundations that are separate from the company founded by patriarch Israel Asper, a Canwest spokesperson says.

Asper, who died six years ago, established the Asper Foundation in 1983, and it's through the foundation that the family – Barbara Asper, Israel's wife, and their children David, Gail and Leonard – directs most of its giving. Over the past 25 years, the Aspers have become Winnipeg's first Jewish family in philanthropy, in both the Jewish and larger communities.

But while Canwest was the principal source of the Asper family's wealth, the company's financial woes won't have any impact on the family's philanthropic efforts, because the foundation is completely separate from Canwest, said John Douglas, Canwest Global Communications' vice-president of public affairs.

"The Asper Foundation's philanthropic abilities rest solely on the strength of its own investments," Douglas said.

The Asper Foundation funds initiatives in the areas of culture, education, community development and human rights locally, nationally and internationally. A number of initiatives are also funded by the Asper family through their control of the Canwest Global Communications Charitable Foundation, which Douglas said is also unaffected by Canwest's financial woes.

Asper Jewish Community Campus in Winnipeg

"The Canwest Global Communications Charitable Foundation is also a separate entity with its own investment income," Douglas said. "The foundation is able to meet all of our pledged financial commitments."

He added that he expects the family to also be able to fund new initiatives in the future.

Douglas wouldn't say how much money is in the fund, but Moe Levy, executive director of the Asper Foundation, said that his fund has assets of $150 million.

In the past seven years, more than $125 million has been donated to various charitable causes through these two foundations. In addition, "the Asper Foundation is working on a number of significant world-scale initiatives requiring several million dollars in up-front commitments," its website states.

The Asper family, through the foundation, is one of the largest donors to Winnipeg's Combined Jewish Appeal, but its executive director, Elaine Goldstine, would not divulge exact dollar figures regarding the foundation's contribution.

The foundation was also the lead donor behind the Asper Jewish Community Campus, the I.H. Asper School of Business at the University of Manitoba, the I.H. Asper Clinical Research Institute at Winnipeg's St. Boniface Hospital and several programs at the Hebrew University in Jerusalem and elsewhere in Israel. Indeed, there are few areas of society in Winnipeg that haven't benefited from the Asper Foundation's largesse.

It has also been the lead donor in efforts to built the Canadian Museum for Human Rights, a $310-million federal facility being built in Winnipeg with help from three levels of government, as well as other private donors. Slated to open in 2012, it was Israel Asper's brainchild, and the fundraising campaign to bring it to fruition is being led by Gail Asper, who recently received the Order of Canada.

On Oct. 6, Canwest's holding company, CMI – which directly controls Global Television, some specialty channels and the National Post – was placed under creditor protection in order to reorganize its assets and debtor arrangements.

Douglas said that although the Aspers owned only 47 per cent of Canwest's shares, they controlled multiple voting shares, which gave them control of the company. Under the restructuring plan, the family's share of the shares would be reduced to 2.3 per cent, but Douglas says, the family will be kicking in $15 million, which will leave them with about a five per cent ownership stake.

The media giant that the late Israel Asper grew from the seed of one small television station in Winnipeg in the mid-1970s had been beset with financial troubles triggered initially from the heavy debt the company incurred in acquiring a host of newspapers and half ownership of the National Post from Conrad Black and his Hollinger Inc. for $3.5 billion in 2000.

Canwest's financial difficulties have been compounded by the recession and the competition that print media in general are facing from the Internet.

In an e-mail response to a phone query, Gail Asper declined to comment for this story.

דער יידיש ווינקל

דזשערי קעין

מיין נישט

איך דערמאָנען זיך וועגן וואָס י. ל. פרץ האָט געבעטן פון מיר און פון אונדז אַלעמען

פון דזשערי קעין

אַ פרייַנד בייַטן האָט מיר געפֿרייגט וועלכער שרייבער, וועלכע שטיקל יידיש פּראָזע אַלגעמיין וואָלט, לויט אַפּי זינען מיר, זיי אַלע אַנדערש. האָב איך, מיט אַן וואָלקלעניש געזונטפֿערט י. ל. פרץ און די דריי פֿערזען פון 'מיין נישט'.

פֿאַרוואָס? ווייל פרץ'ס ווערטער דינגען נישט נאָר וועגן אונדזער נעכטן אָבער אויך וועגן אונדזער הינט. אין אַ וועלט פֿון עקאָנאָמישע קריזיס, ווו די באַנקירן און די בערני מיידאָף'ס האָבן גערויבט אין געשיידלט, געפֿרעמען אין געוויקט און שוואַרצע שוויינעריי האָבן פֿאַרלאָרן אַלץ, אין אַ וועלט ווו מען דערלאָזט אַ דאַרפֿיר הונגער אַנגיין און אַנגיין, אין אין אַ וועלט ווו אַ אָבמניידישאַ'ס אָפּוואָג פון חורבן איז אַ פּאָכּט פון פּרידזשים, וועגן פרץ'ס ווערטער אַ ליכט פֿאַר די וועלט— און מיר טאָר זיי ליכט נישט לאָזן ווערן פֿאַרלאָשן.

מיין נישט, די וועלט איז אַ קרעטשמע — באַשאַפֿן
מאָכן אַ וועג מיט פֿיסטן און נעגל
צים שענק פּאָם, אין פֿרעסן און זויפֿן, ווען אַנדערע
קוקן פֿון ווייַטן מיט גלעזערנע אויגן
פֿאַרחלשט, און שלינגען דאָס שפּיטצן און ציען
צוואַמען דעם מאָגן, וואָס וואַרפֿט זיך אין קרעמפֿן!—
אָ, מיין נישט, די וועלט איז אַ קרעטשמע!

מיין נישט, די וועלט איז אַ בערזע—באַשאַפֿן,
דער שטאַרקער זאָל האָבן מיט מידע און שוואַכע,
זאָל קויפֿן בייַ אָרעמע מיידלעך די בושה,
בייַ פֿרוען די מילך פֿון די ברוסטן, בייַ מענער
דעם מאָרך פֿון די ביינער, בייַ קינדער דעם שמייכל,
דעם זעלטענעם גאַסט אויפֿן וואַקסענעם פּנים —
אָ, מיין נישט, די וועלט איז אַ בערזע!

מיין נישט, די וועלט איז אַ הפֿקר — באַשאַפֿן
פֿאַר וועלף און פֿאַר פּוקמן, פֿאַר ריב און פֿאַר
שווינדל;
דער הימל—אַ פֿאַרהאַנג, אַז גאָט זאָל נישט זען!
דער נעפּל—מען זאָל אויף די הענט דיר נישט קוקן;
דער ווינט— צו פֿאַרשטיקן די ווילדע געשריייַן;
די ערד איז צו זאַפֿן דאָס בלוט פֿון קרבנות —
אָ מיין נישט, די וועלט איז אַ הפֿקר!

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Can Hamas stop being Hamas?

In "Hamas: The unlikely peacemaker" (Nov. 14) the *Globe and Mail*'s Patrick Martin drew attention to a survey indicating that 57 per cent of Israelis, including a surprising 53 per cent of Likud supporters, back the idea of talks with Hamas – with conditions.

The survey, conducted by Prof. Camil Fuchs of the department of statistics at Tel Aviv University, was reported the previous day, Martin noted, in *Ha'aretz* by Yossi Verter. While the finding about attitudes toward Hamas grabbed the headline in that paper, Verter began by explaining the main conclusion of the survey of the Israeli political mood as follows:

"Nine months after the [Israeli] elections, the left has evaporated and the right has only grown stronger, probably stronger than ever. The Labor Party and its leadership continue to sink lower and lower, but the general public is actually exhibiting intellectual flexibility and political moderation: the majority, including most of the Likud voters, support negotiations with Hamas, *if it relinquishes terrorism and recognizes Israel*" (emphasis added).

Verter continued: "The survey shows the impressive rising strength of the right and a serious shrinking of the centre and the left. The balance in the current Knesset stands at 65 seats for the right and 55 for the centre and the left parties, but if elections were held today, the current survey suggests that the right would garner 72 seats to 48 for the centre and left… Kadima is retaining its strength, but Labor is crashing and it is on its way to disappearing from the political scene."

The survey results are also positive for Israeli Prime Minister Benjamin Netanyahu, who leads Kadima opposition leader Tzipi Livni by a 16 per cent margin. "The overall level of satisfaction from Netanyahu continues to be positive," Verter noted, adding that "[a] great majority blames [PA President] Mahmoud Abbas for the impasse in the peace process with the Palestinians."

According to Reports

By PAUL MICHAELS

While Martin didn't go into as much detail on the findings about Israeli politics, he did remark about the drain of support for Labor "and other parties of the left."

How then to explain the apparently paradoxical finding in the survey about attitudes towards Hamas? Martin quoted from Verter's *Ha'aretz* article: "The attitude of Israelis to Hamas, a terrorist organization that still holds Gilad Schalit, is quite pragmatic."

Martin also interviewed Mark Heller of the Tel Aviv-based Institute for National Security Studies, who placed this pragmatism in a broader historical context: "I'd say it's consistent with a long-term trend in this country… The Israeli public prefers pro-peace policies, but doesn't trust left-wing parties to carry them out."

It's within this framework that a small majority of Israelis support the view of Kadima MK and former defence minister Shaul Mofaz, who, just prior to the survey, floated the idea of negotiating with Hamas on the condition that, as Martin observed, it "renounces violence and recognizes Israel."

Martin cited Mofaz's comment that if Hamas was to meet these conditions – set down years ago by the "Quartet," consisting of the United States, the European Union, Russia and the United Nations – "from that moment, it is no longer Hamas."

What Martin did not address, however, is the question posed by Mofaz: Can Hamas stop being Hamas? That is, can it transform itself from a terrorist organization bent on destroying Israel and become a reasonable political organization with which Israelis would have a basis for holding negotiations?

As of now, there's simply no evidence that such a transformation is possible, let alone likely. If anything, Hamas officials both in Gaza and in Syria have recently been insisting that their religiously inspired opposition to Israel and Jewish sovereignty is as implacable as ever.

Nonetheless, by drawing attention to Verter's report of the survey of the current Israeli political mindset, Martin has given *Globe* readers a rare insight into the complex, pragmatic, attitude that has long characterized the Jewish state's citizens.

Paul Michaels is communications director for the Canada-Israel Committee.

Dion defends party

Continued from page 3

As for Ignatieff's war crimes charge, Cotler said it was "taken out of context" and he has since apologized.

Cotler also said the flyers are partisan and shouldn't have been mailed to constituents at public expense, terming it a "prima facie breach of [parliamentary] privilege."

The flyer, titled "Committed to Canada's Jewish Community," compares the Conservative and purported Liberal records on fighting anti-Semitism abroad, combating terrorism and support for Israel. It asks the question: "Who is on the right track to represent and defend the values of Canada's Jewish community?" It then lists the leaders of the four national parties.

Stéphane Dion

Toronto-area MP Joe Volpe was audibly agitated as he tore into the Tories last week, calling a flyer sent to his Eglinton-Lawrence riding "unbecoming and unproductive."

"It's pretty partisan propaganda paid by the public purse in order to gain advantage," he said in a telephone interview from Ottawa.

"It's distortions of the truth using the Jewish community as a wedge in the social fabric of… our society."

Volpe, whose riding has a substantial Jewish population, said the flyer parades falsehood as truth.

On Nov. 18, Ignatieff told reporters that the allegations made in the flyer are "outrageous" and accused the Conservatives of playing "the politics of division."

"The key point is that support for Israel should not be a partisan issue. Since 1948 there has been a consensus across party lines on support for Israel and a two-state solution… Liberal governments since 1948 have stood shoulder to shoulder with Israel… Nothing has changed, nothing will."

Montreal Liberal MP Stéphane Dion rose to defend the party's actions under his leadership during the Commons session.

"The Liberal Party never supported that funds would be sent to the Hamas-led government. What we were asking was whether the funds would reach the people in Palestine. This point of view was the point of view of the government of Israel at the time," he said.

He denounced the Conservatives for "tarnishing" not only his party's reputation, but also that of Cotler "who has dedicated his life to Israel-Canada relations."

Claiming that the Liberal government knowingly participated in an overtly anti-Semitic conference is "a serious misrepresentation of the facts, and we cannot let that stand. If we do, it means that political parties can use taxpayers' money to say whatever they want, and to stoop as low as you can imagine, and that there is no limit to the lies they can tell the unwitting public," Dion said.

Cotler's position was also defended by Bloc Québécois member Michel Guimond and Windsor, Ont.,-area MP Brian Masse of the New Democratic Party.

Government House leader Jay Hill defended the propriety of the mailings, saying the Tories aren't the only party doing it.

"My point is that all parties are participating in this type of communication and it is grossly unfair to suggest that it is only the Conservative Party that is doing so," he said.

Speaker Peter Milliken said he would look into whether there has been a breach of privilege and report back to the House on the matter.

One of the recipients of the flyer, Alan L. Simons, who lives in the Toronto riding of St. Paul's, wrote to *The CJN*: "As a Jew, I find its content offensive, especially when [John] Duncan [the Vancouver Conservative MP who sent it to him] implies that I need the Conservative Party to represent and defend my values as a Jew.

"I am appalled by this form of politicizing. In addition, I doubt very much if there are many Jewish people living in my neighbourhood. Therefore, I believe this form of literature will most certainly backfire. And in doing so. I am sure Duncan has helped the anti-Semites use yet another means of promoting their hatred."

With files from Paul Lungen

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On Campus

Calgary has largest student delegation at GA

By RHONDA SPIVAK
Praries Correspondent

The small Jewish community of Calgary sent 10 students to the General Assembly of the Jewish Federation of North America in Washington, D.C., earlier this month – by far the largest student delegation per capita in all of Jewish North America.

About 150 of the 3,000 delegates at the GA were students. In comparison with Calgary, Toronto sent two students, Montreal sent one and other Canadian cities didn't send any.

Jerry Silverman, the new CEO and president of the North American federation umbrella group, said he hopes to have 1,000 students attend next year's event.

Dede Feinberg, a GA co-chair, noted that the event had fewer students than usual because fewer subsidies were available due to the tough economic climate.

In an interview with *The CJN*, Lance Davis, executive director of the Calgary Jewish Community Council (CJCC), said his community is "very fortunate that we have a donor [Ted Riback] who endowed a fund for young leadership and we were able to use $3,000 from that fund to subsidize students from Hillel to attend the conference.

"All it took was subsidizing each student $300 to get 10 of them interested in coming to the GA and paying the rest of the way themselves. The GA registration fee was only $150 per student."

CJCC president Gerry Barron told *The CJN* that "if all it takes is to subsidize $300 per student to get them motivated, inspired and involved, that it's the best $300 we could ever have spent."

Barron added that Jewish leaders are excited about student participation and think that it's "important for our community to have the students exposed to the GA. They're telling us that they are glad they made the decision to come."

Adam Zendel, a student native to Calgary, said he decided to attend "because I was interested in seeing the [United States] Holocaust Memorial Museum, and because I read that the [U.S. President Barak Obama] was going to speak at the GA, and it looked like a good program."

Although Obama had to back out of his speaking engagement at the GA at the last minute, White House Chief of Staff Rahm Emanuel addressed the gathering in his place.

Other students, some of whom are grandchildren of Holocaust survivors, also said that Washington's Holocaust museum, combined with the list of speakers at the GA, motivated them to participate.

Muriel Fogel, a nursing student, said that she came to the GA "because I love Washington and I wanted to learn more about Israel, and hear the speakers."

Another student, Julia Tzam, said she really came to hear Obama speak, but "I'm fine with him sending Rahm Emanuel instead, since [Obama] had to go to Fort Hood" and attend the memorial for soldiers killed in the mass shooting at the Texas army base.

Tzam, who founded a Palestinian-Israeli Dialogue Club a number of years ago at the University of Calgary that is no longer operating, was interested in hearing speakers at the GA discuss current political events.

From left, Muriel Fogel, and Adam Zendel, both students who grew up in Calgary, take some time during the General Assembly of Jewish Federation to socialize with their peers.

Nachum Abraham, a Calgary student who is also Israeli, said, "I want to understand the issues facing Israel and thought the GA would be a good place to learn about this."

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How we can win the (public relations) war

By NAOMI HAWORTH

Guest Voice

Unifying the global Jewish community and creating new and positive images of Israeli life and culture was the key message at the recent Do the Write Thing conference.

One of the goals of the conference was to inspire young Jewish journalists to be leaders in creating new and unique ways of carrying this message to campuses.

The conference, which took place from Nov. 8 to 10, was hosted by the World Zionist Organization's Hagshama department as a part of the Jewish Federations of North America's General Assembly in Washington, D.C. Do the Write Thing brought a plethora of speakers and experiences to participants who wish to change the direction of Israel advocacy on campuses.

As a corporate communications student at Seneca College in Toronto, I was interested in attending this conference to learn what messages are needed to influence the media to give Israel positive coverage – especially new and emerging media – and to win the public relation war on Canadian campuses. I wanted to know how Canadian Jewish communities, Canadian Jewish students and our fellow Canadians came to a point where we are consistently bombarded with false, anti-Israel information. I found the answer abundantly clear: we've lost the war, that is, the public relations war.

What I learned at this three-day conference is that we as a community need to do more if we ever want to win the war.

We must pressure Israeli leadership to make stronger connections with North American and European journalists in order to promote positive stories about Israel that are unrelated to the Palestinian conflict

We must unify our message in order to make our goals and objectives clear to both global Jewish communities and the world.

We must take back the word Zionism and empower young Jewish leaders to be Zionists.

Messaging from Israel has focused mainly on defensive tactics, and advocacy groups continue to create talking points based on counter arguments rather than creating arguments. Our inability to promote Israel as anything other than war-torn, dangerous, and uninhabitable has allowed images and reports in western media to depict Israel simply as tanks and soldiers in Gaza or damage and debris in Sderot.

Natan Sharansky, chairman of the executive of the Jewish Agency for Israel, told conference participants that Jewish identity is the biggest challenge facing the global Jewish community and that it is Israel's responsibility to create stronger connections between Israel and the Diaspora. "Israel is a legitimate state and has the right to exist" is a good way to start the conversation, he said.

Empowering young Jewish leaders is the key to creating a successful pro-Israel campaign worldwide. If we want to change public opinion on Israel, we must unite in educating our youth on the importance of Israel and our Zionist heritage, and demand that our leadership highlights the uniqueness of the Israeli people and its culture.

Time is running out, and if we don't act soon, Israel's international reputation will forever be damaged.

Naomi Haworth is a student at Seneca College in Toronto.

No long waits at Jerusalem hospital

By PAUL LUNGEN
Staff Reporter

As director of international affairs of Jerusalem's Shaare Zedek Medical Center, Uri Schwarz is fully briefed about all the wonderful things the hospital does for the residents of the Israeli capital. But one fact he cited during a recent visit to Toronto stood out: even though the facility's emergency department has seen its caseload surge to 90,000 per year – 247 a day, far more than any other hospital in the city – the average time to see a doctor is 1-1/2 hours.

Can that be right? One and a half hours? In that length of time in a Toronto emergency department, you might not even have removed your coat before settling in for a lengthy stay.

Shaare Zedek, which is located in Jerusalem's western neighbourhoods, has seen its wait time shrink, thanks to innovations brought to the hospital by the late Dr. David Applebaum, an American who was killed in a terrorist attack in 2003 on the eve of his daughter's wedding.

"He brought emergency techniques to the hospital as a subspecialty," Schwarz said. Though the 90-minute wait might be the envy of any Toronto hospital, "our hope is to do better than that," he said. "We're not there yet."

With the growth in recent years of emergency room use, pressure on the hospital's operating rooms has also ratcheted up. Which brings us to one of the reasons for Schwarz's visit. The 540-bed Shaare Zedek is in the middle of a 155-million shekel ($43.5 million US) fundraising campaign for two capital projects: expanding its operating theatres and constructing a new pediatric medicine wing.

The current facility was erected in the late 1970s, when the emergency department saw between 15,000 and 20,000 patients a year. "The emergency department is a main supplier to the operating rooms," Schwarz said. "The numbers speak for themselves."

One reason the hospital's emerg is so busy is that "people know our emergency room is the most efficient in the city and it's easier to get to" than other hospitals, he said.

During the height of the second intifadah, from 2000 to 2004, there were 26 major suicide attacks in the Jerusalem area and "we received 40 per cent of the victims," Schwarz said. "That has given us quite some experience in treating terrorism victims, and we have shared that expertise with hospitals around the world."

Seven of the proposed 13 new operating theatres are expected to be completed by May 2010.

The other proposed expansion is creation of a stand-alone pediatric hospital. Shaare Zedek currently has a pediatric emergency department, but the plans call for a new two-storey facility constructed on site.

From left are Mitch Green, treasurer of the Canadian Shaare Zedek Hospital Foundation; Jonathan Solursh, foundation president; David Smith, foundation past president; Uri Schwarz, director of international relations for the Shaare Zedek Medical Center; and Jeff Rosenthal, foundation chair.

"There is a great need for a pediatric hospital as we have close to 13,000 deliveries each year, half of all Jerusalem," he said. "We are extremely crowded."

Currently, 92 per cent of the hospital's maternity patients are Jewish and eight per cent Arab. There are plenty of Arab hospitals able to deliver babies, he said, but the ones that end up at Shaare Zedek are largely high-risk cases. Seventy-five per cent of pediatric dialysis cases involve Arab children.

"That has to do with the intermarriage within the Arab world, cousins marrying cousins. That creates kidney problems." The majority of the Jewish children receiving pediatric dialysis come from haredi families, which experiences similar marriage patterns, he said.

The hospital reflects the city's demography and is open to people of all backgrounds, Schwarz continued. "We live in a multicultural city. When it comes to medicine, the doctors here treat everybody. We try to live up to the hospital's [Hebrew] name, the Gates of Righteousness."

Some of the time, that can be difficult for staff. "It's not always easy for a midwife who was stoned at Gush Etzion (a West Bank settlement) to deliver an Arab child, but politics stops at the gate."

The hospital's Arab staff likewise will treat all patients. Schwarz referred to one case in which a Palestinian thoracic specialist saved the life of a terror victim, who had been shot on Jaffa Street and "was as dead as you can be and still be alive."

"This is Jerusalem. This is the reality we live with," he said.

The Shaare Zedek has had a Toronto support group for years, said Jonathan Allen, national executive director of the Canadian Shaare Zedek Hospital Foundation. Though not particularly large, the group raises on average $1.5 to $2 million per year, which is dedicated to medical equipment, professional development, nursing scholarships and medical research.

Participants in the Canadian Friends of Bar-Ilan University and Beit Halochem Canada mission.

Senior tour to Israel an 'eye-opener'

By CAROLYN BLACKMAN
Staff Reporter

Although Carl and Edith Newton have been to Israel eight or nine times, a recent tour geared for active seniors really opened their eyes.

The Newtons, 82 and 80 respectively, along with 25 other participants – 23 were seniors – took part in the recent Canadian Friends of Bar-Ilan University and Beit Halochem Canada mission, which took them across the country.

Along the tour they visited two Israel Defence Force bases, Beit Halochem's facilities in Tel Aviv and Jerusalem, and Bar-Ilan University. They also visited the Knesset, received a briefing from MK Nachman Shai and watched proceedings from the visitor's gallery.

Edith Newton said that one of their "biggest eye-openers" was their stop at Bar-Ilan.

"First of all, we were impressed with the campus. The architecture is unreal. What really impressed us though is the work that goes on there."

They met with representatives from several departments, she said, and enjoyed a performance by music students. "The school serves Israeli and Arab students, and a number of Arab students were performing.

"We also learned about the legal aid department led by disabled women, and about the Alzheimer's research going on. It was unbelievable to us to see everything happening there."

Newton said that although she had never before supported the school, she will now. "They are doing work that no one in the world is doing. I believe that any cures found [for Alzheimer's] will be found in Israel."

Bertha Weisz, 82, who travelled with her husband Isidor, said they were hesitant, at first, about joining the tour, "but it turned out great. Dov Altman [executive vice-president and CEO of Canadian Friends of Bar-Ilan University] took care of us like we were his parents. He made sure everyone was up and out and where they were supposed to be."

She praised the work of both the university and Beit Halochem. "We had never seen this part of Israel. It was amazing to see their work. Both organizations are unbelievable."

And now for something completely different: HEEBONICS

Teacher/unsung community hero helps at-risk students develop leadership skills

By EZRA GLINTER
Special to The CJN

Amanda Fingerhut became a teacher because she wanted to help kids, not because she wanted to win awards. But now the 31-year-old math teacher at Toronto's Earl Haig Secondary School has done both things.

In October, Fingerhut was given the 2009 Canadian Living Me to We award for her work with the Herbert H. Carnegie Future Aces Foundation.

Each year the award is given to five unsung community heroes by *Canadian Living* magazine and Me to We, a "social enterprise" that helps fund its non-profit sister-organization, Free the Children, through money-making activities such as book publishing, a speakers bureau, and volunteer-oriented tourism.

"We're generally looking for somebody who is not brand new to the idea of creating change, but who doesn't run an organization with a budget of $20 million. Someone who is making a big impact well beyond the call of duty," said Me to We executive director Russ McLeod.

"The awards are a launching pad for these people to continue to expand and grow their organizations."

Along with the education award given to Fingerhut, honours are also given in two youth categories, social action, and community. Each award is accompanied by a $5,000 prize, which Fingerhut donated to Future Aces, a non-profit organization that works to help people be "responsible, respectful, peaceful, confident and caring citizens."

Vivian Shapiro, left, the Future Aces executive director, introduced Fingerhut to the organization and inspired her to work with at-risk kids.

For Fingerhut, the award was flattering, but not wholly unexpected.

"I knew I'd been nominated," she said. "They chose three people nationally from all of the applications, and in May, there was a vote on the Internet."

But Fingerhut is more eager to talk about the work that won her the award than about herself.

Amanda Fingerhut, the recipient of the 2009 Canadian Living Me to We award, said she's motivated to help youth give back to society and reach their highest potential.

After high school at Forest Hill Collegiate, Fingerhut attended McGill University before graduating with a degree in education from York University. But it was when she discovered the Future Aces Foundation that Fingerhut knew she had found her calling.

"I always worked with youth and I became a teacher because I wanted to help youth gain leadership skills, but with Future Aces I saw that I can help kids who aren't there yet," she said.

Founded in 1987 by Herbert H. Carnegie, Future Aces helps build self-esteem and encourages ethical behaviour in young people. Its projects include motivational workshops and conferences for both teachers and students.

"Future Aces basically empowers you to turn around kids' lives and help them move in positive directions, to give back to society, to help make them the best they can be," Fingerhut said.

"They're potential leaders, but they're not leaders yet," she added. "Maybe they're a little shy, but there's something in them, and these kids usually wind up running their schools later."

Carnegie, an African-Canadian hockey player whose once-promising career had been stunted by racism, started Future Aces to give young people leadership skills.

"He turned around and instead of being bitter he decided that if I can have a positive attitude, if I can be confident I will be OK, and he started teaching kids both about hockey and life," Fingerhut said.

Fingerhut discovered Future Aces when she met Vivian Shapiro, the organization's education director, at a rehearsal for the Toronto District School Board Cabaret Singers.

"She told me about Future Aces and what it did, and I thought, 'Wow, this is what I want to do,'" Fingerhut said.

"This is why I wanted to become a teacher, but I wasn't working with the at-risk kids and I thought, there's more I can do here."

In university, Fingerhut had run conferences for an organization called Taking Action on Impaired Driving. She took those skills and applied them to start the Future Aces Leadership Conference.

Now in its sixth year, the conference takes about 200 at-risk students and their teachers from 26 Toronto-area schools for a weekend of leadership training seminars. The conference features motivational speakers as well as workshops in event planning, public speaking and community service.

"She saw a need to empower students who are lacking self-esteem and motivation and she's done this incredible conference," said McLeod.

"I think it was that engagement and her incredible dedication that made her a fantastic and special candidate for the award."

Attitude
Ability
Action

At the conference, students choose a community service project that they bring back to their schools. Projects can focus on issues such as sober driving, homelessness, the environment, and can include efforts such as food and clothing drives.

"The biggest thing about the whole conference is that these kids who never considered themselves leaders get told that they've been chosen because their teachers think they're leaders," Fingerhut said.

"It's possible that nobody believed in them before, and they see these speakers who were maybe in the same situation, and they think, 'Wow, I can do this.' And they want to give back because they hear from speakers who have given back."

While the leadership conference is an important part of Fingerhut's work, she also works year-round with high school students and teachers.

"Teachers are given nomination forms, and they can choose a student in their class who deserves a 'subject' award, kids who improved, or helped somebody else," she said.

"It can encourage kids who aren't always feeling good about themselves. There are some really tough schools where kids will walk down the hall and get congratulations from their peers for getting these awards."

In some cases, that encouragement can have drastic effects. In one instance, Fingerhut recalled, a student was about to be initiated into a gang before getting involved with Future Aces.

"There are kids who have said that they would be dead without us," she said. "One kid was being initiated into a gang, but wound up going to college. Later, he bumped into a peer in the hospital who had been hurt in a gunfight."

Thanks to a government grant, Fingerhut is currently able to work part time with Future Aces while she continues to teach.

But for her, helping kids isn't just a job: it's a calling.

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Fatah officials warn of third Palestinian intifadah

By JACK KHOURY
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JERUSALEM — Fatah has made a strategic decision to declare a third intifadah against Israel, movement officials told Nazareth-based newspaper *Hadith Anas* last week, citing the failed peace talks as the reason for its resolution.

The newspaper report quoted Fatah Central Committee members as saying that the movement wished to implement a decision made during its sixth convention, which assembled last August in the West Bank city of Bethlehem.

One of the movement's top officials interviewed by *Hadith Anas* said the third intifadah will have a widespread popular base, adding, however, that unlike the previous popular struggle against Israel, which was sparked in September 2000, the movement will not endorse an armed struggle or the use of firearms.

"We want thousands of Palestinians to demonstrate daily near the settlements of the occupation, carrying out a human siege, and calling for the end of the occupation," one senior official said.

According to the report, Fatah head and Palestinian Authority President Mahmoud Abbas agreed to the resolution in principle, stipulating only that the struggle mustn't become a violent one.

Fatah officials have commented recently on the need to duplicate the weekly anti-separation fence rallies in the villages of Na'alin and Bil'in in locations across the West Bank, as well as turning some of those demonstrations against nearby settlements.

A senior member of an Arab-Israeli Knesset party, who maintains close ties with top Fatah and PA officials, said that anti-separation fence rallies could spark renewed popular resistance if they continued to escalate as they did recently near the Kalandia checkpoint.

The official said that PA sources have come to understand that unarmed popular resistance, centring on symbols of the West Bank occupation, could garner sympathy for the Palestinian cause in international circles as well as embarrassing the Israeli government.

"The first intifadah gained significant diplomatic ground as far as the Palestinians are concerned since its symbol, a boy throwing rocks at a tank, made it impossible for Israel to claim it was defending itself against terror as it did in the second intifadah, following the city-centre bombings," the official said.

IDF vows zero tolerance for soldiers who refuse orders

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JERUSALEM — Israel Defence Forces Chief of Staff Gabi Ashkenazi said on Sunday that the army has a zero tolerance policy for soldiers who refuse orders during their service.

"We have no tolerance for this type of insubordination, no matter which side of the political spectrum the soldiers are on," Ashkenazi declared at a welcoming ceremony for new recruits in the elite Golani Brigade.

The IDF chief made his comments as a result of a recent spate of events involving combat soldiers from various units within the Kfir Brigade who announced that they would not evacuate unauthorized West Bank outposts.

"It is possible that during your service the army will need you for several of our missions, and those who will make the difference are the soldiers on the front line," added the IDF chief.

Defence Minister Ehud Barak on Saturday reiterated his own pledge to crack down on IDF soldiers who refuse to carry out orders, saying Israel should not hesitate to act forcefully to crush the phenomenon.

"A country that wishes to live must put an end to refusal by the right and left with an iron fist," said Barak in a closed meeting.

According to a statement his bureau released, the defence minister is expected to hold a number of meetings in the coming days with law enforcement and intelligence officials. During the talks, he will decide on how to treat those who incite and encourage refusal among soldiers, the statement said.

Barak's comments echoed remarks by Prime Minister Benjamin Netanyahu, who warned last week that such refusal would contribute to the collapse of the State of Israel.

Earlier this week, six soldiers from the Kfir Brigade's Nachshon Battalion hung a sign at their West Bank base proclaiming that their unit would refuse to evacuate settlements.

Their protest followed the demolition of two illegal houses near the Negohot settlement south of Hebron.

Two of the soldiers were sentenced to 30 days in military prison, dismissed from their unit and demoted as a result of the protest. A military court ruled that another soldier was to spend 20 days in jail, and a fourth was sentenced to 14 days. The other two soldiers are to remain confined to their base for 28 days.

Last month, soldiers from the Shimshon Battalion held banners with the same message during their graduation ceremony in Jerusalem. Two soldiers were expelled from their brigade and given 20 days in military prison.

The Shimshon and Nachshon battalions are both part of the Kfir Brigade, set up to battle Palestinian guerrillas in the West Bank. Such duties have diminished amid a law-and-order drive by Palestinian Authority President Mahmoud Abbas' U.S.-backed administration, which wants to project power in the face of the rival Hamas Islamists now ruling Gaza.

Kfir has been under military investigation for several high-profile cases in which Palestinian civilians complained of abuse by the brigade. Its former commander was reprimanded for sanctioning use of force during questioning of suspect.

In related developments, the number of new recruits in the IDF seeking to serve in combat units has jumped by six per cent, the army said on Sunday as it began to induct the large November draft.

According to IDF data, 73.7 per cent of all the recruits with the necessary level of fitness requested to serve in combat units. At the same time last year, only 67.2 per cent of the conscripts asked to do so.

As in previous years, the IDF infantry brigades are the most highly sought after by those who wish to serve in combat. The Golani Brigade was the most popular with the current draft, as it was also last November, with seven recruits competing for every place in the veteran unit.

But there was also a significant rise in the number of recruits seeking to serve in the Armored Corps, the Artillery Corps, Field Intelligence and the Israel Air Force's anti-aircraft division.

The IDF explains the rise in motivation to serve in combat units as stemming from Israel's winter offensive against Hamas in Gaza, code-named Operation Cast Lead.

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Canada, Israel to negotiate telecommunications pact

By PAUL LUNGEN
Staff Reporter

There were plenty of discussions during Industry Minister Tony Clement's visit to Israel last week, but one meeting actually led to an agreement – for more talks.

In a telephone news conference with reporters, Clement announced an agreement "to open up discussions on the mutual recognition of telecommunications protocols."

Clement said he met with Binyamin Ben-Eliezer, Israel's ministry of industry, trade and labour, and the two agreed to begin negotiations on a Mutual Recognition Agreement (MRA). The agreement, once it's completed, will "mutually recognize telecom protocols and assist business that seeks to work in both jurisdictions. An MRA will broaden trade opportunities for Canada's telecommunications industry and provide access to Israel's latest communications technology for Canadian industry and consumers," he said.

Canadian Industry Minister Tony Clement, left, meets Shai Agassi, CEO of Better Place, a global provider of electric vehicles. *[Sasson Tiram photo]*

Clement's announcement came during a five-day visit to Israel designed to improve trade relations. The minister met with Israeli industry and government officials to discuss a number of sectors, including communications technology, biotechnology, aerospace and defence.

MRAs "facilitate trade by streamlining the conformity assessment procedures for a wide range of telecommunications equipment," Industry Canada stated in a news release. "An MRA would allow Canada and Israel to accept each other's test results and, eventually, certificates of compliance."

Negotiations on the MRA will commence early in 2010 in Israel.

Clement said his trip to Israel was meant to explore opportunities "to deepen our economic and commercial relationship." He met with executives of senior Israeli enterprises, including Israel Aircraft Industries, and he addressed a conference on water technologies.

In his speech to the Water Technologies, Renewable Energy and Environmental Control Exhibition and Conference, Clement said Canada is open to new business opportunities with Israel.

"This year marks the 60th anniversary of relations between Israel and Canada. Twelve years ago, we cemented the bonds of friendship with the ties of commerce through the Canada-Israel Free Trade Agreement. And I know that for all the success stories under that agreement so far, there are many more waiting to be written."

Clement said water management is likely to be "a defining global issue that will touch every nation and affect every industry, requiring all of us to replace old habits with new approaches."

While Canada is blessed with an abundant water supply, 60 per cent of it flows north and is not easily accessible to the population centres to the south. As a result, Canadian corporations and academics have become leaders in water technology and the federal government has invested billions in water technology infrastructure and research, he said.

Israel, he pointed out, "is a land with many riches but not water." Israel is heavily involved in desalinization programs and in reducing its carbon footprint while cleaning water and using less energy. Clement suggested a possible future collaboration on developing clean energy sources and in exchanging information on water management.

Clement's itinerary included a trip to Jerusalem, where he visited the Yissum Research Development Company, the Hebrew University of Jerusalem's technology transfer company. In Haifa, he toured the Intel Development Design Center, one of the company's largest research and design facilities.

Main battlefield on campuses: Sharansky

Continued from page 1

The main battlefield for Jewish identity is usually university campuses, Sharansky said.

"[There's] the idea that you're now becoming part of the big world," he said, adding that it's harder for students without strong Jewish backgrounds to feel connected to Israel. "A lot of [people] are against Israel."

Sharansky paraphrased a lyric from the song *Imagine* by John Lennon: "There is nothing to die for," he said. "It is very important to prove that this is a false idea. In a world where there is nothing to die for, there is nothing to live for."

In the late 1970s, Sharansky, who was born in the former Soviet Union, was sent to jail and convicted of treason and espionage while fighting for human rights.

As he embarks on a different fight for Jewish identity, Sharansky uses the same logic now as he did then.

"[Opinions] can be changed very quickly. The more you can succeed in bringing [students] the real [facts] of human rights, the rights of women, sexual minorities [in Israel], they are happy to hear it," he said.

For Sharansky, identity is synonymous with freedom.

"Jewish influence is weakening… If you believe that it's better to live in the world where people have no identity… we're powerless to defend ourselves against our enemies," he said.

Reports about Schalit deal said 'misleading'

JTA

JERUSALEM — Reports about a deal to secure the release of a captured Israeli soldier are misleading, the Israeli Prime Minister's Office said.

Reports circulated over the weekend that a deal to release Gilad Schalit was imminent.

"Many details coming from abroad and in foreign media are being published lately, but they are not credible and some of them are even intentionally distorted," the Prime Minister's Office said Monday in a statement.

"Efforts to secure Gilad Schalit's release are continuously underway, out of the media's view, and we have no intentions of commenting beyond that."

Schalit's family met Monday in Tel Aviv with the prime minister's special negotiator.

"Now is not the time to talk," Schalit's father, Noam, said prior to the meeting. Following the meeting he said, "I am still not reassured."

Also Monday, a newspaper affiliated with Hamas reported that the deal hinges on one prisoner whose release is still being negotiated by the two sides. The report comes on the heels of a report Sunday by Fox News that said Israel has approved a final list of 70 prisoners to be exchanged as part of the 450 prisoners named by Hamas in exchange for Schalit.

Hamas has said it plans to hold the prisoner exchange on Friday, the day of a Muslim feast.

Israeli President Shimon Peres said Sunday following a meeting in Cairo with Egyptian President Hosni Mubarak that "real progress" has been made in negotiations to release Schalit.

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The Educational Archaeological Park, located at a major crossroads in Northern Israel, was first established almost 5,000 years ago, and it is still inhabited to this day. The Park will be maintained in collaboration with the local education system and is intended to be both a study and recreation site for the children and residents of Yoqne'am and the area.

The William Thorsell Endowment Fund will assist the historical and archaeological students from Toronto in their academic studies abroad.

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Israel Briefs

Israel responds to Qassams

Israeli air strikes hit targets in Gaza in response to a Qassam rocket fired into the Negev. Two smuggling tunnels and a weapons factory in southern Gaza were hit in the air force raid last week, according to the Israel Defence Forces. About 15 rockets and mortar shells have been fired from Gaza at Israel in the past month, the IDF said. No damage or injury was reported from the Qassam. In addition last week, an explosive device was detonated against Israeli forces patrolling the border with the central Gaza Strip. More than 250 rockets and mortar shells have been fired at Israel since the end of Operation Cast Lead in January; more than 750 have hit Israel in 2009.

Woman arrested at Kotel

Jerusalem police arrested a woman praying at the Western Wall for wearing a tallit. The woman, who was participating in Rosh Chodesh services, was arrested last Wednesday based on an Israeli Supreme Court ruling that the public must dress according to the customs of the site, Israel Radio reported. Police came to the site after the Women of the Wall group asked to read from a Torah scroll, according to reports. The group usually holds its services at Robinson's Arch, located near the Wall. Rabbi Shmuel Rabinovitch, the Western Wall rabbi, called the group's actions "an act of provocation that seeks to turn the Western Wall into disputed territory," according to reports. The chair of the women's group, Anat Hoffman, said it was the first time that a woman has been arrested at the Western Wall for donning a tallit. She identified the arrested woman as Nofrat Frenkel, a medical student from Be'er Sheva.

Noam most popular Israeli name

Noam was the most popular name for Israeli babies born in 2008. The name was given to 1,970 boys and 515 girls, according to Israel's Central Bureau of Statistics, which released the data in advance of Universal Children's Day on Friday. For Jewish Israeli boys, the other most popular names were Itai, Ori, Daniel, Yehonatan, David, Ido, Moshe, Yosef and Yonatan. For Jewish Israeli girls, the names topping the list were Noa, Shira, Yael, Tamar, Maya, Talia, Sara, Hila, Michal and Adi. One-quarter of Muslim Israeli boys born in Israel in 2008 were given names derived from the name of the prophet Muhammad, including Muhammad, Ahmed and Mahmoud. Some 156,900 babies were born in Israel that year.

Italy, Israel ink agriculture deal

Italy and Israel have agreed to strengthen co-operation in agricultural science and technology. Italy's Agriculture Minister Luca Zaia and Shalom Simhon, Israel's minister of agriculture and rural development, signed a joint declaration last week that will lead to a formal accord between the two countries. The accord will mandate bilateral research and development programs, as well as an operational program in agrarian science. Simhon was in Rome attending the summit of the UN Food and Agriculture Organization. No date was announced for signing the formal accord.

Recognizing Palestinian state

The European Union said it was "premature" to recognize a Palestinian state. "I don't think we are there yet," Sweden's Foreign Minister Carl Bildt said last week, according to reports. "I would hope we would be in a position to recognize a Palestinian state, but there has to be one first. So I think that is a bit premature. We would be ready to recognize a Palestinian state, but conditions are not there as of yet." Sweden currently holds the rotating presidency of the EU. France and Britain, which are EU members, are permanent members of the Security Council and have veto power. Prime Minister Benjamin Netanyahu said that a unilateral declaration of a state by the Palestinian Authority could lead to unilateral actions by Israel, including annexing settlements.

Israel joins NATO anti-terror force

Israel will send a warship to join a NATO anti-terror force, bolstering its ties with the alliance. An Israeli missile ship will join NATO's Active Endeavor naval force in the Middle East within the next few months, according to media reports. The force works to prevent the passage of terrorists and weapons of mass destruction, in addition to protecting the security of the shipping industry in the region. Israel already had a liaison officer with the force, but defence officials say having a ship as part of the force is a major step forward in the Jewish state's relations with NATO. Israel is not a member of NATO, but other non-NATO countries, such as Russia and Ukraine, are part of the force. Plans are for an Israeli ship to occasionally join one of the force's monthlong operations, and that the force would try to avoid Israeli ships approaching the shore lines of Arab countries with which it does not have diplomatic relations.

– With files from JTA

Crime, plus politics, propelling Jews out of Venezuela

By JASMINA KELEMEN
JTA

CARACAS, Venezuela — Esther Benchimol de Roffe arrived in Venezuela as a young bride, leaving northern Morocco more than 50 years ago to meet her groom in a prosperous foreign land.

The young couple fit in easily in a country where, as Spanish-speaking Sephardim, they already were familiar with the language, and the Jewish community was established. Her husband built a successful business, and Benchimol raised a family and earned international renown singing the ancient Sephardic hymns she had learned as a child in Alcazarquivir.

"It was a rich country, there were a lot of opportunities," reminisces Benchimol, now 74. "We had many friends and there was a real sense of brotherhood. There was never any racism against us."

Her tone changes, however, when she considers the futures of her grandchildren and whether she would advise them to stay in Venezuela.

"I wouldn't stay here," Benchimol said. "I'm speaking as a grandmother."

Hugo Chávez

It's not anti-Semitism that causes her to fear daily for the safety of her grandchildren but "la inseguridad" – insecurity. It's the general term Venezuelans use now to describe an unrelenting crime wave that cuts across the country's economically and ideologically polarized society. The issue consistently tops surveys here as Venezuelans' biggest concern.

Venezuelan Jews say that as citizens of a state in which many have lost faith in the police and judicial system, they fear random violence far more than anti-Semitic attacks. They consistently cite crime as their main source of anxiety.

Last year, *Foreign Policy* magazine called Caracas the murder capital of the world, tallying the homicide rate at 130 per 100,000 residents. Official statistics are hard to come by because the government has stopped providing details.

In order to gauge crime, journalists rely on the city morgue in Caracas to report how many bodies arrived over the weekend as the result of violence, publishing their tally in newspapers on Monday mornings. In one wave of weekend violence in early October, 56 people were reported murdered in this city of just over four million people.

In addition to murder, kidnappings for ransom – a source of high anxiety for the city's wealthier inhabitants – are said to be on the rise. Jews say they feel at particular risk due to the perception that the Jewish community can pony up a large ransom for a kidnapped Jew.

Yair Rosemberg, a 28-year old theatre producer, is less than a month away from getting married. Where crime was once regarded as something he read about in the papers, now it has touched a growing number of his acquaintances, he said. He and his fiancee probably will move to Israel after they are married; the couple recently returned from a trip there to explore their options. Rosemberg cited it as his main reason for wanting to leave.

That fear, combined with President Hugo Chavez's verbal broadsides against Israel and still fresh memories of a shocking assault last January against the community's main synagogue, Tiferet Israel, is prompting many Jews here to consider whether there is a future for them in Venezuela. Over the past decade, the Jewish community has fallen from a high of about 20,000 members to the oft-cited figures of 13,000 to 10,000, according to local Jewish activists.

Throughout his decade in power, Chavez has referred to the United States as imperialist and belligerent. Following Israel's incursion into Gaza last winter, Chavez severed diplomatic ties with Israel and ratcheted up his rhetoric against the Jewish state. He refers to Israel as a genocidal state. Once he referred disparagingly to Colombia as the region's "Israel" while voicing his displeasure at an agreement to allow the U.S. military access to Colombia's military bases.

Meanwhile, he's built friendships with and welcomed the presidents of Iran and Libya, part of what he has described as his efforts to build a counterweight to U.S. "hegemony."

Venezuelan Jews say there is a wide gap between the president's anti-Israel rhetoric and the attitudes of the Venezuelan people toward Jews. Venezuela has not seen the anti-Semitism that exists in some other Latin American countries.

"I would rather be a Jew here than in Spain," said Paulina Gamus, a local political commentator and outspoken critic of Chavez, responding to a question about whether Venezuela is still safe for Jews.

"There, anti-Semitism is among the people. Here, with all of the government's hostility, the people aren't hostile. There isn't a personal sense of anti-Semitism."

Gamus is the only Jew to have served in Venezuela's National Assembly.

While Gamus insists that her home is in Venezuela, the younger generation of her family has mostly left the country. All of her children, nieces and nephews live abroad to escape the security situation, she said.

While not explicitly anti-Semitic, local Jews fear Chavez's constant barrage of anti-Israeli discourse could breed hostility towards their community, adding another layer of stress in a city where many citizens already feel helpless coping with one of the highest murder rates in the world.

"There's a lot of fear that there could be an attack against the community," said Camila Roffe de Levy, a 51-year old biologist in Caracas and Benchimol's daughter.

"No one has attacked us," she explained. "It's not the people, nor your neighbor nor the guy who lives down the street from you. But what scares us is this anti-Israeli discourse that could be wrongly interpreted by people who don't know any better."

"SEEKING FAMILY OF JOSEPH ROSEN"

Seeking information on Joseph Rosen, born 1914 in Montreal to Oshier and Mollie Rosen. Mollie Rosen was widow of Philip Greenbaum of New York and daughter of Shapsy Markowitz and Brauna Leibowitz of Romania. Mr Rosen had a half-brother named Morris Murray Greenbaum from his mother's first marriage.

CONTACT: Rosen@jg-research.com or call 617 275 4246 with any information.

Arts & Travel

Singing duo makes obscure Sephardi tunes accessible

By SHERI SHEFA
Staff Reporter

Judith Cohen and her daughter, Tamar Ilana Cohen Adams, are gearing up to perform a collection of Sephardi songs from Spain and Portugal, but don't expect to hear any mainstream Sephardi tunes.

"It's not a standard performance format. We talk to the audience, we kid around a lot, we'll give them a choice of songs, but we don't do any big hits," said Cohen, a singer and ethnomusicologist, well-known for her renditions of the oldest Sephardi songs, and songs from French Canada, the Balkans and Medieval Europe.

"We won't do like a Top 10 of Sephardic hits... We do songs that people mostly don't know, but what we do is give them more of a feeling of involvement."

On Dec. 5, Cohen and her daughter will perform at the Casa do Alentejo Community Centre in Toronto.

"We always wanted to do a Judith and Tamar and friends concert because we have a lot of musical friends and there are a lot of groups my mother has been a part of and groups that I'm a part of, and we thought we'd put it all together and do a collaboration between her music world and my music world," said Cohen Adams, 23, who balances a career working with the Green Energy Act Alliance and performing with Brazilian and flamenco groups.

Cohen, who teaches part time at York University, has been performing and studying music for about three decades.

Her master's thesis focused on women musicians in the Christian, Muslim and Jewish communities of medieval Iberia and her doctoral dissertation examined Judeo-Spanish music, or Ladino, in Toronto and Montreal.

Throughout the years, her research led her to travel extensively throughout the Mediterranean, and along the Portugal-Spain border, with her daughter in tow.

She said her fieldwork in musicology, which she described as the "anthropology of music," meant she spent a lot of time observing traditions of people living in small villages and interviewing them.

"[My daughter] has been doing that with me since she was born. She's been taken out of school, she's fluent in Spanish, Portuguese, French. She acted as my fieldwork assistant many times. She's brought her homework with her and did it in little villages in Spain or Portugal or Turkey or Israel."

Having been exposed to Sephardi culture, languages and music since she was a baby, it wasn't long before Cohen Adams began to share the stage with her mother, too.

"How long have I been dragging her around and keeping her on stage with me if I didn't have a babysitter? Since she was born. How long has she actually been singing on stage? Since she was five," Cohen said, adding that they perform more concerts in Spain than in Canada, and within the last few years, they've also performed in Prague, Sarajevo, Rome and Croatia.

Judith Cohen, left, with her daughter, Tamar Ilana Cohen Adams, during a recent performance.

Cohen Adams said sharing a stage with her mother feels "normal" because she grew up doing it, but added that her involvement in the flamenco scene has little to do with her mother's influence.

"I've studied dance since I was eight or nine and I've lived in Spain and travelled to Spain a lot with my mother over the past 15 years, but it's really by coincidence that my mother's focus was on Spain and that I started flamenco dancing," Cohen Adams said.

"It's really unrelated. It was only later in my life that I started studying flamenco in Spain, and since then I've been performing for about three years now."

Cohen Adams performs with the Esmeralda Enrique Spanish Dance Company, a flamenco group based in Toronto, as well as the Jorge Miguel Flamenco Ensemble. Some of the members from these groups will be performing with them at the concert next month.

Cohen said she is also excited about performing with Geoffrey Clarfield, the executive director of the Jewish humanitarian organization, Ve'ahavta, the Canadian Jewish Humanitarian and Relief Committee.

"He plays the oud [an arabic string instrument] and percussion with us all the time whenever he can – he'll be there."

Cohen said that even though most audience members will be exposed to the songs they perform for the first time, the musicians try to make the experience interactive and educational.

"We talk to them and say, 'We have a song about this and a song about that, what do you want more? Or you can have a song with this instrument or that instrument, what do you want more?' We have a huge repertoire so it's not exactly a problem to think of what songs to sing, so what we do is give them a few possibilities. We do really traditional stuff, but we do it in a way that makes it easy for people to get involved," Cohen said.

"My mom and I explain as we go along usually," Cohen Adams added.

"We explain what we're doing, what country it's from, maybe where we got the song from... People love it."

Cohen said being able to perform with her daughter is "very exciting. It's probably the most rewarding thing in my life besides actually having her."

For more information about the concert, e-mail tamarilana@gmail.com or call 647-618-7544.

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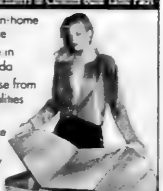

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Moscow Jewish choir to make Canadian debut

By RITA POLIAKOV
Staff Reporter

Alexander Tsaliuk was 18 years old when he first saw a box of old Jewish sheet music in Moscow's Leninskaya Library. When he opened the book, it was the first time anyone had seen the contents since 1917.

"[People in the Soviet Union] got special permission from [former Russian president Mikhail] Gorbachev to re-establish Jewish life and permission to come and open archives from the KGB," said Tsaliuk, the director and conductor of the Moscow Male Jewish Cappella. "I was there. I came to the Lenin Library in the middle of Moscow. They brought us these boxes... besides religious books... we found music."

Since then, Tsaliuk and the choir, made up of about 20 members, have spent 20 years performing this music around the world. On Dec. 13, the Moscow Male Jewish Cappella makes its Canadian debut at the Toronto Centre for the Arts.

"We've been travelling all around Europe, we've been [to] America, this is our first trip to Canada," Tsaliuk said.

"We know that the Jewish community in Toronto is very big... it was our dream to come one day to Canada."

Svetlana Dvoretskaia, the president of Show One Productions, is partly responsible for the choir's Canadian debut. While visiting Moscow several years ago, she met with Tsaliuk and has been working to bring the group to Toronto ever since.

"This choir is considered to be the most important and very unique Jewish choir in the world," she said. "They're the only ones who keep developing and working and keep singing traditional music and prayers."

The choir's concerts include Yiddish, Hebrew and Russian songs, as well as liturgical works and classical music, some of which was banned in Communist Russia.

Continued on page 39

Jewish choir considered to be unique in the world

Continued from page 38

For Tsaliuk, who graduated from Russia's Moscow Tchaikovsky Conservatory, the choir isn't just about music, it's about culture.

"Personally, it's like my baby. I've dedicated 20 years of my life to this choir," he said. "I really like this music. I think it's very unique. It's a huge, very rich slice of the musical culture."

Tsaliuk hopes the music will survive, despite declining interest in it. "We are singing classical Jewish music, composed in the 19th century. This music must survive for future generations," he said.

The choir doesn't have much competition, since there are only two or three professional groups dedicated to the same music in Europe, Tsaliuk said, adding that this isn't a good thing. Interest in the music is dwindling, not just in Moscow, but throughout the world, he said.

"We almost have no competition... this tradition is dying. In the world we have very big difficulties because of the pop culture," he added.

Tsaliuk said fewer musicians are studying classical Jewish music, and artists who perform it find it difficult to get funding.

"The government is absolutely not interested, private donors are not sure that this music is actually needed for the future," he said. "Now, because of [this] crisis, we're travelling less and less."

Dvoretskaia is seeing the same trend in Canada, she said.

Alexander Tsaliuk is the conductor of the Moscow Male Jewish Cappella.

"It's the government's policies, not enough attention has been... paid to the arts in the country," she said. "[The arts] forms the nation and makes the nation develop."

For Dvoretskaia, the choir's music is especially meaningful.

"If there's any music that means [something] to the Jewish community, it should be this music," she said of the choir's liturgical songs. "It's how we talk to God, that should be very close to every Jewish heart."

The Moscow Male Jewish Cappella performs at 7 p.m. on Dec. 13 at the Toronto Centre for the Arts. Ticket prices range from $38 to $68. To buy tickets, call 416-872-1111 or visit www.ticketmaster.ca.

Canadian filmmaker looks at integration in Mississippi today

By SHELDON KIRSHNER
Staff Reporter

The southern U.S. state of Mississippi has loomed large in Paul Saltzman's life.

In 1965, when he was 21, Saltzman went down to Mississippi – a bastion of the old Confederacy – to campaign for the civil rights of its downtrodden African-American citizens.

He was beaten by a Klansman and thrown into jail for 10 days.

More than 40 years later, as an established Canadian filmmaker with two Emmy Awards behind him, Saltzman returned to Mississippi. "I wanted to see how things had changed or not changed," he said.

While there, through a friend, he met the Hollywood actor Morgan Freeman, who had meanwhile moved back to Charleston, the Mississippi Delta town in which he had been raised. Inspired by Freeman's act, Saltzman made a documentary, *Return to Mississippi*, yet to be finished, about Freeman's return.

Filmmaker Paul Saltzman, right, and his wife, Patricia Aquino, pose with actor Morgan Freeman.

On the last day of the shoot, he learned that Freeman had years earlier offered to pay for the town's high school senior prom if it was integrated. The offer was ignored. Now, a decade later, Freeman was still interested in paying for it.

His assistant approached the school, and after some discussions, the principal agreed that the time had come for a mixed white/black prom. Intrigued by the idea, Saltzman shelved plans to complete *Return to Mississippi* and decided to make a film about the historic integration of the prom.

Prom Night in Mississippi, which premièred at the Sundance Film Festival last January, was broadcast by the HBO network last July. Currently playing in Toronto and Vancouver, it is scheduled to open in Montreal on Dec. 4.

Saltzman, the son of Percy Saltzman, Canada's first television weatherman, directed it in collaboration with his producer and second wife, Patricia Aquino (his first wife was the Indo-Canadian filmmaker Deepa Mehta).

To win the trust and co-operation of the school and its students, he and Aquino lived in Charleston for almost five months in 2008. "I told them, 'I don't have an axe to grind.'"

As a former fighter for civil rights in a state that had fiercely resisted integration and clung to the last public vestiges of racism, Saltzman was immensely pleased that the prom was finally integrated. "It was such a holdover from slavery and segregation. I was glad they did the right thing."

Saltzman, who is currently based in Oakville, Ont., was not entirely surprised by the school's decision to break with the past. Having visited Mississippi in 2006, he knew that it had undergone a fundamental transformation. As he put it in an interview last week, "Things had changed hugely. Mississippi has come farther and faster than any other state, although it had a much longer way to go than other states."

Much to his satisfaction, *Prom Night in Mississippi* was screened not only once but four times at the Oxford Film Festival in Mississippi, while the local media ran positive reviews.

It was a far cry from his hostile reception in 1960s Mississippi, where he had been a voter registration volunteer for the Student Non-Violent Co-ordinating Committee.

That Saltzman was drawn to civil rights was no coincidence.

His maternal grandfather was killed in a pogrom in Ukraine in the 1920s, an incident Saltzman's mother, Rose Kogan, personally witnessed. Further, Saltzman was brought up in a liberal household where the golden rule – do unto others as you would have them done unto you – was observed.

Saltzman's attraction to the U.S. civil rights movement was reinforced by the murder of three of its fieldworkers, James Cheney, Andrew Goodman and Michael Schwerner, in 1964.

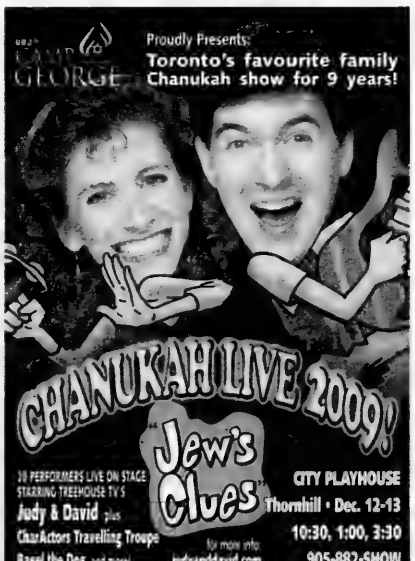
On his first day in Jackson, Miss., Saltzman was assaulted and imprisoned. Twelve of his 16 cellmates were American Jews. He was the sole Canadian. Upon his release, he continued working for the committee in Mississippi.

"I felt good about myself for volunteering, though I don't consider myself a hero" he said. "I was deeply impacted by the hatred and injustice I saw."

After Mississippi, Saltzman went to India to study meditation, and there, in an ashram, he met the members of the pop group The Beatles. He photographed them, and in 2000, an American publisher released a book of his photographs.

Saltzman launched his film and television career as a CBC researcher. In 1973, he formed Sunrise Films Ltd., producing and directing a string of documentaries. Turning to drama in 1983, he created and produced the hit CBC/Disney Channel family action and adventure series, *Danger Bay*. Subsequently, he produced the TV shows *My Secret Identity*, *Matrix* and *Max Glick* and the movie *Sam & Me*.

Saltzman regards his latest project, *Prom Night in Mississippi*, as a vehicle for education and dialogue, having screened it at universities and high schools in Canada and the United States. The Southern Poverty Law Center, an anti-racist organization based in Alabama, has published a teacher's guide on it.



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Arts & Travel

Barnes Brothers to perform at Al Green Theatre

By KATHRYN KATES
Special to The CJN

Musicians Daniel and Micah Barnes will be performing at a special Barnes Brothers night at the Al Green Theatre in Miles Nadal Jewish Community Centre next month.

The brothers used to live across the street from the Miles Nadal JCC at Bloor and Spadina in Toronto. "It is a beautiful theatre and feels like home base for us in that neighbourhood way," Daniel says. "We have lots of memories going to what we called the Jewish Y and spending our youth swimming there with our dad."

Music runs in the Barnes family. Daniel is a drummer and singer, and Micah is a pianist and singer. They are the sons of musician and composer Milton Barnes, who died in 2001. Their mother is novelist Lilly Barnes, whose latest book, *Mara*, comes out in January.

Two years ago, the brothers organized a tribute night in honour of their father to celebrate his life and work – filling the house to capacity. "It worked surprisingly well to have my group and Micah's group on the same bill," Daniel says.

The Barnes Brothers
[Geoff George photo]

The first set of their upcoming show, on Dec. 5, begins with Daniel and his acoustic jazz quartet, including musicians Robi Botos, William Sperandei and Paul Novotny playing Daniel's original jazz compositions. Micah will join the quartet to sing with the band.

Daniel has released two CDs of his own, the most recent titled *Classic Beauties*. He is also a former member of the Flying Bulgar Klezmer Band.

"Daniel's tunes are so accessible – it is jazz the way our dad taught us," Micah says. "He told Daniel, 'If you're going to do something, you might as well make it something the audiences will really enjoy.'

"Daniel really thinks of his audience, and he makes the tunes memorable and fun. I think that is his strength and that is why I think CBC and Jazz.FM have really embraced his work, and that is why I want to work with him," Micah says. "Daniel is a deep thinker about music, much the way our father was."

The second half of the show will showcase Micah's trio, which features Daniel on drums and vocals, Novotny on bass and himself on piano and vocals.

Micah, who recently moved back to Toronto from Los Angeles, was a member of The Nylons and released two solo CDs, including his latest, a self-titled album. He was the vocal coach on the CBC Television hit reality singing competition, *How Do You Solve a Problem Like Maria*.

"I learned so much about melody and harmony and what makes a good song while I was in The Nylons," Micah says. "The Nylons were my finishing school as a musician. They taught me to respect and trust the audiences' instincts. My job as a singer is to find the material that moves the audience to joy, to tears and gives them something to walk away singing. The new material we are presenting will be some of the most sing-alongable music that people have ever heard from me."

Daniel says that when he and his brother play together, it gives them both an opportunity to broaden their horizons. "Micah has a jazz background and I have a pop background, so it is a chance to put that all on the table and create quite a diverse evening of musical entertainment."

Special guest Lorraine Segato, of the 1980s band the Parachute Club, will also perform in the second half of the show, singing some of her rootsy original tunes. The evening will culminate with a Motown medley.

The Barnes Brothers met Segato in the '80s, at the height of the Queen Street West music scene, and used to open for the Parachute Club. Micah also sang backup on the group's records, learning to harmonize years before joining The Nylons.

For tickets to the Barnes Brothers in concert, visit www.mnjcc.org. Showtime is 8 p.m. For more information, visit www.danielbarnes.net and www.micahbarnes.com.

Eye on Arts

By BILL GLADSTONE

FOLKSINGER JERRY GRAY RECEIVES AWARD FROM ONTARIO FEDERATION OF LABOUR

Folksinger and member of the group **The Travellers, Jerry Gray**, receives a lifetime achievement award this week from the Ontario Federation of Labour for performing arts for human rights and labour causes.

He was nominated by the Toronto Musicians Association and is the first folksinger to win the award. He is also due to receive the 2010 Joe Hill Award from the AFL-CIO, the first Canadian to be so honoured.

Gray, who winters in Florida, teaches a course called Folk, Protest and Labour Music at several Florida universities. He has been performing for 60 of his 76 years.

* * *

Literary Events

• Former Londoner **Kitty Wintrob** has written a memoir of her experiences as a child being evacuated to the British countryside at the start of World War Two. *I'm Not Going Back: Wartime Memoir of a Child Evacuee* is aimed at both young readers and adults. She discusses the book, and her husband, **Ralph Wintrob**, reads a passage at a book event at Beth David Synagogue, 55 Yeomans Rd. Sunday, Nov. 29, 10 a.m. Free admission, everyone welcome. www.nowandthenbookstoronto.com

• *Parchment*, Canada's annual journal of Jewish creative writing and criticism, launches its 15th edition with readings by authors and poets, including **Seymour Mayne** and **Anne Dublin**. Refreshments. Miles Nadal Jewish Community Centre, Bloor at Spadina. Sunday, Nov. 29, 11 a.m.

• Editor **Liz Pearl** is planning to publish a second edition of *Living Legacies: A Collection of Inspirational Contemporary Canadian Jewish Women*, featuring some 40 contributing authors of creative non-fiction, mini-memoirs and more. For details or submission guidelines, visit the website http://at.yorku.ca/pk/ll.htm.

• *To Life* is an eco-friendly Jewish baby journal by **Suzanne Lippe**, with papercuts by **Jerome L. Gabriel**. The journal allows parents and their children to record their thoughts and features pages on which items may be pasted and envelopes in which small keepsakes may be stored. www.GiveAGreenBag.com

* * *

Musical Events

• Studio 5040 presents *Both Sides Now*, featuring **Mark Cassius**, formerly of **The Nylons** with guest artists **Kelly Holiff** and **Mark Candler**. $25. Toronto Centre for the Arts (Studio Theatre), 5040 Yonge St. Thursday, Nov. 26. Cabaret style venue opens 7:15 p.m. for 8:15 show. 416-872-1111, www.studio5040cabarets.com

• **Mike Anklewicz** and his **KlezFactor** band perform a fifth anniversary show with a Chanukah theme with guest guitarist **Brian Katz**, trombonist-vocalist **Alison White** and trumpeter **Graeme Drinkwalter.** $10 cover. Trane Studio, 964 Bathurst St. Dec. 4, 8 p.m. 416-913-8197

• **Judith Cohen**, a scholar of Sephardi music, and daughter **Tamar Ilana Cohen Adams** perform a retrospective concert with several musical friends. Selections include songs of the Sephardi Diaspora, especially from the Balkans, as well as Yiddish, French-Canadian, Portuguese, Spanish, flamenco and medieval numbers. Casa do Alentejo, 1130 Dupont, Saturday, Dec. 5, 8 p.m. 647-618-7544, www.yorku.ca/judithc

• **Daniel** and **Micah Barnes** in concert, with special guest **Lorraine Segato**. $18 advance $22 door. Al Green Theatre, Miles Nadal JCC, Saturday, Dec. 5, 8 p.m. 416-924-6211, ext. 0. www.mnjcc.org

•Singer-songwriter **Paul Gellman** and Friends present a music night at Darchei Noam, featuring original and popular music from a blend of pop, jazz, rock, R&B and soul with a dash of klezmer. Friends includes **Jordan Glick**, **Jay Charendoff**, **Shira Gellman**, **Richard Keelan** and **Trevor Fentum**. $10 cover, proceeds to the synagogue. Congregation Darchei Noam, 864 Sheppard Ave. W. Saturday, Dec. 5, 8 p.m. 416-638-4783, www. paulgellman.com

* * *

Film

• The Toronto Jewish Film Festival screens *The Debt*, an Israeli espionage thriller (2007, English subtitles) from director **Assaf Bernstein** about three retired Mossad agents who share a dark secret. With legendary actor **Gila Almagor**. $15. SilverCity Richmond Hill, 8725 Yonge St. at Hwy. 7. Sunday, Nov. 29, chai tea at 4 p.m., film at 5 p.m. 416-967-1528

• The Toronto Jewish Film Society presents *The Two of Us* (*Le vieil homme et l'enfant*), one of the most beloved French films of the1960s, written and directed by **Claude Berri**. Introduced by film critic **Adam Nayman**. $15, $10. Al Green Theatre, Miles Nadal JCC, Sunday, Dec. 6, 4 and 7:30 p.m. Rush seats on sale 15 minutes before each screening. 416-924-6211, ext. 606

• *Eyes Wide Open*, a film about same-sex love in Jerusalem's haredi community, took first prize at a Rome film festival. An Israeli-German-French co-production by Israeli director **Haim Tabakman**, it won the main Eros and Psyche prize at Rome's MedFilm Festival. It also won the grand prize last month at the Ghent International Film Festival in Belgium.

* * *

Arts in Brief

• **Mark Clamen** lectures on "The Art of Television – *Deadwood* & Beyond." $15. Media Mondays, Miles Nadal JCC, Monday, Nov. 30, 7:30 p.m. 416-924-6211, ext. 606

• Musician **Brian Katz** presents two Yid-Rhythmics workshops involving "gymnaven-trill-a-quism," musical games, wordless chants, skipping and other forms of movement combined with Jewish music, all guaranteed to be fun. The technique is based in Dalcroze eurhythmics. Miles Nadal JCC. Adult workshop, Sunday, Nov. 29, 2 to 4 p.m. $15 person. Family workshop, Sunday, Dec. 6, 2 to 3:30 p.m., $15 per family (all ages).

• Ceramics by **Michelle Mendlowitz** and paintings by **Jan Kiewiet** are on view at Petroff Gallery, 1016 Eglinton Ave. W., Dec. 3 to 31. www.petroffgallery.com

Books & Authors

Writing and extreme circumstances

By NORMAN RAVVIN
Special to The CJN

The words "public intellectual" don't conjure too many faces in Canada these days.

A couple of candidates – Michael Ignatieff and John Ralston Saul – have made efforts to wed a political role with weighty ideas. But one feels the strain, on the part of Ignatieff, to represent both a party line and his own creative projects; while Ralston Saul can clearly write more directly about themes close to his heart now that he is no longer doing the rounds as the governor general's other half.

Norman Ravvin

Historically, certain writing lives in this country have had a broad impact, beyond the words on the page. Margaret Atwood continues in this role, as a representative figure for issues related to the earth's ecological future, and, more surprisingly, the meaning of debt in a time of economic crisis. Mordecai Richler, up to his death, functioned as a kind of lightning rod in his home province, where his writings and pronouncements on Quebec nationalism were taken by some as a political affront.

In his new collection of essays, *What the Furies Bring* (Porcupine's Quill), Kenneth Sherman places himself in the role of a writer whose ideas might lead by example. The essays, all written after the events of Sept. 11, 2001, ask questions regarding historical catastrophe, the worth of the creative life, and in what way writing – especially poetry – can offer a proper response to "the most extreme circumstances."

Sept. 11 is his starting point, but Sherman's most probing and affecting essays reach back to the European disasters of the Holocaust and the Soviet Gulag. It is in discussing the link between these and the creative life that Sherman is most provocative – even at times devastating – as he outlines the manner in which creative minds respond to what most of us would acknowledge to be the worst circumstances in human history.

In *Varlam Shalamov: Poet of the Frozen Inferno*, Sherman introduces a writer little read in the West, whose writings, after a 17-year incarceration in the Siberian Gulag of Kolyma, are offered as an alternative and corrective to the celebrated work of Alexander Solzhenitsyn. Sherman effectively conveys what Shalamov viewed as his effort "to write something that would not be literature," a "new prose" or "documentary fiction" that would treat the Gulag on its own terms, without resorting to conventional fictional strategies.

In his investigation of a better-known writer, Vasily Grossman, Sherman recognizes the value of a more traditional writerly empathy. At the end of almost 1,000 days reporting from the Soviet front, Grossman was the first experienced writer to report and publish a response to the Allied liberation of Treblinka. In *The Hell of Treblinka*, which appeared in a Russian literary journal in the fall of 1944, he described his discovery, regardless of German efforts to bury their crime, of "strands of blond hair 'glowing like brass' and 'heavy black plaits' from a sack of women's hair that had not been taken away."

Sherman's efforts to uncover guidance in the creative responses to Sept. 11 are less provocative, because the work under discussion is not as strong as that which he can draw on from the European context. Although he is willing to find wisdom in John Updike's novel *Terrorist* and Martin Amis' ongoing efforts to understand the mind of a figure such as Muhammad Atta (the hijacker in control of the first plane to strike the World Trade Center on Sept. 11), even sympathetic readings of these works do not convince the reader that they should enter the canon of what might be called a literature of extremity. Sherman wonders if the flood of responses in literature and film to Sept. 11 came too soon, a kind of "immediate testimony" that too often over-reaches, sentimentalizes and editorializes when a more controlled tone is needed.

In the essay *Who Knows You Here?* Sherman reveals his own skill at bringing careful thought to an account of difficult memories. Though it centres on a recollection of his grandfather, a mainstay in his tailor shop, first on Spadina Avenue and then College Street, the essay's turning point is the painful story of a great-grandfather who came to Canada from Poland in 1936 and found the place unlivable. Standing on the corner of College and Euclid Avenue, he "stared at the traffic, and uttered one word – the Yiddish for 'zombie.'" His decision to return to Poland was followed by his murder at the hands of a German Einsatzgruppe.

In his preface to *What the Furies Bring*, Sherman stakes out the collection's view of a writer's responsibility. As reality "bombards the modern writer," he says, "it is reasonable to feel overwhelmed. Yet the true writer – not the propagandist or the giddy experimenter – is engaged with a difficult dialogue with the real."

Norman Ravvin's books include Hidden Canada: An Intimate Travelogue *and the story collection* Sex, Skyscrapers and Standard Yiddish. *He is chair of the Concordia University Institute for Canadian Jewish Studies.*

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180 OUT OF TOWN PROPERTIES
185 OUT OF COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
196 VACATION PROPERTIES EXCH SHARE
198 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
200 OFFICE SPACE AVAILABLE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
203 STORAGE SPACE AVAILABLE
205 LAND LOTS FOR SALE
210 LAND LOTS FOR LEASE
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 BUSINESS WANTED
237 CAREERS RECRUITMENT
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE AVAILABLE
248 DAY CARE WANTED
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
265 PEOPLE SEARCH
270 PERSONALS
273 INTRODUCTION SERVICES
275 PERSONAL COMPANIONS WANTED
278 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
313 BOATS
315 CARS
320 CONTENTS SALE
325 GARAGE SALE

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL SALES/REPAIRS
357 AUTOMOTIVE
358 BRIDAL
365 CARPENTRY
368 CARPETS
370 CATERING
372 CHUPPAHS
375 CLEANING/CLEANING SUPPLIES
379 CLOCKS/WATCHES
380 CLOTHING
382 COUNSELLING
385 COMPUTER
386 DANCING
387 DECORATING
390 DRIVING
392 DRY CLEANING/LAUNDRY
394 EDUCATION
395 ELECTRICAL
396 ELECTRONICS
400 ENTERTAINMENT
402 FINANCIAL
404 FITNESS & WEIGHT LOSS
405 FURNITURE
406 GARAGE DOORS
407 GIFTS
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416 HOME INSPECTION
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427 JUDAICA
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443 MORTGAGES
445 MOVING
449 PEST CONTROL
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452 PARTY SERVICES
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460 PLUMBING
465 PROFESSIONAL SERVICES
470 RENOVATIONS
472 RETIREMENT HOMES
475 ROOFING
476 SATELLITE & EQUIPMENT
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481 SEWING
485 SNOW REMOVAL
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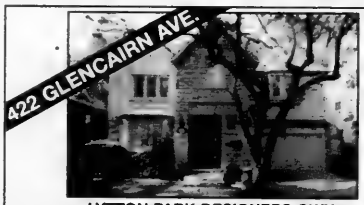

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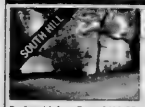

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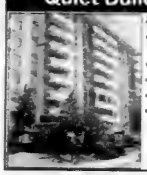

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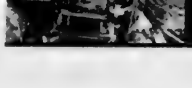

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Sports leagues aim at attracting Jewish kids

By PAUL LUNGEN
Staff Reporter

The Prosserman Jewish Community Centre has entered a strategic partnership with a sports management company in a bid to attract children to all-Jewish sports leagues.

The new entity will operate sports leagues for the Prosserman JCC as JCC Chai Sports, a successor to the successful Chai Life Sports, which had offered soccer, baseball and hockey to young Jewish athletes.

Jeremy Blustein and Alex Voihanski, the partners behind Chai Life Sports, say the alliance with the JCC will permit them to continue a project geared at bringing Jewish children together through athletics.

Chai Life Sports, which began operations 1-1/2 years ago, had a vision that went beyond a mere business operation. Both Blustein and Voihanski saw sports as a tool to bring unaffiliated youngsters under a Jewish community umbrella. Chai Life presented the opportunity of "building community one game at a time," said Blustein.

With the association with the JCC, "our mandate is to build future community leaders through sports," he added.

This past summer, Chai Life Sports operated soccer and T Ball leagues on municipal sports fields that attracted 170 kids in Thornhill, Ont.

Hockey and learn-to-skate programs started recently at the Pavilion Fitness Club in Thornhill, with more than 100 children aged five and older participating. Hockey, which is geared for five- to eight-year-olds, is in effect "a Jewish house league," Blustein said.

Basketball tipped off a few weeks ago at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto's Kimel Family Education Centre, with six- to 13-year-olds the target age group.

Adult sports are also on offer, including a floor hockey league with eight teams at the Garnet A. Williams Community Centre, indoor soccer at the Soccer Centre, a three-division, 24-team basketball league held at the Kimel Centre, plus a six-team hockey league at the Pavilion.

Brian Keshen, executive director of the Prosserman JCC, said "our objective at the JCC is to build community and we know sports is a great way to build community."

While Blustein and Voihanski were pursuing their own vision of Jewish sports leagues, the JCC had been doing something similar. It occurred to him there would be overlap and competition for the same demographic. "Why not work together?" he said.

Blustein said he and Voihanski – who ran B'nai Brith's athletic programs – were approached by Keshen about a year ago at the GetCentred event, which showcased a variety of community education options. Both sides saw "a natural fit" and an agreement was reached for Chai Life to run JCC sports programs.

Blustein said the venture has proven successful so far, and there are plans to expand the program's reach south to Wilson Avenue next season. There are also plans for a further expansion as far south as St. Clair, he added.

Until the Bathurst JCC and the Schwartz/Reisman Centre at Rutherford Road are completed, Chai Sports will continue to book municipal fields for summer sports at various locations in Toronto and Vaughan, Ont. Locating outdoor sports such as soccer and baseball on turf fields at Toronto-area JCCs – as is done in the United States – would be ideal, he said.

Keshen said the JCC has traditionally been a family oriented centre that included an important sports component. The alliance with Chai Sports has permitted the JCC to attract and retain members while the Schwartz/Reisman Centre at Rutherford and the Bathurst JCC are completed.

"We have the same interests in mind for the community," added Blustein. "We share the same MO, to use sports to build community."

For more information, visit www.chaisports.com.

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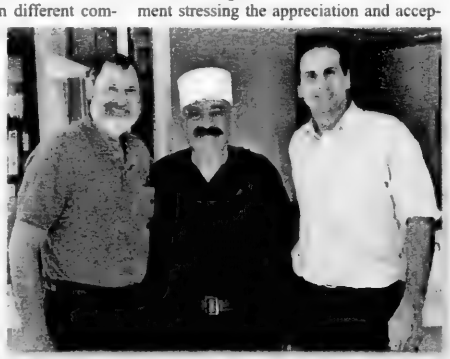
Toronto centre brings communities together

SAJUR, Israel — Canadian board members and other dignitaries took part in the dedication of the Israel Tennis Center's (ITC's) newest centre dedicated to breaking down barriers between different communities in the heart of the Galilee.

"We are extremely proud of our latest coexistence initiative," said ITC international chair Kevin Green.

"Sport is one of the purest ways we can build trust and respect among individuals from different backgrounds. We remain committed to providing programming for children that inspires co-operation through the universal language and power of sports," said Green, who also serves as president of the Israel Children's Centres, the Canadian fundraising arm of the ITC.



Toronto ITC officials Joe Frieberg, left, and Kevin Green, right, flank local Druse leader at opening of tennis centre in Sajur.

The ITC's newest project is located in Sajur, a village of 4,000 east of Haifa surrounded predominantly by Druse, Christian Arab and Muslim Arab villages, as well as Jewish towns and the city of Karmiel. The Sajur Tennis Center is operating at full speed, working with the National Schmid Committee for Youth at Risk and the Kennedy-Leigh Foundation to cater to 1,500 kindergarten students in an environment stressing the appreciation and acceptance of different cultures and religions.

The ITC operates 14 sports centres across Israel. Some 350,000 people have graduated from ITC programs throughout its 30-year history.

For more information, visit www.israel-children.ca.

Inside Back

Planning for end-stage dementia

By MICHAEL GORDON

It was an unusual day. The patients and families that I saw in my clinic, as well as a case presented to me by the resident at ethics rounds and one brought to me for advice by an attending physician, all dealt with understanding end-of-life issues in individuals suffering from dementia

The Senior Side of Life

It confirmed something that I've been increasingly aware of over the past few years: many families are in denial about the natural history of diseases that cause dementia. They often don't consider what they'll do when they face difficult choices on behalf of their loved ones.

The Alzheimer's Society has tried to educate families about these issues, but many families prefer to focus on available treatments, even though they're told that the medications may improve function for a limited period of time and may decrease the rate of decline. But the diseases that cause dementia, whether Alzheimer's or one of the other types such as vascular dementia (caused by blood vessel disease) all follow similar courses of continuous deterioration.

The difficult part for families is to acknowledge that, like many other diseases that afflict older people – such as heart disease, kidney disease and cancer, for which we now categorize treatment as "chronic disease management" – they all eventually enter a terminal phase after periods that vary from months to years. It's in this terminal phase, which is most readily acknowledged in the malignant disease categories, that individuals and their families should understand what their loved one's preferences for care might be.

Most people, when asked while healthy and aware enough to answer, would include concepts such as comfort, lack of suffering, a degree of dignity and engagement, respect for their wishes and values and perhaps other values that people – such as those with strong religious convictions or beliefs – might have

The families in my clinic were puzzled when – after we discussed their parents' medications – I said it was important that they be clear as a family about decisions they would make when things deteriorated seriously.

Even though I had mentioned the issue, they invariably looked puzzled. One daughter asked, "Like what?" I gave examples such as living arrangements, artificial nutrition and hydration, and major medical interventions that might be proposed. The members of one family admitted they found it hard to consider such issues when their mother was "managing," despite evidence of definite and continuous decline in her mental and physical functions.

I highlighted the consequences of not having those discussions by providing an example of two siblings who, as their mother's situation deteriorated, were at opposite ends of the interventions scale.

The mother, suffering from end-stage dementia, was non-communicative and bedridden and unable to provide any self care. She could also no longer eat. They agreed to not provide artificial nutrition and hydration, in keeping with what they thought would be their mother's wishes, but one sibling wanted her transferred to a general hospital when she developed an infection and the other was preparing for the end, not wanting anything done but "comfort care." One would think that they were from different families, and their mother and the health care staff were caught in the middle of a difficult family conflict.

Communication and long-term consideration and planning by families are key to making sure that end-of-life care issues are discussed and explored, in order to maintain family peace and provide a dignified end for those we hold so dear.

Dr. Michael Gordon is medical program director of palliative care at Baycrest and co-author with Bart Mindszenthy of Parenting Your Parents (Dundurn Press). His latest book, Brooklyn Beginnings. A Geriatrician's Odyssey, can be researched from his website: http://www.drmichaelgordon.com.

POTATO LATKES WITH APPLES

1 lb russet potatoes, peeled
1 apple, peeled and cored
1 large egg
1/4 c flour
salt
ground pepper
canola oil
powdered sugar

Grate potatoes and apples in food processor (work quickly to avoid discoloration). Squeeze out liquid. Add egg and flour, salt and pepper to taste. Mix well. In large non-stick skillet, heat enough oil to cover bottom of the pan. Spoon batter into pan, being careful not to crowd. Cook until crisp and brown on one side, then turn and fry on other side. Keep finished pancakes warm in oven as pancakes are fried. Drain on paper towels. Sprinkle with powdered sugar if desired just before serving. Yield: 10.

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Start supper with soup

Soup is a great start to any meal in these chilly winter months. It's a warm, comforting food, and it can help you lose weight or maintain your weight.

You can fill up or bring down your hunger level at the beginning of a meal with soup, often in az low-calorie way. You do need to choose soups that are vegetable based or made from stock, and have no added butter, cheese, cream or large amounts of starch.

About Nutrition

By LISA WEINBERG

But that leaves tons of fabulous flavours to choose from, including mushroom, tomato, squash, cauliflower, onion, broccoli, vegetable, minestrone, chicken, fish, beet and pepper soup. Many of these have virtually no calories, so you are starting the meal with a food that will warm you, nourish you with vitamins, provide fluids and, most importantly, lead you to eating less of the meal or feeling more satiated afterward.

It takes 20 minutes for our metabolism to shut off from the time we start to eat until our brain and stomach effectively communicate with each other that no more food is needed. Because most Canadians eat dinner in five to 10 minutes, we finish a full portion but still feel hungry, because our brain is saying so, even though our stomach is full. By starting a meal with soup, a hot food that requires slow eating because of its heat and high liquid content, we can stretch out the amount of time we spend eating dinner, as well as fill up on a healthful food.

So this winter start your meals with soup. By adding meat, fish, soy or legumes to soup, you can turn it into a balanced meal. Here's to staying warm and healthy this winter!

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. You can also follow Weinberg at http://twitter.com/lisaweinbergrd If you have any nutrition questions, please send them to The CJN.

'Fear diminishes humanity,' author says

By RITA POLIAKOV
Staff Reporter

When Rabbi Harold Kushner started writing a book about fear, his first thoughts turned to illness and death.

He never considered public speaking.

Rabbi Harold Kushner

But during his research, Rabbi Kushner, an Conservative American rabbi and author of *Conquering Fear, Living Boldly in an Uncertain World*, found that speaking in public was one of the most common fears that people have.

"The fear of rejection... I think that's the real fear," he said during a lecture at Beth Sholom Synagogue on Nov. 12. "To be told, in a love situation or a professional situation that you're of no use to us… is absolutely devastating."

Rabbi Kushner's answer to fear was simple: God.

"God doesn't want us to be afraid. Being afraid diminishes our humanity… So how do you cope?" he asked. "When life hurts and you cry out for God… He sends you people."

He also sends courage, Rabbi Kushner added.

"For me, that's the proof of God."

The rabbi, who is perhaps best known for his best-selling book *When Bad Things Happen to Good People*, learned this lesson about courage first hand when his son, Aaron, was born.

At the age of three, Aaron was diagnosed with progeria, a rare degenerative disease in which children display symptoms of aging. Children diagnosed with progeria rarely live past their teens. Aaron died two days after his 14th birthday.

"[My wife and I] found qualities in ourselves… to love him and raise him and one day, to mourn for him," he said.

In his last three months, Aaron had to sleep standing up because of his medical issues.

"Every morning, he'd awake for a day filled with pain, but he looked forward to that day."

Rabbi Kushner used this as an example of why he doesn't support euthanasia.

"Pain is the physical result of things [that happen]. Suffering is the emotional response. Whether we find it bearable is a choice."

During his lecture, Rabbi Kushner also addressed the fear of change, which, in his opinion, manifests itself in religious fundamentalism.

He used the example of the denial of female and gay rights in religion.

"I suspect a lot of traditionalists… I think they're saying, 'Can't there be… something that will just remain familiar?'" he said. "Change is a way of life."

Fear also comes from a lack of control, Rabbi Kushner said, especially when it comes to natural disasters.

"One of the things that scares us is the ubiquity of the forces of nature," he said. "The problem is there is no place safe from natural disasters."

As a rabbi, he often hears people ask why God would send earthquakes and hurricanes, a question he heard often after Hurricane Katrina.

"God is loving, nature is blind… God was not in the hurricane. God was in the voice that tells you what to do afterwards," he said. "Nature can't tell the difference between a good person and a bad person… you will find God in your ability to survive a disaster."

During a question-and-answer period, Rabbi Kushner addressed the issue of anger, specifically being angry at God.

"If you can't be angry at someone, you don't really love them," he said. "God wants us… to rage, to curse… to get it out of your system and when you've done that, to realize that God is on your side."

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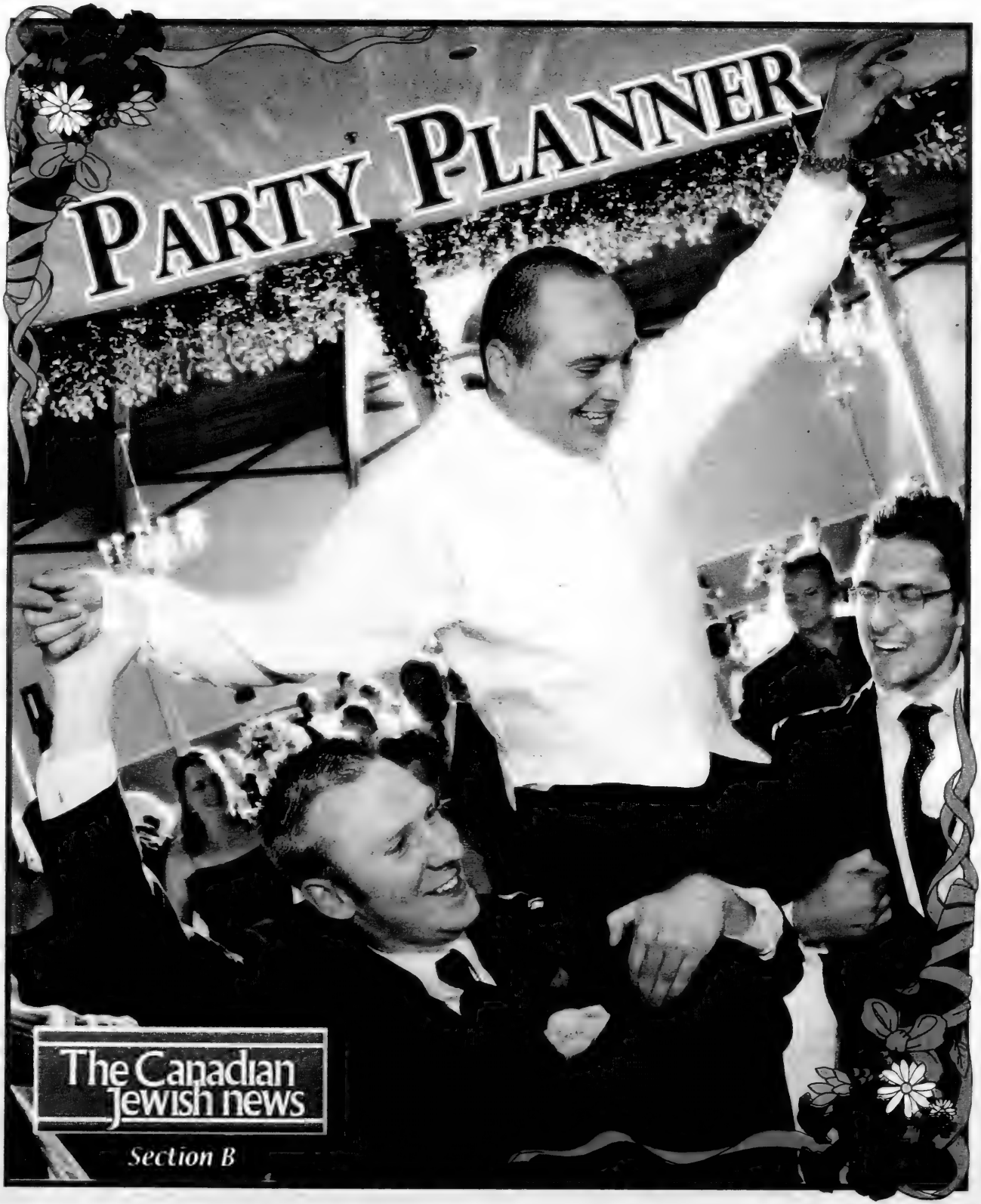

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Jet Entertainment shoots to the top

By LAURA STRICKER
Special to The CJN

When Jet Entertainment does an event, its main goal is to make it all about the customer.

"It's not the Jet Entertainment show, it's the John Schwartz bar mitzvah," said Jody Litvack, owner of Jet Entertainment.

"We want that night to revolve around them, not our company. I wouldn't call us discreet, but we make people feel special more than on a 'You are the crowd, watch us perform' basis. We get involved, we make people feel more comfortable."

Jet Entertainment

Jet Entertainment was launched in January 2009 after Litvack returned to Toronto from spending two years in Los Angeles, Calif. Litvack started Jet because he felt the industry needed something different. In this case, different meant a company that emphasizes having great DJs and great music, and getting involved with the crowd instead of just standing on stage and handing out prizes.

Clearly Jet is doing something right, as they've already been called the fastest-growing new company for private events in Toronto, Litvack said.

"A lot of my competitors today are out there, and they're putting on amazing big shows, whereas we are all about the party," said Litvack, who started working in the industry, with Mandell Entertainment, when he was 14. "It's not about putting on a great show. We want the guests to feel as though they were a part of the event, not a spectator at the event.

"We really just let loose, we don't think too much – we go out there and have a good time and we're ourselves. I feel that, from what I've heard, it lets the people on the dance floor be out there having a good time," he added.

Jet Entertainment offers many different packages, but they're willing to customize each package depending on the event and what the client wants.

"We have very high-demand, high-end events we do, where clients really do require full service and we're able to provide that for them. However, some people just want to have a nice, intimate event, and in that respect, we've created packages for pretty much anyone who wants to have an event with just a guy coming out and playing music," Litvack said.

"We're able to dissect a package, and if you don't want [something], we're not going to include it. We really customize each package to each event, making the client feel happy about spending whatever they wanted to spend."

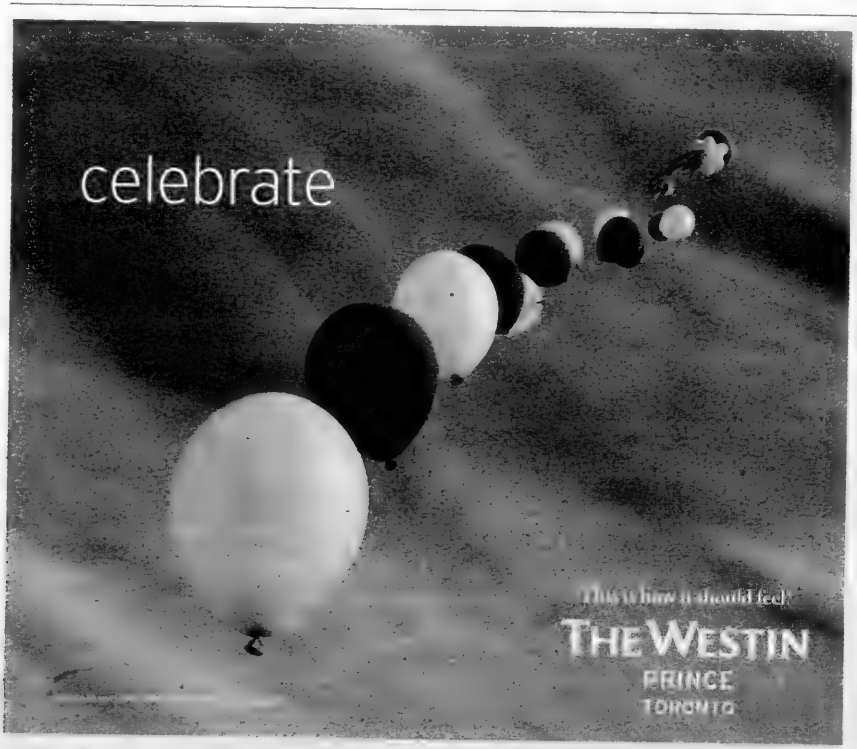
Aside from being used for their entertainment services, Jet has a large production and lighting division. They're also involved heavily in musical branding, which is customizing the music a company plays and branding them through what people hear.

Litvack's favourite part of being in the entertainment industry, he said, is getting to be a part of important events in people's lives.

"The most rewarding thing is knowing you are going to be a significant part of one of the most important days in either a person's or a family's life," he said. "The fact that I and my company get to share and create that evening is really what it's all about for me."

To book Jet Entertainment for your next event, visit their website at www.jetentertainment.ca or call 905-305-1000.

Other entertainers advertising in this supplement are: Swaye Entertainment, 416-545-0741; Mint Lifestyle Events, 416-923-6468.



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Stores offer many different gift options

By MARNI BRINDER BYK
Special to The CJN

If you're looking to buy fine gifts, look no further than William Ashley and Lilliane & Robin's Fine Jewellery.

The name William Ashley has been synonymous with fine china and giftware for the last 60 years. Currently located at 55 Bloor Street West in Toronto, their 24,000 –square– foot store is perfect for the shopper who is looking for the very best in unique giftware.

Lilliane Moses has been selling fine jewelry in Toronto for the last 20 years. In 2000 she partnered with Robin Graham to create Lilliane & Robin's Fine Jewellery, located at the Hotel InterContinental at 220 Bloor Street West.

According to William Ashley's manager Jackie Chiesa, some of their most popular lines include such familiar names as Michael Aram, Blomus, Riva, Leonardo, Nambe and Alessi. These popular lines offer the latest and greatest in gifts for housewarmings, bridal showers, birthdays and hostesses for this holiday season.

With the Michael Aram line one can purchase a wide variety of combination nickel silver and silver plated gifts. Chiesa believes that the Michael Aram line is a "more contemporary line that looks like art." The line includes stunning bowls, vases, pitchers, napkin holders and more. All of Michael Aram's items are functional and fall into the $100 to $500 price range.

Liliane & Robin's Fine Jewellery

Moses has enjoyed a solid and steady following at her jewelry store over the past 20 years, which has led to second generation customers. Families have grown with her, and a bar mitzvah boy who received an initial ring when she started is now coming back to pick out an engagement ring. According to Moses, 90 per cent of her sales are repeat business.

In terms of their inventory, some of the jewellery sold at Lilliane & Robin's Fine Jewellery is from estate sales. "We break it up, redesign it and make it modern," Moses said, and it helps save her customers money.

Moses also offers completely new and modern pieces. For bar and bat mitzvah gifts she sells a lot of initial rings and watches.

William Ashley's other popular lines also blend functionality with aesthetics. For example, Blomus is a contemporary line consisting of brushed stainless steel items. Nambe uses alternative metals, cast and pressed aluminums, so their items are heat and cold retentive and do not need the kind of routine maintenance silver requires.

Chiesa points out that most of these lines make traditional Jewish gifts such as menorahs, kiddush cups, seder plates and shabbat candle holders, which make them very popular on wedding registries. The gift merchandise on bridal registries tends to be more popular than purchasing a place setting because people "want to give something distinctive; people want more of an identity to their gifts."

William Ashley's wedding registry remains one of the most popular draws to their store, however, Chiesa reminds that one can also register for housewarming and birthday parties. She also mentions that at William Ashley, beautiful items can be found for as little as $10 or as much as $1,000, and that when you choose a piece from the store you are picking something with good style.

Lilliane & Robin's Fine Jewellery recently started carrying silver jewelry. According to Moses, her silver pieces are perfect for someone looking for something beautiful but is not looking to spend a lot of money. Moses is aware of the current state of the economy and wants to appeal to not only her clients needs but to their wallets as well. For example, anyone who mentions this article while making a purchase of $200 or more at the store will receive $50 off their purchase.

For engagement rings, platinum is popular, and for wedding bands, titanium is being seen more and more. For bridesmaids gifts, Moses has sold a lot of pearls, silver earrings and large pendants this year. Dangling long earrings are also very popular because the bridesmaids can wear them on the wedding day and long after the wedding is over. For groomsmen, cufflinks remain a favourite gift.

The jewelry at Lilliane & Robin's Fine Jewellery is, for the most part, one of a kind.

"We are very much a service based jewellery store. Our store is geared to customer service — each piece made to [suit] the wants and needs of my clients. I always try to fit their desires to their budget so that when they leave they are completely satisfied."

For more information on William Ashley call 416-964-2900 or visit www.williamashley.com. For Lilliane & Robin's Fine Jewellery, contact Lilliane Moses at 416-920-7676 or email info@lrfjewels.com.

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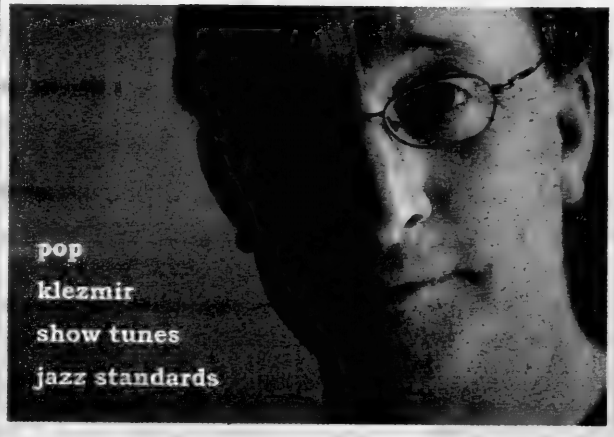

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Edith's offers beautiful formalwear at reasonable prices

By RANDI BERGMAN
Special to The CJN

Edith's Fashions (416-633-4222) has built a reputation in its 25 years of business for serving women who seek beautiful, unique and high quality formalwear at reasonable prices. Located at 245 Wilmington Ave., the store began as a relatively small endeavour and quickly expanded into the two-floor, 8,000-square-foot space that it is today.

"Due to word of mouth and thousands of referrals, Edith's has become one of the top eveningwear boutiques in Ontario," says Clare Nisker, Edith's head buyer and artistic director. "We bring only the best quality and styles for a reasonable price for our customers, and that's why they keep coming back."

"Edith's is known for being a one-stop shop for your eveningwear needs," Nisker says. "We have busy clients ranging from career women to busy stay-at-home moms who just don't have the time to start looking around for shoes and jewellery, so we have brought in a wide selection of jewellery, some custom made and exclusive just for Edith's."

At Edith's, there's something for everyone. There is a vast selection of special occasion gowns for all occasions, including for the mother of the bride, grandmothers and guests of all ages, with long ball gowns and short, trendy cocktail dresses. Suits for all occasions are also a huge draw at Edith's, as they can be altered to perfection.

Edith's carries brands that have a long-standing reputation for reasonable prices and excellent quality ranging from the most exquisite flowing silk chiffons to luxurious silk shantungs.

The Edith's team travels the world to find the best that the industry has to offer.

"Our buyers' mentality is this: 'Would I want to wear this gown?'" Nisker says. "It's a personal business and our clients feel the warmth and sincerity with our experienced and knowledgeable sales associates."

What's more, the Edith's team treats each and every item as if it were one of a kind. "Evening gowns, unlike sweaters, cannot be bought off the rack or online and taken home," Nisker says. "The woman's body is so technical, there is not one size fits all strategy when it comes to eveningwear – bust, waist, hip and length are unique and special to every woman.

"Our alteration facility is top of the line, with the latest machinery, and everything is done on the premises of Edith's. We have clients coming from out of the province and even out of the country, and we have the ability to alter their gown the same day [and] if not, the next day.

"We carry gowns from size 2 to 26 all year round, so a size 16 doesn't have to look at a size 10 dress and try to picture what she will look like," Nisker says.

Qualified and schooled seamstresses, with the knowledge and understanding of the construction of even the most complicated evening gowns, are on the premises to make sure that your outfit fits like a glove.

"Many clients choose to personalize their gowns, which only qualified seamstresses can do by adding sleeves, draping shawls to the dress or making them removable," says Nisker. "The secret is to make it seem as though the gown came like that."

Edith's Fashions

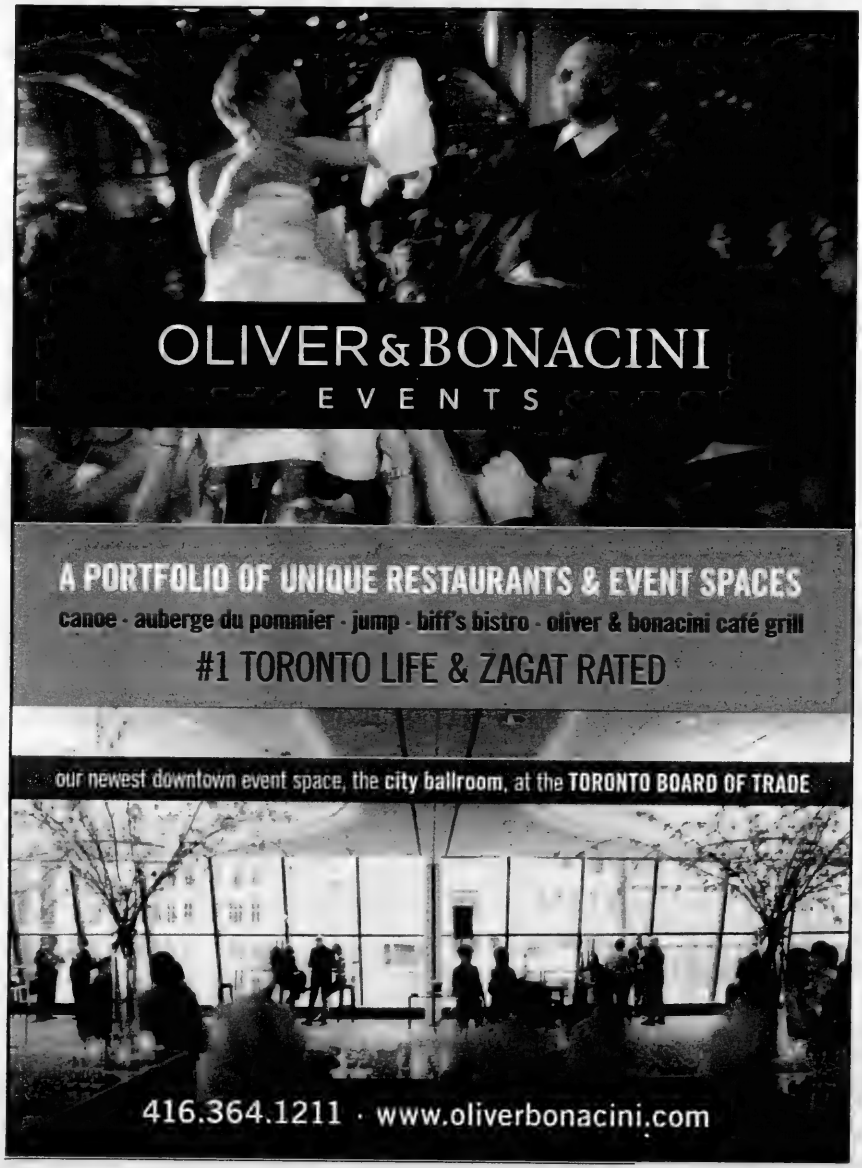
Edith's Fashions

Constantly expanding, Edith's is relocating to a brand new space in 2010.

"We are currently busy finishing the new space while we are starting our up to 90 per cent sale to clear some stock that will not be moving to the new location – it's an amazing opportunity to shop at even lower prices!

"We [are] very confident in our boutique because we think from a client's perspective: we wouldn't shop anywhere else. We know we have the best selection and we know we can fix anything; there are no limits with what we can do to a gown," says Nisker.

"Being a specialty boutique, our services are needed, wanted and appreciated by our clients and we look forward to serving them for many years to come."



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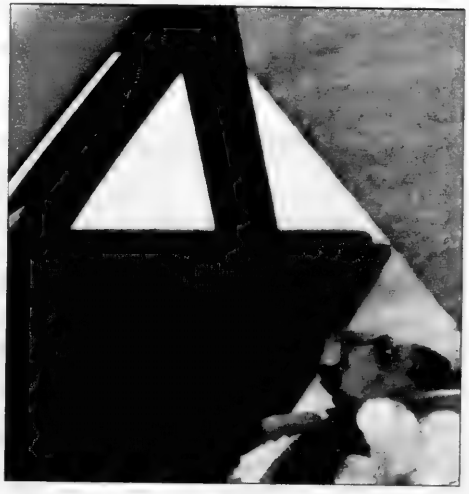

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Invitations are an important part of any event

By MARNI BRINDER BYK
Special to The CJN

Invitations are probably one of the most important things when it comes to planning a party, as without them no one will know about it.

As a fairly new company, Pistachio is meeting the needs of environmentally conscious, socially minded customers. Launched Oct. 14, 2008, Pistachio's current Canadian locations are at 2433 Yonge Street (Yonge and Eglinton), (416-322-9451) Yorkdale Shopping Centre (416-256-3845), and items are also sold in Indigo and Chapters.

According to Pistachio's President Kirsten Chapman, the company's mission is to "provide products and services that are good for you and good for the planet." This includes products that are organic, fair trade and/or produced locally or handmade. For example, Pistachio's custom invitations are made from 100 per cent recycled paper which is also made locally.

Invitations by Design, located at 831 Glencairn Ave. has been creating custom invitations for every occasion since 1993. Owner Darcia Moskaluk-Rutkay provides a one stop shop for all your printing needs, providing customers with her expertise, ideas and excellent customer service.

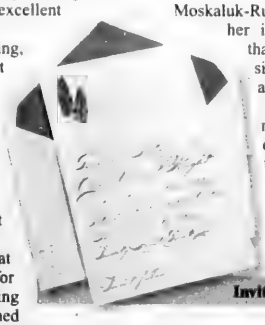
Whether you are celebrating a wedding, anniversary, birthday or a bar or bat mitzvah, Moskaluk-Rutkay emphasizes that quality is paramount, and Invitations by Design offers a wonderful product for a great price. She believes that her clients are driven by price and beauty, which is why the cost of her invitations is important. She wants her customers to get the very best but not have to break the bank to get it.

At Pistachio, Chapman recognizes that in an invitation a customer is looking for great design first, however, a growing portion of the population is also concerned about the environment. It is here that Pistachio meet the needs of their clients by providing an environmentally friendly solution to one's stationery needs. Chapman believes it is now a part of a child's DNA to be concerned about making eco-friendly decisions, so Pistachio offers birthday party invitations and boxed notes to suit a wide variety of invitation needs.

Pistachio recently launched their wedding line. Pistachio's wedding invitation album features 18 different options, all including an invitation, thank you and RSVP card. Pistachio also offers a digital design bar, where a customer can come in to design an original invitation for as little as $25 for 30 minutes with a graphic designer on staff.

"We take the aggravation out of invitation ordering," Moskaluk-Rutkay says of Invitations by Design. With her individually designed invitations, reply, thank you and place cards, most of your simchah printing needs can be taken care of all in one place.

They can also stuff, send and even monitor the replies if the customer so desires. She is quick to remind that they try "to do everything as easily as possible for the customer." Invitations by Design can also print your event giveaways like bookmarks or custom wrappers for chocolate bars as well.

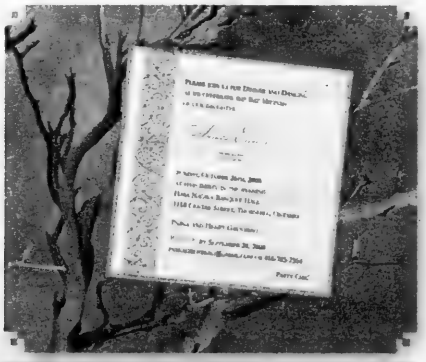


Invitation created by Pistachio

For weddings, simple and elegant invitations are key words for today's bride and groom. Moskaluk-Rutkay says that "some papers are so gorgeous on their own you don't need anything else."

With so much to choose from, Moskaluk-Rutkay has some lovely examples of current invitation trends available in store. Bold colours are very popular, as is using black and white with bold contrasts. When discussing fonts, she displays beautiful examples of formal invitations that use all lowercase lettering and formatless formatting – all the information appears in a run-on sentence that flows through a paragraph instead of being displayed line by line.

According to Chapman, bridal invitations are now sporting a simpler modern look. Instead of using a lot of traditional script, people are including personal touches like a photograph. She believes that people want to come in and create their own original invitation to represent their personal style. Invitations are more "fashion inspired" and there is a tendency to use more browns and reds than ever before.



Invitations by Design

Ultimately, the people at Pistachio saw an opportunity to make eco-friendly, custom invitations accessible to the public. Making custom invitations easy and affordable has made Pistachio a future leader in the invitation design market. For more information, visit www.epistachio.com or email custom@epistachio.com.

Moskaluk-Rutkay suggests those planning a special event come see her at least five to six months before the event, and be ready to order.

For great customer care, visit Darcia Moskaluk-Rutkay at Invitations by Design or call 416-789-7367, email info@invitebydesign or visit their website at www.invitebydesign.com.

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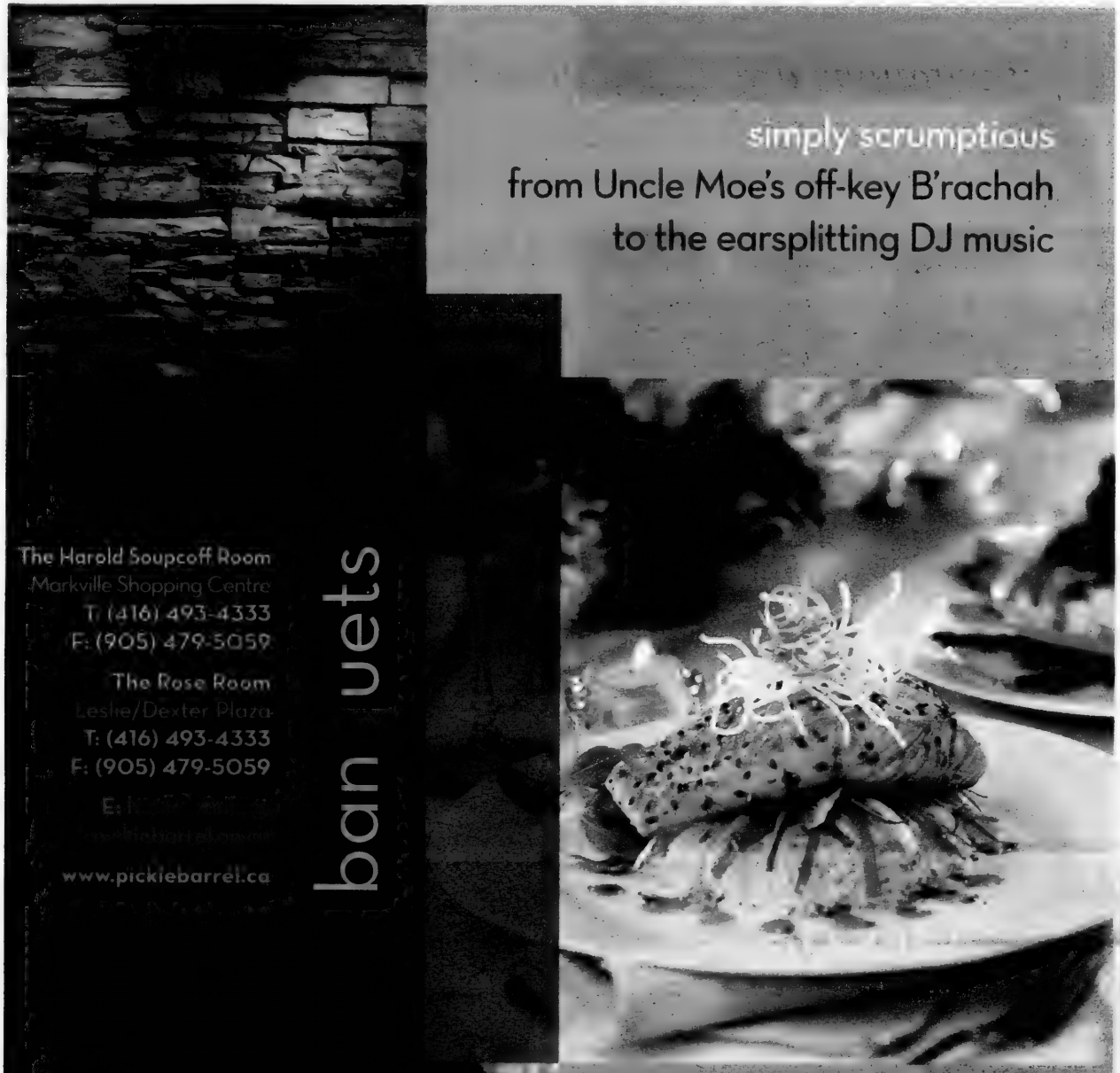

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PARTY PLANNER

Photographer captures personality, not perfection

By LAURA STRICKER
Special to The CJN

When asked what he enjoys about photography, Elliot Sylman answered, "capturing the good times on film." He's been doing just that for the past 24 years, under his photography company Elliot Sylman Photography.

Sylman photographs at bar and bat mitzvahs and weddings, sometimes for the same family.

In his work, Sylman's goal is to shoot people while they are looking their most natural and relaxed.

"[I] like doing natural pictures," he said. "I'm not looking for perfection, I'm looking for personality. I'm just trying to make it an enjoyable day for people. I want them to relax, to have a good time. Seeing how happy everybody is on the day and seeing it all come together is amazing," he said, adding that he's taken a lot of pictures of families.

"The ones that are the best are the ones that want things to look as they look. Not someone to look better than they actually look.

"I like recording people and seeing the final image."

In addition to shooting at events, Sylman also takes photos of seniors, more specifically Holocaust survivors. This year, he went to Ottawa in April to take photos at the Holocaust Remembrance Day ceremony. The photos were later published in *The Canadian Jewish News*.

He has travelled extensively, photographing people all over the world, including Austria, Holland, France, Germany and Israel.

When it comes to choosing a photographer for your special event, Sylman does not recommend settling on the first one you meet.

"[Clients] should take a look at several photographers and see who they feel most comfortable with…a lot of us can do a good job, and you're really buying personality, because you want somebody you can get along with.

"I tell people all the time to take a look at my stuff, and then to look around, because you wouldn't want to make the wrong choice. No one's going to be happy otherwise. I'm not going to be happy and they're not going to be happy."

What will make Sylman's potential clients happy is that he offers a lot of different packages for every possible budget.

"I have a package where I just shoot everything and give people the files so they can look after it themselves. It gives people a chance to not have to pay for it all now," he said.

"I'm happy to try to help. I want people to be comfortable."

For more information about Elliot Sylman Photography, visit his website at www.sylmanphoto.com or call 905-889-0760.

Other photographers advertising in this supplement are: Eric Benchimol Photography, 416-823-8463; Horvath Studio of Photography, 905-707-5770; The Photo Studio, 416-895-2455.

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Musical, meaningful gifts from Mirvish

By JENNIFER M. MACLEOD
Special to The CJN

Looking for a meaningful, out-of-the-ordinary gift for the newly-weds who have it all, that couple marking a very special anniversary, or even a bar or bat mitzvah or Chanukah gift? Take them out to the theatre, or let them choose a production themselves that suits their tastes and schedule.

With Mirvish Productions (416-872-1212; online at mirvish.com), there's no limit to the gift possibilities, and the current season is one of the most exciting in recent years, says director of communications John Karastamatis.

"We have some familiar titles, some new titles, some big musicals, some dramas, some comedies... something for everyone."

Sharing the gift of theatre is more flexible than ever before. Choose tickets for a specific production or give a gift certificate, leaving the date – or production – options more open-ended. Gift certificates never expire, so there's no hurry to use it, either.

This season's musicals have Karastamatis particularly excited. A musical version of *Young Frankenstein*, which he calls "about as pure Mel Brooks as you can get," will draw in not only fans of the original movie, but their children and grandchildren, with its irreverent humour.

"It's intergenerational," he says.

Although Brooks can't read music, he created all the tunes himself; they were recorded by the show's musical director and turned into a formal score.

"The melodies are fantastic," Karastamatis says.

Other family-friendly shows coming soon include a touring production of *Rent*, and for a slightly younger crowd, *Little House on the Prairie*. Teenagers and their parents alike may enjoy the Canadian premiere of *Rock of Ages*, a tribute to several classic rock bands that has already astonished *the New York Times*.

And then there's *Fiddler on the Roof*, a production that will now star Harvey Fierstein as Tevye. Chaim Topol, who starred in the 1971 film version of the play and was scheduled to perform here, had to back out of what would have been his farewell tour because of a shoulder injury. Fierstein, who is a four-time Tony Award winner, played the same role to critical acclaim in the 2005 Broadway production.

This tale of love and laughter needs no introduction, yet today's younger generation may never have been exposed to the movie.

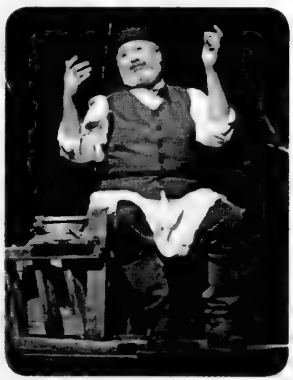
What could be a more appropriate gift for a Jewish occasion than this show about the enduring strength of family and tradition?

"People aren't buying two tickets, they're buying seven, eight, nine... extended families are coming," Karastamatis says.

And they aren't just coming for the show. Full celebration packages available at any Mirvish theatre include dinner for 10 to 15 people in a private suite before the show, drinks and hors d'oeuvres during intermission and the option of backstage tours and intimate sessions with the actors.

The theatres themselves are available for larger celebrations at times when no production is scheduled. Even the historic Canon Theatre is a possibility for weddings or other large-scale occasions.

"Theatre lovers can't imagine a more special place to have their special day," Karastamatis says. "Our venues are quite special... Anything is possible, we're open to ideas."



Harvey Fierstein as Tevye.

One family celebrated a 90th birthday party in a Mirvish theatre, and others have proposed during a show, though not during the actual performance.

Mirvish can recommend one of a number of caterers, or hosts can bring in their own caterer if they're planning a kosher event.

But, of course, it's about more than just a wonderful dinner party. An evening at the theatre depends on the quality of the production, and the current season is first rate.

Beyond longer-running plays and musicals, including new productions of *Grease*, *Legally Blonde* (a musical) and the return of *Mamma Mia!*, this season also includes special events such as an upcoming evening with Patti LuPone and Mandy Patinkin, as well as *Rain*, a live multimedia Beatles tribute.

Whatever the occasion, it's all about figuring out what the recipient will enjoy. With the many options Mirvish has to offer this season, all you have to do is choose the gift of live theatre... and then relax, knowing they'll enjoy a truly special entertainment experience.

Caterers dish up traditional food with a modern twist

By MARNI BRINDER BYK
Special to The CJN

The face of catering has changed dramatically over the past 30 years. When catering a simchah with Peter Graben Caterers you can receive a customized menu ranging from traditional Jewish cuisine like matzah ball soup to unique Asian inspired dishes and everything in between.

Peter Graben has been in the catering business since 1970. His family's history in the business dates back to when they were living in Glasgow, Scotland. It is in Glasgow that Graben worked as a chef for seven years, and received certificates for kitchen management from the City and Guilds of London Institute.

Graben likens his boutique catering business to theatre.

"What we really do is theatre; the venue is our stage, the guests are our audience and the cast is our professional team of chefs, bartenders and serving staff," he said.

As an independent caterer, Graben's clients are mostly those hosting events in homes and offices. He prides himself on serving exceptional food, saying that he has "a deep respect for the provenance of all our ingredients." Every menu is custom built to live up to Graben's mantra to serve the community the best in Jewish cuisine.

Graben caters for a wide array of events including team building parties, birthdays, bar and bat mitzvahs, barbecues, grand openings, press conferences, galas, product launches and more

He attracts a lot of non-Jewish corporate accounts because his clients like the high quality of his food and the way it is presented.

Whether it is chicken soup served in a glass beaker with tiny matzah balls, green tea sorbet, macaroni and cheese or slow braised beef short ribs, Peter Graben offers creative solutions for your catering needs. For more information, contact Peter Graben at 416-967-1818 or e-mail info@grabengrub.com. Visit his website at www.petergraben.com.

Chapman's Specialty Foods, located at 3-1875 Leslie Street, has been in the catering business since 1983. Offering complete service catering, Chapman's provides traditional Jewish dishes, staffing rentals, delivery and retail.

With one of the largest selections of prepared foods in the city, Chapman's does everything from traditional to continental to fusion foods. Owner Steve Resnick boasts that "we also like to do something a little off the wall," like veal brisket with apricot sauce, which he believes adds another dimension to the traditional brisket.

Chapman's Specialty Foods

Resnick feels that "a large part of my job is to make people's lives easy." He knows he has had a successful event if the food was sensational and the hosts did not have to lift a finger. Many times after Resnick caters an event he is told that his affair was the first time a host could really enjoy themselves at their own simchah. He believes it is because of his great staff that make his clients feel at ease.

Chapman's creates eclectic, original and unique custom menus for all their clients. Whether you are catering for a special occasion, office lunch, home gathering or holiday party, Chapman's can assist in your event planning, staffing and rental needs.

Chapman's does a lot of business during Passover and the holidays — they often need to rent extra equipment to meet all the orders.

Although Chapman's is not kosher, Resnick has met the requests of clients who ask for kosher meat to be served at their simchah. Resnick is so dedicated to his customers that for one kosher meat request he went to the butcher himself to make sure he was receiving the exact cut of meat the recipe required to make the dish live up to his standards.

Some of Chapman's wonderful offerings include mini phyllo cups with wild mushrooms, a soft Asian wrap with shitake mushrooms, smoked salmon cucumber boats, wild mushroom ristotto and potato leek with crème fraiche. Chapman's also provides the Jewish standards, taking old recipes and updating them.

Chapman's Specialty Foods provides all the ingredients for your catering needs.

For more information, contact Steve Resnick at 416-444-4477, e-mail steve@chapmans-food.com or visit their website at www.chapmans-foods.com.

Other non-kosher caterers advertising in this supplement are: Bistro On Dufferin, 416-663-2000; Free Times Cafe, 416-967-1078; Lesley's Party Sandwiches & Catering, 905-660-0551; Rose Reisman Personal Gourmet, 416-467-7758.

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Recipes for success: new kosher caterers

By JENNIFER M. MACLEOD
Special to The CJN

Whether it's takeout for 10 or dinner for 1,000, Vaughan, Ont., is the place to find the city's newest kosher caterers. They may be new, but both have longtime catering professionals at the helm.

At Royal Affair Kosher Catering (905-265-8100, ext. 24; http://royalaffair.ca), Meir Osipov offers more than 20 years' experience. "My name's been around the city for so long, people know what kind of function I provide," he says.

He's happy to have been chosen as the exclusive in-house kosher caterer at La Primavera Hospitality & Convention Centre in Vaughan, known for its lush gardens. "People are very excited to see the garden," he says. Plans are in the works to expand the 300- to 350-person outdoor area to accommodate even more guests.

La Primavera may seem dauntingly large, but Osipov says the venue, which seats up to 1,000, can be divided into four separate rooms, making the most of the space. "The two rooms closest to the garden [may] be set up for dinner," with another set aside for the ceremony, or any other function, like a *chossen's tish* (groom's table) or *kabbalas panim* (area to greet the groom or bride).

Osipov works hard to find ways, large and small, to upgrade the dining experience – at no extra charge – like skipping ho-hum china for rectangular glass plates. "It looks like crystal. Meals look beautiful on that plate."

Saving the rental cost of premium plates is just one way Osipov puts clients' needs first. "If there's anything we can help them with, we do… If the client says, 'Our budget is X,' we will work hard to include everything… to make sure it's top of the line."

Beautiful plates won't help if the food isn't extraordinary. Like Osipov's take on mushroom crepes, which he calls a Beggar's Purse. "It looks like a rose. When you serve it on that signature plate, it looks beautiful," he says.

Then, there's the new antipasto bar, Royal Affair's answer to those looking for something more than just a food station. It's an appetizer centrepiece at the heart of the dance floor. "Sushi, Montreal-style corned beef, Israeli – just name it, put out the antipasto bar and let people enjoy themselves." Selections are replenished with fresh, hot food as needed.

A unique specialty is fresh, hot barbecue, featuring lamb, chicken or beef, grilled outdoors on a huge stainless-steel barbecue. "It's really hot, really delicious," Osipov says. Year-round? You bet: a canopy over the barbecue means the show can go on even in the worst weather.

His goal: "We'd like to… be the best in this industry." To Osipov, that also means service; he personally supervises every simchah. "I'm not leaving the facility until the last client leaves the facility," he says.

But you don't have to be making a huge event to offer guests delicious fresh food. At Glatt Kosher Centre (905-597-7571), in the Promenade plaza on Bathurst Street between Clark Avenue and Centre Street, partners Prosper Lugassy and Anat Porges pride themselves on creating wonderful food that will make any occasion a special one – in any venue.

Known to locals for her 15 years at Perl's (which was located in the same plaza), Porges says she's already hearing delighted feedback from clients, both about the food and about the service she provides. "I'm very honest with the customer," she says.

That extends to her recipes, which focus on healthy foods and avoid excessive oil and preservatives. "It's very fresh. Everything's done from scratch," Porges adds.

She's anticipating a rush of orders in time for Chanukah. Glatt Kosher Centre can deliver a one-stop, full-service menu for any party: home, office or any social group or synagogue. "We can provide a sandwich platter, or cold-cuts platter, with nice sufganiyot [jelly donuts] and homemade latkes. They're very good latkes," Porges says.

For hosting Shabbat meals in shul or at home, you can be sure of a full, traditional spread from sunset to sunset.

Friday night might begin with one of several homemade soup choices and feature barbecue chicken, kugel, and perhaps even the caterer's signature egg rolls, which are stuffed not with cabbage but a savoury mixture of fresh vegetables.

The next day, a kiddush luncheon could include cholent, different types of kugel, salads and schmaltz herring. Both vegetarian and meat cholent are available.

For any occasion, there's a variety of Chinese food, along with several types of fish. "The fillet of sole… everyone loves it." One trademark dish that repeat clients rave about is the fresh smoked carved turkey, which was popular over Rosh Hashanah. "It's a beautiful presentation, sliced and decorated," Porges says.

While Glatt Kosher Centre is essentially poised as a takeout venue for individuals or groups hosting their own event, she says delivery is available on special, larger orders.

Whether it's for Sheva Brachot or for other family event or business catering needs, she's just glad to be back again serving customers she knew well. "Everybody knows me from Perl's," Porges says. And they're all thrilled to once again have excellent kosher catering available once again in such a convenient one-stop location.

Other kosher caterers advertising in this supplement are: Caterers York, 416-783-4293; Elys Fine Foods, 416-782-3231; Tiara Culinary Creations, 416-733-7773.

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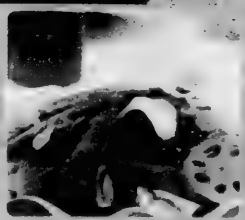
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Rosewater has something for everyone

By MARNI BRINDER BYK
Special to The CJN

The Rosewater, located at 19 Toronto St. in Toronto, has a casual elegance that offers many options for weddings, bar and bat mitzvahs, engagement dinners and corporate functions.

From the intimate setting of the upper mezzanine level, which seats up to 60 guests and overlooks the main dining room, to the self-contained supper club on the lower level, the building lends an air of romance and casual decadence to any event.

Rosewater's main dining room is a 100-seat space which is also ideal for a 300-person cocktail reception. Their main boardroom is ideal for private dining and can seat up to 16 guests, and the supper club can host a cocktail reception for 150 people or a banquet-style function for up to 80 guests.

The Rosewater's decor is elegant yet casual. The flexibility of the venue lends itself to cater to the vision of any party host. Require a dance floor? There is room to create one. The venue is also able to accommodate a variety of age groups, from a bar or bat mitzvah to a wedding ceremony and reception.

The Rosewater has hosted a number of wedding parties, especially in their Rosewater Room, located directly above the restaurant.

The Rosewater has played host to many different events, including film festival events, clothing launches and fashion shows.

The Rosewater is one of many venues owned and operated by the Liberty Group. It is an elegant facility in a prime downtown location which attracts clients from the financial and entertainment districts surrounding the venue. However, the clientele at Rosewater vary greatly from one event to another and events are booked by people from across the GTA.

Although Rosewater does not have a kosher kitchen, they are happy to order in a kosher meal for any event. If your event does not require a kosher menu, the Rosewater provides an eclectic menu for any host to choose from. The lunch menu includes such sumptuous items as mini sirloin burgers with roasted portobello, cambozola and truffle aioli and country style frites; tagliatelle with forest mushrooms, young spinach, gorgonzola crumble and pesto cream and a range of desserts including classic vanilla bean crème brûlée with earl grey scented ice cream and Scottish oat cake.

If dinner is what you are looking for, Rosewater's signature dish is their rack of lamb with Yukon potato crisp, rosemary braised tomato and ancient grain mustard jus. Other items to tempt your palate are Rosewater's New York striploin with herb and sea salt roast fingerlings; artichoke and asparagus sauté with merlot jus and beef tenderloin with a porcini and three onion tart. For dessert, there is the tantalizing brioche French toast filled with banana hazelnut cream, fresh mascarpone and peanut butter toffee.

Contact Jeannie Desroches for inquiries or to book your event at jeannie.desroches@libertygroup.com or 416-214-5888, or visit Rosewater's website at www.libertygroup.com.

The Rosewater's decor is elegant yet casual. The flexibility of the venue lends itself to cater to the vision of any party host.

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Footwear retailers combine fun and fashion

By RANDI BERGMAN
Special to The CJN

As any clever shopper knows, you can never have too many pairs of shoes. Whether you are stepping out for a night on the town or simply kicking back at the coffee shop, what you've got on your feet is one of your best assets.

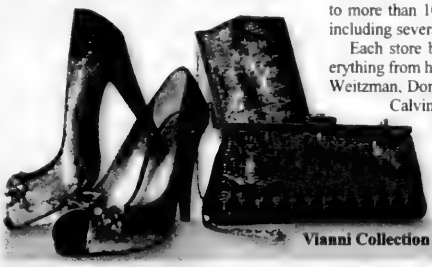
Proving that fashion and function can work together, Naot Canada has been spreading comfortable, stylish shoes across the country since 1990. Originally founded by Corinne Lissoos and Sandy Galet, the company became a Lissoos family business when Galet retired in 2002.

As well as distributing the Israeli-made shoes nationwide, the company also boasts four Naot-only store locations, including Prairie Dog (416-783-4596), located at 960 Eglinton Ave. W., and Naot Footwear (416-496-9116), located at 5891 Leslie St., as well as locations in Montreal and Calgary.

While the Lissoos family have been expanding the exposure of Naot across the country, the shoes themselves have taken quite the journey from their original incarnation. First made in 1942 by the kibbutzniksof Kibbutz Naot Mordechai in the north of Israel, Naots were made with comfort, practicality and durability in mind.

Today, Naots are rooted in those core values but have been transformed into fashionable, stylish creations with loads of colour and fun. "The uniqueness of the country continuously adds the soul to Naot," Lissoos said.

Naots aren't just for summer anymore either. They can carry you through the summer and winter months with ease, boasting a vast selection of dressy, casual, heeled and flat boots, shoes, clogs and, of course, sandals. What's more, the majority of Naots are built with a removable cork footbed, which can either act as the central support system for the shoe or be removed in place of an orthotic or walking aid.



Vianni Collection shoes from Sterling.

"For 2010, we are presenting a new pump line with removable footbeds, which is for orthotic wearers who want to have the option to dress up."

This year, the brand ventured into creating a line of eco-friendly shoes, which are made of recyclable and vegetable-dyed materials.

"Naot is a brand in constant motion, and we try very hard to address the needs of our customers," said Lissoos. "As part of our environmental commitment, we've struck a partnership with Tree Canada, and for every pair of Earth Friendly shoes purchased we will plant a tree on behalf of the purchaser.

"When you spend time at our stores, what you get is a completely unique shopping experience where we focus on each and every foot need. We want our customers to be welcomed and valued," said Lissoos. "We want all 'Naotics' to have happy and healthy feet!"

Another of Canada's leading footwear retailers is Sterling Shoes, which offers an extensive selection of beautiful private label and brand name shoes through six chain stores, including Sterling, Joneve, Shoe Warehouse, Freedman Shoes, Gia and Sterling Outlet. Sterling started out with five locations in 1987 and has since expanded to more than 100 stores across the country, including several in the Toronto area.

Each store brand is unique, offering everything from high-end brands such as Stuart Weitzman, Donald J. Pliner, Cole Haan and Calvin Klein at Freedman Shoes to budget-friendly footwear at Shoe Warehouse, the most recent of which was opened in Thornhill on Centre Street.

While each store is different, Fall 2009 trends remain strong across the board. "The chic studded rocker look with leather, studs, buckles and exposed zippers is huge right now," says Colin Romain, vice-president of operations. "It brings that edginess to our wardrobe that we all crave." Romain cites knee-high boots and colourful tartan, Buffalo check and animal prints as other major trends for the season.

As well, the colour wheel is remaining on purple for the second season in a row, with berry tones establishing themselves as the colour of choice for shoes and accessories. "When choosing shoes for special events, look out for sequins, satin, glitter and metallics to make an eye catching statement," Romain said.

Whether you are shopping in the Sterling boutiques or warehouses, each store balances style, selection and service with ease.

"We want our customers to feel comfortable with us," said Romain. "Creating an enjoyable shopping experience is what we strive for above all else."

For more information on each store, visit www.sterlingshoes.com, www.shoewarehouse.ca, www.joneve.com and www.freedmanshoes.com.

Naot Canada has been spreading comfortable, stylish shoes since 1990.

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Video a great way to preserve memories

By MICHAEL ISENBERG
Special to The CJN

When you want to preserve memories from simchahs, pictures are great, but they only capture a second of the essence of the event, says videographer Paul Laszlo. Videos, on the other hand, allow you to relive the memories with each viewing of the tape.

"We capture the dancing, the music, the speeches and the hidden moments not seen by others at the event," Laszlo said. "We capture it all."

Laszlo, along with his twin brother Andrew, started Twins Photo and Video (905-707-2385; twinsphotoandvideo@rogers.com) almost 35 years ago. They offer both photography and video, but Laszlo said it's the latter that people are really drawn to, mainly because it's "real."

"Photos are frozen moments in time," Laszlo said. "There's nothing wrong with that, but video is live. It's more engaging for family and friends.

"And think of the benefits. If a relative or friend misses the simchah, you can show it to them via tape."

Twins Photo and Video caters to all types of simchahs and events. But more than its flexibility, its years of experience have taught them how best to serve customers.

"We build up a trust with our customers," Laszlo said. "We get to know the immediate family and sometimes distant relatives and friends, in order to know exactly what they want in their video and how best to film."

Laszlo has filming down to a science. He charts the table setting and all the guests to know who's sitting where. By keeping tabs on everyone, the brothers know which people and tables have yet to be filmed, or how often they're filmed.

And by first talking to the hosts and planners of the simchah, the brothers know which people to focus more attention on.

"Usually the immediate family, but it all depends on the request of the hosts," Laszlo said. "We're doing this for them. It's what they want."

Andy Koltai, of Rafael Studios (905-763-1584; andyvideo_2000@yahoo.com) has also been in the business long enough to have his own unique and successful approach as a videographer.

Koltai uses a monopod. Its small size makes for easy manoeuverability. Koltai says this makes for a more realistic experience as the camera can be brought right into the horah and onto the dance floor, and is not merely someone filming from afar. And with the monopod, there are no wires on the floor, so there is no impediment to guests moving around the hall and dancing naturally.

Twins Photo and Video, above, and Andy Koltai of Rafael Studios, top

Koltai also has a strong knowledge of simchahs and events for various religious observances so he knows who, when and how to film at any point.

He does not book more than one event on the same day, even if they are hours apart. Instead he focuses his attention on the host family and its needs for the special day.

"Customers go away with a product that they say is real," says Koltai. "They don't just re-see the event, but it's like they're doing it all over.

"If pictures are worth a thousand words, then video, capturing every second is priceless."

To make for the best possible product, Koltai does all the filming himself to ensure the video is exactly what the customers envisioned, and because he says that the product is all about who is behind the camera.

He is also the one who communicates with customers before and on the day of the simchah.

In his 20-plus years as a videographer, Koltai has gained noteworthy credentials. He helped with the filming of a Steven Spielberg documentary, *Survivors of the Shoah: Visual History Foundation*, in 2004 and received a letter of recognition from Spielberg for his work.

But despite the praise from a world-class director, for Koltai, filming an event after getting to know a family and seeing its joy at the simchah is what makes his job worthwhile and why he ensures his customers get nothing but the best product.

Other videographers advertising in this supplement are: Lisa Productions, 905-764-1033; Redstone Pictures, 416-256-4666; Video Affairs, 905-889-0909; Video Productions by Josh, 905-709-9277.

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Simchah music: sending them home humming

By JENNIFER M. MACLEOD
Special to The CJN

Many elements go into a simchah, but only music has the power to create a mood, entertaining guests while drawing them in, sending them home humming. Two Toronto bands prove that when it comes to simchah music, there are great choices out there.

The Marc Enkin Band (416-763-3516; www.marcenkinmusic.com) has been playing simchas for more than 20 years, but don't assume their repertoire is dated. "We do some traditional Jewish music, horahs, some klezmer songs, some jazz songs, pop songs."

Names such as Taylor Swift and Jason Mraz might not have come up 20 or even 10 years ago, but, these days, that's what kids want to hear – and Enkin is happy to oblige.

"It's a challenge, meeting the needs of different age groups," he says, but "we're event-friendly, very professional," and he credits his fellow band members with being "really versatile musicians. We play a variety of different music."

When you just want to keep the party going, they'll even play a pre-planned medley: show tunes, Jewish music, you name it. Their *Fiddler on the Roof* medley is particularly popular.

Special requests can also help make the music an even more significant part of a special day. Whether it's a favourite anniversary song, a first dance, or a classic Israeli favourite, band members – "professional musicians with a really friendly attitude and approach," Enkin says – will work hard to make clients' dreams a reality.

Myra Ehrman wanted to include her fiancé's daughter, who had had vocal training, in her wedding music. "We asked Marc if he would do a bit of rehearsing with her." She says Enkin went above and beyond, holding extra rehearsals just to make sure that everybody was comfortable. "They did a lovely job," Ehrman says. "People were very, very touched."

Beyond the Pale

Ehrman was also particularly impressed that Enkin's band "played in such a way that people heard them, but they weren't overwhelming."

Striking the perfect balance between background music and a fun, crowd-pleasing performance is essential. That's why the configuration of the band can be changed to meet clients' needs. "We tailor make it to suit the event," says Enkin.

Another Toronto band, Beyond the Pale (416-651-9900; www.beyondthepale.net), brings hard-core klezmer and Ashkenazi musical influences to any simchah, even while that's not their primary focus. "We're essentially a concert and touring band," says Eric Stein. "We put out CDs, play music festivals, tour around quite a bit."

With the group's latest CD just released this fall, a recent appearance with Theodore Bikel at Carnegie Hall and a spotlight at the Colorado wedding of TV news personalities Campbell Brown and Dan Senor, Beyond the Pale's star is definitely on the rise.

Yet far from being a step down, ordinary family simchahs are how the band stays in touch with its authentic Jewish roots. "Playing simchahs gives us a really nice environment to play our music in a functional community context," says Stein. "It's not just… people sitting in soft chairs in a theatre – we play great dance music that really gets people fired up. There's a heimishe soul to it."

They'll go to great lengths to create memorable music for a simchah, even when it comes to working within a budget. On a smaller scale, Stein might suggest a jazz trio fronted by another Beyond the Pale member. Scaling upward, the band's violinist is also part of a string quartet, adding the possibility of an entire classical repertoire.

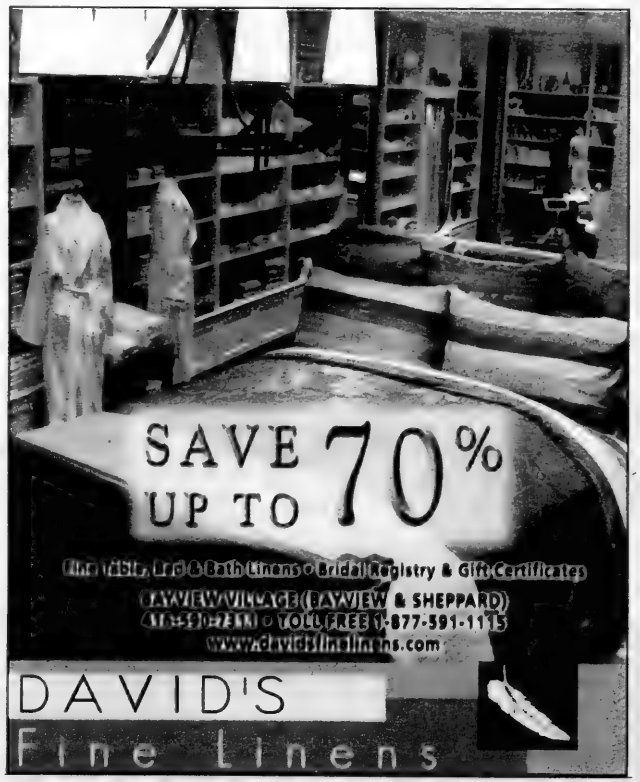
The band's expertise may be mainly eastern European – Stein is artistic director of the Ashkenaz Festival of Jewish music and culture – but band members contribute a diversity of styles ranging from rock and bluegrass to acoustic folk. "We play original stuff, based on traditional styles… we're really, really adventurous, within that," Stein says.

Prospective clients should be familiar with the group's music. Beyond the Pale is happy to honour specific musical requests – "we've played Beatles tunes, Hebrew songs," says Stein – yet the ideal client is one who "really gets" what the band does and seeks their specific creative amalgamation of traditional and contemporary influences.

The band's music is particularly accessible for a mixed crowd, drawing in non-Jewish family members and friends. And, as Stein points out, klezmer was a "fusion" cross-cultural style in the first place.

Repeat business speaks to the band's professionalism. "People enjoy working with us," says Stein. "We get a lot of referrals from… planners who've enjoyed working with us. They feel we bring something unique."

Other musical entertainers advertising in this supplement are: The Rick Levine Band, 905-881-6400; Fern Lindzon Musical Entertainment, 416-225-6977; Hu-Tsa-Tsa, 416-651-7521; Joe Star Band, 905-881-1378; Klapman's Klezmer Band, 416-588-0854; Onemoretime, 416-484-1044; REDZ, 905-884-0771.



A Judaica store with good selection and prices

By MICHAEL ISENBERG
Special to The CJN

Whether it's shopping for a simchah or finding the perfect gifts for a holiday, all your needs can be found in one place – the Israeli Source.

"Our prices are affordable. We offer a great selection and provide great quality," Israeli Source owner Chuck Elnekave said.

Located at 60 Doncaster Ave., the Israeli Source is unique for its large variety of Judaica offered at more than reasonable rates.

"We show people that you can still have a Judaica store with good service and selection without having to pay exorbitant prices," Elnekave said.

What really distinguishes the Israeli Source from other stores are its sales during the holidays. While most stores have clearance sales after the holidays, the Israeli Source has them before. In this way, Elnekave aims to attract people on all budgets who may not otherwise be able to enjoy festive seasons and simchahs.

With the same end in view, the store does not worry about its interior design, opting to save money on its look and thus be able to keep item prices low.

"We don't attract customers because of our looks, but because of our quality and quantity of products," Elnekave said. "We're a warehouse and buy in bulk, so the more we buy, the less we can sell products for. And the more we sell, the more our prices will come down.

"This is much different from most business. Our priority is to serve the people."

In order to serve the community, the store has gifts for different tastes, and items can be traditional or modern and abstract.

A large selection of gift ideas

For example, there are challah covers and tallitot that are plain white, while others have colourful designs. There are seder plates and menorahs that are basic and virtually unadorned, or you can choose bright colours and different shapes and sizes.

While the Israeli Source always has big sections of all its Judaica,there's a greater emphasis and variety of gifts relating to upcoming holidays.

The store also offers plenty of gift options for children – DVDs, CDs and computer games, or board games, cards and toys. As well, nearly all clothing and accessory products such as kippot, hats and tallitot, come in adult and kid sizes.

As for simchahs, the Israeli Source encourages its customers to visit its new simchah-oriented website simchacentre.com.

"It's the most comprehensive site of its kind," Elnekave said.

The site is user-friendly for quick and easy browsing, making it efficient and effective.

The site is simple to use, as is the store's regular site, israelisource.com, which displays all the store's products online. However, Elnekave says most customers prefer to come in person to the store. And he encourages this, too.

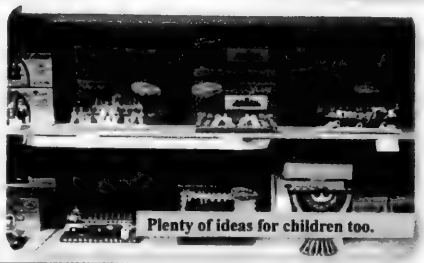
"Many people like to touch and see the products and inquire about them in person," he said. But he also stresses that there's a larger reason why customers prefer to visit the store.

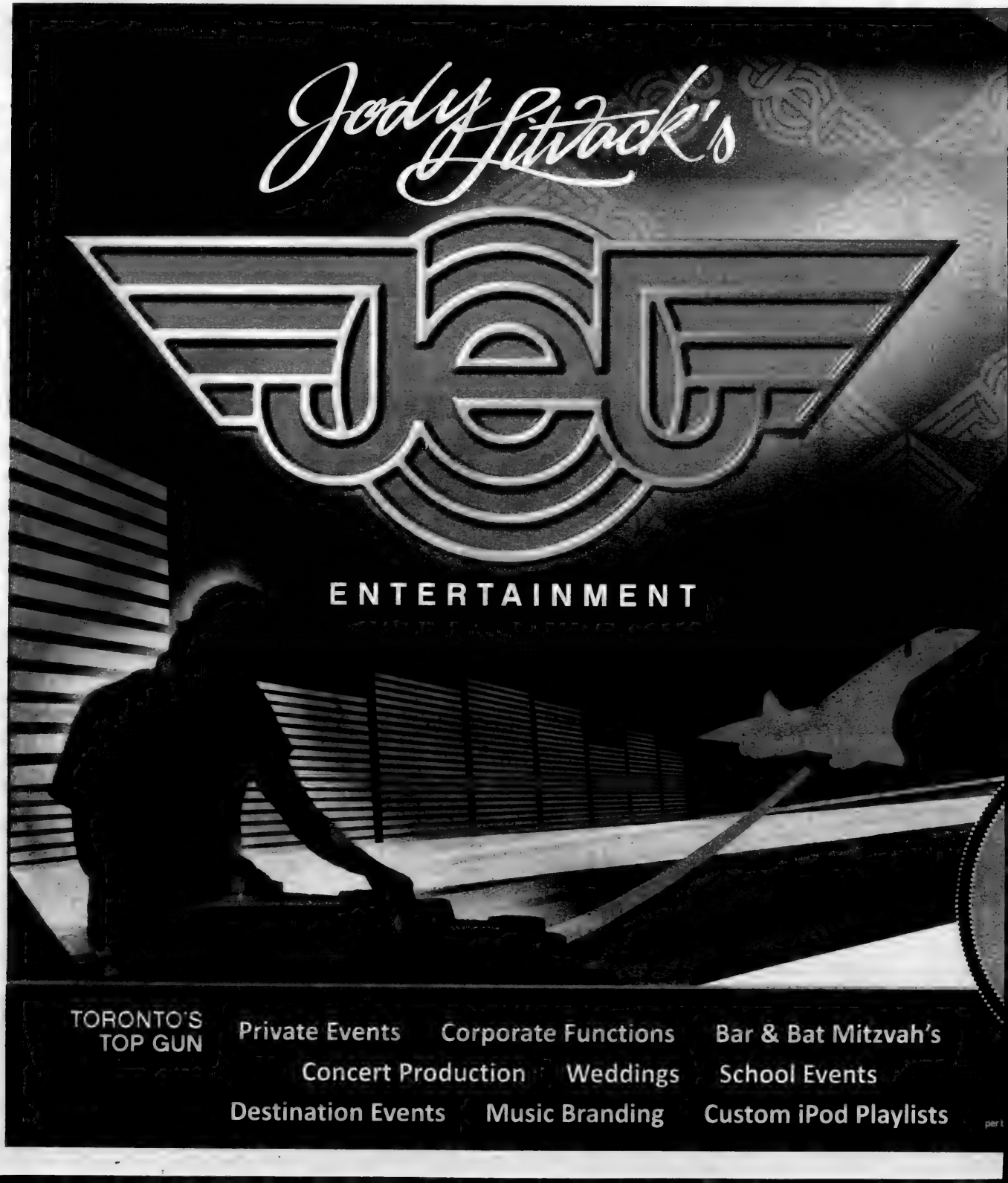
"Our employees," he said. "They're outgoing, helpful people. They're very quick to help come up with gift ideas that suit the people. People are constantly amazed at how efficient our store is, and it's because of our staff."

He also said that because of the employees' ability to connect with customers, people leave after such a pleasant experience and tell their friends about the store. This, he said, is the real secret behind the store's budding success.

"This is Jewish shopping," he said. "Shopping made pleasant, easy and affordable."

For more information, call 905- 482-2025.


Plenty of ideas for children too.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Beautiful floral designs with a difference

By MARNI BRINDER BYK
Special to The CJN

Among the Toronto stores that specialize in beautiful floral designs for your party, there are two that offer some unique features.

Not surprisingly, The Orchids Shoppe specializes in selling a wide variety of popular and specialty orchids. Owner Wonder Chen has been running the shop at its current location at 1202 Yonge St. for the last 10 years. But Chen has more than 30 years experience in business retail and wholesale.

Catering to a clientele of orchid enthusiasts and collectors, Chen offers big orchid arrangements for events, either silk or potted, and son Steve Chen says that The Orchids Shoppe does wonderful centrepieces for weddings and other special events.

Why orchids? Orchids are a unique flower that used to be very hard to find in Toronto. According to Wonder Chen, it's only in the past five years that you have seen more orchids in Toronto. Steve Chen is a third-generation orchid grower, and his family still grows orchids in their native Taiwan.

Wonder Chen says the most popular orchid for weddings is the white orchid known as the phalaenopsis, which is also the most popular type on the market. It is also the most popular orchid used for the Jewish holidays.

Astra Florists Ltd., located at 1778 Eglinton Ave. W., has been serving customers in the same location since 1947. Owner Brian Wayne proudly states that his father, Ed Wayne, started the business, and he believes that Astra Florists was one of the first Jewish florists in the city.

In fact, his father provided the flowers for the first wedding at the Beth Sholom Synagogue when it was still under construction. "When Dad opened up the store, Eglinton was a dirt road, the north end of the city of Toronto," Brian Wayne says.

Brian Wayne has been working at the store since he was 10 years old and has seen his customers increase to include a large corporate clientele. However, Astra still creates beautiful floral designs for weddings and other events through its newest division, Tolyn Designs.

Tolyn Designs joined Astra Florists over three years ago, but Sandra Kaiser and Susan Sottile have both been part of the Astra family for more than 25 years. Tolyn's specialty is weddings, and its aim is to provide brides with an expression of their own style and taste.

Designs by Astra Florists

Sottile believes that "it's our job to help [brides] create the look and feel for this very important day and present them with options that they are comfortable with."

The Orchids Shoppe prides itself on having a lot of items you can't find elsewhere. According to Chen, a lot of flowers shops in the city don't carry enough orchids to make a sufficient number of centrepieces for your average special event. The Orchids Shoppe has 100 square feet full of orchids.

"People come in and are amazed. We carry a lot of orchids people have never seen before." Chen believes they are the only specialized orchid shop left in Toronto.

In terms of parties, The Orchids Shoppe can create a spectacular main piece with many different types of orchids varying in height and colour. Although orchids tend to be more expensive than other flowers, Chen is dedicated to meeting customers' needs and helping them stay within their budget, while at the same time, designing something different and uncommon for their special day.

For more information please contact Steve Chen at 416-961-2639, or e-mail orchidsshoppe@yahoo.com and visit their website at www.orchidsshoppe.ca.

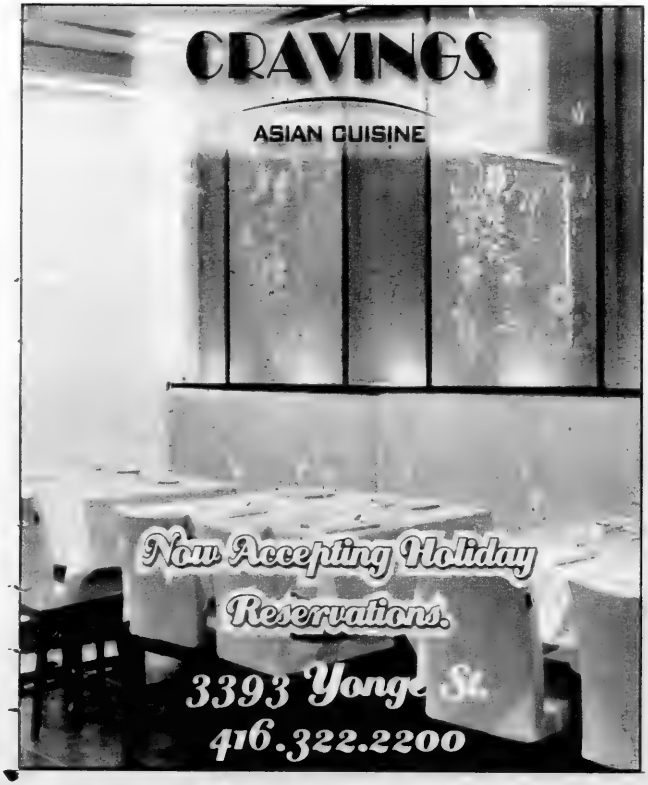
A big trend Sottile at Astra Florists has seen recently in the wedding market is the use of rentals. "People want a big impact on the tables, but are not so concerned with guests taking anything home; it's about the overall appearance of the venues and the *wow!* effect as the guest enters the room."

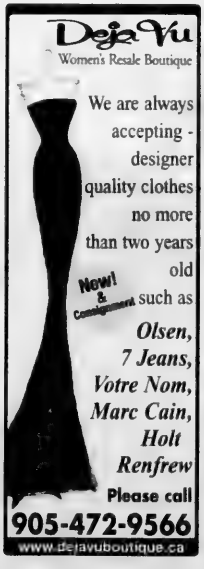
For example, unique vases like oversized martini glasses create a unique centrepiece, but the staff come at the end of the evening to pick up the rentals. This is a cost-effective solution if you are looking for something different but don't want to pay the price for buying all the items involved.

As a full-service florist, Astra offers the convenience of ordering flowers over the phone at 416-787-1415 or via their website at www.astraflorists.com.

If you are particularly interested in floral arrangements for weddings and events, visit the Tolyn Designs website at www.tolyndesigns.com. On the Tolyn website, you will find information about wedding packages and pricing, along with recommendations from former clients. One reads: "Thank you for all the beautiful flowers you created for our wedding day. Everything from the bouquets to the head table decor surpassed our expectations. We would not hesitate to recommend you and wish you the best of luck in the future."

Astra Florists and Tolyn Designs take their many years of experience in the floral business and apply it to today's wedding and event planning market.





Dessert shops offer sweet deals

By CARA EDELL
Special to The CJN

No party is complete without dessert. Almost every guest has a sweet tooth, and will arrive at an event expecting to indulge, whether with cake, cookies or some form of chocolate.

Nancy Burkes of Nancy's Fine Pastries (416-453-6455) says she loves baking as much as others love eating her treats. She has whipped up her recipes for baby showers, engagement parties, birthdays and weddings, as well as supplied products for private catering companies. While her shop isn't kosher, Burkes is famous for her hand-painted cupcakes, cheesecakes, biscotti and pies. Burkes says she is passionate about her work and uses the best ingredients to maintain her reputation for quality.

Nancy Fine Pastries
☒ Not Kosher

Burkes started her at-home business in Thornhill this past month, but has been catering desserts for several years. She graduated eight years ago from George Brown College as a pastry chef and has been in the industry ever since.

While she gets many orders for her customized cupcakes, Burkes says she has no preference in terms of what she most enjoys making.

"I like the designing aspect of being a pastry chef... The decorations are the fun and creative part. Anything from a rolled fondant, which is often done on wedding cakes, to making a little baby in a carriage for a baby shower," she says.

"My decorations are based on the theme of the party. For a wedding, I am often asked to write the names of the bride and groom on the cake. For other parties, they are designs that I call eye candy."

Burkes says she prepares a variety of cakes in her kitchen, including chocolate, vanilla, carrot, mocha and lemon. Her most popular cheesecakes are caramel apple, strawberry, hazelnut, blueberry and white chocolate, and two of her favourite biscotti flavours are chocolate cranberry and almond cinnamon.

Her largest order so far has been 700 hand-painted cupcakes, but Burkes says there are no limits to what people can request.

She does, however, appreciate when clients contact her at least one to two weeks in advance. She says she will often meet with customers in person and has only received positive feedback.

"Clients have been kind enough to call me after the party to tell me how much they enjoyed the product, and that is really the nicest compliment I can receive," she says. "I take pleasure in seeing and knowing that people enjoy the desserts I bake."

Also in the business of catering for happy occasions and life-cycle events is Bev Kruger of The Chocolate Moose (416-784-9092). Kruger has been crafting chocolates by hand in her North York store, which is strictly kosher, for the past 11 years.

Kruger's creations are dairy or parve, and range from nougats, brittles and nuts to chocolate-covered marshmallows. Her delectable truffles come in an assortment of flavours, including amaretto, rum, honey almond, caramel, coffee and mocha. She says she is especially busy around the Jewish holidays, but also receives orders for weddings and bar and bat mitzvahs.

For larger events, Kruger says she is often asked to supply smash cakes and chocolate fountains, made from fine, imported Belgian chocolate.

Continued on page B26

Nancy's is famous for its hand-painted cupcakes.

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Party Planner

Two Moms not just for kids

By BARBARA SILVERSTEIN
Special to The CJN

On a Friday afternoon, Two Moms Baked Goods (416-783-7200), a nut-free kosher dessert company at 3323 Bathurst St., is bustling. People are picking up the bakery's signature stuffed dessert challahs for Shabbat while others are there for novelty birthday cake orders and packaged brownies and blondies.

At the central work station two large chocolate birthday cakes are being decorated, while some deep purple iced cupcakes are being packed for delivery. The last vestiges of pareve goodies are also still in the pans – coffee cake, chocolate brownies, ginger cookies and lemon squares. Samples of them are offered to this reporter, who has resolved to take just a small bite of each. By the end of the interview only crumbs remain.

The bakery, which has a staff of six, produces custom bar and bat mitzvah and weddings cakes. It is also known for SafeSnacks, its line of nut-free kosher healthy treats.

Caroline Davis *[B. Silverstein photo]*

In addition to its retail baked goods, the work room of the bakery also doubles as a party centre where groups of children bake and decorate treats. When the baking is complete, they head into a large party room for pizza and cake.

The parties suit children from 18 months to 15 years of age says Caroline Davis, owner of Two Moms Baked Goods. "The children get to walk out with whatever they produce. They are very proud of what they make. We can accommodate up to 25 children.

"This [setting] affords them the opportunity to try this craft safely. They can experiment and taste what they make."

The birthday parties are an extension of the parties Davis ran in private homes and the baking classes she teaches after school. "Three years ago, I was coming to people's houses instead of them coming to me."

Davis started Two Moms Baked Goods four years ago with another mother, but today she is the sole proprietor. Originally their goal was to produce healthy, kosher nut-free snacks for children. "I didn't want to send junkie pre-packaged treats to school. Our original nut-free cookie called SafeSnacks is 130 calories with 3 grams of fibre.

"It's a packaged nut-free product, so we can avoid cross contamination. It's totally safe because it's packaged on site."

The cookies – they come individually packaged or in packs of 10– are available in six flavours that include chocolate chip, double chocolate chip and oatmeal raisin.

Davis has also expanded the nut-free kosher product line, which now includes dairy or pareve brownies, blondies and lemon squares.

The products can be found at such retail outlets as Nortown, Bruno's and Pusateri's and they are also sold at Two Moms Baked Goods store at Bathurst and Fairlawn.

Davis, a single mother of three, says the business is ideally suited to the demands of raising her young family. "It affords me the flexibility I need."

She says she juggles the business with carpool and after school activities. She has seven-year-old twins and a five-year-old, all of whom attend Bialik Hebrew Day School. On this Friday afternoon, her seven-year-old son, Justin Tanenbaum, is spending his day off helping out in the bakery. He is happily hosing down pans at a corner sink.

Davis, a Montreal native, says the baking business was a natural progression because she comes from a long line of bakers. "My 99-year-old grandmother (Fay Singerman) is still baking."

Her business is the sole occupant of the premises on Bathurst Street so that she can guarantee a nut-free environment and kashrut. "All the SafeSnacks packaged goods have a nut-free and COR label."

Today the company offers 25 products. The dessert challahs, which are stuffed with apple, cinnamon or chocolate, were introduced in July. They fly off the shelf on erev Shabbat, says Davis. "They're phenomenal. We can't keep them in stock. People call in advance to reserve them."

For more information on Two Moms Baked Goods, visit the website at www.twomomsbakedgoods.com.

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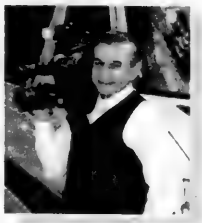

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Chocolates, pastries and special treats for dessert

Continued from page B23

"The smash cake trend started quite a few years ago. It's a hollow chocolate shell that is personalized and themed. The bar or bat mitzvah boy or girl smashes it, and all of their friends rush to grab a piece."

Kruger says people can spend up to $800 on a smash cake, although they usually range from $100 to $600 depending on the size and details. The chocolate fountain costs $400 for the machine rental, plus $1 for every guest at the party.

For smaller affairs, Kruger says she prepares baskets or glassware filled with chocolates, brittles, or biscotti. She prefers when clients order two weeks in advance, but says she will try to accommodate everyone.

"We do our best not to turn anyone away, even if they order last minute. Instead, we just stress ourselves out."

With over a decade of experience, Kruger says she rarely encounters a person who does not have a soft spot for chocolate.

"All normal people like chocolate. It's the kind of gift you can give to someone who has everything," she says.

"If a person's very wealthy, you're not going to buy them another piece of silver. They already have enough of that. If you're going to a dinner, chocolate always hits the mark. You can never have too much chocolate."

Other specialty food companies advertising in this supplement are: Chocolate Charm, 416-787-4256; The Candyman/ Kosher & Natural, 416-789-7173.

Chocolate Moose
[X] Kosher

Tasty chocolate treats, and accessories, from Chocolate Moose.

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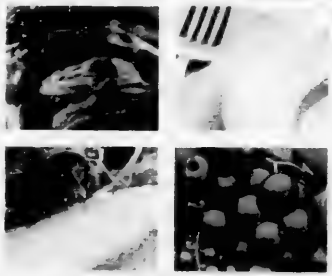

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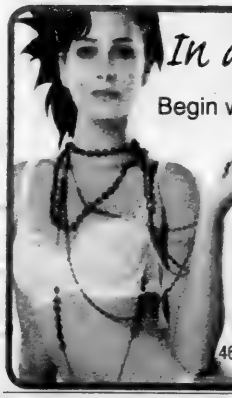

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Giant Screen Systems always there for clients

By LAURA STRICKER
Special to The CJN

With 26 years of experience as a leading supplier of audiovisual equipment, Giant Screen Systems is a great place to go for all your audiovisual rental needs – at a reasonable price.

"[Our prices] are 60 to 70 per cent less than some of our competitors," said Saul Keshen, the president of Giant Screen Systems.

Just some of the myriad of products Giant Screen rents out include plasma flat screen TVs, sound equipment, DVD players and video cameras. They will also have someone go to your bar or bat mitzvah, wedding or corporate event to deliver the equipment, set everything up, pick it up afterwards and operate the equipment, if requested.

Over the past 26 years, Keshen has relied mainly on word of mouth to inform people about the business.

"We don't spend a lot on advertising," he said. With a more than 98 per cent approval rating from clients, he doesn't have to.

Giant Screen Systems is able to work with almost any budget.

"There's a wide range of products," Keshen said. "Even the least expensive one is quite good.

"We make sure that we have the latest, newest, most up to date, highest quality equipment," he added.

Giant Screen rents out equipment from Sharp, Yamaha and Sony, among other well-known brands.

With video/computer monitors starting from as little as $30 a day, having that extra something special at your event doesn't have to cost a fortune.

In addition to rentals, Giant Screen also sells many audiovisual products, again at reasonable prices.

Giant Screen is available to deliver and set up equipent at any time.

"We're there 24/7," Keshen said.

For more information on Giant Screen Systems, or to use their services for your next event, give them a call at 416-784-4454 or visit their website, www.giantscreensystems.com.

Party store packed with products

By LAURA STRICKER
Special to The CJN

If fair prices, a lot of inventory and knowledgeable staff are what you're looking for in a party supply store, then Party Supply Depot, located at 92 Doncaster Ave. in Thornhill, is the perfect place to find just that.

The 12,000-square-foot store is stocked with everything a person needs for their event.

"We cater for every season, every Jewish holiday, every non-Jewish holiday," said Mel Grevler, owner of Party Supply Depot. "We have lots of product for everybody.

"We've got our finger on the pulse – we know exactly what we need to have and we try to have it. We usually bring in new product long before anyone else finds it."

Party Supply Depot has been around for 20 years. Shoppers come from all over Southern Ontario, Grevler said, because of their reputation for having a lot of inventory at a price that won't break the bank.

"We were the original discounters… there's nobody who's cheaper than us. We originally started as discounters, and we've continued that trend all the way through."

In addition to selling a wide variety of paper and plastic goods, loot bag and give-away items, Party Supply Depot does a lot of balloon decorating, and will go to where an event is being held to set everything up.

The staff at Party Supply Depot is very well trained, and have been working there for a long time, Grevler said.

"Our customers feel like they're part of the family because they come in very frequently and see the same people helping them."

Due to the downturn in the economy, Grevler said he's noticed a lot of people are being much more careful with how they spend their money when it comes to planning bar and bat mitzvahs and weddings. He mentioned that some customers have been buying disposable tableware, adding that, for bar and bat mitzvahs, money is still being spent on giveaways.

The large size of the store means they always have ample product on hand.

"We have enough inventory that if you're having a party for 50 or 5,000 people, we can accommodate that," Grevler said.

"I would tell [prospective customers] that we've got the widest range, the hugest selection, very deep inventories, experienced staff and lots of parking. Our prices are fair. We've been here for 20 years."

To find out more visit them in-store or call 905-764-5457.

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Website makes event planning a stress-free affair

By BARBARA SILVERSTEIN
Special to The CJN

So you're having a simchah and it's planning time. You're thinking you'll be shlepping here and there to see venues. And of course you're going have to listen to some entertainers to decide on the music. They usually invite you to their events to catch their act. And that of course means more shlepping.

Well, now there's a shlep-free service that will provide you with all the resources needed to plan your simchah. EventSource.ca is a website offering hundreds of venue listings for corporate parties and simchahs, party planners, bands, DJs, videographers, caterers and the like.

The site provides virtual online venue tours and you can actually hear live performances of bands.

"The site is ideal for anyone planning an event," says Jonathan Fruitman, founder of the site. "We have over 250 of the city's top venues and the list is constantly growing."

He says the site was previously known as VenueSource, but when the service was expanded to include entertainment, party and event planners, party decorators, florists, photographers, videographers and caterers, the site's name was changed to reflect the wider range of services featured.

"Lets say you're looking to find a live band. You can listen to an audio clip. If you're looking for a videographer you can find a video clip. If you're looking for a photographer you can check out samples of their work on their [online] photo gallery.

"You can contact them through the site and request a quote or a meeting."

Fruitman says visitors to the site can get multiple vendor quotes for a comparison of services and fees.

"For example, if you're looking for a party decorator or a florist, just hit the button to see the various creative styles of the companies that are listed.

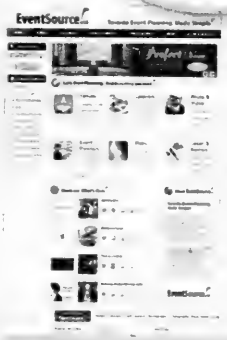
"The beauty of EventSource is that you get to compare 10 florists all from one website. It saves you the hassle of meeting 10 different florists if you like the work of three."

Fruitman got his start in the event planning business when he was working in the computer industry. He branched out into designing websites. As it turned out, many of his clients were people in the events industry.

Six years ago he set up VenueSource. ca, a site that offered virtual tours of various local venues. "Event planners found taking virtual tours of venues with clients very useful.

"With EventSource we have expanded on the success of VenueSource and we've made it just as easy to find other event services as well.

"The site is now a one-stop shop. It has grown to become Toronto's most popular event planning resource."



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Kosher venues work hard to please you

By JENNIFER M. MACLEOD
Special to the CJN

If you're hosting a simchah, the only surprise you want for your guests is that everything turns out to be wonderful: the atmosphere, the service, the food. Two upscale kosher venues, one large and one small, are working hard to pleasantly surprise you with just how perfect a kosher event can be.

Joseph Rutman, one of six partners who have recently opened the new 398 West on Eglinton Avenue West (416-544-8600; www.398west.ca), shocked even himself by winding up in the restaurant business.

Looking for a kosher spot to take his clients where they could enjoy food and service comparable to the best of non-kosher cuisine, he found a void. "We have a lot of amazing caterers in this city, but there wasn't really a nice place to have a little privacy, have a great meal," Rutman says.

398 West

When the former Gladstone's site became available, the partners saw it at first as a turnkey operation. Yet they ended up renovating extensively, improving lighting and more. "We upgraded all the dishes and cutlery, the crystal." They also beefed up the kitchen capacity to handle 200 or more.

Beyond dietary restrictions on types of meat and fish, there's little holding back this fine-dining establishment — that just happens to serve kosher food. Partner Aaron Mandelbaum says incredulous patrons have asked him, "That's what kosher tastes like? I never knew kosher meat was better meat."

Mandelbaum and Rutman credit the food to Chef Mitchell Lipperman, who's been in the industry for about 20 years, working under local chefs George McNeill at the Royal York and Brad Long at the Air Canada Centre.

As restaurant novices, the partners hired seasoned professionals, including a general manager previously from Sassafraz in Yorkville who's also a professional sommelier and a hostess who brings her many years' experience at Ancaster's The Old Mill. "We have an amazing staff," Rutman says.

398 West became a celeb-viewing hotspot during fall's Toronto Film Festival, drawing film and sports personalities with its Delmonico Steak Special and chocolate fondue featuring handcrafted marshmallows. "Nothing is prepackaged," says Rutman. "Virtually every item is made from scratch in-house," emphasizing fresh, local and seasonal foods.

The Venetian
- [X] Kosher Kitchen Available
- [X] 100-300 capacity
- [X] Over 300
- [X] Wheelchair Accessible

From intimate family dinners to 35-person corporate events in the private, high-tech conference room upstairs to parties for up to 275, Rutman's loving the business of serving "above the rim" food in a one-of-a-kind atmosphere.

"Nobody's come to us and hasn't been blown away by the venue."

You'll find the same emphasis on fine dining in a magnificent setting on a larger scale at The Venetian Banquet and Hospitality Centre (905-660-1110; www.thevenetian.ca) in Vaughan.

With its on-site kosher kitchen, The Venetian offers a choice of two kosher caterers, Zuchter Berk and L'Echaim, each with decades of experience pleasing palates within the Jewish community.

Director of Operations John Memmo himself brought his two decades serving a largely Jewish clientele with the Richmond Hill Country Club, Copper Creek Golf Club and other venues when he came to The Venetian shortly after its opening. This has made him fluent in meeting hosts' needs. "I am now doing some of the kosher weddings... of people that I bar and bat mitzvahed many, many years ago," he says.

398 West
- [X] Kosher
- [X] Capacity up to 100
- [X] 100-300 capacity
- [X] Wheelchair Accessible

The Venetian believes that offering a kosher meal adds meaning to any Jewish celebration, making "the celebration a statement that it is more than just a party; it gives it Jewish significance."

Continued on page B34

Desserts for your Chanukah celebration

By DAPHNA RABINOVITCH
Special to The CJN

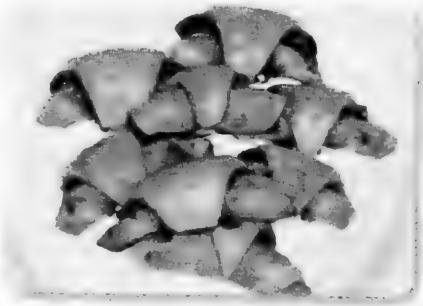
As the noted comedienne, Jackie Mason, is famous for saying, "But we haven't had cake!!!", I add, "What's a celebration without dessert"? As we gather our friends and family around for Chanukah, our meals would be woefully upended affairs without the appearance of some delectable treats with which to end the feast. These sublime recipes accomplish the feat with flair. They're delicious, and will be hits not only at Chanukah, but pretty well the rest of the year as well.

CHERRY AND HAZELNUT RUGELACH

8 oz cream cheese, softened
8 oz unsalted butter, softened
1/4 cup granulated sugar
1/4 tsp salt
1 tsp vanilla
2 cups all-purpose flour

Filling:
1/3 cup granulated sugar
1/4 cup packed light brown sugar
1/2 tsp. cinnamon
1 cup chopped toasted hazelnuts
1 cup cherry jam

Topping:
1 egg, lightly beaten
1/4 cup granulated sugar



In bowl of electric mixer using paddle attachment cream together cream cheese and butter until light and aerated. Beat in sugar and salt. Beat in vanilla. Using wooden spoon, gradually stir in flour until just combined and dough is formed. On lightly floured surface, knead dough very gently into a ball. Cut ball into quarters. Wrap each quarter in plastic wrap; refrigerate for 1 hour.

Filling: Mix together granulated and brown sugars, cinnamon and hazelnuts.

On floured surface, roll 1 ball of dough into a 10-in. circle. Spread 1/4 cup of jam over surface; sprinkle with 1/4 cup of the filling. Cut circle into 12 equal wedges. Starting with the wide edge, roll up each wedge. Place cookies, with points tucked underneath, on parchment paper lined cookie sheets. Chill for 30 minutes. Repeat with remaining balls of dough.

Brush tops of each cookie with egg; sprinkle with sugar. Bake in centre of preheated 350F oven for about 20 minutes or until lightly browned. Cool on pan for 5 minutes. Transfer to racks to cool completely. Makes 48 rugelach.

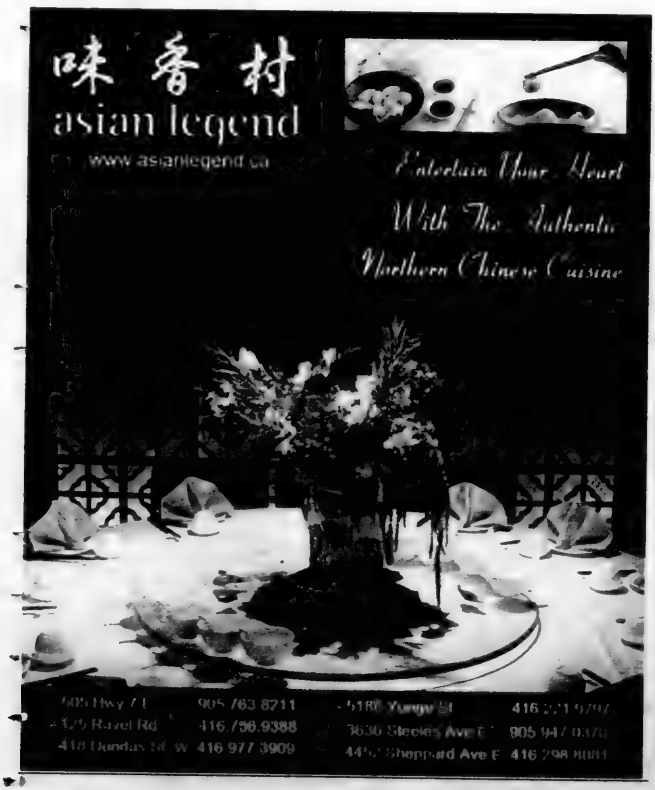
LEMONADE CHIFFON CAKE

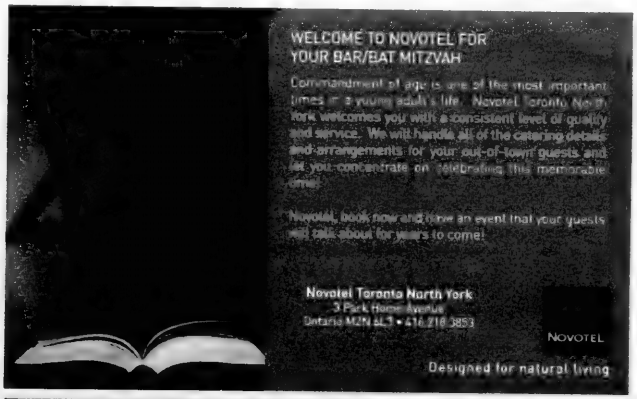
2-1/4 cups sifted cake and pastry flour
1-1/2 cups granulated sugar
1 tbsp. baking powder
1/2 tsp. salt
1 tbsp. grated lemon rind
1/2 cup vegetable oil
6 egg yolks
1/3 cup freshly squeezed lemon juice
1/4 cup freshly squeezed orange juice
1/4 cup lemonade concentrate, thawed
2 tsp.vanilla
8 egg whites

Glaze:
2/3 cup icing sugar
3 tbsp.lemonade concentrate, thawed

In large bowl, combine flour, 3/4 cup of the sugar, baking powder, salt and lemon rind. Make a well in the centre; add, oil, egg yolks, lemon and orange juices, lemonade concentrate. Using electric beaters or whisk, beat until completely smooth.

Continued on page B32





Dapper dressing for men of all ages

Paul Spiar, owner of Crawford Boys

By RANDI BERGMAN
Special to The CJN

Dapper dressing isn't just for businessmen anymore. Thanks to Crawford Boys (416-782-8137), men of all ages can dress for success — even if that success happens to be in the classroom.

A second generation family-owned business, Crawford has been around since 1952 when it was opened by Mort Spiar as a men's clothing shop in downtown Toronto. After switching hands to Paul Spiar, Mort's son and the current owner, in 1979, Crawford began catering strictly to boys and young men at the urging of clients who wanted them to carry high-quality clothing for their sons.

Now located in Lawrence Plaza (508A Lawrence Ave. W.), Crawford Boys is your one-stop shop for clothing for boys and young men from ages four to 16, carrying everything from fun and casual separates to dress suits and jackets in regular sizes 4 to 22.

The store dedicates 25 per cent of its floor space to sizes 10 to 22. Crawford's extensive collection extends to accessories as well, boasting one of the largest specialty tie selections anywhere.

"Because we are a specialty store, we have the flexibility to offer items that most other stores would not take a chance with," Paul Spiar said. "We are also a single location store, which allows me and my staff to get to know my customers and understand their needs."

Spiar guarantees that shopping at Crawford will be as great for the parents as it is for the boys. As well as its selection of clothing, the store also features hockey memorabilia galore. The walls are covered in signed pictures and Spiar has an extensive collection of hockey cards, most of which are free for the boys to take home with them.

"We make it fun for the kids and we pay close attention to what they ask for as well as their parents, because their opinion is just as important," said Spiar.

"We realize that while Crawford Boys offers one of the largest selections of boys clothing to be found anywhere, it's the personal touch and our willingness to do anything to satisfy our customers that is our best asset."

For Fall 2009, Crawford has injected even more flavour to its clothes with the addition of the funky Buffalo Jeans line to the roster, which includes Ike Behar, Michael Kors, DKNY and Hart Schaffner Marx. Among this seasons' hottest items, Spiar cites wool topcoats and lightweight crushed corduroy jackets as must haves.

"They can be dressed up with a shirt and tie, or worn with a vest and jeans," he said. As an ongoing trend, slimmer cut two and three buttoned single-breasted jackets are extremely popular, as they simultaneously slenderize and elongate any figure.

"Dressing well is not only fun but it adds to your self confidence and self image as well.

"Above all, customer service is of the utmost importance to me," said Spiar.

"It's our customers who constantly come back to shop with us that are our best advertisers. We never forget that."

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Chocolate Streusel Squares

Continued from page B30

In a separate large mixing bowl, beat egg whites until hold soft peaks. Gradually add remaining 3/4 cup sugar and beat until stiff and shiny but still moist. Using spatula, fold one-third of beaten egg whites into flour mixture. Fold in remaining egg whites.

Gently transfer batter to ungreased 10-in. angel food cake pan. Bake in centre of preheated 325 oven for about 50 to 60 minutes or until cake tester inserted in centre comes out clean. Remove from oven and immediately invert pan to cool completely. Run a small paring knife around edge of cake and around "nozzle" to help loosen. Remove from pan and set upright.

Topping: Whisk together icing sugar and lemonade concentrate until smooth and runny. Drizzle over cake. Makes 16 servings.

CHOCOLATE STREUSEL SQUARES

Chocolate Streusel:
1 cup all-purpose flour
1/4 cup granulated sugar
1/4 cup packed light brown sugar
2 tbsp. cocoa powder, sifted
1/4 tsp. each baking powder and salt
1/4 tsp. cinnamon
1/3 cup vegetable oil

Cake:
1-1/4cup all purpose flour
1/4 cup cocoa powder, sifted
3/4 tsp. baking powder
1/4 tsp. salt
3 oz. unsweetened chocolate, coasely chopped
1/3 cup vegetable oil
2 tbsp. unsalted butter or margarine
2 eggs
2/3 cup granulated sugar
1/3 cup packed light brown sugar
1 tsp. vanilla
3/4 cup light sour cream
1/2 cup chocolate chips

Streusel: In bowl, combine flour, granulated and brown sugars, cocoa powder, baking powder, salt and cinnamon. Drizzle oil over, fluffing with a fork until crumbs are formed; set aside.

Cake: In bowl, combine flour, cocoa powder, baking powder and salt.

In small saucepan set over low heat, melt together chocolate, oil and butter.

In bowl of electric mixer, beat eggs until frothy. Gradually add granulated sugar and then brown sugar, beating until light coloured and very thick, about 5 minutes. Beat in vanilla. On low speed, slowly pour in melted chocolate mixture, mixing until thoroughly combined. Using wooden spoon, alternately stir in flour mixture and sour cream, beginning and ending with flour mixture.

Scrape mixture evenly into greased 11x 7-inch baking pan. Sprinkle streusel over. Sprinkle with chocolate chips.

Bake in centre of preheated 350 oven for about 30 minutes or until cake tester inserted in centre comes out clean. Makes 12 servings.

ORANGE CHOCOLATE CHUNK CAKE

3 cups all-purpose flour
1/2 tsp. baking powder
1/2 tsp. baking soda
1/4 tsp. salt
1 cup unsalted butter or margarine, softened
1-3/4 cups granulated sugar
4 eggs
3 tbsp. grated orange rind
3/4 cup yogurt
1/4 cup orange juice
2 tsp. vanilla
2 cups coarsely chopped bittersweet chocolate

Topping:
8 oz. coarsely chopped bittersweet chocolate
3/4 cup whipping cream

In bowl, combine flour, baking powder, baking soda, and salt; set aside. Stir together yogurt, orange juice and vanilla.

In bowl of electric mixer with paddle attachment, cream butter with sugar until well combined. One at a time, beat in eggs, beating well after each addition before adding the next one. Beat in orange rind. Using wooden spoon, alternately stir in flour mixture and yogurt mixture, starting and ending with flour mixture. Stir in chocolate. Scrape into greased 10-in. Bundt pan.

Bake in centre of preheated 350 oven for 45 to 55 minutes or until cake tester inserted in centre comes out clean. Cool cake in pan for 15 minutes. Depan and rest on cooling rack to cool completely.

In small saucepan, bring cream just to a boil. Remove from heat; whisk in chocolate until completely melted. Pour over cooled cake. Makes 16 servings.

The perfect gathering place for friends and family

By CARA EDELL
Special to The CJN

Special occasions deserve special attention to detail. Whether you're staging a birthday gala, anniversary, bar or bat mitzvah or wedding, the venue you choose must be the perfect gathering place for your friends and family.

From banquet halls to hotels to restaurants, there's an endless list to choose from, so to narrow down the options, the following two are worth checking out.

The ballroom at the Novotel

Novotel Toronto North York Hotel

- ☒ Non-Kosher
- ☒ Kosher event catering available
- ☒ Capacity up to 100
- ☒ 100-300 capacity
- ☒ Wheelchair Accessible

For events your guests will always remember, both Oliver & Bonacini Restaurants (www.oliverbonacini.com, 416-364-1211) and Novotel Toronto North York Hotel (416-218-3853) provide memorable culinary experiences and exceptional facility features.

"Restaurants are a great option for party or event venues, as there is so much to offer – with proven service standards, exceptional food quality, existing décor and ambiance," said Deborah Gee, manager of events and private dining at Oliver & Bonacini.

With six restaurants in the Toronto area, Gee said Oliver & Bonacini offers "one-stop shopping" with a centralized events team, so that staff can help clients find their ideal venue with just one phone call. Currently, all of the locations – Canoe Restaurant & Bar, Biff's Bistro & Wine Bar, Jump Café & Bar, Toronto Board of Trade, Auberge du Pommier Restaurant and O&B Café Grill – have either private or semi-private event space, and many of the restaurants are available for full buy-outs on certain days.

Gee said Canoe and Auberge du Pommier are the two most popular choices for events, as both restaurants offer large private dining rooms. Auberge also features a garden terrace that is available for receptions and ceremonies.

Oliver & Bonacini is the exclusive service provider at the Toronto Board of Trade, which has 13 meeting rooms for training sessions or trade shows, which often wrap up with a cocktail reception.

"While we do see a steady stream of corporate dinners and corporate cocktail receptions, we are seeing a major increase in our wedding business, as more clients are opting for the restaurant turnkey approach to their weddings," Gee said. "By choosing a restaurant as a venue, the client can rest assured that there will not be a list of hidden costs for furniture, kitchen equipment, service staff and linens, as most of these requirements are already naturally in place."

Each of the restaurants is beautifully styled before being enhanced with flowers or additional decorations that a client may decide to bring in, Gee said. Depending on the venue and time of year, planning usually takes place a minimum of three weeks in advance of the event date. With weddings and other large-scale events, it is always better to plan within the same season of the event, as the chefs create seasonally inspired menus that change every spring and fall.

Gee said the Oliver & Bonacini event co-ordinator can assist clients in pairing food and beverage selections, recommending suppliers or even working with the company mixologist to create a signature cocktail. In each of the restaurants, the chefs have created group menus to choose from, but are always willing to entertain custom requests and dietary restrictions.

"We often work with Jewish clients and are happy to bring in kosher meals for those guests who request it with advance notice. We can build a menu [with traditional Jewish foods] in any of our restaurants. At the Board of Trade, we are open to requests to bring in a kosher caterer for full venue events," Gee said.

Enjoying a function at an Oliver & Bonacini restaurant. *[Jessica Blaine Smith]*

Much like Oliver & Bonacini Restaurants, Novotel Toronto North York Hotel can accommodate a client's every need. Whether it's a small intimate gathering or a grand affair for hundreds, the hotel's team will work together to guarantee the event is unique and successful.

The most common types of parties held at the venue are for social occasions or holidays and wedding celebrations, said Tanya Frattaroli, director of sales and marketing at Novotel Toronto North York Hotel. Depending on the number of guests attending, the hotel has facilities to accommodate eight to 300 people, with a banquet room that seats 220.

Oliver & Bonacini Restaurants

- ☒ Non-Kosher
- ☒ Capacity up to 100
- ☒ 100-300 capacity
- ☒ Over 300
- ☒ Wheelchair Accessible

The hotel provides set menus to choose from, which typically make the decision process easy, Frattaroli said. However, clients are welcome to customize their own menus or use their own kosher caterer for an additional service fee. Since Novotel North York does not have a kosher kitchen, the company works closely with local kosher caterers, including Dairy Treats, Miami Grill, Menchen's Catering and Zuchter Berk Creative Caterers.

Other venues are: Asian Legend, 416-221-9797; C'est Bon Authentic Chinese Restaurant, 416-932-2811; Cravings Asian Cuisine, 416-322-2200; Bypeterandpauls.com, 905-326-2000; The Hard Rock Cafe, 416-362-3636; Maple Downs Golf Club, 905-832-0880; Pickle Barrel, 416-990-5086; Playtime Bowl, 416-787-4533; Sammy's Eatery, 416-424-4700; Westin Prince Toronto, 416-444-2511.

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A kosher event can be perfect

Continued from page B29

Food spans the range from traditional comfort food to adventurous frontiers, with a pinch of luxury thrown in. Whether it's roast prime rib with peppercorn sauce, Ballotine of Chicken with apricot sauce or an appetizer of stuffed mushroom crepes, Memmo personally ensures a high level of attention to detail, so that everything coming out of the kitchen will delight diners.

With butler service for hors d'oeuvres or stations offering corned beef, sushi, pasta, and – at the other end of the meal – waffles and sundaes to satisfy even the most choosy sweet tooth, The Venetian aims to pamper your guests and make their experience wonderfully memorable, in lush, elegant halls that can accommodate from 120 to 600 people.

On weekdays, flexible spaces can be arranged for the many unique functions of a Jewish wedding, for example *kabbalat panim* (area to greet the groom or bride), *chossen's tish* (groom's table) and *bedecken*. On weekends, more than one event may be held simultaneously, but Memmo ensures that each client receives special attention. "It's not just a room rental for us," he says

Memmo or the Venetian Banquet's owner, Joseph Mete, personally meet with clients and supervise every kosher simchah from start to finish. "We care about the people and our reputation, and ensuring that our caterers are going above and beyond," Memmo says.

Other kosher venues advertising in this supplement are: 398 West, 416-544-8600; Baycrest Hospitality Services, 416-785-2500; Beth Torah Congregation, 416-782-4495; Hamizrach Kosher Restaurant, 416-222-7727; Park Hyatt Toronto, 416-925-1234; Adath Israel Congregation, 416-635-5340.

398 West provides top notch kosher meals.

Sears gift registry service makes giving easy

By LAURA STRICKER
Special to The CJN

For many couples, registering for gifts can be an overwhelming and often confusing experience. Sears (1-800-211-2111, www.sears.ca) is a great place to go to get help with all your registering needs.

"Registering at Sears is like registering for your total home solution, because of the services that we offer," said Heather Robertson, national gift registry business and marketing manager for Sears. "We have everything from maid service to painting service, [and] everything for indoor and outdoor."

Couples can register by calling the 1-800 number, going online at sears.ca or doing it in the store. Gifts from the registry can be purchased in the same way. Couples can choose their home store to have gifts delivered to or the person buying the gift can deliver it personally.

To help make the registering process easier, every consultant in store has what is called the "Gift Calculator." The Gift Calculator takes the number of people attending your wedding (or shower) and, based on that number, figures out how many items should be registered at varying price points.

"[The Gift Calculator] calculates for the benefit of the guest so they have a wide choice of items to select from and also at the price point that meets their expectations of what they want to spend," Robertson said.

Another tool that Sears gift registry consultants use is called the Room-by-Room Must Haves chart, which lists everything a couple will need in every room of the house, and suggests quantities as well. Sears often sets up several interviews with couples and does the registering process in stages.

"Our consultants are really good at advising and suggesting to couples what they need," Robertson said.

Sears also helps make registering easier by offering the Completion Program, which is applicable to both weddings and showers. The Completion Program is basically a book of coupons that allows couples to purchase any remaining items on their registry list at a discount.

As well, Sears has also started offering a deferred payment program for leftover registry items to make buying those big ticket products easier on the wallet.

PARTY PLANNER

Party consultants are a welcome addition to any event

By MARNI BRINDER BYK
Special to The CJN

Bridal and party consultant Tamara Temes has been planning events for 13 years. She began her business after she got married because she believed she could identify with brides because of her age and as a result of having just gone through the wedding planning experience with her own consultant.

Her mission was, and still is, to go "above and beyond to make sure that every detail is looked after and… treat each simchah as if it was my own." Temes does not want her clients to feel as though they are one of 1,000 people.

"I really don't take on 1,000 weddings; I spend a lot of time on every bride so she can focus on the details."

Although Temes started her business focusing on weddings, she now consults a lot for bar and bat mitzvahs.

She encourages anyone planning a special event to visit her website at www.tamaratemes.com and to contact her at 905-770-7977 or tamaratemes@rogers.com.

Temes offers a free consultation with prospective clients to discuss their plans and event needs. After a client has booked, she schedules a meeting to go over a detailed wedding checklist including timelines so that she can ensure everything that needs to be booked is done so in a timely manner.

Tamara Temes

In the weeks and months leading up to an event, Temes keeps in touch throughout the planning process. She is readily available to provide advice and attend any meetings. Four to six weeks before the function, she meets with her clients again and goes through a detailed itinerary that is customized to each bride and groom or bar and bat mitzvah boy or girl. She puts together portrait, makeup and hair schedules and is present for rehearsals and, of course, the day of the event.

She also helps with the important details to make a simchah exactly what her clients desire. For example, she recently planned a vegan and eco-friendly wedding. She worked with the bride and groom to plan a vegan meal and find recyclable invitations. For this particular wedding, Temes found someone who could provide eco-friendly invitations and someone else for vegan chocolates for their guests.

Temes' clients praise her for being available to them and for her patience and professionalism.

Former clients Ilan and Cindy write, "We want to thank you so much for the job you did at our wedding. The fact that we could enjoy the evening fully (we did) and it all ran like a well-tuned machine shows that you were working hard behind the scenes… Thank you so much for your part in the best day of our lives, you did a wonderful job!"

Heidi Gruenspan entered the party and event planning business 16 years ago because her sister was getting married. During the planning process, Gruenspan watched her sister's wedding planner then found someone to train her in event planning and the rest, she says, is history. Over the years she has planned a wide variety of simchahs throughout the Greater Toronto Area, specializing in weddings and bar and bat mitzvahs.

Gruenspan believes that wedding planners are there to ensure everything a bride wants for her wedding gets done. She does not believe in taking any kickbacks, and works hard to try to save clients money on their wedding.

Gruenspan believes that "wedding planners are wedding insurance," that she is there to make the necessary phone calls and to troubleshoot. She also believes that event hosts should be guests at their own function and leave all the stress and worrying to her.

Gruenspan offers both a full service and day-of package to her clients. She believes that once a couple gets engaged they should call her right away to set up a consultation. At her consultation, she provides all prospective clients with information including names and numbers of vendors, and she provides this without any obligation to hire her.

Once Gruenspan is hired, she encourages her clients to send her their contracts so that she can keep everything organized. She sees herself as her clients' "planning buddy," as she is there to listen to their ideas for the event and works hard to make their dreams a reality.

Gruenspan also shares some of the greatest trends in event planning and execution with her clients to help them make informed decisions for their special day. For example, candy tables are very popular right now, even in the wedding market. She also sees a lot of beautiful draping of rooms and a trend toward being environmentally friendly. Giveaways for guests are also more usable than they used to be.

For bar and bat mitzvahs, which people book her for two to three years in advance, activities are very popular. Gruenspan is seeing a lot less themed bar and bat mitzvahs, or a trend toward keeping a theme on the kid tables only. She also sees a lot less candlelighting and a lot more tribute videos.

Many of her brides are still in touch, even many years after their wedding. They call when they have babies and keep her informed about their lives. Gilah, a former Gruenspan bride, shared that "working with Heidi keeps your head in the wedding and out of the worrying that can come with holding an event. Her planning experience, along with the help of an assistant, allows brides to stay calm. I would recommend her for anyone planning an event."

For more information please call Heidi Gruenspan at 905-738-5030 or heidig@heidig.ca, or visit her website at www.heidig.ca.

Other consultants/planners advertising in the supplement are: 2 Steps Ahead Events, 416-949-9433; A Wilder Party, 416-712-9790; C&C Eventz, 416-712-4616; Judy Stein Consulting & Associates, 905-764 2728; Mindless Sophistication, 416-251-3278; Cherry & Baker Associates, 905-771-1121; Lynn Cohen, 905-889-1077.

Bellvue Manor does 'full-service planning' for simchahs

Bellvue Manor (905-761-7288, 8030 Jane St. in Vaughan) is the first and last stop you'll need to make in planning your party.

"When someone comes in, they literally do not need to go anywhere else. We do full-service planning," the manager said.

He added that the service includes planning pre-simchah events and day-after brunches. "We take care of people from the moment they leave their house to see us until they go back home after the party.

"We want to ensure that your day is as you dreamed it. A co-ordinator works with clients to design the menu, finalize the floor plan, outline a schedule of on-site events and assist you with other aspects of planning your event," he said.

He said that guests are impressed with Bellvue the first time they visit. "They are welcomed by the lavish luxury of 19-century style architecture, emanating both splendour and grace, taste and timelessness.

"Upon entering the grand foyer, Italian marble and cast limestone walls create the ambience of an estate home and provide the perfect canvas for the most grandiose of events.

"Magnificent custom paintings adorn the grand foyer, and oversized French mahogany doors present lush classical elements blending together romance and elegance."

Bellvue Manor

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He said that the dining room – they have both kosher and non-kosher kitchens – is elegant, with a choice of ivory damask napkins and floor length table linens, and Royal Doulton china.

"Hosts have the option of a fully customized menu based on personal taste and lifestyle, or our executive chef can produce the finest of menus from around the culinary world.

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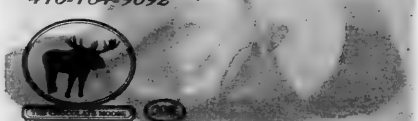

Bar mitzvah in Israel

By CAROLYN BLACKMAN
Staff Reporter

Bar mitzvah and wedding tours to Israel and elsewhere are available for every budget and every need, says Michelle Shenkar, office manager of the downtown branch of Payless Travel (416-922-0116).

"Some people want to join other families, some want their own family trip, and others want their wedding trip planned right down to the chupah."

Bar mitzvah tours are popular, she said, because adults and kids are able to celebrate together.

"In addition to the tour and the bar/bat mitzvah ceremony, they have a party, and they receive a present from the rabbi," Shenkar said. "It's really a wonderful experience."

Included in the tour is a jeep ride in the Golan Heights, following the footsteps of Israeli soldiers during the Six Day War; a volunteer morning at a soup kitchen; a visit to Yad Vashem; a trip to Safed, and a trip to the western Galilee to Rosh Hanikra at the northern tip of Israel.

The bar/bat mitzvah celebration in Neot Kdumim includes a tour of the unique artificial reserve, which ties in with the portion of the week, she said. "The reserve's outdoor theatre, seating about 600 people, is the site of the celebration. Kosher, vegetarian or dairy meals are available on request."

Brides and grooms can plan their whole wedding to a destination of their choice, said Shenkar.

"In Israel, we can easily arrange for a rabbi, and we have access to a wedding planner, so the celebration after the chupah will be stress-free."

Those who want an island destination can arrange to travel to one that has an island and a shul, she said. "We can make arrangements for that, and we can recommend spending your honeymoon in the most luxurious all-inclusive resorts in the Caribbean, or suggest an unforgettable romantic adventure in the Far East."

Quasar Mode brings France to Toronto

By RANDI BERGMAN
Special to The CJN

Whether its feathers, florals or faux furs that grace the runway from one season to the next, what you should always trust is your own sense of personal style. Now take that sense and project it onto the walls of a fun and vibrant boutique in the heart of Yorkville and what you've got is Ginette Beauchamp's business plan for Quasar Mode (416-964-1214), back in 1979.

Celebrating 30 years at 1240 Bay St., Quasar Mode remains one of the leading fashion authorities in the city because of Beauchamp's one-of-a-kind approach to womenswear.

"I opened Quasar Mode with the thought of bringing to Toronto sophisticated collections directly from Paris, and my artistic and French background have always helped me select very distinct and original fashions," says Beauchamp.

Rather than cramming the walls with dress after dress, Beauchamp limits the store's selection to her favourite French designers.

When asked to choose her favourites, Beauchamp is unable to. Rather, she points out what is unique about each collection she carries.

"The collection of Chacok from the south of France is my most colourful and artistic presentation, and Anne Fontaine graces the store with her magnificent white shirts," she says.

"Zapa and Rodika Zanian are both from Paris and offer gorgeous coats, suits and dresses… with an eye for beautiful finish and an original twist."

All designers carried in the store are exclusive to Quasar Mode in Toronto. Unique in most every way, the designs bring a certain freshness to the city that is scarcely seen anywhere else.

"I like to describe my collections as casual chic wearable at the office and yet can fit very well at a cocktail party, adding perhaps a beautiful necklace or stunning earrings to change the mood," says Beauchamp. All with a bit of flavour-induced fun, of course. After all, walking into Quasar Mode is like walking into a bouquet of vibrant flowers.

While being quite different from the rest, Beauchamp understands the need for practicality. "Everything in the store has a bit of an edge, while remaining sophisticated and feminine," says Beauchamp. "I'd never let anyone leave the store with something that didn't suit them."

Quasar Mode offers free alterations on all regularly priced items. "By alterations, we don't just mean shortening a hem," says Beauchamp. "We do everything."

Above all, Beauchamp wants shopping at Quasar Mode to be a fun experience. "Our staff is always making people laugh," she says. "Clothing should never be a matter of pretension. It should enhance your life! It should make you happy!"

Other women's fashion companies advertising in this supplement are: Deja Vu, 905-472-9566; St. Honore Ladies Fashions, 416-449-2672.

Party keepsakes personalize events

By LAURA STRICKER
Special to The CJN

A creative way for your guests to remember a great event is to provide them with a take home keepsake from the evening.

Eventworks (416-482-3984, 416-993-7241; www.eventworks.ca), provides digital photo novelties that ensure the memories of your special event will last a lifetime. Dynamite Parties and Novelties (905-669-7620; www.dynamiteparties.com) is a one-stop shop for giveaway and customized items.

Started in 2001 by Daniel Malen and Ariel Platt, Eventworks provides its service at weddings, bar and bat mitzvahs, birthdays, corporate parties, proms, and many other events.

Platt believes Eventworks is successful because it can be hard to find a novelty keepsake item that appeals to everyone.

"It's hard to find something that works for everyone in all age groups," she said. "Photos are such a great item. It's what people want and what they will keep.

"Adults love it," Platt added. "A lot of parents get just as excited about it as the kids do."

When working with clients, Eventworks will design a free custom border to go around the photos, one that fits with the theme of the event. They also post every photo on their website following the event for people to enjoy and download long after the event has passed.

Photos can come in frames, on magnets, keychains, in a snowglobe, and even on a mousepad. Eventworks also has reasonable prices, Platt said, which appeals to their clients.

"We work with clients to figure out what their budget is in advance, and work with that," she said.

Not only does Eventworks do a lot of weddings and bar and bat mitzvahs, they also work with a lot of companies, including the City of Toronto and TD Bank. They'll also be working with Disney soon, Platt said.

"We're just happy to go wherever people want us."

Dynamite Parties and Novelties was started more than five years ago by Ken Gutman after he imported some novelty items for one of his daughter's parties.

At Dynamite Parties, they are constantly searching throughout North America and the rest of the world for items they can bring into the store, at a reasonable price. They are very flexible and able to work with almost any budget, big or small, Gutman said.

"We tailor the party to [how much] people want to spend. I'll tell people what they'll need, but I don't force it on them."

Just a few of the many items Dynamite Parties has for sale at its Dufferin and Steeles area store are glow necklaces, pillows for Ipods and candy. They also do custom designs as well for everything from kippahs to invitations and place cards to sign boards.

For Gutman, an important part of the Dynamite Parties experience is providing excellent customer service in a friendly, relaxed environment.

"We're always there to help," he said. "Advice is free."

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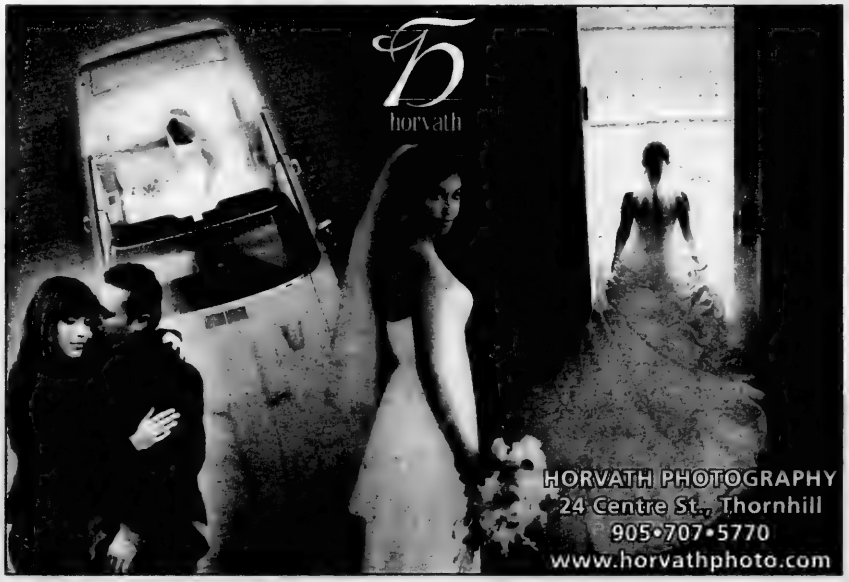

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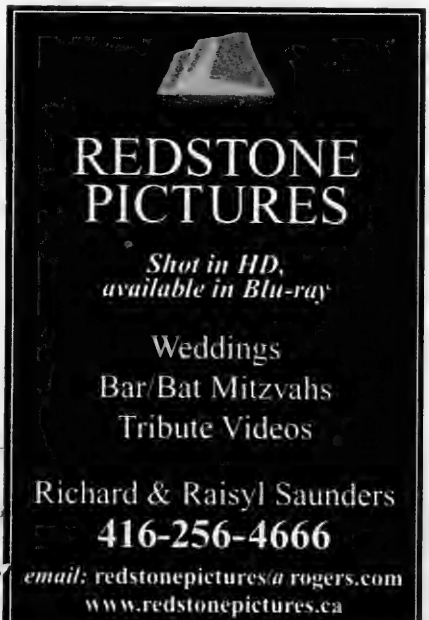

Lingerie an important part of any bride's outfit

By BARBARA SILVERSTEIN
Special to The CJN

When it comes to weddings, the bride is always centre stage and all eyes are on her for the duration of the festivities.

Most people know there are team of beauty experts who have had a hand in helping the bride look her best on her big day. Once the perfect dress is selected there are fittings with alterationists and numerous consultations with hairdressers, manicurists, and makeup artists.

However, there is a silent member of the bride's beauty team that rarely gets recognition: the undergarment expert.

The staff at Legs Plus and Bra Boutique (416-497-2350), a store specializing in bra and undergarment fittings, work closely with brides, say co-owners Randy Szymkowicz and Rhona Finkelstein. Located at 5867 Leslie Street in the Pickle Barrel Plaza, the shop (www.braboutique.com) carries a wide selection of bras in sizes 30 to 56 with cup sizes in AA to L.

Customers get individual attention from staff who have the expertise and take the time to help women find proper fitting bras, says Finkelstein. "It's about fit, function and comfort. The support comes from the lower band, not from the shoulder strap. That's secondary support.

"You don't want to buy a bra that's too big because the breasts aren't contained properly. If it's too small the straps will dig in and it will be uncomfortable and look unseeming."

She says brides generally choose bustiers or strapless bras, which are paired with a one piece undergarment that "gives a nice smooth shape. You don't want to see lumps."

Finkelstein explains that she sees the dress or gets a good description. "The gown designer will often give instructions for the type of bra that is best suited to the dress.

"My goal is to make sure the bride gets the best fitting bra and the most comfortable undergarment."

The boutique carries a good selection of bras for various evening wear styles, says Szymkowicz. In addition to strapless, they carry bras for backless and low-back dresses.

Shana Tilbrook, co-owner of Tryst, a pair of lingerie shops at 465 Eglinton Ave. W. (416-484-6678) and 559 Queen St. W. (647-430-0994), says the majority of brides often choose one piece control garments that attach to the bustier or strapless bra for a "seamless look." The bra or bustier is fitted and purchased separately, she explains.

However, she notes that the bride will often choose different lingerie for her wedding night because the control body garment is not necessary for after the wedding.

Tryst carries sexy and comfortable sleepwear for brides. "It's beautiful and elegant. There's a lot more variety in bridal-type lingerie."

As for evening wear, Tilbrook notes that there is less emphasis on cleavage. "Cleavage is not as big as in the past. There's more conservative dressing. People are layering clothing more."

Strapless bras are still very popular for special events, she says. "Our best selling strapless bra has a wire for support and a removable strap."

Tilbrook stresses that ultimately the proper fit is the most crucial aspect of purchasing undergarments, which is why she recommends that people buying bras go to specialty lingerie shops like Tryst (www.trystlingerie.com).

She says she and her staff offer the proper fitting expertise and a large selection of bras, mentioning that Tryst carries sizes 28 to 52 in AA to K cups. "We have something for everyone. We have a lot of variety for different shapes of breasts so clients can get fitted with the perfect size bra.

"We carry each bra in one colour. If someone is a 38K we can order the bra in another colour."

The fittings take a half an hour to an hour, Tilbrook says. "It's one-on-one, but it's a two-way conversation. We can tell you what fits and what looks right, but only the customer knows how it feels and their own comfort level."

She says the challenge in finding a perfect fitting bra is accommodating the shape of the breast. "It's not a question of size, it's the shape."

Tilbrook says that she trains all the store staff at Tryst and she has also been chosen by the industry to train other bra-shop owners on how to properly fit a bra. "I have probably trained more women who don't work for me than any other person in Canada.

"The training is ongoing as the industry changes."

She also notes that technological changes means there are more options for large-breasted women like herself. "Five years ago there was no strapless bra to hold my breasts. Now there is one on the market."

Like Tilbrook, Szymkowicz says she and the other fitters at Legs Plus and Bra Boutique take great pride in finding the right bra for their customers. "It's very personalized service. We fit lots of first-time bra wearers and all sizes of women."

She notes that they carry various specialty bras so they can fit people with medical conditions like arthritis, and they also have a large selection of maternity bras for nursing mothers. "One of our most popular nursing bras is a tank top with a built-in bra."

Finkelstein uses the word "haimish" to describe the atmosphere at the store. "People feel very comfortable here."

Since 2003, Legs Plus and Bra Boutique has been sharing retail space with Beachwear Unlimited, the bathing suit store owned by Szymkowicz's mother, Elly Sherman and Marilyn Snider, Finkelstein's mother.

"They have been partners in the bathing suit business for 30 years," says Szymkowicz, recalling that their mothers initially had their own store in the same plaza.

When the retail space next door became vacant back in 1982, the mothers suggested that their daughters get together to run a hosiery business, which they felt would be complementary to the bathing suit store.

"Our mothers grew up together in Toronto," says Szymkowicz. "Our grandparents were friends in Poland before they came to Canada. And now there's a third generation. We have children the same age who have also grown up together."

Tryst is also a family affair. Tilbrook, who has been in the lingerie business since 1997, initially ran a bra boutique in the Annex, which she eventually sold. In 2004 she opened the Eglinton Avenue store with her mother, Louise Sommers. Tilbrook's sister-in-law Anita Owen became a co-partner with the opening of their second store on Queen Street in 2007.

Tilbrook says she has been interested in lingerie since she was 18 years old. "I had large breasts so my mom took me to go get fitted and buy good quality bras.

"But I never liked them. There was not a lot of selection. My original idea was to become a lingerie designer.

"I wanted to help women in all sizes find beautiful bras."

Relais Détente Spa's mission is all about prevention

Spa Life
By KATHRYN KATES

Louise Methot opened the Relais Détente Spa, in the Delta Sherbrooke Hotel and Conference Centre in Sherbrooke, Que., in 1995. Sherbrooke is in the picturesque Eastern Townships.

The spa is located on the hotel's lower level, next to the mini-pool, whirlpool, sauna and exercise room. The cosy spa is decorated in shades of blue and beige. It features 10 treatment rooms, a retail space at the entrance and a lounge area. There are 20 staff members, including estheticians and massage therapists. According to Methot, the spa's clientele is 60 per cent women, with 85 per cent of the spa's patrons coming from the area.

The esthetic products used for services and retailed at the spa include Matis; Mary Cohr and Algologie from France; Marso from Quebec and Gehwol, a foot product from Germany.

Services include facials such as the Marso Treatment, a starting point for identifying specific problems while leaving the skin feeling fresh, smooth and hydrated, and the Mary Cohr's Catio Lift Facial, a treatment that produces an immediate lifting effect through muscular stimulation. Then, a draining stimulation boosts the skin's vital functions, clears toxins from tissues and re-oxygenates the skin.

Body treatments include peelings with a water cascade and wraps, with a choice of peat mud, algae, sea salts, goats' milk or chocolate. Also offered are reflexology leg, foot and hand treatments. Massages on offer are Swedish, the gentle California, Lava Shell, Yoghurt and Honey, and Stone and Rain.

"The most popular package is our half-day package that includes a massage, a therapeutic bath and pressotherapy – a leg treatment that improves the lymphatic system," Methot said.

The mission of the spa is all about prevention, she said. "It is to offer services that release tension and help a person feel better. When you come to our spa, you can get just a massage, but it is more than just going to a clinic for a massage, because we offer many more treatments and our clients can experience a total package, including a massage, along with body and facial treatments."

The newly renovated Delta Sherbrooke has 178 tastefully decorated guest rooms. The hotel is connected to the convention centre and has proven to be a popular choice for the business traveller for 20 years.

The hotel offers a number of packages including the Romance Package, the Shopping Package, the Relaxing Retreat and the Golf & Spa Package, which includes one night's accommodation in a Delta-category room, full American breakfast at Le Murville, one round of golf for one person at one of four area golf courses, and three hours of spa treatments for one.

The Delta also offers train packages with a gourmet meal aboard the Orford Express Tourist Train. A package consists of one night's accommodation in a Delta Room category, full American breakfast at the Delta, and a 3-1/2 hour train ride through the Eastern Townships from Sherbrooke to Eastman, with a stop in the town of Magog. Make sure to say "hi" to the co-owner and conductor of the Orford Express – who also happens to be the priest at the local cathedral. The train ride is a relaxing way to experience the serenity of this area.

Sherbrooke and the Eastern Townships have long been a year-round holiday getaway area for Montrealers and Americans living in the border states of Vermont and New York. Attractions in Sherbrooke include the artistic murals over a four-kilometre stretch of downtown Sherbrooke, just steps away from the Frontenac Street Esplanade. Sherbrooke is chock-full of culture: there is a Museum of Natural Sciences, the Sherbrooke Museum of Fine Arts and so much more. For the more athletically inclined, hikers and bikers can enjoy the Townships Trail, especially beautiful during the summer and fall.

Contact the Relais Détente Spa at 819-569-9097. For hotel reservations, call toll free, 1-800-268-1133 or online: www.deltahotels.com. For information on Sherbrooke, call 1-800-561-8331 or online: www.tourismesherbrooke.com.

Undergoing a Lift Facial treatment. *[K. Kates photo]*

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This Week

National

Toronto surgeon visits patients in Nablus. *Page 3*

Online exhibit features small Jewish communities. *Page 26*

Seniors Scene

There's more to Montreal seniors than meets the naked eye. *Page 37*

Heebonics

Dana Sipos is a northern troubadour. *Page 56*

On cjnews.com

Author pens series of books on Halachah.

Index

National 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 16
According to Reports 23
Yiddish Corner 28
Family Moments 31
What's New 32
Obituaries and Notices 34
On Campus 36
Health & Lifestyles 38
Chanukah Food & Gifts 39
Israel & the Jewish World 57
Arts & Travel 62
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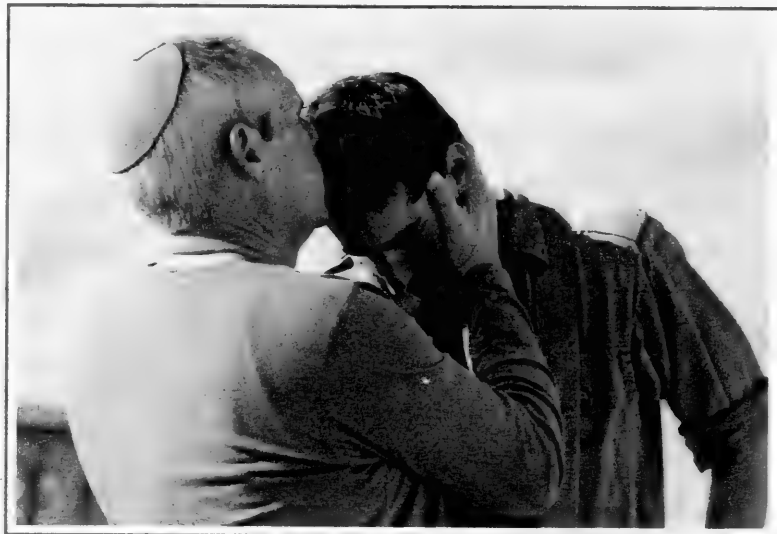

Grateful for safe return

A father blesses his son as he returned safely from a rigorous training program with his Israel Defence Forces unit. *[FLASH90 photo]*

Hardline demands block Schalit deal

By TOMER ZARCHIN
© *Ha'aretz Daily Newspaper Ltd.*

JERUSALEM — Hamas is still sparring with Israel over the names of 50 prisoners it wants released in exchange for abducted Israel Defence Forces (IDF) soldier Gilad Schalit, a senior official in the Islamic militant group said on Monday.

The official said Israel is still balking at including prominent political leaders and top Hamas militants it holds.

Last week, Israeli and Hamas officials spoke of progress, raising speculation that an agreement could be finalized within a few days. In Gaza, Hamas' interior minister said he hoped a deal would be reached by the end of the year.

Hamas accused Israel earlier Monday of working to sabotage the prisoner swap deal, saying negotiations were stalled as a result of Israel's continued refusal to accept the group's demands.

Hamas public relations supervisor Osama Hamdan told the *Al-Hayyat* pan-Arab daily that some people in Israel were seeking to make the deal fail by leaking details of the negotiations, in particular with regard to the release of terrorists with "blood on their hands."

The paper quotes Hamas sources as saying that Israel is still refusing the group's demands to release senior militants Ibrahim Hamad, Abdullah Barghouti and Abbas Asayeb.

According to the report, Israel has not even agreed to bring forward these prisoners' names during negotiations and has rejected Hamas' offers to send them into exile following release.

Continued on page 59

Noam and Aviva Schalit, Gilad Schalit's mother and father, are seen after they met Monday with government ministers in Jerusalem. The return of their son from three years captivity at the hands of Hamas remains still only a possibility. *[to]*

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John Demjanjuk went on trial this week in Germany – please see page 58

The News in Brief

Canada

Cotler Tables Bill

OTTAWA — Mount Royal Liberal MP Irwin Cotler tabled a private member's bill last week that would let Canadian victims of torture, crimes against humanity and genocide sue ex-perpetrators – individuals and countries – in Canadian courts. The Redress for Victims of International Crimes Act would amend the State Immunity Act that protects foreign governments against all but commercial lawsuits in domestic court. Cotler thinks the bill has a good chance of passing because it was co-sponsored by MPs from the three other parties. The 2000 Crimes Against Humanity and War Crimes Act allows for criminal, but not civil, prosecution for war crimes committed outside Canada.

Students Give Books

OTTAWA — Grade 6 students from Ottawa's Hillel Academy and the Charles H. Pulse Public School came together Dec. 1 to help a school in Iqaluit replenish a library collection destroyed by fire. Joanie Elementary School, located in the Nunavut capital, burned down a few years ago. It's been rebuilt, but its book collection hasn't. The students each created a bookmark and donated a used book to be shipped along with 80 new books donated by Indigo Books and Music. The initiative was part of the Jewish Federation of Ottawa's fifth annual Mitzvah Day.

World

Students Suspended

NAPLES, Fla. — Ten Florida middle school students were suspended for taking part in a "Kick a Jew" day. Administrators of the North Naples Middle School told UPI they'll work on cultural sensitivity training after the Nov. 19 incident, including 20 minutes at the start of the day to focus on character traits, starting with respect and kindness, the *Naples Daily News* reported. Some local Jewish leaders decried the fact that the perpetrators only served an in-school suspension, as mandated by the school's bullying and harassment policy.

Teachers' Strike Ends

PHILADELPHIA — A strike at Jack M. Barrack Hebrew Academy near Philadelphia ended last week when its teachers ratified a five-year contract. The strike, which centred on pension contributions, shut down the school for a week.

Welsh Shul Converted

LONDON — The oldest synagogue in Wales will be converted into eight apartments. The renovation of the shul in Merthyr Tydfil, a town of 30,000, is pending permission from city council, the *Jewish Chronicle* reported. Built in the 1870s, the shul is empty and the target of vandals. It had been used as a Christian centre and a gym after it closed in 1983.

Assassination Foiled

SANA'A — Two men who reportedly planned to assassinate Yemen's Chief Rabbi Yahya Yusuf Musa, head of the country's small Jewish community, were arrested Nov. 19 in Yemen, Reuters reported. In a TV interview, the rabbi had criticized Shiite rebels currently fighting in Yemen. Between 200 and 300 Jews live in Yemen, mostly in the north, where they have been subjected to increasing harassment and violence.

Sports Owner Backed Jewish Causes

Abe Pollin

WASHINGTON, D.C. — Abe Pollin, a longtime supporter of Israel and Jewish causes, has died at the age of 85.

Pollin, best known as the owner of the Washington Wizards basketball team and the Verizon Center the team played in, served on the boards of AIPAC, Hillel, and the Israel Project, and was involved in many philanthropic activities outside the Jewish community. He also was an activist for Soviet Jewish refuseniks in the 1970s and '80s, pressing the issue with government leaders and elsewhere.

More recently, Pollin was one of three Washington developers who in 2004 bought and restored the Sixth & I Historic Synagogue, former home of the Adas Israel synagogue, before it could be turned into a night club. It's now a magnet for younger Jews, sponsoring a variety of Jewish and cultural programs, and is in the same area Pollin revitalized when he built the Verizon Center.

Pollin changed the name of his basketball team from Bullets to Wizards as a statement against gun violence after the assassination of his longtime friend, Israeli prime minister Yitzhak Rabin, in 1995.

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Toronto surgeon makes long-distance house call

Save a Child's Heart board members visit Nablus

By FRANCES KRAFT
Staff Reporter

Dr. Bernard Goldman and a delegation of about a dozen visitors to Israel went off the beaten track last month to visit three young cardiac patients and their families in the Palestinian town of Nablus.

Initially, guards at the checkpoint wouldn't let the Jewish visitors in, Goldman recalled in an interview at the Toronto offices of Save a Child's Heart, Canada (saveachildsheart.ca).

Goldman, a semi-retired cardiac surgeon, was in Israel for the organization's first international board meeting, along with half a dozen other Torontonians.

But, said Goldman – who is chair of the board of SACH Canada and serves on SACH Israel's medical advisory board – explanations from a Palestinian cardiologist smoothed the way.

Their first stops were at the homes of patients who had undergone life-saving heart surgery courtesy of the Israeli non-profit organization, which offers treatment to children from developing countries.

"We wondered if there would be any negative repercussions on the families [in Nablus,]" said Karen Diamond, president of SACH Canada, who also visited there. But, she added, "there was no indication anywhere that there was any negativity associated with our visit. The families were so gracious and appreciative."

Diamond said the families knew that their visitors were Jewish, and "it was explained to them that we were part of a team that funds the SACH program."

Continued on page 24

SACH volunteer Fatma Sarsour holds a young patient on her lap.

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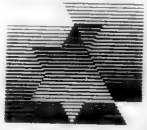

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Greater Toronto Area

Startling and infuriating

From the editor's desk...

It is a phenomenon we have observed at least since 1967 and certainly since 1973. The level of animosity toward Jews rises in direct proportion to the efforts by Jews – as embodied by the sovereign Jewish state – to defend themselves.

The Jews – Israel – won the war in 1967 but instantly lost their status as underdog in their life-and-death struggle to survive, let alone find acceptance as a nation-state in the Middle East like all the other nation-states there. And worse.

From that date forward, the history of the conflict began to be rewritten. The land, which, since1948 had been considered "disputed," was suddenly regarded as "occupied" now that the Jews ruled.

Moreover, even the PLO, which was established *in 1964* and headed by Ahmad Shukairy, staked no claim to the West Bank or to east Jerusalem then. The organization preferred to wait, to bide its time. For it had staked its claim to all of Israel.

In 1973, the Jews again refused to surrender their state, not to mention their lives, to their neighbours. The Jews' dogged ability to defend themselves confirmed once and for all Israel's status as not the underdog in its conflict with the Arabs.

Complicating matters, negative attitudes toward Israel hardened in some quarters after the Persian Gulf states and OPEC wrought economic havoc and severe industrial hardship upon the world by using the distribution of oil throughout the developed and non-developed world as a weapon against Israel.

Whether allowing Jews to live in the West Bank and east Jerusalem would ultimately prove to be demographically wise, or politically smart, or militarily desirable, it certainly could not be said in 1967 or 1973 – in light of the fact that those very same territories after 1948 were almost universally considered to be "disputed" – that doing so was illegal.

Now, after more than four decades of Jewish "occupation" of the disputed lands, the legality of the Jewish communities – the settlements – in the West Bank is mostly academic. Most of the world accepts the view, or mindlessly repeats it, that the settlements are illegal.

The adoption of that unequivocal but legally questionable characterization of the Jewish presence in the West Bank these past four decades has also altered the narrative of the history of the conflict for a great many people.

The negative view of the Jewish state has hardened even further. The outcomes of the wars proved that Israel was not the underdog. The "settlements" proved that Israel was also an occupier.

These harsh labels have stuck.

Over the years, especially among the younger generations who have no information or curiosity about pre-1967 and pre-1948 Israel, an entire domain of related, unkind associations with Israel has been cultivated alongside the assiduously cultivated core negative image of the Jewish state as occupier and not the underdog.

What is most startling, however, as well as infuriating and saddening to supporters of Israel, is that the condemnations and criticisms of Israel appear to grow despite the most outrageously inhuman, murderous, sadistic and treacherous behaviour by Israel's terrorist enemies.

Indeed the contrary is true.

As noted previously, animosity toward Jews rises in direct proportion to their efforts to defend themselves.

Thus we have witnessed the severe spikes in anti-Israel, anti-Semitic, attitudes and behaviours for example, after Israel went into Jenin to wipe out the terrorists there, after its strike against Hezbollah in Lebanon and after it fought Hamas in Gaza.

In North America, we do not see the worst of the anti-Semitic behaviour, or even much of it. But in Europe, the situation is very troubling, fuelled in many countries by the presence of large Muslim communities.

In a recent story on anti-Semitism in Europe, Morten Berthelsen reported in *Ha'aretz* that "Israel is still demonized, Nazified; it is the harbinger of all evil, racism, colonialism, imperialism and ethnic genocide. This is evident through practically the entire European media, in news reports, op-eds, editorials, cartoons – and the anti-Israel approach of the media is becoming far more distinct with the emergence of an Arabic media of hostile messages dished up as journalism, religious spin and children's TV shows.

"Biased reporting and fixation on Israeli crimes – proven or not – are paving the way for neo-Nazis, radical Islamists, right-wing and left-wing extremists to coalesce… in Sweden and France. Boycott campaigns and anti-Semitic NGOs openly funded by European Union member-states feed Islam's battle of rhetoric against the Jews… it is high time the media realized the link between its inflammatory reporting on Israel and physical attacks on Jews and Jewish institutions in the countries where the reports are published or broadcast."

The eve of Chanukah, perhaps, is an appropriate occasion to reflect on this unsettling, modern phenomenon. Our ancient ancestors showed us that we must not be cowed by the very blatant attempts to intimidate us. As York University professor Martin Lockshin has written, the best way to answer the anti-Semite is to "be Jewish." We can add to this, the best way to answer the anti-Israel advocate is to counter with evidence of the justice of Israel's cause. It would help first, of course, if all of us knew our history, and thus the cause of Israel's justice.

–MBD

See JN

JNF AMBASSADORS

A group of Canadians from across the country recently returned from Israel, where they participated in a new Jewish National Fund initiative, an intensive field study of the JNF's programs in Israel. The aim of the initiative is to enable each participant in the program to serve as an "ambassador" who can tell Canadians about the organization's broad range of ecological, educational and social activities in Israel.

[JNF photo]

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Zareinu kids get chance to shine at fashion show

By RANDI BERGMAN
Special to The CJN

The Royal Ontario Museum was all dressed up Nov. 17 for the annual Zareinu Fashion Show, and the event didn't disappoint.

Now in its sixth year of serving up high fashion, the evening raised $200,000 for the school's classes, services and one-on-one therapies for physically and developmentally disabled children.

But with a runway worthy of Paris or New York, the show's unique blend of style and sentiment makes it more than just a fundraising event.

"Each year we get more sophisticated and polished, and today we boast one of the finest fashion shows outside of Fashion Week which, at the same time, creates awareness and raises badly needed funds for Zareinu," said Stacy Markin, who together with Renee Rosenzweig, co-chaired the event.

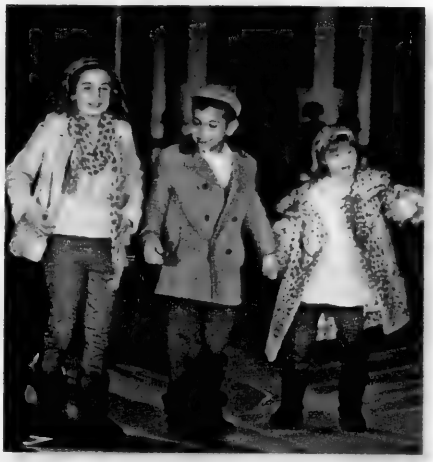
Hosted by none other than Fashion Television's Jeanne Beker, the show featured the clothing of Canadian designers NADA and Thien Le alongside the children's clothing label Little Ones.

Admitting that she hadn't heard of Zareinu prior to coming on board for the event, host Beker stressed the need to raise awareness for the school. "I couldn't believe that a place so wonderful existed right here in Toronto!" she said.

Keeping it traditional, the night's looks ranged from NADA's lady-like chic to classic exoticism with Thien Le.

"It's a beautiful event for an incredibly important cause," said Nada Shepherd of NADA.

A combined effort to raise awareness and funds with passion and love, the Zareinu Fashion Show team included event producer Len D. Henry of Fashcam, tribute chair Senator Linda Frum, director Randy Spiegel and co-ordinator Shawna Samuel.



From left, Tamara Bernstein, Leeav Benshushan and Rayna Bernstein.

Dazzling models in towering heels took to the runway to showcase clothes from the two designers' spring 2010 collections, with the evening ending theatrically in a fantastical mock-geisha performance by a model carrying a gilded umbrella while swathed in Thien Le's rich silks and florals.

But the true stars of the show were the Zareinu children, who made their runway debuts parading the fun and colourful wears of Little Ones, with the help of friends and siblings.

"Watching the children walk down the runway has incredible meaning and really showcases in a different way all the hard work the children, their teachers, therapists and families put in," Markin said.

"All you have to do is look at their faces."

Indeed, the children's runway was the highlight of the show, even for those who aren't connected with the school directly. The kids strutted, skipped, smiled and generally pulled at guests' heartstrings.

The evening's message spoke to Zareinu's impact on people in the community – from parents such as Jared Florence, who spoke about his premature triplets who have cerebral palsy and attend the school, to Markin herself, whose daughter is a Zareinu alumnus.

"I watched my 14-year-old daughter, Shayna, walk down the runway with such determination," she said. "She was holding her twin siblings' hands. I was overcome with emotion, because I caught her eye, and she flashed me a smile… if she could speak, at that moment, she would have said, 'Look at me now, Mom!'"

"Our world is a better place because of difference – we are more compassionate and more sensitive," said Ruth Zive, a Zareinu board member and parent. "Kids with disabilities and differences would be completely marginalized if there weren't places like Zareinu."

From the fashions to the warm speeches, the night was a major success.

"We not only raised money, but we raised awareness about children with special needs and what a significant part of the community Zareinu is," Markin said. "It was outstanding!"

Beth Sholom SYNAGOGUE

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Mr. Efraim Halevy is the former Director of the Mossad, the National Intelligence Agency of Israel, and former National Security Advisor to Prime Minister Ariel Sharon.

Mr. Halevy is currently Chairman of the Israel Intelligence Heritage and Commemoration Center (II-CC), Head of the Shasha Center for Strategic Studies at the Federmann School of Public Policy and the Government at the Hebrew University of Jerusalem, and serves as a consultant to Israeli Government ministries and agencies on strategic issues.

Mr. Halevy's service with the Mossad for over 3 decades gives him a high level of expertise and understanding of the situation in the Middle East.

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Remembering the past, Shaping the future

Greater Toronto Area

Social networking groups co-opted for hate, terror

By PAUL LUNGEN
Staff Reporter

The Simon Wiesenthal Centre has been monitoring the Internet for about 10 years – beginning when there were just a handful of URLs that could be designated as "hate sites" – but their most recent audit uncovered a disturbing development.

Terrorists appear to be co-opting a tactic originated by racist fringe groups that they dub "the lone wolf strategy," which envisions highly motivated individuals acting to further an ideological goal without necessarily joining a group of like-minded people, said Rabbi Abraham Cooper, associate dean of the Los Angeles-based Simon Wiesenthal Center.

Rabbi Cooper was in Toronto last week to release a DVD that highlights problematic web pages. Departing from past years, when the title of the disc was some variation of "Digital Hate," this year's edition is called "Facebook, YouTube + how social media outlets impact digital terrorism and hate."

Rabbi Cooper suggested that Maj. Nidal Hasan, who shot dozens of fellow U.S. soldiers at a Texas military base last month, fits the profile of a lone wolf acting out an extremist ideology.

Hasan reportedly used the Internet to communicate with an online mentor, Anwar Al Awlaki, who once ran a U.S. mosque.

Al Awlaki, a radical imam who now resides in Yemen, has authored a text titled *44 Ways to Support Jihad*, and investigators have shown that Hasan exchanged e-mails with Al Awlaki prior to his Fort Hood rampage.

The Wiesenthal Center also found dozens of disturbing Facebook groups. Its latest DVD reports that one supports Hezbollah leader Hassan Nasrallah, while others support jihad in Chechnya and Al Qaeda in Somalia. A Turkish Facebook site was found to support jihad, while another was titled "The Islamic Ruling on the Permissibility of Martyrdom Operations."

Another, hosted on an American computer, applauds the 2008 terrorist attack on the Merkaz HaRav Yeshiva in Jerusalem that claimed eight lives. Another Facebook group is called "Hamas fans" and includes a caution to Facebook administrators not to remove the page, citing the UN Declaration on Human Rights as an authority for their free speech rights.

Rabbi Cooper said Wiesenthal Center personnel recently met with Facebook officials, arguing that these sites violate the company's own terms of usage. Facebook, he suggested, sees itself as a leader of online developments and should take action.

The move to a "lone wolf" approach came after extremist racist groups saw only "modest results" when trying to create a mass movement. "We saw a shift in strategy from recruiting to groups to urging them to create cells with one or two people or act alone," he said.

The extremists even adopted a biblical name as a code phrase for the approach, calling it the "Phineas priesthood" after the priest who killed two people following the Exodus. "It is a code word for the courage to act out ideals," Rabbi Cooper said. "So, we see a transmutation of a tactic from the lunatic fringe and co-opted by pro-Al Qaeda [militants] interested in deadly attacks around the world."

While the Wiesenthal Center has identified more than 10,000 hate sites, "more and more of the postings are being done in social networking sphere and on blogs [web journals]. One posting can go viral," he said.

Facebook is being used as a tool to entice people to extremists' core values. Contrasting the European response to extremism on the Internet, which is to enact protocols against it, and the American reluctance to infringe on free speech, Rabbi Cooper said Canada has struck the proper balance, with Internet service providers willing to listen to concerns over hate speech.

Rabbi Cooper said Nazi-style games and those that promote Hezbollah are proving popular with young people. Some 30 per cent of Toronto teens admit to playing these types of violent games, which denigrate target groups.

Kids argue they can separate the contents of games from personal attitudes, but Rabbi Cooper worries they will "buy into the message of hate or terrorism."

The CJN's efforts to reach Facebook for comment on the issue were unsuccessful.

CYBER SAFETY: Associated Hebrew School's Danilack Middle School recently hosted cyberspace safety expert Chris Vollum, who gave tips to Grade 6, 7 and 8 students on how to improve their security and privacy settings on such social networking sites as Facebook. Pictured with Vollum, from left, are Grade 7 students Aby Volcovich, Josh Sinclair, Andrew Klein, Jonathan Gootgarts, Linnaea Halpert, Naomi Stochinsky, Rebecca Starkman and Naomi Mishan.

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Iran merely flouts the West, again

The Iran file once again rose to the top of the international community's agenda last week. Iran's parliament on Sunday approved a bill that dedicates another $20 million (US) for the support of militant groups that oppose the West.

Of course there is not much news in the fact that Iran sends money and all other manner of support to "militant" (read terrorist) groups. It is already widely known to be the main bankroller of Islamic extremists in the Middle East, such as Hezbollah in Lebanon and Hamas in the Gaza Strip, and of terrorist forces as far away as Central and South America.

The news was in the demonstratively open manner in which the pronouncement was made with legislative imprimatur no less. The money flows to terrorists not from the secret budgets of the Revolutionary Guard, but out in the open, from the general treasury of the people, so to speak.

It was hardly a coincidence that the announcement was made two days after the International Atomic Energy Agency's board of governors voted 25-3 (with six abstentions) on Sunday to rebuke Iran for its refusal to accept tighter scrutiny of its nuclear activities. Especially noteworthy in the vote was the fact that all five permanent members of the Security Council – Russia, China, France, Britain, and the United States – supported the resolution. Cuba, Venezuela and Malaysia were the lone dissenters.

The censure of Iran was triggered by the report of outgoing head of the IAEA, Mohamed ElBaradei, to the agency's 35-nation board of governors that the IAEA investigation into Iran's alleged nuclear weapons program is at "a dead end" due to Iran's lack of co-operation.

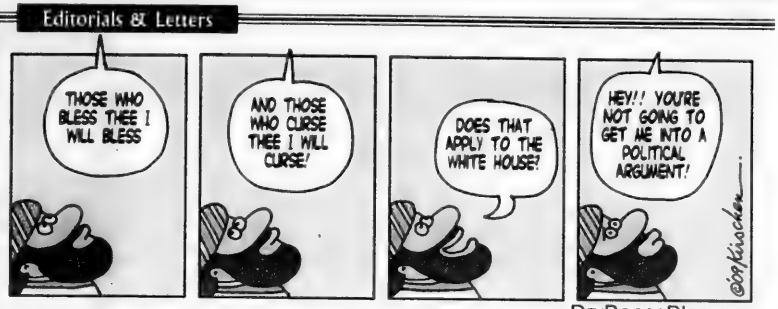
The statement by ElBaradei stood in stark absurd relief against the threat on Sunday by Iran's parliamentary speaker, Ali Larijani, to reduce Tehran' s (non-existent) co-operation level with the IAEA if the West continues to pressure the Islamic state over its nuclear program. "If the West continues to pressure us, then parliament can review Iran's co-operation level with the IAEA," Larijani said. After Larijani spoke, President Mahmoud Ahmadinejad announced that his cabinet had ordered the Atomic Energy Organization of Iran to begin building five new uranium enrichment sites that had already been approved and to propose five additional locations for uranium enrichment sites within two months.

The discussions in the UN and the IAEA about the Iranian march to nuclear weapons provides nothing more to the Iranian rulers than mild entertainment. Iran flouts the West. It is long past due to move from discussions to severe incremental sanctions against Iran. At this point, the hard sanctions may no longer be enough stop the nuclear program. But we know that arid, ineffective debates cannot.

25 years ago in *The CJN*

A Canadian delegation to Ethiopia reported that famine had not reached the province of Gondar, home to most of the Ethiopian Jewish community. In fact, the report said the Jews remaining in Ethiopia weren't nearly in as much need of financial aid as those who had already reached Israel. At the same time, Zina Abee was feted as the first Ethiopian Jewish immigrant to graduate as a registered nurse in Israel.

Editorials & Letters



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Inflammatory rhetoric for political gains

Over the last few weeks, deliberately misleading Conservative flyers have been sent to ridings with proportionately high numbers of Jewish voters ("Tories, Liberals spar over Israel," Nov. 26). Amazingly, the flyers are prepared, printed and mailed at taxpayers' expense. MPs are entitled to let voters know about what the government is doing, but this privilege is supposed to be used to let voters know about government initiatives. In this case it is being used for the basest of partisan purposes. Using the propaganda tools of repetitive innuendo and half-truths, the Conservatives used government money to paint Liberals as anti-Semites, which could not be further from the truth.

Let there be no mistake about the facts. Anti-Semitism is a vile bigotry and Liberals deplore it, together with all other forms of bigotry, discrimination and hate. Liberals believe that Israel is entitled to be a stable and secure home for its Jewish residents – indeed for all its residents. Canada has supported Israel since its creation and defends its right to exist. Support for Israel as a democracy is not just a "Jewish" issue. Liberals reflect the reality that Canadians of all backgrounds want to see peace in the Middle East. Peace is too important to use as a propaganda tool for divisive ethnic politics.

Contrary to the divisive flyers, the reality is that Conservatives and Liberals have much the same policy. The Middle East is not a wedge issue between the two parties, as the Conservatives want us to believe. Both parties support a two-state solution. There appears to be consensus behind supporting peace, freedom and development for all peoples. What is most important is that Canada can and should be perceived as a credible honest broker, helping to facilitate negotiations and assisting in economic development and reconstruction. And Canadians should make it clear that this is the role they want Canada to play on the world stage.

The Middle East is too important for partisan politics and inflammatory rhetoric for political gains.

Karen Mock and James Morton
Thornhill, Ont.

Editor's note: Karen Mock is the Liberal candidate in Thornhill riding.

* * *

Extreme right wing still a threat (1)

Mindy G. Alter is wrong to suggest that Nazism isn't a threat today ("Rights act and Islamic 'hate speech,'" letters, Nov. 26). Has she not heard or read incidents in the news about the vandalism hate crimes in Ottawa, Calgary and Barrie last month? Tombstones were overturned and swastikas were painted on them. There were spray-painted signs saying "Die Jews" with swastikas.

Survivors of the Holocaust fear that the world today looks disturbingly similar to the world in the early 1930s. What about more recent events in Calgary that have police hunting down two neo-Nazis for attempted murder? If that is not Nazism, then what is?

Jeremy Fox
Toronto

* * *

Extreme right wing still a threat (2)

As residents of Oshawa, London, Barrie, Calgary and Ottawa can attest, letter-writer Mindy G. Alter understates the danger by asserting that extreme right-wing elements in Canada represent a "phantom menace" ("Rights act and Islamic 'hate speech,'" letters, Nov. 26). The blatant and violent anti-Semitic acts perpetrated in these cities are a real threat – community victim impact statements would reflect the harm they inflict. By all means, we must deal with the threats of Islamic extremists, but that should not detract from our ongoing efforts to eliminate anti-Semitism in all of its forms and manifestations.

David E. Spiro
Chair
UJA Federation of Greater Toronto public affairs committee
Toronto

* * *

The new Haman(s)

The first Chanukah was celebrated in Jerusalem on the 25th day of Kislev, 164 BCE, after a victory by the Maccabean forces against the dark, brutal forces of the Syrians. As we celebrate Chanukah 5770, dark clouds of global anti-Semitism, racism and anti-Zionism – a grave threat to peace – loom over Israel. We, the Jewish people, welcome Chanukah 5770 as the holiday of joy and light against the dark forces of the new Haman(s). When the UN General Assembly hosts "leaders" such as Moammar Gadhafi and Mahmoud Ahmadinejad, we Jews must remain steadfast in our fight for peace and justice. The parallels to the past are evident today, as once again we encounter hate and incitement against the Jewish people and the State of Israel. However, Eternal Israel, as always, will prevail! Jerusalem is eternal!

Baruch Cohen
Montreal

LET THEM GO...

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Perspectives

God's promise of land has deep pull on secular Israelis

By RACHEL ELBOIM-DROR
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Although most of the Jewish population of Israel is secular and therefore seemingly unaffected politically by God's promise of the land to Abraham in Genesis, it appears the divine promise that "I will give unto thee and to thy seed after thee the land of thy sojournings" holds ancient power. The pull is unconscious for most but very deep, which has an effect on most Israelis.

The influence of this justification for our tie to the land on the secular population rises emotionally above all other rights to ownership of the Land of Israel. This phenomenon reveals one of the fundamental contradictions of Israeli society, which has been with the Zionist movement since its inception.

Such a paradox is not unique to us. It can be found in many other societies. However in light of Israel's geopolitical circumstances, and the makeup of its population, in our case it has hidden destructive potential. And because the public debate on such matters is scant and limited to academic circles, most members of the secular public are in no way aware of the political theology they follow.

The concept of a divinely promised land is in contradiction in principle to the values of the Zionist movement, which was primarily a modern, secular nationalist movement.

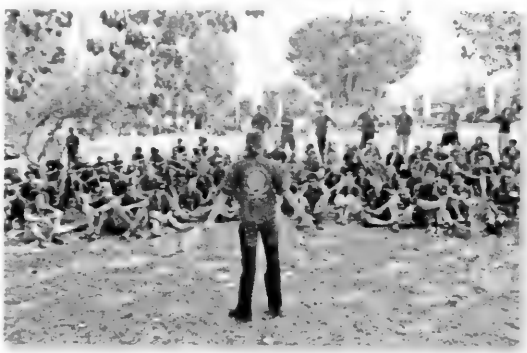
On the other hand, the secular nationalism of Zionism and the State of Israel has messianic religious underpinnings, both conscious and unconscious, and the use of the Hebrew language provides a host of examples of this, such as calling immigration to Israel aliyah, or ascent, and emigration *yerida*, or descent.

In that vein for example, the father of the revival of the Hebrew language, Eliezer Ben-Yehuda, contended that our right to the land was the right of immigrants to the land and the first immigrant was the patriarch Abraham, who came from Haran.

Most of the world's population, he added, consisted of immigrants, but this fact did not detract from their national rights. One can point to Canada and Australia as countries settled by English immigrants, who became Canadian and Australian in their own right.

Micah Joseph Berdichevsky, on the other hand, believed that our right to the land was the right of conquerors. The children of Israel, led by Joshua, conquered the land, which is how we came to rule it. It was subsequently taken from us by other conquerors.

The Zionist movement for its part spoke of our historic right and the right of self-determination. Theodor Herzl sought legitimacy from the great powers at the time and a seal of approval on the part of international law.



Members of Hashomer Hatza'ir, a movement of the secular left, last year commemorated 90 years in the Land of Israel.

[Israel Sun photo]

However, as noted above, the deepest sense of the right to the land has roots of another kind. "I will give unto thee and to thy seed after thee the land of thy sojournings" is a resounding voice of political-theological power that takes hold of many secular people.

This explains many phenomena in secular Israeli society, such as the enthusiasm with which left-wing intellectuals and Labor party ministers embraced the Greater Land of Israel; the gap between government policy and practice on the settlements; and the lenient policy toward the haredi, both in exempting them from military service and granting funding for haredi education despite their refusal to allow core subjects to be taught.

And beyond political debate and societal considerations, powerful conscious and subconscious religious and mythical emotions are at work in secular Israeli society, which at times are also connected to feelings of guilt. These emotions and feelings of [social, government and cultural] responsibility also find expression in the operation of Israeli government bureaucracy, which sometimes hinders, rejects and undermines policy it is tasked with carrying out. The result is a range of political declarations that are dead on arrival, unless the United States and European countries step up the pressure.

That is why it is possible to live on one level in an Israeli bubble, and in practice to act on another level at the opposite end of the spectrum.

There is currently a public debate over a plan to have army officials give lectures to teachers in an effort to raise their students' motivation for army service. (A similar idea was implemented, by the way, in Prussia, when they decided to impose compulsory education for everyone. Because there were not enough teachers available for the task, soldiers, especially disabled officers, served as teachers.)

Education Minister Gideon Sa'ar's plan to involve the soldiers reveals the basic failure of the Israeli education system. High school graduates do not have the benefit of a national education based on Jewish cultural tradition in its varied and changing facets. The idea that the future citizens of a democratic state can be educated through one kind or another of political indoctrination is fundamentally flawed.

Without strong roots in Jewish and general culture, including critical discussion of varying opinions, we will not succeed in instilling a sense of national solidarity and we will not produce a generation with a worldview stemming from knowledge and critical humanistic values seeking to build a more egalitarian and just society, both looking inward and outward.

Rachel Elboim-Dror is a professor of education at the Hebrew University of Jerusalem.

Netanyahu announces settlement construction freeze

JTA

JERUSALEM — Israeli Prime Minister Benjamin Netanyahu last week announced a 10-month freeze on settlement construction.

"This is a very difficult step for me and my fellow ministers," Netanyahu said in a televised news conference last Wednesday evening. "This is a far-reaching and painful subject."

Israel's security cabinet had approved the freeze almost unanimously shortly before the announcement.

"The government of Israel has taken a very big step towards peace today," Netanyahu said.

Netanyahu also addressed the Palestinians directly.

"This is the time to advance peace together," he said. "Now the Israeli public expects that you will take a courageous step, too."

National Infrastructure Minister Uzi Landau of the Yisrael Beiteinu party was the lone dissenter among the security cabinet's 17 voting members.

Netanyahu said the freeze will not include Israeli's "sovereign capital" of Jerusalem, including eastern Jerusalem. It also will not apply to construction that has been started or authorized in the West Bank, as well as buildings to allow the 300,000 residents of the West Bank to live "a normal life," including, he said, "synagogues, schools, kindergartens and necessary public buildings."

Palestinian Authority Prime Minister Salam Fayyad and chief Palestinian negotiator Saeb Erekat both told reporters before the announcement that a settlement freeze was unacceptable without a halt to construction in eastern Jerusalem.

U.S. Secretary of State Hillary Rodham Clinton said following the announcement that the construction freeze would help advance the Israeli-Palestinian peace process.

"We believe that through good-faith negotiations, the parties can mutually agree on an outcome which ends the conflict and reconciles the Palestinian goal of an independent and viable state based on the 1967 lines [Israel's pre-1967 borders], with agreed swaps, and the Israeli goal of a Jewish state with secure and recognized borders," Clinton said in a statement.

At a news conference at the State Department, the administration's Middle East envoy, George Mitchell, said that "while they fall short of a full freeze, we believe the steps announced by the prime minister are significant and could have substantial impact on the ground. For the first time ever, an Israeli government will stop housing approvals and all new construction of housing units and related infrastructure in West Bank settlements. That's a positive development."

"Nothing like this occurred during the Bush administration," he added later.

Netanyahu told security cabinet members at the start of last Wednesday's meeting that "in the international circumstances that have been created, this step will promote Israel's broad national interests. This is neither simple nor easy, but it has many more advantages than disadvantages. It allows us to place a simple fact before the world: the government of Israel wants to enter into negotiations with the Palestinians, is taking practical steps in order to do so and is very serious in its intentions to promote peace."

Opinions

Heeding Halbertal

I don't know if Richard Goldstone is one of the world's foremost jurists, as many claim, or "a little man devoid of any sense of justice," as Israeli President Shimon Peres suggests. But I do know that philosophy professor Moshe Halbertal is one of the most interesting and perceptive teachers in Israel today. His many accomplishments include helping to draft the ethics code of the Israel Defence Forces.

Rabbi Dovc Marmur in Toronto

Writing last month in the New Republic, Halbertal asserted: "The Goldstone report as a whole is a terrible document. It is biased and unfair. It offers no help in sorting out the issues." But he added that Israel should have co-operated with Goldstone, in order to make him take into account Israeli facts, not only Palestinian allegations.

Though "a good deal of the outrage that has greeted the Goldstone Report is perfectly justified," Halbertal stated that "its sections devoted to the Gaza war do make claims and cite testimonies that no honest Israeli can ignore." These include allegations about civilian deaths, the possible Israeli practice of the use of human shields, the destruction of civilian property and the bombing of civilian infrastructure.

Halbertal is an observant Jew with deep knowledge of the sources of Judaism to which his books testify, and he's totally committed to the State of Israel. He's familiar with the complexities of an army having to fight terrorists in civilian areas, yet recognizes that even in such asymmetrical situations, "the killing of our civilians does not justify the killing of their civilians." He observes that "Israel's siege of Gaza, and its harsh effect upon general civilian life, is morally problematic and strategically counterproductive."

This sane and balanced approach is likely to be very welcome in many Israeli circles, because it in no way suggests disloyalty or gives succour to the enemy. However, mature evaluations of official Israeli actions, even when made by responsible Israelis, often distresses Jews in the Diaspora, who seem to prefer soothing slogans to penetrating analyses. Instead of trying to separate that which must be repudiated in the Goldstone report and that which should be examined under Israeli auspices, many of us are more prone to describe non-Jews who may accept some or all of its findings as anti-Semites and its author as a self-hating Jew.

Though there's much anti-Semitism in the world, and some Jews may indeed despise their origins, our arguments should be made with our heads, not with our guts. If we're serious about supporting Israel and championing its integrity, heeding Halbertal will bring us closer to our objectives than mouthing empty clichés.

Infusing values into Jewish education

Lately, we have been hearing a call for more values education in public schooling, and in Jewish schools as well. In the public sector, values education poses a unique set of problems, in that the "public" is no longer as uniform as it once was. In truth, it was never as uniform as it might have seemed, since there was always a mixture of aboriginal Canadians, English speakers, Francophones, new immigrants, folks of colour, etc.

Seymour Epstein in Toronto

There was once, however, a pre-multicultural consensus on certain key values. Obviously, there's little room for nostalgia for an era that also engendered a great deal of intolerance and blatant racism. But our current society suffers from a values vacuum that can be just as dangerous as earlier situations. The solutions are complex in the public sector and just as challenging in the Jewish domain.

Much of Jewish education is now community-based or situated in the liberal sectors of Jewish life. While some may think that Orthodox Jews have found the answers to values education and training for ethical reasoning, that's not evident in Orthodox schools. In fact, all sectors of Jewish education are challenged in the arena of moral education, and each grouping must search for its own solutions. It starts by distinguishing between legal rules and moral guidelines.

There are obvious societal norms that all cultures share and that can be applied easily for behavioural guidance. Murder, rape, theft and incest are decent examples of behaviour that is universally intolerable. Ethical reasoning doesn't play a part in shunning these violations or "sins." By now, it's almost genetic to know that they're unacceptable. The psychopathic criminal who doesn't recognize the inherent evil in these acts is the exception.

The ultimate challenge to an ethical decision is when two good acts or two evil acts conflict. Choosing the greater good or the lesser evil is a real difficulty that requires both study of certain ethical guidelines and the moral fortitude to make a final decision. One of my personal lessons – one I'll never forget – was that "decide" has its roots in the Latin word *decidere* (to cut). Deciding on one path cuts all the others.

Of course, we must teach the rules, not depend on some moral DNA. But we must not deceive ourselves into thinking that teaching the rules of positive mitzvot and negative mitzvot is sufficient. It's necessary, but not sufficient. We have an obligation to show our students models of positive and negative behaviour in the long and complex history of our people. We are blessed with a narrative tradition that documents those moments of grace when Jews acted justly and boldly, but that also doesn't censor the errors of the past. Rebecca and Jacob tricked Isaac. Was it for a greater good? King David sinned terribly. Did he repent and learn a lesson? Abraham and Moses each challenged God with audacious moral reasoning. Where did they learn to do that? Yochanan Ben Zakkai opted for Jewish continuity in a lesser setting than the destroyed Jerusalem. How did he choose continuity over martyrdom?

In the multifaceted community that Jews now inhabit, where there are several competing models of Jewish life and where we also include in our population less committed and disaffected Jews, we must find the various paths that will provide values education to the next generation.

While we enjoy some level of success in fostering Jewish identity and transmitting the richness of Jewish literacy to a significant proportion of our youth, it's not evident that the moral teachings of Judaism and those values that are unique to Jewish life are an integral part of various curricula. Schools, camps, supplementary programs, youth groups and even adult learners should reassess their programs to determine if ethical reasoning is on the menu.

Black and white is not the way the world works. Most difficult decisions are in the grey spectrum, and Jews must learn how to operate in that ambiguous environment. One could even say that maturity is the voyage into the grey area of uncertainty.

I miss American Thanksgiving

Always around this time of year, when the crispness of autumn gives way to intimations of the winter ahead, the immigrant in me gives way to nostalgia for the Old Country, south of the border.

There's no denying the feeling: I miss Thanksgiving – or as it's referred to here, American Thanksgiving – very, very much. I suspect that this characterizes most immigrants from the United States, constituting a particular ethnicity.

Sara R. Horowitz in Toronto

Canadian Jews don't understand the intense attachment of American Jews to Thanksgiving. As a rule, Canadian Jews don't make a fuss over the October Canadian Thanksgiving, which is lower key in any case. But more to the point, Canadian Jews tend to think of Thanksgiving as a Christian holiday, a kind of lesser Christmas, attached to the religion of the dominant culture, and view the Jewish American embrace of its festivities and ritual with puzzlement or suspicion, seeing in it a mark of assimilation.

But American Jews see Thanksgiving as religiously untethered. It affirms, in a secular venue, values and sentiments that touch the religious sensibility deeply without being attached to a particular religion.

Neither Jewish nor Christian – nor any other distinctive faith – it's the holiday we can all share. Secular Jews, liberal Jews and modern Orthodox Jews all make Thanksgiving their own. It symbolizes the possibility of being American without giving up the distinctiveness of one's own heritage.

Several years ago, I was visiting the home of some friends a few days before Thanksgiving. Their son came in from school, proudly brandishing a drawing of a turkey he'd done in his first grade class.

"Noam, can you tell me the story of Thanksgiving?" his mother asked.

"You don't know?!" he said with the mix of wonderment and scorn that native-born children sometimes reserve for their immigrant parents.

"Well, I do know, but I'd like to hear you tell it."

Her son proceeded to tell the standard school narrative of the origins of the holiday: pilgrims, refugees from the constraints and restrictions of European life, seeking and finding freedom on the shores of the new world, learning from and sharing with the native people.

"Our ancestors," he began, "landed on Plymouth Rock…"

While his doubts about his mother's familiarity, as an immigrant, with the Thanksgiving narrative, makes it clear that he knows he descends from people who reached the New World much later than the Pilgrims, and on some vehicle other than the Mayflower, in his retelling of the story, these founders of the American story become his mythic ancestors.

And why not? For American Jews – and not just children – the story of Jewish immigration is overlaid on the story of the Pilgrims. Both see the New World as offering a respite from religious persecution to people wanting to begin a new life unencumbered by the ingrained prejudices of the Old World. The American story is the Jewish story, and vice versa. The holiday expresses the best of the American dream.

Far from feeling foreign or alien, Thanksgiving resonates with the way Jews celebrate festivals: ritual meals, families coming together, the harvest of Sukkot meeting the seder of Pesach, the pause from the chaotic press of life to reflect and be grateful.

On the rare years that my schedule allows for it, I bring my family to the United States for Thanksgiving. Most of the time, I stay in my Canadian home and yearn.

This year, I've reversed the pattern. Spending part of the year living in Washington, D.C., to work on a book project, I yearn for home. So I decided to come home to Canada for American Thanksgiving. I still miss the slowing down, hunkering down, of the American holiday, with its four-day weekend and home spun rituals. But I have much for which to be thankful here: my wonderful husband and family, the extraordinary community we live in, our gracious friends, my fine colleagues at York University, a society that embraces social ethics, thousands of lakes, and an awe-inspiring wilderness. Wherever we are, we give thanks.

The Kirshner File

A glint of hope in the Mideast

Sheldon Kirshner in Toronto

Last June, a couple of days before U.S. President Barack Obama was due to deliver a prime-time speech in Cairo on American policy in the Middle East, he raised hopes that he could get serious talks between Israel and the Palestinian Authority back on track.

Until very recently, Obama had precious little to show for his diplomatic efforts, with the peace process being stuck in neutral gear, as it has been since the eruption of the second Palestinian uprising nine years ago. But now there is a glint of hope on the horizon.

Last week, following a grandiose claim by Israeli President Shimon Peres that peace is only a "step away," Prime Minister Benjamin Netanyahu announced a 10-month freeze on the construction of new residential housing in the West Bank, but not in eastern Jerusalem, saying he hoped it would lead to a renewal of peace talks and a historic peace agreement with the Palestinians.

In a separate development, the president of the Palestinian Authority, Mahmoud Abbas, rebutted a rumour that the PA had taken a strategic decision to declare a third uprising in reaction to the current deadlock. Declaring that the Palestinians would not resort to violence to achieve statehood, he said, "The Palestinian people are only thinking about the road toward peace… We will not go back to an intifadah."

Although the Obama administration welcomed Netanyahu's statement as a step forward, the Palestinian prime minister, Salam Fayyad, warned that a settlement freeze without a halt to construction in eastern Jerusalem was a half measure and unacceptable.

Netanyahu's belated decision reinforces, more or less, Obama's well-intentioned and important vision of a two-state solution. But if the PA's rejection of Netanyahu's move proves to be permanent, the peace process may well remain in limbo.

In his speech in Egypt six months ago, Obama talked about "two peoples with legitimate aspirations" and enunciated a philosophy in which Israelis and Palestinians would recognize each other's national rights.

In keeping with Washington's long-held view that unilateral acts by Israel in the West Bank represent an impediment to progress, Obama called for a complete settlement freeze and observed, "The United States does not accept the legitimacy of continued Israeli settlements." In a nod to the 2003 "road map" peace plan, which has yet to be implemented by either Israel or the Palestinians, he added, "The construction violates previous agreements and undermines efforts to achieve peace."

Obama's demand and its corollary, the cessation of natural growth within settlements, was repeatedly echoed by Secretary of State Hillary Clinton and George Mitchell, his special representative to the Mideast.

The idea of a settlement freeze is hardly novel. Previous U.S. presidents, particularly George W. Bush's father, exerted various degrees of pressure on Israel to cease such construction, but to little avail. During the Oslo peace process, the number of Jewish settlers in the West Bank doubled.

Obama was certainly aware of the problem, but he regarded a settlement freeze as essential if his vision was to be realized.

At the very least, he thought, it would bring the Palestinians to the table, prompt Arab states to make reciprocal gestures of normalization to Israel, encourage greater Arab support for a tougher global approach to Iran's nuclear ambitions, perhaps ease the planned U.S. withdrawal from Iraq and garner more Muslim backing for combating the rising Taliban insurgency in Afghanistan.

Realizing that he could no longer defy Obama and thus imperil Israel's alliance with the United States, and eager to please his vital Labor party coalition partner, Defence Minister Ehud Barak, Netanyahu finally endorsed the principle of Palestinian statehood, but he was characteristically vague on territorial details. He conditioned his endorsement on the demilitarization of a Palestinian state and Palestinian recognition of Israel as a Jewish state. These qualifications virtually silenced critics in Netanyahu's Likud party, many of whose members oppose Palestinian statehood.

Even after Netanyahu embraced a two-state solution, the current peace process was bogged down in a welter of recriminations, partly because he was adamantly opposed to a full settlement freeze in the West Bank. The impasse reminded observers of George W. Bush's abortive effort to settle the Arab-Israeli dispute through the Annapolis talks.

Netanyahu, however, expressed a readiness to slow down the pace of construction in the West Bank for six to nine months. Reports suggested that he had not approved new construction there since assuming office nine months ago.

Further, in a bid to improve Palestinian freedom of movement and thereby enhance economic development in the West Bank, a cornerstone of his policy, Netanyahu ordered the removal of scores of roadblocks and permitted Israeli Arabs to visit Jenin, a former redoubt of suicide bombers.

Unimpressed by Netanyahu's policies and deeply suspicious of his motives, Abbas asserted that he would not return to negotiations unless Israel committed to a full settlement freeze. His chief negotiator, Saeb Erekat, blamed Israel for the deadlock and dashed hopes that talks would resume soon.

Israeli Prime Minister Benjamin Netanyahu meets U.S. President Barack Obama's envoy George Mitchell.
[Israel Sun Photo]

In line with his definition of a settlement freeze, Netanyahu intends to finish about 3,000 housing units in the West Bank, while proceeding with new construction in eastern Jerusalem, which Israel annexed in 1967. Whether he will go ahead with plans to build an additional 900 units in Gilo – a neighbourhood in East Jerusalem – is uncertain. Netanyahu's insistence on building in eastern Jerusalem will surely compound the existing impasse, since the Palestinians claim it as their future capital.

The other factors that inhibit progress are the following: Abbas' refusal to recognize Israel as a Jewish state, Abbas' insistence that some Palestinian refugees have a "right to return" to their former homes in what is now Israel, the ideological split between the mainstream Fatah Palestinian movement and Hamas (which seized the Gaza Strip in the summer of 2007), the reluctance by Arab states to normalize relations with Israel prior to a complete settlement freeze, Israel's continuing construction of the separation barrier, Netanyahu's opposition to returning to the 1967 borders, and the Israeli army's ongoing anti-terror operations in the West Bank.

Obama's envoy, Mitchell, who has been on the job since last winter, has shuttled to Israel and the Palestinian territories in an attempt to sort out these pressing problems, but has failed to make a breakthrough.

Having met resistance, the Obama administration recently regrouped. Two and a half months ago, in the wake of Netanyahu's only meeting with Abbas, which yielded no tangible results whatsoever, Obama switched gears. Calling for a resumption of IsraeliPalestinian talks "without pre-conditions," he urged the two sides to address permanent status issues such as final borders, refugees and Jerusalem. Obama's volte face left Abbas in something a lurch. Stung by the president's evolving position, Abbas threatened to resign and ask the United Nation's Security Council to unilaterally recognize Palestinian statehood. In response, Netanyahu warned that he can take further unilateral steps.

Obama began his term as president with a belief that he might be able to untangle the Gordian knot of the Arab-Israeli conflict. Based on his performance, there is no reason to surmise that he will succeed where others have failed. But with Netanyahu having endorsed a partial settlement freeze in the West Bank, the dynamics may have improved.

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Live with passion, CEO tells young people

JUMP relaunches; moves into Toronto digs

By RITA POLIAKOV
Staff Reporter

On Sept. 11, 2001, three things happened in Joelle Adler's life: her husband, who was suffering from cancer-related complications, had his leg amputated; she found out about the terrorist attacks in New York City, and she watched a commercial about starving children in Africa.

"It hit me: the value of that child and the value of my husband was all the same value. Zero," Adler, CEO of Diesel Canada, told a group of young Jewish professionals on Nov. 19, during the Jewish Urban Meeting Place's (JUMP) relaunch week.

Adler told the audience she spent Sept. 11, 2001, with her husband in the hospital, trying to convince his doctor that he would survive, even though she was constantly being told otherwise.

Joelle Adler
[Rita Poliakov photo]

"There was no value for a human life. The decisions made in the hospital and… in Africa were economic decisions. It's cheaper for my husband to die, for the kids in Africa to die," she said.

That night, Adler's mind wandered to a poster she saw in the hospital with the words, "Save one life, you save the universe."

"What does it really mean? [It means] every life has the same value. That is a lesson for us to understand," she said.

The idea led Adler, whose husband beat his cancer but eventually died from a relapse, to found ONEXONE in 2005, a charity that helps feed, clothe and educate children worldwide.

Adler's lecture was one of five events that marked JUMP's relaunch after the two-year-old organization moved from Yonge and Centre streets in Thornhill to a storefront location on Yonge Street just north of Davisville Avenue in mid-town Toronto.

JUMP, which is funded by private philanthropists, moved to new digs last month to be closer and more accessible to its users, said program and marketing manager Shoshana Allen.

Adler's talk also helped launch Jewish Employment Toronto (JET), a joint program between JUMP and Birthright Israel. The program will include lectures, workshops and networking events catered to young Jewish professionals aged 21 to 34, Allen said.

"I'm not an economist, but I think it's always a good time to be working on professional skills. It's not only for people who are unemployed," she said.

As a businessperson and philanthropist, Adler was the perfect speaker to start up the program, Allen said, adding that the CEO can teach the audience about the importance of professional motivation and philanthropy.

"That's why we chose Joelle Adler. Her story is so inspirational."

Adler's charity, ONEXONE, has created breakfast programs, set up organized sport events and helped provide clean drinking water to children worldwide.

"We've been to Africa, Haiti – we've seen the worst and we've seen hope," Adler said.

During her talk, Adler emphasized the importance of passion, not just in work but in life.

"One of the things I think changes… lives is living a life of passion. Passion is an act, not an emotion. It's opening your heart… to something that you know is a risk," she said. "The word 'no' has not been an option for me… since 2001."

Julia Savitch, 29, who works in a marketing research company, attended the lecture partly because she wanted to meet Adler.

"I thought the opportunity to network and listen to somebody who has achieved so much would be useful," she said.

Ronen Geisler, 26, who works for a marketing company, was impressed by JUMP's event, which included time for socializing before the lecture.

"I think it's a good way to reconnect with the Jewish community," he said. "As we grow older, we grow apart… having these types of events is really good."

Greater Toronto Area

NCSY chief wants to help 'Jewish kids stay Jewish'

By FRANCES KRAFT
Staff Reporter

Rabbi Glenn Black's introduction to NCSY, the international youth organization of the Orthodox Union, dates back to his student days at Yeshiva University, when a fellow student invited him to go to a Shabbaton in New Jersey and serve as an adviser.

"That's how I started," recalls the 40-year-old CEO of NCSY Canada, which will honour Prime Minister Stephen Harper at an event Dec. 7 in Toronto. "This is my first and only job so far."

More precisely, Rabbi Black has a new job – a newly created job – with the same organization. Until recently, he was regional director of NCSY Canada, one of 14 regional NCSY offices, which encompasses Toronto, Ottawa, Montreal, Halifax, Hamilton, Kitchener, Oshawa, London and Kingston.

Rabbi Glenn Black
[Frances Kraft photo]

Rabbi Leib Irons, formerly of Detroit and Israel, has taken on Rabbi Black's previous position.

In the 18 years that Rabbi Black has been working for NCSY in Toronto, "we've become extremely strategic in how we do things, [but] the goal is really the same – to get Jewish kids to stay Jewish," he said.

When he started working with the organization, the rabbi was one of three staff members, he said in an interview at his office in Thornhill, Ont.

Now, he oversees a $3-million annual budget and a staff of 25 full-timers and about 40 part-timers, as well as six staff members in Ottawa and three in Montreal.

In programs based at public schools and in NCSY's Torah High classes, "we talk about living a Jewish life, and Jewish values," Rabbi Black said. "For so many kids, it's the first time they're having this conversation.

"We open the doors, offer free pizza, and offer dialogue in a fun way."

Every four years – the length of time Rabbi Black considers a "generation" in the life of teenagers – youngsters "drop further and further down in this black hole of assimilation," which he defines as "a Jew not identifying with who they are and leaving their true Jewish identity for another identity."

His work offers a synergy between his Judaic background and his business background, he said. The rabbi, who studied marketing and administration in university, grew up in an Orthodox home and received smichah from the late Rabbi Pinchas Hirschsprung, then chief rabbi of Montreal, where Rabbi Black grew up.

"I felt the responsibility I would have in this world would be to market Judaism," Rabbi Black said.

However, he added, there is no expectation that students will become Jewishly observant.

"What we want to accomplish is that 100 per cent take responsibility for themselves and their Judaism."

Among Rabbi Black's NCSY projects is Torah High, a program that began in Toronto in 2003 and is now offered as well in Ottawa, Hamilton, Vancouver, Seattle, Chicago and Cleveland.

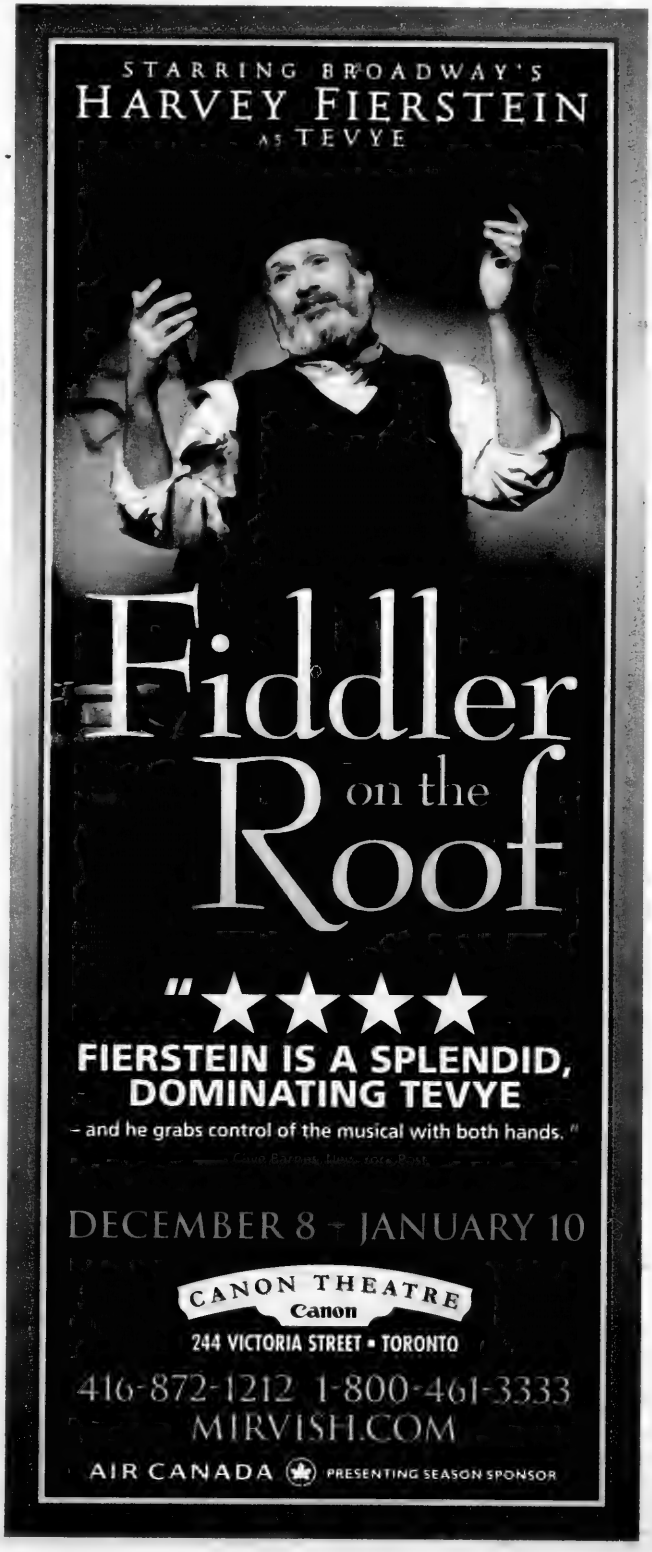
The program, of which Rabbi Black is executive director, offers high school credits as well as non-credit certificate courses such as krav maga (a self-defence system developed in Israel). He is working to expand Torah High to more cities, and also to introduce a parent-teen component. The program serves more than 500 teens each year.

Another focus for Rabbi Black in his new role is professional development and strategic planning for NCSY across North America.

Outside of work hours, he and his wife, Hennie, whose four children range in age from seven to 14, host an estimated 500 to 700 teenagers a year for Shabbat and holiday meals.

"My Shabbos has become a focus group, listening to the kids."

MUSIC MAKERS: The Miles Nadal JCC Nursery School and Paul Penna Downtown Jewish Day School students enjoyed a special performance by Toronto Symphony Orchestra violinists Bridget Hunt, centre left, and Angelique Toews. Grade 1 teacher Janice Pick, left, and Miles Nadal JCC executive director Ellen Cole, right, learned and listened along with the students.



eCJN makes paper easily accessible

By RITA POLIAKOV
Staff Reporter

Whether they are in Ottawa, Vancouver or Israel, young Jewish professionals worldwide can connect with the Jewish community through the eCJN.

The online edition of the paper, which includes both the Montreal and Toronto versions, is ideal for students who are living on campus, said David Collin, the paper's promotions and circulation manager.

"The core market for the eCJN is the youth of Canada and the world," he said.

"The view of *The CJN* is, 'My parents subscribe, so I read it when they receive it.' That's the intention here, so parents will see it as a gift… to foster a growing Jewish identity."

The eCJN, which was started in 2007, is a convenient way to get the paper, Collin said.

"You can save the file and read it at your leisure," he said of the eCJN, which can be downloaded by using a log-in.

"The mission of the eCJN is to be able to provide access to the content in the print edition for those… in a different vicinity," he said. "All provinces outside of the delivery vicinity can access immediate information."

With the print edition, international readers, including former Canadians who have made aliyah in Israel, usually have to wait at least two weeks to receive their copy. With the eCJN, they can read the paper every Tuesday, which is earlier than most Torontonians, Collin said.

The electronic edition of *The CJN* was started in 2007, when the paper updated its website. Before then, the paper posted supplements as PDF files online, which are still available today.

The supplements add convenience and shelf life for advertisers, Collin said. Eventually, the online supplements evolved into a whole paper, advertisements and all.

"It was a matter of how to get it small enough," said Michael Stavsky, a member of *The CJN* production staff. Stavsky, who initially had the idea for an online edition of the paper, said the eCJN is a big change for those living in Israel.

"For people who lived in Israel… it took weeks to get out there," he said of the print edition.

For Collin, who usually converts the paper to the online edition, the eCJN is a way to keep up with other publications, which are focusing on their online editions.

"As part of the media landscape, there is an ongoing debate as to the inherent value of a physical paper that one can flip through," he said. While Collin didn't suggest switching to online-only newspapers, he sees the value of having both a print and online edition, especially if a reader has bad eyesight.

"A bonus is the PDFs can be zoomed in on to such a size that it makes the text easily readable. In print, it's one font size," he said.

Collin is also hoping the eCJN will get youth interested in Heebonics, a section oriented to young Jewish professionals.

"The tagline of Heebonics is: 'And now for something completely different.' In a way, that's what eCJN is as well," he said. "It's because of the way it can be delivered, the price point and the shelf life of the editorial content."

Heebonics and the eCJN are both a way for youth who have moved to different provinces or countries to reconnect.

"*The CJN* is looking to reach out to the youth… who feel that they are disconnected from the Jewish community," Collin said.

Subscriptions to eCJN cost $19.95 per year plus applicable taxes. A subscription grants access to the online Toronto national edition and the Montreal local edition. Subscriptions to the print edition, which include access to the eCJN, cost $37.80 per year for Canadian readers and $135 for readers outside of Canada.

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Ve'ahavta

Dollars for David campaign a family affair

Na'amat aids Israeli daycare centres

By CAROLYN BLACKMAN
Staff Reporter

Co-ordinating Na'amat Canada, Toronto's Dollars for David campaign is a three-generation family affair for mother-and-daughter team Janis Spinner and Joanna Shore.

The fundraising project helps provide toys, books, games and other Chanukah treats to needy Israeli children being cared for at Na'amat facilities.

Hundreds of envelopes are distributed to students in Hebrew day and supplementary schools, asking them to share their Chanukah gelt with children in Na'amat daycare centres in Israel. The teachers and staff at Bialik Hebrew Day School ask their students to contribute to Dollars for David in their honour in lieu of gifts.

Shore, Spinner's daughter and now a mother with two young children, said that when she was a student at Bialik, they had not yet developed a computer program to create the cards, so all of them were written by hand. "I can remember these cards taking over the whole house."

She joined Na'amat in 2002, but in her heart, she said, she's been a member since birth.

Spinner said her late father used to pick up envelopes from the Bialik office. "Dollars for David is our family's pet project."

A Na'amat member since 1978, Spinner said that her late mother, Clara Starkman, was also a longtime member.

"What is really amazing though, is that my husband was educated at a Na'amat school in Israel and claims that the organization made a mensch out of him. He is now an honorary member."

She was in Israel last month, she said, to rededicate a plaque at a Na'amat daycare in honour of her parents.

Shore said the beauty of Dollars for David, is that kids are helping kids. "They're learning to share with other kids less fortunate than them."

In the few weeks leading up to Chanukah, she said, the campaign takes over her house. "We send out at least 825 envelopes to Bialik alone, and they all come back to me. It's gratifying, though. I love it.

"There are a lot of disadvantaged people, and there is a lot of work that needs to be done on their behalf."

She said that her older son will be attending Bialik next year, and he'll also help out with the campaign. "We're coming up to our fourth generation."

B FOR BINGO: Harry Fiedler, a trustee of the Linitzer Benefit Society, is seen at the society's 41st annual Children's Bingo, held this year at the St. Alban's Boys and Girls Club. The bingo is held for underprivileged kids and no money is ever raised. All prizes are donated by generous companies, and every child won at least one game.

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Jewish Life

The guests make the party

By RABBI YEHIEL BEN AYON

Event planning is big business. Much effort goes into a successful event – the catering, the décor, the theme, the music and the entertainment. Items such as choice of flowers and colour scheme take on a level of importance worthy of serious debate and consideration. Food choices can result in much deliberation, and often all of these and their resulting cost become a recipe for what is known as pre-event anxiety.

Through A Sephardi Window

Anxiety in and of itself is, of course, not the desired goal, but it seems that in order to make "the perfect event," a bit of anxiety – indeed, even perhaps a bit of bad blood among those making the decisions – is worthwhile in order to translate one vision into reality and have the once-in-a-lifetime party, one in which forethought has been given to every minute detail.

Usually, this is how we approach wedding planning. After having arrived at some sort of acceptance of the high cost of the affair and after having almost worked out a way to come up with the necessary funds, we get to work putting on the most spectacular, most memorable and most successful wedding ever.

There is, however, an element that is overlooked: every day, someone out there is planning a wedding and is doing so with the same choice of colour schemes, flowers, menu, venues, bands and caterers, and within more or less the same budget.

Making this fantasy of the most perfect, most memorable, most spectacular event come true is just that: a fantasy.

One local bridal show featured a roundtable discussion with four seasoned and respected bridal consultants. Individually, and certainly as a group, these consultants had seen and done it all. Their topic was, of course, "The Perfect Event." They each related and discussed stories, from the simplest and brightest ideas that worked to the most expensive excesses that didn't.

What was for me downright fascinating was the unanimous answer given by these professionals as to what, in their opinion, is the most important ingredient in that elusive perfect/spectacular/memorable event.

All four said the same thing, and each did so with total conviction and authority: "the guests."

Yes, you read that right – it's not the menu, the decor, the main course or the budget, but the invited guests!

There's something amiss today when the bride and groom feel they must put on a show for the guests. Jewish tradition said it long before these seasoned bridal consultants did: it's a mitzvah for guests to bring joy to the newlyweds and not the newlyweds' responsibility to bring joy to the guests.

This is a tradition that goes back literally to the very beginning of weddings: the midrash describes Adam and Eve at their wedding being entertained by their one and only guest – God himself!

It's superfluous for the host bride and groom to attempt to recreate either Versailles or Studio 54 in order to satisfy their guests, since in either case, some will always prefer the other.

In the Jewish tradition, guests must come into the wedding hall prepared to answer the following question: how can I give the bride and groom the most perfect, spectacular and memorable event?

It doesn't matters if there will be separate seating, or if the music is up to par. I, the honoured guest, am responsible for making this night as special for them as I can.

It's time to talk about God

CLASS ACT
By Daniel Held

On several occasions, I have used this column as a forum to bemoan my perception of our synagogues' inability to engage adolescents and young adults. My comments have been met both by applause and consternation, garnering letters to the editors, personal e-mails and countless meetings.

I'm not the only one who is concerned for the future of synagogues.

Rabbi Eric Yoffie, president of the Union for Reform Judaism noted: "All of us – rabbis, cantors, lay leaders – seem ready to admit that far too often our services are tedious, predictable and dull. Far too often our members pray without fervour or concentration. Far too often, our music is dirge-like and our Torah readings lifeless, and we are unable to trigger true emotion and ascent."

In a similar vein, a Conservative rabbi wrote in the journal *Sh'ma* that, "like the majority of American Jews, despite my personal commitment to tradition, I had simply decided to write off synagogue involvement." And Rabbi Zvi Hersh Weinreb wrote in the *Forward* that Orthodox services often lack "emotional power," leaving them "arid and numb."

Looking at attendance on an average Shabbat, let alone a weekday service, it's clear that only a tiny percentage of Jews are engaged by synagogue services.

During a seminar on synagogue innovation and transformation, a rabbi of a large congregation recently boasted that 200 members fill his sanctuary each Shabbat. Rabbi Lawrence Hoffman, who was running the seminar retorted, "What does the figure 200 attendees out of 3,000 congregants mean? [It amounts to] seven per cent of the 30 per cent of all Jews who claim an affiliation, [a] figure equivalent to only two per cent of the total population. Only one person out of every 50 Jews" attends synagogue weekly.

The numbers seem bleak and, while our synagogues are experimenting with innovative ways to engage young people, they have not yet hit the nail on the head. For the majority of Jews, we haven't been able to foster a consistent religious or spiritual commitment to synagogue life.

I've recently come to the realization, however, that shuls can't take all the blame.

We don't know how to talk about God.

I'm the product of a strong day school education, a rich journey through Jewish camps, travel programs, seminars, and Shabbatonim, and a home committed to Jewish values, observance and religious life. Notwithstanding this deep and multifaceted Jewish education, I don't remember ever having a conversation about belief in God.

In school, God showed up when learning Torah. God told Moshe and the children of Israel to do all kinds of things, but God never spoke to me. At camp, I have vivid memories of activities about the Dreyfus trial, Tisha b'Av and the Jewish life cycle, but God was never part of the conversation. At home, we were meticulous about kashrut and sang zmirot at Shabbat meals, but I don't remember broaching the topic of belief.

In many ways, we're too focused on deed to worry about creed and, therefore, have lost the language to speak about God. We teach our children how to light Shabbat candles and to separate meat and milk, but we don't discuss with them our personal beliefs, nor do we challenge them to form their own theology. The few time we enact God's name – in reading Torah, prayer, or the occasional utterance of "God forbid" or "Baruch Hashem" – are merely idioms of functionary etiquette lacking a theological basis.

If conversations about God – no matter the theological perspective or the level of doubt or disbelief – don't take place at home, school or camp, how can we expect to raise a community that's conscious of the religious facets of Judaism? While Jewish film festivals or Birthright Israel trips may continue to overflow, how can we expect to fill the pews of the synagogue if God isn't part of the conversation?

While at times it may be scary or uncomfortable, it's time to talk frankly about God.

Jewish Life

A time to help others

Unity is a subject that is central to Jewish life and culture, and is of interest to many prominent Jewish scholars

Adam Berktin, a student at the University of Ottawa and a member of the Jewish fraternity AEPi – has been attempting to bring Jewish students in Ottawa, and beyond, together through his work with Chabad Ottawa and AEPi

ON CAMPUS
By Justin Dahan

"We are at a time now when Jews all over the world need to act as leaders, take a step out of their daily life routine, and light a spark in someone else's life" he said.

He added that we should become role models. "Give a phone call to someone you don't see very much – the small things make the biggest difference," he urged.

Berktin is not asking for much. He is not asking his fellow Jews to move mountains. He just believes strongly in understanding between fellow Jews. It is through this understanding that the biggest goals can be attained, he believes.

But there are many obstacles in the way, he said. "Perhaps the stresses of life and getting caught up in our daily life, whether it be school, at work. Life always gives us challenges to overcome, and although we may not understand them, they're there for us to overcome and [to] accomplish what seems impossible. It is what seems impossible that is the most worthy to overcome," he said.

One of Berktin's mentors is Rabbi Chaim Boyarsky of Chabad Student Network - Ottawa, whose example he tries to follow.

As much as Berktin attempts to follow through on his ideals, he said, even he needs to work harder. "By trying my best to set an example and show how beautiful a simple act of kindness can be… although I may not be the best at it, there are many others who definitely are," he said about his Chabad mentor.

I spoke to Berktin on the eve of a recent event called The Light of Mumbai, held at the Soloway Jewish Community Centre in Ottawa.

Speakers at the event that was open to the community talked about the tragedy that occurred in Mumbai, India, a year ago last month. People worldwide were horrified when they learned that Rabbi Gavriel Holtzberg; his wife, Rivka, who was five months pregnant, and four other people were murdered in a terrorist attack on the Mumbai Chabad Centre.

Guest speaker Rabbi Mendel Kaplan said, "If young boys can do such evil, why can't the opposite hold true?"

These words struck a chord with Berktin, and they inspired him.

The Jewish population can become strong through unity, which will keep everyone laughing together in good times but also crying together during hard times. It is through this that we will grow.

Berktin and many others are participating in this movement to unify Jews.

He spoke of many different ways to help spread joy to others, including through tzedakah and mitzvahs.

Remember, this is just the beginning, he said about the mitzvah of lighting Shabbat candles. "One quick light equals one light in this world."

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By MARK MIETKIEWICZ

Fire safety and the Jewish home

Chanukah is almost upon us and that means over a period of eight nights, most Jewish homes will burn 44 flames per menorah. While the beauty of flickering lights is undeniable, so is the danger posed by open fire. Although Chanukah is so closely identified with fire, practically every Jewish holiday has a connection to fire.

The Jewish Highway

Maccabee Aish calls itself "the first organization dedicated to fire safety and prevention, offering educational programming to address the needs of the Jewish community." Before reading the advice, it's worth taking time looking at some recent, sobering news stories about tragedies that could have been prevented.

• The Baltimore Fire Department reported that a kitchen fire early Saturday morning was caused by a sheet metal covering (*blech*) placed on the stovetop.

• A Hollywood, Fla., mother trying to set fire to a piece of bread as part of a centuries-old Jewish ritual accidentally burned her three-year-old son, authorities said.

• A seven-month-old boy sleeping in a crib was killed when a fire ripped through the top floor of his family's Brooklyn home. Investigators believe the blaze was sparked by a faulty timer that was rigged to an air conditioner in the baby's third-floor room during the Sukkot holiday.

Maccabee Aish has a wealth of practical information, including downloadable posters geared to all the major Jewish holidays and brochures for teachers, parents and kids. **[jewishfireprevention.org]**

Here's advice for fire safety as we move through the Jewish calendar.

• Shabbat: When lighting and blessing candles, women need to insure that they do not accidentally set their sleeves on fire when they put their hands over the flames. **[bit.ly/jfire1]**

• Sukkot: Do not place high-wattage lights next to schach or anything else flammable. **[bit.ly/jfire2]**

• Chanukah: Do not light "school project" menorahs made from materials that can burn (wood, plastic, etc.)

• Purim: Do not carry caps, loaded cap guns or fireworks in your pocket. They may ignite and cause serious burn injuries. **[bit.ly/jfire3]**

• Passover: While searching for chametz, keep the candle away from all flammable objects, especially curtains, sofas and tablecloths. **[bit.ly/jfire4]**

The New York Fire Department has published its own information sheets in English **[bit.ly/jfire5]** and Yiddish geared toward the Jewish community. **[bit.ly/jfire6]**

The department advises that when cooking you should "have a pot lid and container of baking soda handy to smother a pan fire. *Do not use water.*" I never really understood how water could spread a fire until I saw the online video of someone at a chametz-burning ceremony who used water to douse a fire that was getting out of control. Luckily, nobody was injured. **[bit.ly/jfire7]**

And then there is the food. Dr. Suzanne Schwartz, a former Burn Fellow at New York Hospital-Cornell Medical Center, points out that food poses another serious hazard particularly for observant families. "There is usually intense kitchen activity in preparation for Sabbath and holiday meals – an average of 18 meals during the three week High Holiday season alone. Keeping that food warm during Sabbath and holidays involves any combination of devices, including an urn and Crock-pot – each with an electrical cord, a *blech* on the stovetop, or a warming tray." **[bit.ly/jfire8]** Proper procedures are detailed on the same webpage.

Soon after moving into the Jewish quarter of Jerusalem's Old City, Chaya Malka Abramson woke up one night to find her apartment engulfed in flames. While saving her two young children and her grandmother, Abramson sustained second- and third-degree burns on 85 per cent of her body. She beat the odds and survived, and then went on to found the Chaya Malka Burn Foundation and the WhoByFire.net website. The site has practical advice such as the following: "When making latkes, remember to turn frying pan handles away from the edge of the stove, so that they do not get knocked over and cause the oil to be spilled." As well, there are both cautionary and inspirational stories about people who have sustained severe burns. **[bit.ly/jfire9]**

Have a happy and safe holiday.

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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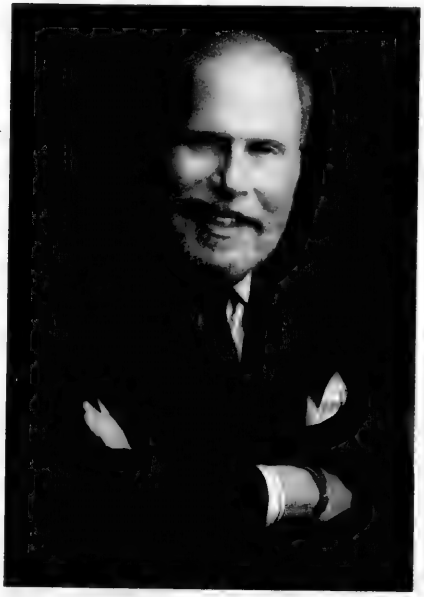
Unique partnership with donors key to UJA Federation success

Philanthropy expert impressed with Jewish Toronto's sense of community



Dr. Jeffrey R. Solomon

By Daniel Horowitz

According to one expert, much of the success enjoyed by UJA Federation of Greater Toronto – year in and year out – is because it was the first North American Jewish Federation to fully comprehend the changes to the philanthropic landscape close to a decade ago.

So says Dr. Jeffrey R. Solomon, President of the Andrea and Charles Bronfman Philanthropies and a man who provides professional leadership to its philanthropic efforts in Canada, Israel and the United States. Previously, he served as the Senior Vice President and Chief Operating Officer of UJA-Federation of New York.

"UJA Federation of Greater Toronto was on top of the changing trends in philanthropy, and got ahead of those trends while others were still trying to catch up," said Dr. Solomon who recently addressed the audience at UJA Federation's Annual General Meeting. "These new trends really started around eight or ten years ago – around the time that UJA's Tomorrow Campaign started – and what Toronto does so well, and understands so well, is that they act as advisors to Jewish philanthropists who have a vision and who want to truly make a difference in the life of their community."

The Tomorrow Campaign – originally known as Jewish Toronto Tomorrow when it was launched at Toronto's Kiever Shul in April, 2000 saw – UJA match donors with specific projects close to their heart.

Jewish Toronto has not looked back since.

"As long as Toronto continues to treat their donors as equal, respected partners, this trend and success in Jewish Toronto will continue," said Dr. Solomon. "Toronto Federation is not the norm of Federations; they and their donors enjoy a mutually beneficial relationship together. It's a win-win situation."

Dr. Solomon – the author of over 70 publications including his most recent: *The Art of Giving: Where the Soul Meets the Business Plan*, which he co-authored with Charles Bronfman, counts Jewish Toronto when discussing the elite group of North American Jewish communities.

"Toronto is one of the few Jewish communities in North America which continues to grow," he explained. "There are many reasons for this growth including the magnetism of the city itself; the quality of life which is an attraction especially for younger people. Also, from day one, Toronto's Federation understood the enormous potential of Birthright Israel as a connecting vehicle, and it was one of the first Federations to create programs that reach out to Birthright Israel alumni which are designed to keep that momentum going, and that connection to the Jewish community, strong."

A visitor to Toronto on many occasions - one thing that always impresses Dr. Solomon about our community is just that, our community.

"You can't help but notice Jewish Toronto's strong sense of community," he said. "And that's a factor that you must never take for granted. You must continue to do what you've been doing; build for the future and always be optimistic about that future and have vision. That is what Toronto does so well. Some communities deal with today by doing less; but Toronto continues to do more."

Dead Sea Scrolls exhibit set to break ROM attendance records

By Sally Szuster

The Royal Ontario Museum (ROM) recently revealed that its exhibition of the Dead Sea Scrolls has so far attracted over 200,000 visitors. The exhibition featuring the ancient biblical texts is poised to become the most successful exhibition in the museum's respected history by the time it closes on January 3. Last week the museum announced that it will extend the exhibition's hours to accommodate eager visitors to the museum.

"We are deeply grateful for the support of Toronto's vibrant Jewish community for our exhibition of the Dead Sea Scrolls," William Thorsell, Director & CEO, Royal Ontario Museum explained.

The Dead Sea Scrolls were headline news not only for their historical value and contributions to Judaism, Christianity and Islam, but also for the attempts of anti-Israel activists who claimed that Israel had no right to the artifacts. They launched a campaign to have the ROM cancel the exhibition. A call to the community to purchase tickets and encourage their friends to do the same was issued by UJA Federation and, in the first weekend of the advocacy campaign, over 700 tickets were sold to members of Toronto's Jewish community alone.

"The success of the ROM's Dead Sea Scrolls exhibition reflects not only the wonderful job they did along with the Israel Antiquities Authority to bring these artifacts to life, but demonstrates their shared belief that these scrolls should be available to the broadest of audiences," said David Spiro, Chair of UJA's Committee on Public Affairs. "Those who tried to stop the exhibition are the same people who attempted, among other things, to exclude Israeli artists from being celebrated at the most recent Toronto International Film Festival. These scurrilous campaigns were, and will continue to be, defeated because decent people everywhere understand the fundamental dishonesty of efforts to demonize and isolate Israel. Toronto's Jewish community should be proud to have played a leading role in the failure of such misguided campaigns."

The Dead Sea Scroll exhibit at the Royal Ontario Museum has already attracted over 200,000 visitors.

The exhibit also brought internationally respected Dead Sea Scrolls scholars to Toronto for a historic conference, supported by UJA Federation of Greater Toronto to explore the key issues at the heart of current research on the Scrolls and ancient Judaism.

"The conference was a great success. The events were attended by scholars, students and community members," said Hindy Najman, Chair of Jewish Studies, University of Toronto and one of the conference organizers.

"The scrolls represent a vital part of Jewish history and Jewish presence in Israel and our community has been enriched by this wonderful exhibition," said Alan Winer, Chair, UJA Federation of Greater Toronto.

Ticket discounts are available when purchasing online by using the code IAA. For tickets go to http://www.rom.on.ca/scrolls.

Sharansky cautions Jewish young people about false choices

Chairman of Jewish Agency is keynote speaker at UJA dinner

By Howard English

One of the Jewish world's most respected and admired champions is warning that anti-Semitism is a global danger.

"The fact that so many people in the free world are involved in anti-Semitism is a warning for the free world," said Natan Sharansky, speaking recently at a dinner for United Jewish Appeal of Greater Toronto's major donors.

Sharansky served 10 years in prison as an advocate of freedom for Soviet Jewry before moving to Israel, starting his own political party and becoming a cabinet minister. He resigned from the government of then Prime Minister Ariel Sharon because he disagreed with the unilateral Gaza disengagement. Today, Sharansky is chairman of the Jewish Agency for Israel, which among its many other activities, was responsible for bringing more than a million Jews from the former Soviet Union to Israel, supported by the Jewish Federation network.

When he was fighting for the rights of Soviet Jews, said Sharansky, he was asked to choose "between universal human rights and the rights of our people."

"Then and now, it's a false and dangerous choice," he said.

Sharansky is worried that many Jewish young people are abandoning Jewish pride and Jewish identity in favour of justice, freedom and democracy. "It was very clear to me that these two paths were interconnected," he said. "All the power to fight for freedom comes from our people."

Even more troubling for Sharansky is the attempt by Israel's enemies to use the choice between justice and Jewish identity to "delegitimize Israel and weaken the connection between Israel and the Jewish people." When Jews feel they must abandon their identity in order to embrace universal human rights it's a "big victory for our enemies," he added.

"Our enemies have succeeded a lot in trying to delegitimize us," he said.

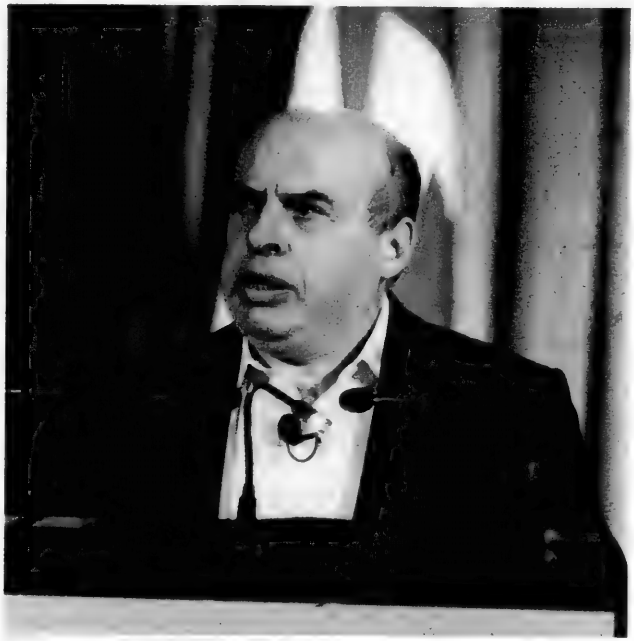
However, Sharansky sees significant hope for the future through thousands of Jewish young people who have participated in Birthright Israel trips and longer term MASA experiences in Israel, both supported through funds raised by UJA.

"The fact that they want to visit Israel when they're told every day that Israel is a war criminal is a source of optimism," he said.

In a one-on-one question and answer session with Canadian Senator Linda Frum Sokolowski, Sharansky praised UJA Federation of Greater Toronto as one of the world's strongest supporters of Israel and the Jewish Agency.

The dinner, chaired by David Matlow and Carol Mitchell, was a UJA Campaign 2010 event. The campaign has already raised over $46 million.

Campaign donations can be made at www.ujadonations.com or by calling 416.631.5705.



Natan Sharansky addresses attendees of United Jewish Appeal's recent Major Gifts dinner
(Photo by Jen Arron)

Dr. Arnold "Bucky" Epstein z"l led by example

By Dan Horowitz

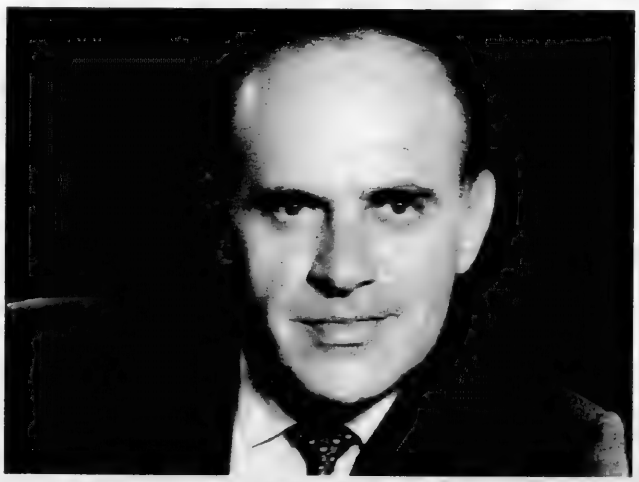
There are those who are born natural leaders; the type of people who posseses a unique charisma and magnetism that instantly draw others to them.

Dr. Arnold Epstein was such a man. Known as "Bucky" by his legion of friends and associates, Dr. Epstein left a void in Toronto's Jewish community when he passed away on November 19, 2009.

The loving husband of Madeleine, father of Susan and Merryl, grandfather of Lyndsey and Sari and great-grandfather of Ava, Dr. Epstein also cared greatly for his community. He served as UJA Federation's Annual Campaign chair in 1957; President of the United Jewish Welfare Fund of Toronto in 1965-66; President of Holy Blossom Temple from 1962 to 1965; President of the Canadian Friends of Haifa University, and was honoured, along with Madeleine, by JNF at their Negev Dinner in 1982.

In appreciation of his remarkable dedication to Jewish Toronto, UJA Federation presented Dr. Epstein with the Ben Sadowski Award of Merit, the organization's highest and most prestigious award for voluntarism.

"In many ways, Bucky Epstein was a larger than life figure," says UJA Federation's Steve Ain, who knew Dr. Epstein well. "He was gregarious, charming, generous and a natural leader. Whether it was at Holy Blossom, UJA Federation or Oakdale Golf Club, people wanted to be with Bucky. For more than 20 years, he and Madeleine attended General Assemblies, not because they had communal leadership positions, but just to renew the countless friendships they had made with dozens of leaders from across North America. We were blessed to have him for many years, and now his memory will be a blessing forever."



"Bucky" Epstein z"l

Born in New Waterford, Nova Scotia, Dr. Epstein graduated from Dalhousie Medical School and obtained his degree in Radiology from the University of Toronto Medical School. He served in the Canadian Armed Forces during the Second World War as a Major in the Medical Corp.

"Responsibility was central to his personal, professional and communal life," said Rabbi Dow Marmur, Rabbi Emeritus, Holy Blossom Temple, in his eulogy. "It defined him as a human being, a citizen and a Jew. Because it was so genuine, he inspired others without having to preach at them. He didn't have to be a politician to be recognized as a leader. He led by example and made others want to emulate him. The esteem in which he was held testifies to it."

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Coast to Coast

Al Jazeera gets go-ahead to broadcast

By PAUL LUNGEN
Staff Reporter

Canada's broadcasting regulator last week announced that the English-language service of the Al Jazeera satellite news network has been approved for distribution in Canada.

Al Jazeera English (AJE) can now be picked up by Canadian digital television providers, the Canadian Radio-Television and Telecommunications Commission (CRTC) ruled. "The commission notes the substantial support for the addition of AJE to the digital lists and considers that AJE will expand the diversity of editorial points of view in the Canadian broadcasting system. Further, despite concerns expressed by certain parties, there is nothing on the record of the current proceeding that leads the commission to conclude that AJE would violate Canadian regulations, such as those regarding abusive comment," the CRTC decision stated.

Al Jazeera English is an international news service available 24 hours a day in more than 100 countries. The network's sister broadcaster, Al Jazeera Arabic (AJA), was approved for distribution in 2004 on the condition that its content be closely monitored because of concerns over its broadcasting of "hateful language." As a result of the onerous conditions, no Canadian cable or satellite distributor has picked up AJA.

In submissions to the CRTC prior to the approval, Canadian Jewish Congress and B'nai Brith Canada took no position on whether Al Jazeera English should be granted a broadcasting licence. The two organizations did indicate they were concerned about potential violations of Canadian broadcasting policy by the Qatari-owned network.

HonestReporting Canada, however, argued AJE should be subject to the same conditions as the Arabic-language network, because "on different occasions in the past, AJE's reporting has proven to be unfair, inaccurate and unbalanced."

The station's sponsor, the Ethnic Channels Group Ltd. (ECGL), told the commission during its deliberations that AJE had agreed to consult with Jewish community representatives at least twice a year, that AJE "would not convey anti-Semitic content and the Qatari government [which owns Al Jazeera] would not interfere with the content of the service."

Congress CEO Bernie Farber said that after viewing AJE's broadcasts "it became clear to us that AJE is not like AJA" and doesn't broadcast the kind of blatant anti-Semitic and Holocaust-denial content that can be found in its Arabic counterpart. Farber acknowledged AJE was often critical of Israel – but so are other outlets in the mainstream media, he said.

"All this said, we are very wary that the albatross around the neck of AJE is the parent [Al Jazeera Arabic] that has a vile history of anti-Semitic programming. We remain watchful."

Last February, Congress was approached by AJE managing director Tony Burman to discuss its concerns. B'nai Brith also met with AJE, and the two organizations agreed to join a liaison group that will consult with AJE on a regular basis.

Burman, former CBC News editor-in-chief, told the *National Post* he expected AJE to be available to Canadians early in 2010. He also said the network, which opens "a unique window on a fascinating world," planned to open a Canadian bureau.

Mike Fegelman, executive director of HonestReporting Canada, said, "We still have concerns about AJE's editorial independence from its Arabic counterpart, along with apprehensions that reporting about Israel and the Middle East might be unfair and may potentially contain inaccurate and unbalanced content. As an organization that is strongly supportive of a broad marketplace of ideas, we never opposed AJE's application for carriage, but we did bring our concerns to the CRTC's attention, and we still believe the network should be monitored very closely to ensure that it adheres to the CRTC's regulations."

CRTC's decision to grant Al Jazeera English a license wasn't unanimous. Commissioner Marc Patrone registered a dissenting opinion, saying concerns over AJA's broadcasts, contained in the commission's 2004 decision, should have prompted a comprehensive investigation of Al Jazeera's entire record.

"In this case, the potential use of our broadcast system to spread ethnic or religious hatred are too important to submit strictly to current regulatory convention," he wrote.

Patrone suggested ECGL is in no position to assure that the Qatari government would maintain a hands-off policy regarding the English service, and the CRTC has few tools to enforce its regulations against a foreign entity.

"I find the whole view… that a 'linguistic firewall' exists between the two services unrealistic to say the least. The sharing of resources, be they 'video' story ideas, tips, scripts, 'live hits' or otherwise, between services operated by one ownership group is standard operating practice wherever I've worked, and I imagine they are no different at Al Jazeera," he stated.

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Campaign pledges down

Compiled by CJN Staff

MONTREAL — The Combined Jewish Appeal's campaign pledges are down by some $3.5 million this year, but organizers say the results are good, given the economic climate.

At its campaign closing event last week, CJA announced that it expects to raise $36,558,557 for 2009. In addition, another $3,589,574 in one-time and designated donations are also expected, which will be spent locally and in Israel.

The results are down from the 2008 campaign, in which total pledges for the main campaign topped $40 million.

"This represents a significant achievement under very difficult economic circumstances," Federation CJA president Jack Hasen said of the 2009 results. "I want to commend our donors for their generosity and our volunteers for their dedication.

"Despite the anxieties many feel with regard to their own situation, the community responded generously to our campaign and remains determined to support our efforts to help the most vulnerable. Once again, the Montreal community has proven that it is among the most generous in the entire Jewish world."

More than 18,000 gifts were made this year to CJA, which officially launched its campaign in August.

The hundreds of volunteers attending the closing event Nov. 25 brought toys which will be included in Chanukah baskets for distribution to needy families.

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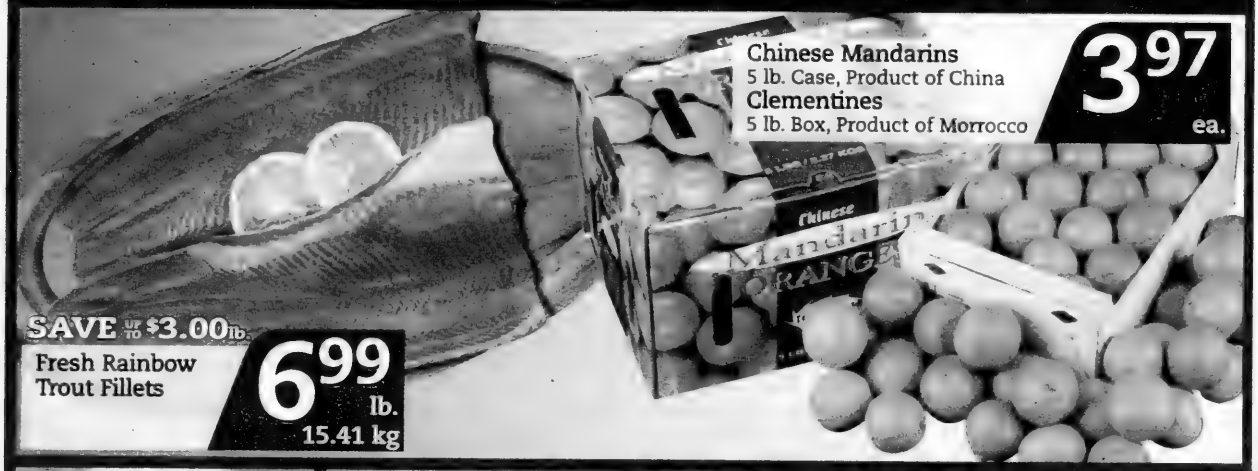

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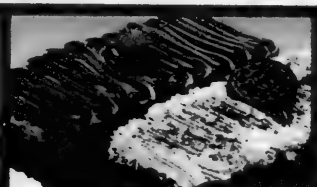

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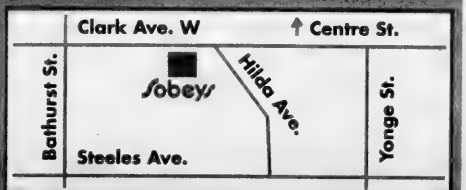

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Tory pro-Israel flyer hurt Cotler, speaker rules

By JANICE ARNOLD
Staff Reporter

Liberal Mount Royal MP Irwin Cotler's reputation and ability to perform his parliamentary duties have been adversely affected by a Conservative Party flyer that disparages the Liberal Party's record on Israel and anti-Semitism, House of Commons Speaker Peter Milliken ruled last week.

"In my view, the end result was a negative effect that spilled over to the member for Mount Royal in a very direct and personal way," Milliken said in the House Nov. 26, namely, that it is "damaging to his reputation and his credibility."

Milliken emphasized that it's not for him to comment on the accuracy of the claims made in the publicly funded flyers that were mailed out last month as so-called "10 per centers." Conservative MPs sent them to certain households in Liberal ridings across the country that have significant Jewish populations, including Mount Royal.

Irwin Cotler

However, Milliken said he has "no difficulty concluding that any reasonable person reading the mailing in question, and this would, of course, include the constituents of Mount Royal, would have likely been left with an impression at variance with the member's longstanding and well-known positions on these matters."

The ruling sparked a two-hour debate in the House.

On Nov. 19, Cotler had raised the matter as a question of privilege, his first in his 10 years as MP. He was supported by the New Democratic Party and Bloc Québécois, as well as Liberal MPs Stéphane Dion and Joe Volpe.

Cotler is seeking an apology to the Liberals and to himself, and a written apology, at the Conservative party's expense, to each household that received the flyer in the country. He also thinks the party should reimburse the full expense of the flyers' mailing, which was supported by public funds.

Cotler called the flyers' content "false and misleading," as well as "slanderous, damaging and prejudicial" to the Liberal Party and himself. The flyers make comparisons between the Liberals' and Conservatives' action on support for Israel, combating anti-Semitism and policy on terrorist groups.

Cotler isn't mentioned in the flyers, Citizenship Minister Jason Kenney pointed out.

The House was scheduled to vote on Monday on a motion by Cotler that the matter be referred to the standing committee on procedure and house affairs to determine if a breach of privilege has occurred.

The Liberal tactic has moved the focus off Liberal leader Michael Ignatieff, whom the flyer states charged in 2006 that Israel had committed war crimes in its conflict with Hezbollah in Lebanon.

Cotler finds particularly "cruel" the flyers' allegation that the Liberals "willingly participated in the overtly anti-Semitic Durban I."

He said that 2001 United Nations conference against racism in Durban, South Africa, has become "a metaphor for virulent anti-Semitism" among Jews in his riding.

"Accordingly, to identify any political party, let alone a Jewish MP, with willingly participating in such an anti-Semitic event is a most loathsome and dangerous accusation that one could make against that party and that member."

He said that some constituents have asked him "to leave Parliament, to in fact even leave the Jewish community, as I had betrayed that community… They have asked me how I could remain with a party that is anti-Semitic, or how, as a Jew, I could be engaging in such self-hatred."

Jason Kenney

Cotler also maintained that it is "presumptuous" that Canadian Jews vote solely on issues of Jewish concern and that it's possibly a violation of privacy to single out Jewish households.

Kenney responded that Volpe, the MP for the Toronto riding of Eglinton-Lawrence several weeks ago circulated "10 per centers" arguing that his party's record on Jewish issues is better than that of the government, and that these mailings appear to have gone to areas with large Jewish populations.

Kenney rejected as "spurious" the "terribly mistaken inference" that Cotler draws from the Conservative flyer that it alleges that he or any other Liberal member is anti-Semitic. "This is clearly outrageous," he said.

"The fact that the previous government decided to take part in Durban, knowing full well the atmosphere of anti-Semitism that surrounded it, and the member [Cotler] knows very well because he was there, is a statement of fact."

He continued that his government was the first in the world to withdraw from the Durban II follow-up conference this year. "Now that in my judgment is a legitimate policy difference, and that is what public debate involves."

On Nov. 23, an open letter with close to 120 signatories was sent to Prime Minister Stephen Harper asking for the immediate removal of the flyers from circulation.

The signatories say the flyer tries to portray the Liberal Party as anti-Semitic and not supportive of Israel.

"We find it highly disturbing that any party or parliamentarian would attempt to use Israel as a wedge to divide the Jewish community and, indeed, Canadians, for partisan gain… Support for Israel should not be portrayed as exclusive to one party."

It notes that the Canadian delegation remained at Durban I at "the specific request of the Israeli government."

A majority of the signatories – who include former cabinet minister Elinor Caplan, former senators Yoine Goldstein and Leo Kolber, lawyer David Matas, former CBC head Robert Rabinovitch, businessman Stephen Bronfman and Toronto school trustee Josh Matlow – appear to be Jewish, and some are identifiable as Liberals or party supporters.

On Nov. 26, Harper's parliamentary secretary Pierre Poilievre, the minister of intergovernmental affairs, told *The CJN* the government has no intention of withdrawing the flyers. He dismissed the letter as being written by Liberals "who are angry that their party's record on the Middle East is being brought to the attention of Canadians… These are just the facts."

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Coast to Coast

AP sets standard with balanced reporting

According to Reports

By PAUL MICHAELS

The recent announcement that Israel intended to build 900 housing units in the Jerusalem neighbourhood of Gilo was met with the most critical Canadian coverage not in the *Toronto Star* or *Globe and Mail*, but rather in the *National Post*.

A Nov. 18 *Post* front page story headlined "Obama criticizes Israeli plan to expand," by *Daily Telegraph* reporter Adrian Blomfield, began: "U.S. President Barack Obama warned Israel yesterday that a plan to build 900 homes for Jewish settlers in predominantly Arab east Jerusalem could prove dangerous by provoking the Palestinians."

True, in reference to Gilo, Obama strongly objected to what he termed "additional settlement building." This was emphasized by *National Post* editors, who printed the quote over a prominent photo of Gilo.

In an accompanying article on an inside page, titled "U.S. Tough talk Is Mere Bluster," Lachlan Carmichael of Agence France-Presse wrote that the housing units are to be built "in annexed east Jerusalem," adding that "Obama said such moves make it harder for the Jewish state to make peace with its neighbours and ensure its own security."

Both stories, however, omit the Israeli perspective on Gilo, which provides a different view of its status and importance to the peace process.

There is a virtual consensus in Israel that Gilo, with a population of about 40,000, is an integral neighbourhood in southwest Jerusalem – not a settlement. Even left-leaning Israelis who oppose settlement activity in the West Bank do not look at Gilo, or other such developments in Jerusalem, such as Ramot in the northwest, in the same way. They know that during the negotiations at Camp David and Taba (2000-2001), it was understood that Jewish neighbourhoods would remain under Israeli control and Palestinian neighbourhoods would move to Palestinian control, but Jerusalem would not be physically redivided. That is why the announcement of more housing in Gilo did not elicit any reaction in Israel – in contrast to the outrage expressed abroad.

Contrary to the *Post*'s focus on "settlers" and "settlement," the Associated Press (AP), which describes itself as the world's largest news agency, has adopted neutral terminology in this case, reflecting a desire to balance the competing Israeli and Palestinian narratives.

For example, an AP report that ran on CTV.ca (Nov. 17) began by describing plans to build 900 more "housing units" in a "Jewish neighbourhood" in "the part of Jerusalem claimed by Palestinians."

While AP pointedly avoided the term "settlement," this unfortunately was not reflected in ctv.ca's own choice of headline over the AP report: "Israeli plan to expand settlement comes under fire." (Readers might understandably be confused about the different terminology and what it signifies.)

AP also paid attention to previous Israeli-Palestinian understandings, writing: "In past peace negotiations that broke down without agreement, formulas have been raised to allow Israel to keep its new Jerusalem neighbourhoods, while Palestinians would receive control of Arab sections of the city and land from Israel to compensate for the neighbourhoods and West Bank settlements Israel would keep."

AP might be unusual among western news sources in its balanced and judicious use of terms, in addition to its appreciation of the role of Jerusalem in the peace process. But its careful, level-headed appreciation of basic facts sets the standard for other editors to follow.

The public relations problem that Israel continues to face, though, is that we live in a world where perceptions matter more than facts.

* * *

A conflict that has been intensifying in Yemen involving Saudi Arabia, (allegedly) Iran and even possibly Hezbollah has gone almost entirely unmentioned by the Canadian media. One exception was the Nov. 24 *Globe and Mail*, which ran a Reuters report under the headline, "Saudis bomb rebel targets inside Yemen."

The conflict has important regional implications, given Shiite Iran's increasing efforts to spread its influence and power into the Sunni-dominated Arab states, while Saudi Arabia works to thwart it

The *Globe* story mentions only the Saudi bombing of rebel Houthis in northern Yemen. However, European media have reported allegations that Iran has been supplying weapons to the Houthis, who have also received training in Hezbollah camps in Lebanon.

A long-standing tribal rebellion in Yemen is being taken advantage of by outside radicals. Because of its broader regional implications, this is a story that deserves greater attention.

Paul Michaels is communications director for the Canada-Israel Committee.

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SACH helping to 'build bridges'

Continued from page 3

After visiting the families, the visitors insisted on "having a walkabout" in downtown Nablus, Goldman said, adding that they weren't afraid. "We felt quite calm. It looked like east Jerusalem in the days when everything was OK."

They took pictures of new buildings and local markets, with women in the background wearing headscarves – some with traditional dress, others clad in jeans.

Although one of their photos from the trip shows obviously political artwork in a home they visited – a mural of a woman in a keffiyah, with her hand forming the "V" for victory sign, embracing the old city of Jerusalem – Diamond said that it was "so evident" that the people they met there "just want to live their lives."

But she also hopes that families who have been helped by SACH "will raise a generation of children who have positive feelings for Israelis" who have saved their lives.

In addition to helping children medically, "we talk about building bridges," Goldman said.

SACH is based at the Wolfson Medical Center in Holon, where medical staff donate their time to the project. It's also the site of a weekly clinic for children from the West Bank and Gaza. Children from Iraq are seen in Amman, Jordan.

Since its inception in 1996, SACH has saved the lives of more than 2,200 children from 36 different countries.

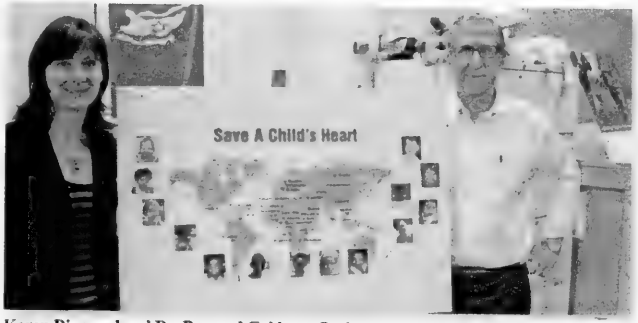
SACH Canada sends more than $250,000 annually to the organization, mostly to fund surgery, which costs about $10,000 per child. As well, some of the funding goes to educational missions in countries like China and Ethiopia, where doctors from the organization work with a local team.

While in Israel, board members also visited the SACH children's house in Azur, near Holon, where visiting families stay as long as a month or more for pre- and post-operative care, and handed out plush toys donated by the Webkinz Foundation.

At the house, they saw children from Angola, Gaza, the West Bank, Ghana, Iraq, Kenya and Romania – 22 in all.

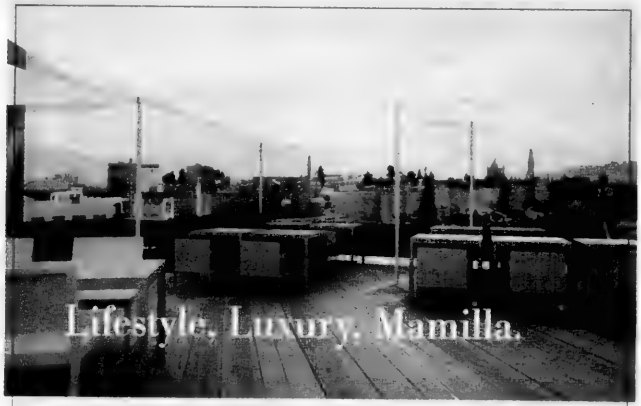
A new children's home, on land donated by the municipality of Holon, will replace the existing one. It's expected to be completed by mid-2011.

The visitors also met a fourth patient from Nablus, the 1,000th Palestinian child to receive life-saving treatment from SACH. Gaida Nofal, 12, had open heart surgery in July to correct a serious congenital heart condition, and is the subject of a new SACH video, "1,000 Palestinian Child."



Karen Diamond and Dr. Bernard Goldman flank a map and pictures showing the extent of Save a Child's Heart work in helping children with congenital heart problems.
[Frances Kraft photo]

FIGHTING DISCRIMINATION: Students from Ulpanat Orot and Yeshivat Or Chaim high schools attended a Canadian Centre for Diversity event with students from 24 other schools, to examine the impact of stigma and discrimination. From left, standing, are Aaron Lessor, Daniel Blinick, Joel Jesin, Yishai Kurtz, Yoni Kramer, Akiva Maresky, Or Chaim's student activities director James Williams and parent Lesley Schwartz. In front, from left, are Ahuva Goldberg, Ruchie Shainhouse, Yael Spiegel, Dafna Perez, Margalit Bernstein and Emuna Gemara.



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CONSUMER PROTECTION
Ted McMeekin, left, Ontario's minister of consumer services, discusses identity theft with resident Faigy Samosh at the Terraces of Baycrest on Nov. 25. McMeekin was at the Terraces to launch the 2010 Smart Consumer Calendar. Prior to him speaking, representatives from the ministry's consumer protection branch advised seniors on how to protect themselves from marketing fraud and identity theft. ***[Joan Mortimer photo]***

Chassidic property seized for back taxes

By JANICE ARNOLD
Staff Reporter

MONTREAL — The chassidic Belz community is contesting the loss in a bailiff's sale Nov. 18 of most of the property it owned in the Laurentian village of Val Morin for decades and used as a summer resort.

The village seized the property because it says the community had not paid municipal taxes for two years and was in arrears of more than $17,500, plus almost $16,700 in fines.

Belz community spokesperson Yankel Binet said the community's lawyer, Sébastien Dorion, filed a contestation in court at the end of last week.

Binet said the community was behind in paying its taxes and had received a bill of $34,000 and a lawyer's letter last February. At the point, he said the community issued nine post-dated cheques to pay off the sum in monthly instalments.

"They then said that we had to pay of the sum at once, but they continued to deposit the cheques. Our lawyer tells us that means they were accepting our payment. They can't have it both ways. By the time of the sale, there was only about $4,000 owing. It's despicable," Binet said.

Val Morin bought about three-quarters of the property, consisting of eight houses, plus a synagogue, a swimming pool and a large vacant lot bordering the river, for $160,000. The rest was purchased by an individual for $47,750.

That's about one-quarter of the municipal evaluation of $831,000. The property totals almost 250,000 square feet. No representative of the community showed up for the sale.

The community is left with only a school and a few other buildings. The bailiff will give the proceeds of the sale to the community, after deducting the taxes and fines owed and the court and other costs.

The municipality's director general, Pierre Delage, said normal procedure was followed.

"When a taxpayer does not pay his taxes, we proceed to a bailiff's sale, after having obtained a judgment before the courts. It's a question of equity toward all taxpayers in Val Morin."

The Belz community and Val Morin have been at loggerheads for some 25 years over the legality of its synagogue and school, which are in houses, as well as over complaints from residents about noise and other disturbances. Last year, the Quebec Court of Appeal ruled the community was violating municipal bylaws by operating these institutions in a residential zone. The community tried to appeal to the Supreme Court of Canada, but it decided not to hear the case.

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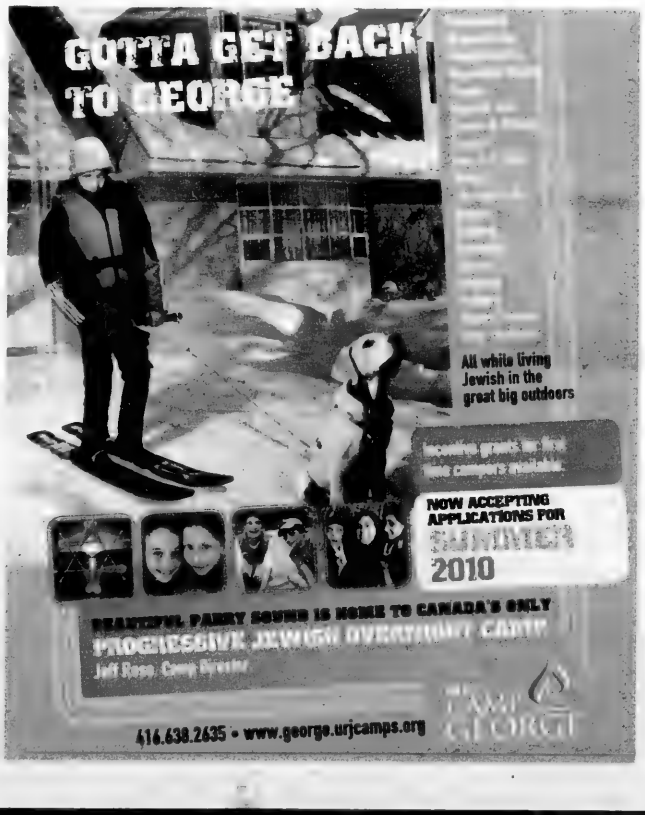

History of 11 small communities explored online

By SHERI SHEFA
Staff Reporter

It took about three years to complete, but the Ontario Jewish Archives' virtual exhibit that features the histories of 11 small Ontario Jewish communities has been up and running as of late last month.

The Ontario Small Jewish Communities Virtual Exhibit – which was largely funded by a $117,000 grant awarded to the OJA in 2005 by the Ontario Trillium Foundation, an agency of the Ministry of Culture – is a virtual exhibit put together by historians and researchers who completed 69 oral histories, conducted seven oral history workshops in different cities and towns, and acquired 110 donations in the form of artifacts, documents, photographs and art.

OJA director Ellen Scheinberg said the donated material was scanned and photographed so that it could be viewed on the website alongside 250 pages of text and about 700 digitized documents, maps and video clips.

"We have a provincial mandate, so I wanted to ensure that we were covering the histories of communities outside of Toronto and making them more visible and establishing closer ties, acquiring and safeguarding records from these communities. This project really helped accomplish that," said Scheinberg, adding that the OJA partnered with the Ontario Historical Society and the Regional Jewish Communities of Ontario to complete the project.

"A lot of people have the misconception that Canadian Jews only live in big cities like Toronto, Montreal, Winnipeg and Vancouver. It's true that the majority do, but many Jews decided to live outside the big cities and pursue occupations in these smaller towns."

The 11 Ontario communities featured in the exhibit are Cornwall, Belleville, Kingston, Peterborough, St. Catharines, Niagara Falls, Kitchener-Waterloo, Owen Sound, North Bay, Sudbury and Thunder Bay.

The communities were selected based on the criteria that they are at least 100 kilometres from Toronto, and have an operating synagogue and a population of less than 2,000 Jews.

Scheinberg said the exception was Cornwall, which had to close its synagogue in 2007 because of a declining Jewish population, but a decision was made not to exclude the community, because it was selected before the closure, and because of its rich history.

Scheinberg said the decision to put the exhibit on the Internet rather than produce a physical one was made so that the information could reach people all over the world.

"Because the communities are situated so far apart from one another, it will enhance communication and they can learn from one another."

She said that at the launch, held last month at the Lipa Green Centre in Toronto, several speakers, including MPP Monte Kwinter and Ontario Trillium Foundation Board director Sharyn Salsberg Ezrin, addressed some 150 people who came from all over the province to attend.

From left, MPP Monte Kwinter, OJA board chair Brooky Robins, OJA director Ellen Scheinberg and Ontario Trillium Foundation board director Sharyn Salsberg Ezrin pose with a plaque presented to the OJA at the launch of its new virtual exhibit.
[Michael Rajzman photo]

"I did a half-hour demonstration about the site, and I just went through the different towns and sections and tried to show the people all the interesting types of documents and clips that were there and showcase the sophisticated menu screens and links and pop-ups that we included," Scheinberg said.

"They seemed really quite pleasantly surprised, and I think they were amazed at how ambitious it was and how comprehensive."

Scheinberg said the Trillium grant has been used up, but she hopes that with more fundraising, the OJA will be able to add more communities – such as Timmins, Kirkland Lake, Welland and Brantford – to the virtual exhibit.

OJA board chair Brooky Robins grew up in North Bay, so she understands the importance of documenting the Jewish histories of small towns.

"Everything about that small town is my heart and soul. The initiative, not just to me, but to everybody else, brings into focus and gives a much higher visibility and highlights the histories of the small communities and educates the public about the important role that many of them played over the years," said Robins, who was born in North Bay in 1936 and lived there until 1954 before moving to Toronto.

"I think there isn't one person from those 11 communities who were interviewed that weren't extremely excited about what the [OJA] was doing and about the interviews and the initiative."

She said the interviewees responded positively because "people in small communities have never been asked these questions before about their lives there.

"When someone asks you what it was like growing up in a small town, all of a sudden a flood of memories comes back."

Robins recalled that "as a little kid... we used to live on the corner of two major streets," and one of them was the main road that led to the military base in Petawawa, Ont., during World War II.

She said soldiers would stand at the corner of Fisher and Worthington streets to hitchhike to the base.

"Every Friday, my mother would say, 'Brooky, go see if he's Jewish'... So my mother would send me across the street and I would say, 'My mother is cooking Friday night dinner and would you like to come for dinner?'... That's the way we met all these young men during the war."

Robins said anecdotes like that, as well as ones that provide a glimpse into the religious, social and business aspects of small Jewish communities, can be found on the site.

Visit the website at www.ontariojewisharchives.org/osic.

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Barrie school vandalized

By RITA POLIAKOV
Staff Reporter

An elementary school in Barrie, Ont. was the latest victim of a string of anti-Semitic graffiti incidents in Canada over the past month.

Johnson Street Public School was vandalized last weekend after a student from the school had a letter published in the *Barrie Examiner*. In the letter, the student voiced her opinions about her shul, which had been vandalized earlier in November.

The words "brain-washing factory" were written on the school, paired with a swastika and a Star of David, said Len Rudner, the Canadian Jewish Congress' Ontario regional director.

"I was informed of this by someone at the synagogue. Clearly people are being much more attentive," he said. "[We're] concerned about the way these things are spreading."

Rudner is unsure if the graffiti is connected to the shul that was vandalized.

"It's difficult to tell. People can be incredibly stupid," he said.

The school called the police, who are currently investigating the incident, said Eileen Carl, Johnson Street's principal, adding that the graffiti was cleaned off by the end of the day last Monday.

"I think [the students] were really quite hurt. We just finished doing a big unit on the Holocaust in the Grade 7 curriculum," she said. "The kids are really disappointed and... disgusted." Other graffiti incidents have also occurred recently in Calgary, Oshawa, Ont., London, Ont., and the Moncton, N.B., area.

N.B. monument defaced

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — Members of the Jewish community in Moncton, N.B., are showing little concern over a recent defacement of a local monument built to remember victims of violence.

The monument in Riverview, N.B., a town not far from Moncton, was covered in swastikas and racist slogans. The vandalism comes at a symbolic time, as the monument also commemorates the 14 women who died in the Dec. 6, 1989, massacre at Montreal's École Polytechnique.

"Once in a while, people show anti-Semitism in our community," said Francis Weil, president of Congregation Tiferes Israel and a retired professor at the Université de Moncton who now teaches part time.

"But I was talking to a friend at local cathedral, and he sees more vandalism that we do. There are some groups with weird ideas who are probably not as much anti-Jewish as they are anti-religion."

Jack Haller, a past vice-president of the synagogue and a Moncton lawyer, said he thought the event was a one-time incident directed at the women's monument.

"This happened in suburban Riverview," he noted. "The Moncton Jewish population lives almost entirely in the city of Moncton. We're more concerned about someone who urinated on the shul two weeks ago, an action that was captured on our security cameras. The police have the man's face and are pursuing the case."

The vandalized monument, a round granite slab, was covered in yellow spray paint and a swastika was painted over the peace dove. Parts of the inscription were completely obscured by paint, and someone spray-painted racist slogans on the concrete base. There was so much graffiti in industrial-strength paint that the monument's lettering had to be repainted. The monument was cleaned up quickly after the discovery of the defacement and will be restored in time for a Dec. 6 ceremony at the site.

Rally in Calgary

Calgary's Jewish community was joined by dozens of ethnic, religious and anti-racism organizations last week in a solidarity rally that followed a rash of anti-Semitic incidents.

At least 500 people filled the Archie Boyce Pavilion in a show of support and "to make a statement about the kind of society we want," said Judy Shapiro, community relations director of the Calgary Jewish Community Council (CJCC).

Shapiro said some 30 community groups joined the CJCC in supporting the rally, among them representatives of aboriginal and gay and lesbian groups.

"The way it came about is that following the incidents, there was an unbelievable outpouring of support for the Jewish community," she said.

In addition to the rally, the community was offered free graffiti removal service, flowers were left at a defaced Holocaust memorial and offers were received for free signage to replace defaced signs, she said.

About three weeks ago, graffiti was discovered defacing two shuls, a Chabad centre, a Holocaust memorial, mailboxes and private property. Among the phrases left were, "kill Jews," "six million more," and "F--- Jews."

— *Paul Lungen*

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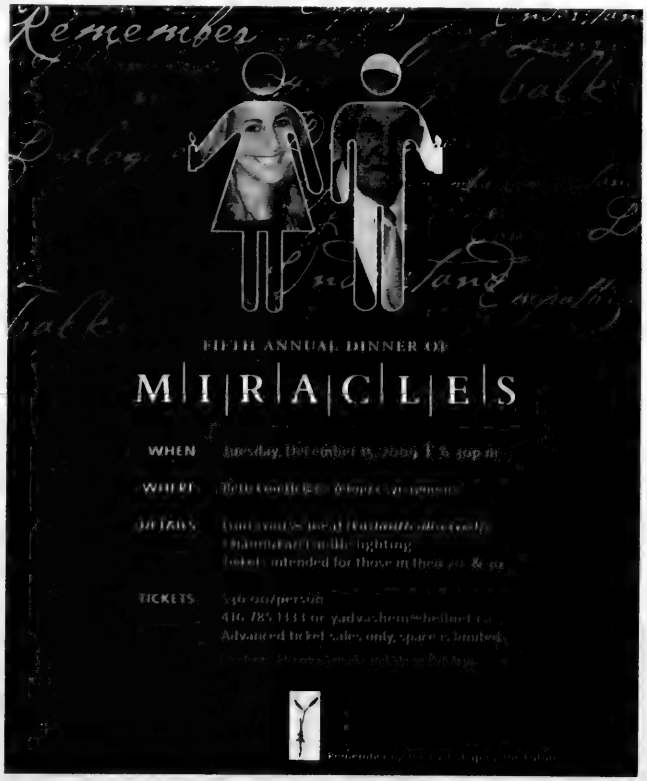

Hamilton's 2010 UJA campaign gets off to a good start

By HOLLY GINSLER
Special to The CJN

HAMILTON — The co-chairs of Hamilton's 2010 UJA Campaign are trying to do some things a little differently this year.

The campaign, which is expected to close by Chanukah, is being run by by two enthusiastic women, Lisa Morris and Danna Horwood, aided by a campaign cabinet of 18 community leaders.

"This year is a new campaign, a new Hamilton. What worked in years gone by does not work now," Morris says.

Their goal is to raise $1.1 million, which represents a five per cent increase over what was raised last year.

"The campaign is going well," Morris says. "We have actually completed 41 per cent [of our goal], which is reflecting a 2.9 per cent increase on a card per card basis."

Horwood is equally upbeat, despite the current recession. "I think last year the recession affected the outcome hugely, but not this year. I think we're moving ahead. I think we're definitely going to surpass our goal this year," she says.

Horwood adds that many of the people who have donated have said they were responding to the fact that she had called them personally. She feels that people are not giving money to as many charities this year but are more willing to donate if they know the person who is asking for the gift, especially if they can learn about where the money is going.

Morris, a lawyer, was past chair of the UJA Women's Campaign. Horwood is the mother of three, volunteers on many boards and runs a peer support group for woman with post-partum depression.

Horwood has also assumed the new UJA leadership role of chair of donor development, responsible for identification, engagement and cultivation of potential donors in the Hamilton area.

Fundraising activities began even before the campaign's official launch on Oct. 18. The first campaign event of 2009 was an event for major donors of previous years on Oct. 14, an evening that included guest speaker Hershell Ezrin, chief executive officer of the Canadian Council for Israel and Jewish Advocacy (CIJA). Ezrin spoke about anti-Semitism, stressing the need for non-Jews to know about the increase in anti-Semitic activity and support the Jewish community's efforts to combat it.

Just before the official campaign opening, a new event, Going for the Gold, was held at Beth Jacob Synagogue. Members of the community were asked to bring in unwanted gold, diamonds and other valuables to be appraised. Participants received cash for their items, with 20 per cent going to help the Jewish community.

"This event is in its infancy," Morris says. "The people that turned out liked the event, started doing word of mouth, and it will get better every year."

The evening campaign opening at Beth Jacob featured two guest speakers: Michael Soberman, national director of the Canada Israel Experience, which sends Canadian young people to Israel on programs such as Birthright Israel and March of the Living; and Shimon Fogel, CEO of the Canada-Israel Committee.

Morris and Horwood are planning an evening cocktail party for those who give $500 and over, and they're also once again having the annual Girlfriends Pyjama Party, which aims to encourage more young people to get involved in the campaign by bringing the young women together for social interaction

A new event this year was an invitation to the community to join Shalom Village residents and their families at the seniors residence on Oct. 25. A group of children provided singing and dancing and an afternoon's entertainment for the residents.

"We didn't want to forget the people that were our grassroots that formed Hamilton as it is today," Morris says.

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פֿון מאָדערן ייִדיש

פֿון דזשערי קעין

ס'איז נישט אָפּט אַז דאָס ייִדיש ווינקל רעקאָמענדירט אַ בוך וועגן ייִדיש וואָס איז געשריבן אין ענגליש:

The Revolutionary Roots of Modern Yiddish*

דאָס בוך, פֿון פּראָפֿעסאָר בערי טראָכטענבערג, איז אַן איבערבליק פֿון די יאָרן 1903—1917. דאָס זיינען די יאָרן צווישן דער קישינעווער פּאָגראָם און די רוסישע רעוואָלוציע. די יאָרן זיינען געווען אַ צייט פֿון סאָציאַל. פּאָליטישע, עקאָנאָמישע, רעליגיעזע און קולטורעלע ענדערונגען נישט נאָר פֿאַר ייִדן אין מזרח אייראָפּעישע לענדער נאָר אויך פֿאַר די באָפֿעלקערונג צווישן וועמען ייִדן האָבן געלעבט.

פּראָפֿעסאָר טראָכטענבערג, איז איינער פֿון די יונגע ייִדיש וויסנשאַפֿטלער וואָס פֿאַרנעמען דאָך מיט "דשוויש סטאַדיס" אין אונדזערע אוניווערסיטעטן. ייִדיש איז פֿאַר אים אַ פֿאַרש שפּראַך. ער ברענגט זיינע סטודענטן אַ היסטאָרישן פֿאַרשטאַנד וועגן דעם וווקס פֿון ייִדישיזם, דער ייִדישער קולטור און די פערזענליכקייטן וואָס האָבן צעשמעטערט דעם אַלטן סטערעאָטיפּ וואָס האָט געהאַלטן ייִדיש ווי אַ "זשאַרגאָן" און נישט אַ שפּראַך וואָס קען זיצן אין די הויכע וויסנשאַפֿטלכע פֿעלדער.

טראָכטענבערג שטעלט פֿאַר אַז אינדז די פּיאָנערן– פּרץ, שלום עליכם, און מענדעלע און אויך די יונגע אָרטיסטן, זשורנאַליסטן און אינטעלעקטואַלן וואָס האָבן געפֿירט דעם קאַמף פֿאַר ייִדיש קולטור און וויסנשאַפֿט: פערזעליכקייטן ווי ביַרנבוים, זשיטלאָווסקי, נאָמבערג, רייזן, בעל־מחשבות. אין דריי לענגערע קאַפּיטל ברענגט טראָכטענבער פּאָרטרעטן פֿון ניגער, נאָכעם שטיף און בער באָראָכאָוו.

אָט די דרי זיינען געשטאַנען אין פֿאָרויס אין קאַמף צו סטאַנדאַרדיזירן די ייִדישע גראַמאַטיק, דעם אויסלייג און דאָס וועלטערבוך. זיי האָבן געבראַכט אַ דיסציפּלין צו אָט די פֿראָגעס פֿון ייִדישן קיום וואָס האָט געווויזן די וועלט אַז דער מזרח אייראָפּעישע ייִדינטום "איז אַ מאָדערן פֿאַלק מיט אַ דערוואַקסענער שפּראַך און אַ קולטור וואָס האָט פֿאַדינט די זעלבע רעכט צו מאַנען קולטור אָטאָנאָמיע ווי אַנדערע קולטורן אין דער רוסישער עמפּעריע."

דער וווקס פֿון דער מאָדערנער ייִדישער וויסנשאַפֿט האָט פֿאַסירט אין רעאַקציע צו די השכלה און דער דוף צו אַסימילירן זיך צו די שפּראַך און קולטור פון דער רוסישער עמפּעריע.

מיט אַ מאָל זיינען אופֿגעשפּרונגן פֿאַרטיישע טאָג צייטונגען און ליטעראַרישע מאַגאַזין שריפֿטן פֿון בונדיסטן, מאַרקסיסטן, אַנאַרכיסטן און פּועל- ציאָניסטן. שריבער ווי אש, ברענער, אינגראָן, אָפּאָטאָשו, פֿרישמאַן און פֿיל אַנדערע האָבן געפֿונען זייער ליטעראַרישע שטימע אין זייערע בלעטער. טראָכטענבערג'ס בוך איז ווערט לייענען און ווערט געבן ווי אַ מתנה צו אַלע וואָס האָבן אַן אינטערעס אין די וואַרצלען פֿון דער מאָדערנער ייִדישער שפּראַך און קולטור.

אויב איר האָט נעדאַנקען חתנן אונדזער וויטקל לאָזט וויסן. שרייבט מיר אריף מיין אדרעס, דזשוך פאסט אדער בליץ פאסט:

info@cjnews.com

*The Revolutionary Roots of Modern Yiddish, 1903—1917, Barry * Trachtenberg, Syracuse University Press, ISBN-13: 978-0-8136-3190-3*

What's On at the **koffler**

December 2009

Mish Mash Art Bash

Sunday, December 6 | 9:30 AM – 4 PM | Prosserman JCC, 4588 Bathurst Street

The Koffler's family art party teams up with Kolel and the Prosserman JCC for creative fun for everyone! It's a new spin on Chanukah plus art for all ages. With:

ART FUN FOR THE WHOLE FAMILY!

- Stop-Motion Animation for kids
- Writing Your Family Stories for Chanukah
- Jews Who Pop with Dr. Andrew Scott
- Holiday Cookie Decorating
- Student Art Exhibition Opening ... *and so much more!*

All the details are on our website. Most events are free unless otherwise noted. Advanced registration for workshops is suggested as space is limited.

כולל KOLEL Presented together with Kolel: The Adult Centre for Liberal Jewish Learning.

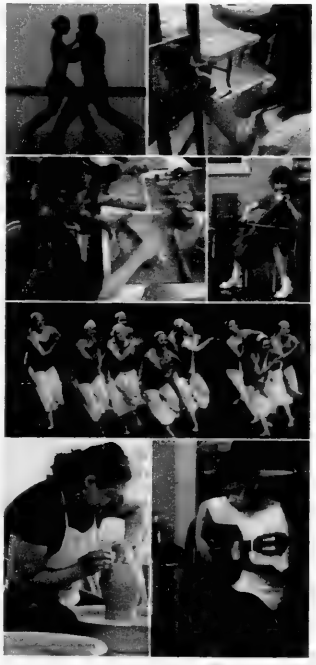
Crackin' Up! Canadian Mosaic Comedy Night

Wednesday, December 16 | 8 PM | $12 at the door

The Rivoli, 334 Queen Street West

The best cultural comedians in town take on their mixed-up multicultural upbringing and the cracked concept of the Canadian mosaic. Don't miss this hysterical look at Toronto's most prized possession: diversity.

Presented together with Birthright Alumni Community.



WINTER CLASSES

VISUAL ARTS DANCE MUSIC

REGISTER TODAY!

Koffler Centre of the Arts has been teaching children and adults painting, drawing, ceramics, music, and dance for over 34 years. Sign up now for winter classes that will help you and your loved ones discover the wonders of art and unleash the creative spirit within. Gift certificates and scholarships are available.

Snow Bird Special

Going on a vacation this winter? You can still sign up for classes, even if you plan to miss a few! This winter we are offering pro-rated fees for students. Contact us for full details.

WINTER CLASSES INCLUDE:

- Digital Photography for beginners
- Still Life Drawing
- Portraiture and Figure Drawing
- Mixed Media & Experimental Painting
- Painting from Photography
- Art History and Visual Culture
- Young Picasso
- Animation for children and teens
- Family Pottery
- Ballet and Hip Hop Dancing for children & teens
- Belly Dancing
- Introduction to Latin Dancing
- Rock Band with Scott
- Private music lessons for all instruments

... and many more!

Winter classes start in January 2010. To register or for more information, please contact Anya Laskin at **416.638.1881 x4269**, e-mail **register@kofflerarts.org** or register in person at the Mish Mash Art Bash.

koffler
centre of the arts

4588 Bathurst Street, Toronto
416.638.1881 | **www.kofflerarts.org**

CULTURAL SEASON SPONSOR

CIBC Wood Gundy

KOFFLER CENTRE OF THE ARTS IS AN AFFILIATE OF THE UJA FEDERATION OF GREATER TORONTO

Insurance firm reverses decision on Israeli travel

By DAVID LAZARUS
Staff Reporter

MONTREAL — A lawyer who was turned down for his first life insurance policy because he travelled to a supposedly dangerous part of Israel will be issued a policy after all after the company reversed its decision.

Medavie Blue Cross group representative Jean-Pierre Carbonneau told *The CJN* that the rejection of Dan Goldstein's application was due to the mistake of reinsurers who confused Hebron – which is in disputed territory – with Holon, a Tel Aviv suburb that Goldstein and his family travel to annually.

Reinsurance, Carbonneau explained, is how insurance companies "spread risk" among themselves by, in effect, insuring themselves against too much risk.

"They mistook Holon for Hebron," Carbonneau said of the reinsurers, and "people here [at Medavie Blue Cross] didn't question anything. They turned it down because they thought it was [in] occupied territory."

Goldstein told *The CJN* last week that he received word from an agent with the insurance brokerage firm of Michel Rhéaume & Associés that Medavie Blue Cross had reversed its decision as of Nov. 16.

Goldstein, 35, will receive life and accidental death insurance, but no-long-term disability coverage due to pre-existing medical conditions.

He requested and obtained from Medavie Blue Cross all the details related to his case based on full disclosure rights in law.

"The truth is that as far as being a [Jewish] community issue or a case of discrimination, that no longer appears to be the case," Goldstein said. "It could have been a real mix-up and source of embarrassment, and it gave them an opportunity to back-track."

Irwin Rudick, president of the Lord Reading Society, comprising Jewish lawyers and jurists, was also satisfied by Medavie Blue Cross' reversal.

The policy Goldstein applied for is offered at preferred rates to all members of the Quebec Bar. Goldstein isn't a Lord Reading member, but the society struck a committee to investigate his case.

"I can tell you that our board was very sympathetic, even though Goldstein doesn't happen to be a member," Rudick said. "We still take an interest in issues affecting Jewish jurists. That was our board's spontaneous feeling about it."

He said Quebec Jewish Congress also monitored the case.

"If there was some kind of misapprehension or misunderstanding and that's been clarified, so much the better," Rudick said. "If there was some kind of mistake in terms of geography and that mistake was rectified, I'm perfectly satisfied by it."

Still, Goldstein could not help wondering whether other elements came into play regarding his application.

The mixing up of place names "could have been an easy excuse to avoid controversy," Goldstein speculated, noting that correspondence he had received contained spelling changes from the incorrect "Holoun" to the corrected "Holon."

"If they figured out how to spell it, they also must have figured out where it was on a map," he said.

Goldstein said his initial application could have been accepted even if it had said "Hebron," because insurance policies often have clauses that deny benefits in the event of "undeclared acts of war," such as terrorism.

'KOSHER' LABEL IN ADVERTISING

The Canadian Food Inspection Agency Guide to Food Labelling and Advertising reads as follows:

"In the labelling, packaging and advertising of a food, the Food and Drug Regulations prohibits the use of the word kosher or any letter of the Hebrew alphabet, or any other word, expression, depiction, sign, symbol, mark, device or other representation that indicates or that is likely to create an impression that the food is kosher, if the food does not meet the requirements of the Kashruth applicable to it.

The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

The CJN makes no representation as to the kashruth of food products in advertisements.

Accounting Manager Required for Large Reform Congregation

This position requires an individual with:

- Excellent organizational and accounting skills
- Professional accounting designation preferred or equivalent education
- Five years relevant business experience ideally with experience in the not-for-profit sector
- Experience with Accpac and Excel
- Ability to handle multiple tasks and deadlines

Duties will include:

- All finance and accounting functions of the temple (payroll, audit, budgets, cash flow, bank reconciliations, journal entries to the GL, etc.)
- Responsible for all financial data generated by the organization
- Supervision of accounting staff
- Interfaces with external auditors

To apply, please forward your resume with cover letter to Executive Director at staffing1@live.ca.

Only those candidates who are being considered for an interview will be contacted.

Sovereigntist party backs Israel boycott

Compiled by CJN Staff

MONTREAL — The provincial political party Québec solidaire is officially endorsing the boycott campaign against Israel.

At the sovereigntist party's convention, held Nov. 20 to 22, the party adopted a resolution supporting the "boycott, divestment and sanctions" campaign against Israel in an effort to protest its "occupation and colonization" of Palestinian territory and its alleged apartheid policies.

"Let's be clear: this campaign is not directed at Jews… nor the right of Israel's existence in the limits recognized by the United Nations," party president Françoise David said in a press release. "It is to do with only the Israeli policy of occupation, of colonization and of discrimination toward non-Jewish Israelis."

The left-wing Québec solidaire, founded in 2006, elected its first MNA, Amir Khadir, to the National Assembly in December 2008

The Quebec-Israel Committee (QIC) denounced the resolution as "a radical anti-Israel position" not shared by most Quebecers.

Despite David's claims, QIC executive director Luciano Del Negro said the international boycott campaign puts into question "the right of the Jewish people to live in its capital and its millennia-old spiritual centre and to use the holiest site in Judaism: the Western Wall."

The QIC contends that the boycott campaign is promoted by "extremist and marginal" groups in Palestinian society whose goal is the delegitimization of the State of Israel and mistrust between Palestinians and Israelis.

Del Negro said the boycott does nothing to encourage Palestinian moderates, but rather gives comfort to extremists and other groups who do not want peace with Israel.

Class Acts

HELPING CHILDREN: Students at Leo Baeck Day School's south campus at Holy Blossom Temple, took part Nov. 20 in a Free the Children initiative to give a voice to impoverished children. At the beginning of the day, each class got a letter that spelled out "Free the children," and each student decorated the letter by drawing a depiction of their idea of activism. The letters were presented during a special Kabbalat Shabbat service to illustrate the students' thoughts and their commitment to tikkun olam.

BOWLING TOURNEY: Yaldeinu's Bowl for our Children on Nov. 22 raised $33,000 in support of Jewish education for children living in developing countries. More than 120 people took part in the bowling tournament, sponsored by Jeremy Pilarski and RE/MAX Realtron. Pictured from left are Yaldeinu founder Michael Ettedgui and the first-place team: Eric Abougov, Albert Soberano, David Bundas, Dory Balshin, Rob Flicht and Mitchell Zuckerman.

CALLING ALL BRIDES & GROOMS

The CJN

wants you to share your story with our readers in our upcoming **Bridal Supplement**.

Tell us how you got engaged, talk about your wedding plans, or share your feelings on your wedding day.

Deadline for submission is Mon. Jan 25.
Send about 400 words plus a picture to:
cblackman@cjnews.com

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Sam and Jessie Saitowitz, best wishes on your 65th anniversary. Love, Mike and Lorraine, Dov and Mucie, the grandchildren and great grandchildren.

Five generations gathered to meet. Daughter, grandaughter and great-grandson came from Israel and had a memorable visit with the great-aunts and first time great-grandmother.

MAZEL TOV! Sam & Zena Ross' 64th wedding anniversary. Love, Stewart, Michael & Brenda, Lynda, and grandchildren Lyle, Lauren and Ethan.

We are thrilled to announce the engagement of Zachary Salsberg & Carly Ash. A loving mazel tov from your parents, grandparents, siblings and family.

Samuel Isaac Grossman was born on Oct. 27 to proud parents Amber & Jordan and grandparents Lynda & Edward Grossman, Daniel Gill and Theresa Duplessis.

A safe arrival for Liam, son of Robyn & Jeff Barszcz of Calgary, grandson of Lisa Ash, Mel Ash, and Ed & Judy Barszcz of St. Catharines.

SEND US YOUR PHOTOS!!

Email your digital photos to **cblackman@cjnews.com** or go online to **WWW.CJNEWS.COM** and click the **Family Moments button!**

JNF UKF
Say it with Trees
"In Loving Memory"
JEWISH NATIONAL FUND
416-638-7200

What's New

By LEILA SPEISMAN

Social Networking @
for the :-) generation

What's New deadlines: The deadline for the Dec. 17 issue is Dec. 7. Because *The Canadian Jewish News* will not be publishing on Dec. 31, all material for that date must be in on Dec. 17. Deadline for the Jan. 7 issue will be Dec. 29. Phone 416-391-1836, fax 416-391-0829, or e-mail lspeisman@cjnews.com or info@cjnews.com.

Thursday, Dec. 3

PAUL PENNA FUNDRAISER

Fourth annual Indigo Yorkdale fundraiser in support of Paul Penna Downtown Jewish Day School. 6:30-9 p.m. For more information, dayton1@sympatico.ca.

Friday, Dec. 4

CHANUKAH ONEG

Shaar Shalom Singles, in conjunction with the Inter-synagogue Singles 45+, holds a Chanukah Oneg Shabbat, led by Cantor **Ben Silverberg**. Shaar Shalom, 8 p.m. Kiddush and Mix-&-Mingle following service. Call **David**, 416-224-9494.

Saturday, Dec. 5

RECONSTRUCTIONISM

Following Shabbat services at Darchei Noam Congregation, 864 Sheppard Ave. W., **Rabbis Robert Hirsh** and **Tina Grimberg** will share insights into Torah texts and commentaries, with an emphasis on Reconstructionist philosophy during a communal kiddush lunch. 10 a.m. -2 p.m. Call 416-638-4783, or www.darcheinoam.on.ca.

MUSIC NIGHT

Darchei Noam music night, with **Paul Gellman** and Friends. Original and popular music, a blend of pop, jazz, R&B and soul with a dash of klezmer. 8 p.m., $10 cover charge.

TORAH CLASS

David Schaeffer presents the Beth Tikvah Shabbat Torah class on parshat Vayishlach. 9:45 a.m.

PARTNERSHIP MINYAN

Toronto Partnership Minyan North meets at the Reena Centre, 927 Clark Ave.W., Shiur at 9 a.m., services 9:30 a.m. Kiddush following. For information, www.torontopartnershipminyan.com.

CHABAD SHABBATON

Chabad of Markham, 83 Green Lane, holds a Shabbaton with motivational speakers **Ahava** and **Zelig Spillman**, on "Living with Optimism." Call **Pauline Renard**, 905-886-0420, or www.chabad-markham.org.

Sunday, Dec. 6

HISTORY OF IDF

Prof. Derek Penslar gives insights into the early formative years of the Israel Defence Forces, focussing on the participation of Jews from all over the world. Darchei Noam, 864 Sheppard Ave., 7:30 p.m. W. 416-638-4783 or www.darcheinoam.on.ca.

BOOK OF JOB

Temple Har Zion's **Rabbi Cory Weiss** continues his discussion on The Book of Job, 11:30 a.m.-1 p.m. For more information, call 905-889-2252, ext. 5.

CHANGE AND SOCIETY

Beth David B'nai Israel Beth Am Brotherhood presents **Alan Sheps**, psychologist and consultant in Jewish social work, speaking on "Managing change in today's society; strategies to cope with loss." 9:15 a.m. $5 door charge includes breakfast. Call **Aaron Daniels**, 416-782-8462.

BOUTIQUE SALE

Beth Emeth Bais Yehuda Sisterhood giant Chanukah boutique sale. 10 a.m.-3 p.m. Jewelry, gifts, accessories and more.

Monday, Dec. 7

CHANUKAH PARTY

Jewish Club for the Vision

Continued on page 33

THIS CHANUKAH WHY DREI YOUR KOP...
FOR 20 YEARS WE'VE SHOWN WE HAVE ALL YOU NEED
PARTY SUPPLY DEPOT
92 Doncaster Ave. • Thornhill 905-764-5457
DOZENS OF GREAT CHANUKAH DECORATIONS TO CHOOSE FROM
50 ct PARTY MAX LUNCH NAPKINS Reg. 2.99 99¢
8 ct - 8oz WINE GLASSES Reg. 2.99 $1.89
54" x 108" PLASTIC TABLE COVERS $1.79
WIDE SELECTION CHANUKAH GIFT WRAP DISCOUNT PRICES
TORONO'S WIDEST SELECTION OF PRINTED CHANUKAH TABLEWARE
GIANT MENORAH FOIL BALLOONS Reg. 12.99 $8.99
50 CT PLASTIC CUTLERY Reg. 3.99 $2.89
DREIDLES GELT & lots lots more
LOTS & LOTS OF CHANUKAH LOOT
LOADS OF STOCK • WAREHOUSE PRICES • WHILE STOCK LASTS • SALE ENDS DECEMBER 13, 2009

What's New

Continued from page 32

Impaired (formerly Hebrew Club for the Blind) holds its Chanukah party, 7 p.m., Kensington Place, 866 Sheppard W. Buffet dinner, music and prizes. Members $5, non-members or guests $25. Call **Bess**, 905-508-2892.

HARPER HONOURED

Prime Minister Stephen Harper is being honoured as the first recipient of the OU/NCSY Outstanding Award of Merit, at the NCSY annual dinner and concert. Toronto Centre for the Arts, 7:30 p.m. Concert features **Lipa Schmeltzer** with **Yisroel Williger**, Eitz Chaim Boys Choir, **ABD** and **Yoni Stern**, and the Nafshenu and Zemer orchestras. 905-761-6279, dinner tickets, ext. 32, concert tickets ext. 21.

GENERATION OF 1989

Prof. Frank Bialystok discusses a meeting he had with young people in Poland about the relationship between Poles and Jews, and the war years. After his talk, he will interact with students from the Polish Students Association and Hillel. Sponsored by the Polish Jewish Heritage Foundation of Canada and the Miles Nadal JCC. Held at the Miles Nadal JCC, 750 Spadina Ave., 7:30 p.m. PSA and Hillel students free; members of PJHF and Miles Nadal, $5; non-members $8.

Tuesday, Dec. 8

LUNCH & LEARN

Rabbi Chaim Strauchler discusses "Joseph and the Well-Dressed Man." Shaarei Shomayim, noon. $10 per person. Reserve with **Carol**, 416-789-3213.

MARRIED OUT?

Beth Tikvah Men's Club hosts a meeting for family or friends of inter-dating or inter-married couples, "Married Out But Not Opted Out," 8 p.m. Professional facilitator, **Andrea Litvack**. Light refreshments. No charge, non-members welcome. Call **Moe Horenfeldt**, 647-282-0277, or e-mail mhorenf@direct.com.

FOLK DANCING

Beth David Sisterhood program, International Folk Dancing, with **Teme Kernerman** and the Chai Dancers. 8 p.m., Sisterhood Hall. Refreshments. Non-sisterhood members, $5 at the door.

OBAMA – ONE YEAR LATER

Temple Har Zion's Daytime program committee presents **Rabbi Cory Weiss**, discussing "What do we think of **U.S. President Barack Obama**, one year later." Coffee, tea and cookies. Temple members $3, non-members $5. Call 905-889-2252, ext. 5.

Wednesday, Dec. 8

RAISING KIDS

Raising boys and girls – gender values that challenge the dominant culture. 7:30-9 p.m. Also, ongoing Beit Midrash program, with **Dr. Rachael Turkienicz**. Rachael's Centre, 488 Champagne Dr. Phone 416-630-6488.

Other News

CHANUKAH PARTY

Shaar Shalom Chanukah party, Sunday, Dec. 6, 11 a.m.-1:30 p.m. For more information youth@shaarshalom.ca.

BERGEN BELSEN BABIES

Paulette Volgyesi is compiling a data base of people born in Bergen Belsen between 1946 and 1950, as research for a documentary film. Contact her at pvolgyesi@rogers.com.

KHANUKA KAPERS

Celebrate Chanukah with children's entertainers **Soli & Rob**, and their puppet sidekick **Alistair Ant**. Khanuka Kapers: Latkes and Light Entertainment for all, Dec. 12, 11 a.m., Winchevsky Centre, 585 Cranbrooke Ave. Program also includes latke making, candlelighting, dreydel games and prizes and a latke lunch. Admission $15 adults, $10 children 3-12, $5 for children under 3. For more info., call 416-789-5502, or www.winchevskycentre.org.

SOLEL CHANUKAH

Solel Congregation of Mississauga hosts its annual Chanukah party, Sunday, Dec. 13, 1-3:30 p.m. $5 per person, $20 per family. Latkes and pizza lunch, sufganiot, face painters, clowns, caricature artist and more. Call 905-820-5915.

CHANUKAH PARTY

Beit Rayim Synagogue hosts a Chanukah party, Saturday, Dec. 12, 6-8 p.m. Reena Battle Centre, 927 Clark Ave. W. Food, candlelighting, magician and musicians. $5 per person. Call 905-889-0276, ext. 31.

ORAYNU CHANUKAH

Oraynu Congregation for Humanistic Judaism Chanukah celebration "Fight or Adapt: the Chanukah Dilemna." Friday, Dec. 11, 7:30 p.m. Guests welcome for a nominal fee. 18 Wynford Dr., roby@oraynu.org. Also, a Chanukah Family Festival, Sunday, Dec. 13, 10 a.m. Oraynu Children's School, St. Andrew's Jr. High School, 131 Fenn Ave. Adults $8, children, $4, Family $20. Call **Roby**, 416-385-3910, or roby@oraynu.org.

CHANUKAH BASH

Pride of Israel Synagogue annual Chanukah Bash, Saturday, Dec. 12, 7 p.m. Candlelighting, latkes, games and prizes. $2 member adults, $5 for not-yet-member adults, $1 kids and teens. Register by Friday, Dec. 7, 416-226-0111.

BEIT HALOCHEM

Join Beit Halochem Canada, Aid to Disabled Veterans of Israel, for Festival of Lights Chanukah dinner and dance. Thursday, Dec. 10, 7 p.m. La Primavera Banquet Hall, 77 Woodstream Blvd., Vaughan. Cost $118, in advance only, 905-695-0611.

WINE AND ART GALA

First fundraiser for Chabad of Danforth-Beaches. Live music, silent auction, gourmet latkes, wine tasting, art gallery and sale. Wednesday, Dec. 17, 7:30 p.m. $50 per person, $75 per couple. For tickets, ChabadDB.com, 416-809-1365, or email Tickets@Chabaddb.com.

BETH TZEDEC HAVERIM

Beth Tzedec Havarim group presents Chips Klein, speaking on Growing Up Jewish in South Africa. Dec. 7, 1:30 p.m. Nominal charge.

FOR SENIORS

ACTIVE SENIORS

Chanukah musical celebration, with singer **Aviva Chernick**. Latkes and refreshments. Miles Nadal JCC, Thursday, Dec. 10, 1 p.m. By reservation only, 416-924-6211, ext. 155.

Earl Bales Seniors Club in the Park. Casino Rama, Wednesday, Dec. 16. Ladies Lunch with Avon, Dec. 14, noon. Line dancing begins Thursday, Jan. 14. Centre closed for holidays, Dec. 21-Jan. 11. Call **Valerie**, 416-395-7881.

Adath Israel

Men and women welcome, membership not required to Wednesday social afternoons. Bridge, mah jong, cards, refreshments. $2. 1-4 p.m. Call **Pearl**, 416-635-6317 or **Sheila**, 416-665-3333.

VOLUNTEER

Retired boomers (55+) in good health, not currently volunteering. Volunteer at Baycrest, and be part of a new study to examine the health benefits of volunteering. Baycrest Volunteer Services, Ext. 2572.

MEDICATION SAFETY

Dr. Paula Rochon and **Dr. Dallas Seitz** speak on "Medication Safety Tips for Seniors," Monday, Dec. 7, 1:30-3 p.m. Wortsman Hall (main floor, Baycrest Hospital.) Register 416-785-2500, ext. 3374 or lkamenitz@baycrest.org.

BERNARD BETEL CENTRE. 1003 Steeles Ave. W., 416-225-2112. Tuesday, Dec. 8, **Marcus Benayon** lectures on Psychology and Judaism, 10-11:30 a.m. $3 members, $6 non-members. Wednesday, Dec. 9, Trips and Travel Expo. 12-2 p.m. Free. Thursday, Dec. 10, Wellness Lecture, "Living Beyond Past Experiences." **Judy Weiss**. 1:30-2:30 p.m. Free.

WAGMAN CENTRE. 55 Ameer Ave. 416-785-2500, ext. 2267. Back and neck pain treatment at Health in Motion. Call ext 5174.

MILES NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www. mnjcc.org

Daniel and **Micah Barnes** in Concert, with special guest **Lorraine Segato**. Saturday, Dec. 5, 8 p.m., Al Green Theatre. $18 in advance. $22 at door. Ext. 0 for tickets.

Chanukah at the J., Sunday, Dec. 13, 11:30 a.m.-1:30 p.m. Latkes, candles, dreidels, songs, dancing. $10 families/$5 individuals.

Register now for interactive music workshop YidRhythmics, with **Brian Katz**. Sunday, Dec. 6, 2 p.m., Family program. $15 per family.

PROSSERMAN JCC

Prosserman Jewish Community Centre, Sherman Campus., 4588 Bathurst St. 416-638-1881 or www..prossermanjcc.com.

Variety of classes in the new Culinary Studio including Food for the Soul with **Rabbi Mordechai Torczyner**, Thursday, Dec. 3, 7 p.m.

Let's Talk bulletin outlines senior and adult programs for term starting Jan. 2010. Drop in or e-mail kareng@prossermanjcc.com.

Drop-in Seniors Latke Party in the Lounge, room 107. Hourly entertainment 11 a.m.-2 p.m. No charge. Dec. 10.

What's New is now online, for subscribers only. You can find it at cjnews.com

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OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Sam Papoff	Nov 14/09	782 Spadina Rd
Florence Freelan	Nov 14/09	3560 Bathurst St
Sarah Marcovitch	Nov 14/09	20 Shallmar Blvd
Gerald Ratner	Nov 16/09	3303 Don Mills Rd
Samuel Gelbfarb	Nov 18/09	100 Promenade Cir
Hanna Klein	Nov 18/09	40 Alexnader St
Hank Kalmus	Nov 19/09	850 Steeles Ave W
Beverley Colman-Lokash	Nov 17/09	70 Rosehill Ave
Carl Orbach	Nov 18/09	555 Briar Hill Ave
Avery Venis	Nov 18/09	339 Banbury Rd
Joan Caine	Nov 19/09	85 Skymark Dr
Harriet Sharkey	Nov 19/09	5935 Bathurst St
Edgar Ruda	Nov 20/09	158 Sandringham Dr
Bertha Novak	Nov 18/09	170 Red Maple Rd
Mayer Kirshenblatt	Nov 20/09	181 Brighton Ave
Dr. Arnold Epstein	Nov 19/09	561 Avenue Rd
Vladimir Bernstein	Nov 21/09	7 Trafalgar Square
Samuel (Shija) Berger	Nov 2/09	343 Clark Ave W

Steeles Memorial Chapel

Shvarts, Sarra	Nov. 19/09	Buffalo, New York
Wasserman, Carl	Nov. 20/09	1201 Steeles Ave. W.
Diker, Maria	Nov. 20/09	32 Cannelli Heights
Tishcoff, Lily	Nov. 20/09	17 Cadillac Ave
Lutsky, Alexander	Nov. 21/09	175 Crescent Rd
Bender, Michelle	Nov. 22/09	Private
Blonder, Stanley	Nov. 23/09	85 Skymark Dr
Shayevich, Sophia	Nov. 23/09	331 Worth Blvd
Schnurmacher, Gizella	Nov. 23/09	Private
Ziegler, Zoltan	Nov. 24/09	1131 Steeles Ave W
Levenberg, Harold	Nov. 24/09	7440 Bathurst St
Kapustin, Assia	Nov. 24/09	Private
Abrahamovic, Martin	Nov. 24/09	105 Rockford Rd
Richmond, Muriel	Nov. 25/09	Private

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Jeffrey, Shayna, Bayla and Myles Appleby
Jesse, Renee, Sam and Aiden Kaufman

Obituary

Painter depicted pre-war Polish life

By CAROLYN BLACKMAN
Staff Reporter

Mayer Kirshenblatt, who died on Nov. 20 at age 93, will be remembered for becoming a self-taught artist at age 73.

Born in Opatow, Poland – he emigrated with his family to Toronto in 1934 – he worked in a sweatshop and as a house painter, and opened up his own paint and wallpaper store, before beginning his "second career" depicting Jewish and non-Jewish life in Poland before the war.

Mayer Kirshenblatt

Eventually he collaborated with his daughter, Barbara Kirshenblatt-Gimblett, on a a book, *They Called me Mayer July: Painted Memories of Jewish Childhood in Poland Before the Holocaust*.

He was nicknamed Mayer Tammuz, or Mayer July, as a boy in Poland, because he was known for being hot-headed.

In her eulogy, Kirshenblatt-Gimblett said how fortunate it is that "he has shared those memories for all the world and for all time through his paintings and stories, his book and exhibitions, his blog and Facebook page.

"He graced the lives of so many people with the gift of his memory, his wit and his indomitable spirit."

Her father is the last of the generation born and raised in Poland before the Holocaust, she said. "Mayer's passing marks the end of an era. Surrounded by our memories of him and his memories of a lost universe, we celebrate a life well lived and the precious legacy that he has bequeathed to his family and the world."

Daughter Elaine Silver said that it was a "daunting task to distil a force like our dad into a few phrases. He was certainly larger than life – if not in stature, then in personality.

"We are all in awe of his prodigious memory – his capacity for detail, [and] his ability to describe his memories in such a way as to make us feel we are right there."

She said that he created a lasting chronicle of a lost life in Poland so vividly that "it will set a standard to memorialize lost civilizations and cultures. We can picture his own joy and excitement with his creations. Having started late in life, he made it his mission to capture as much as he could of his childhood and share it with everyone he encountered."

His family, she said, was his "pure pleasure. We're all grateful for any time we spent with him. He was Zaide to all – friends, friends' children, friends' friends – no matter how remote the relationship, he had a particular regard for young people and made sure that they all knew how special they were to him."

Speaking on behalf of Kirshenblatt's grandchildren and great-grandchildren, Corey Brozovsky, husband of granddaughter Lisa Silver, said that "Zaide had infinite curiosity and a love for learning, which he imparted on all of us. He would teach us how to make the toys that he made when he was a kid, and was most proud about having taught everyone how to ride bicycles."

In their eyes, he said, he could accomplish anything. "No task was too daunting, no skill unmasterable. He never felt he was too old to start something new."

Brozovsky said that when their grandmother – Kirshenblatt and his wife, Dora, were married 69 years – began to lose her vision, "Zaide took over household responsibilities, including the cooking. He adapted her [recipes] to include apples. [He made] muffins, soups, salads, all with contraband apples 'borrowed' from the neighbourhood trees. He wouldn't climb the trees. He just collected the ones that had fallen to the ground. He would say that it was a shame to see things go to waste."

Kirshenblatt leaves his wife Dora, and was father and father-in-law to Barbara Kirshenblatt-Gimblett and Max Gimblett; Elaine and Marv Silver; and Daniel and the late Anne Berlin.

Feature

Timmins Torah finds new home in Toronto

Ezra Tanen, centre, takes the Torah donated by Michael Feldman out of the ark for Torah reading at TanenbaumCHAT.

By SHERI SHEFA
Staff Reporter

The thought of having a beautiful, 100-year-old Torah tucked away in a dank storage room in Timmins, Ont., didn't sit well with Michael Feldman, the leader of Timmins' now-tiny Jewish community.

But he also didn't want to lose a Torah that has been a part of his family since it was donated by his late grandparents, Joseph and Sheva Martin, in 1938 to celebrate their 50th wedding anniversary.

"The Torah… was not being used. We thought it was such a waste. To me, it was almost sacrilegious. We had a Torah and it was kept in storage," said Feldman.

Now, through United Israel Appeal of Canada (UIAC), the Torah, which had not been used in almost 40 years, has found a home at the Vaughan campus of the Anne and Max Tanenbaum Community Hebrew Academy.

Feldman explained that since the B'nai Israel Congregation, the Timmins synagogue, closed in the early 1970s due to a decrease in the town's Jewish population, the Torah was kept in a warehouse owned by the Feldmans.

Although the Timmins Jewish community today is made up of about 15 families, the community has a rich history that dates back to the turn of the 20th century.

The Jews of Timmins arrived in the early 1900s to build railroads that reached the silver mines, lakes and forests. Feldman's grandparents and great-uncles were involved in the contracting and forest work that accompanied the development of mines.

The Martins first arrived in Kruegerdorf, Ont., in 1900 from Russia to work the land and the railroad before they moved to the larger metropolis of Timmins around 1920.

In 1928, the B'nai Israel Congregation was founded and by the early 1930s, the Jewish community had a synagogue.

"In its heyday, Timmins boasted around 150 or 160 families," said Perry Romberg, director of campaign and regional community services for United Israel Appeal of Canada.

He said the Jewish population peaked around the 1950s.

"The successful Jews started to move out when their kids went to university – it's the usual story."

When Romberg travelled to Timmins two years ago and met with Feldman, he made a special discovery.

"I spent a couple days there, met with the community, and then Michael says, 'I want to show you something very special,'" Romberg recalled.

"He had this box that looks like a treasure chest, that he basically created himself. We open it up and he says, 'This is a sefer Torah that my grandparents, Joseph and Sheva Martin, donated to the community in 1938 to celebrate their 50th wedding anniversary.'"

The Torah was used regularly while there was an active minyan at the shul, but since the closing of the synagogue, the Torah has been in a warehouse storage room that Feldman owns.

"At one point we had four or five [Torahs] when I was a little boy, but they were given away, and I don't even know where they are, personally," Feldman said.

After noticing that the Torah was still in very good shape, Romberg and Feldman discussed the possibility of finding an institution that could make use of the Torah.

Feldman said he ultimately decided to give the Torah to UIAC on the condition that if anyone linked to the Jewish community in Timmins was celebrating a family simchah, such as a bar mitzvah, that they would have access to the Torah.

"We let it be known that they could always borrow it for a special occasion as long as it's given back and looked after," Feldman said.

"The Torah was checked by a sofer, who determined that the Torah is at least 100 years old and brought over from Europe," Romberg said.

"It cost several thousand dollars to make it kosher again and to fix it up."

Romberg said he thought the northern branch of TanenbaumCHAT would be a good fit for the Torah and made arrangements with Paul Shaviv, TanenbaumCHAT's educational director, and Rabbi Moshe Yeres, the vice-principal.

"It's kept at the TanenbaumCHAT campus, and they take it on their Shabbatons, usually to Camp George," Romberg said, adding that the Torah has been kept at the Jewish high school since October.

"At least it's being put to use, it's not in storage and it's a mitzvah that people who don't have a Torah can use it," Feldman said.

Romberg said he was touched by the Torah's resurrection.

"To have seen the last sefer Torah in a community that was lying in storage in a warehouse in Timmins to come alive again, be fixed up and be used by Jewish youth, to me, is a very emotional thing," he said.

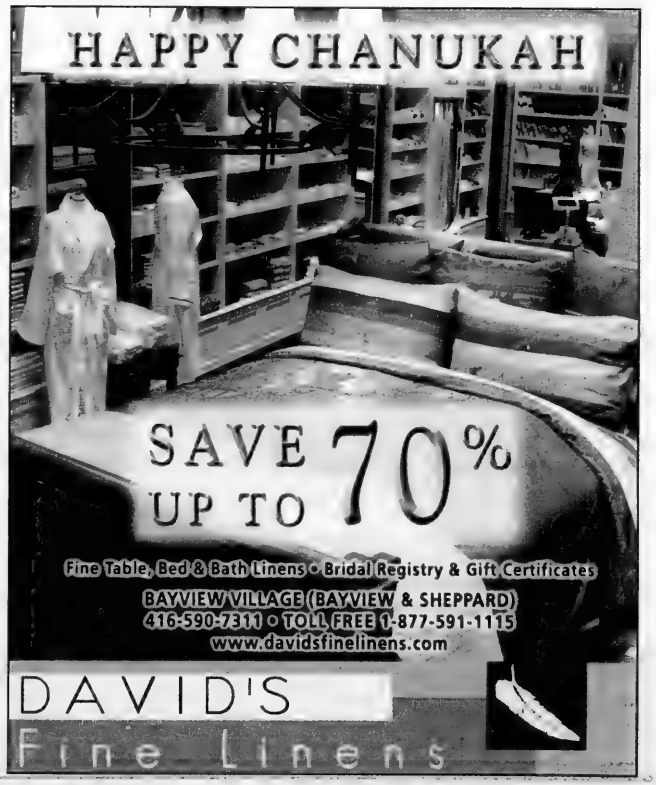
"What has this sefer Torah witnessed in its life? Coming from somewhere in Europe, across to the mining town of Timmins and now to this beautiful new building at CHAT – it is a real life cycle event in many respects."

100-year-old scroll donated to TanenbaumCHAT

Author pens halacha series

"I have a confession to make. I have always found Jewish law (halacha) to be a fascinating topic that requires much focus and attention to detail. We're taught from an early age about the basics of halacha – keep kosher, don't mix meat and milk, observe Shabbat, etc., but the intricacies of halacha go much further."

To see full article, please go to cjnews.com



On Campus

Universities not anti-Semitic havens, admins say

By SHERI SHEFA
Staff Reporter

Although there's tension between Jewish and anti-Israel student groups, Canadian campuses aren't hotbeds of anti-Semitism, five Canadian university representatives told a Parliamentary inquiry panel formed to combat anti-Semitism in Canada.

On Nov. 24, Ryerson University president Sheldon Levy, York University's vice-president academic and provost Patrick Monahan, Concordia University president emeritus Fred Lowy, the University of Ottawa's Centre for Equity and Human Rights director Francine Page, and the University of Toronto's assistant vice-president Robert Steiner testified at a hearing organized by the Canadian Parliamentary Coalition for Combating Antisemitism (CPCCA).

The group, formed in March, brings together 22 Canadian parliamentarians whose aim is to confront anti-Semitism in Canada today.

The coalition was inspired by the inaugural conference of the Inter-parliamentary Committee for Combating Antisemitism held in London last February, which drew more than 125 legislators from some 40 countries to discuss anti-Semitism. It included a delegation of 11 Canadian MPs led by Citizenship and Immigration Minister Jason Kenney and Liberal MP and former justice minister Irwin Cotler.

Since Nov. 2, the CPCCA's inquiry committee has been holding hearings on Parliament Hill, during which students, academics, Jewish community leaders, university administrators and other professionals – Jewish and non-Jewish – have spoken about anti-Semitism in Canada.

After the eighth and final hearing concludes on Dec. 8, the coalition plans to produce a report and anticipates a formal government response by next fall.

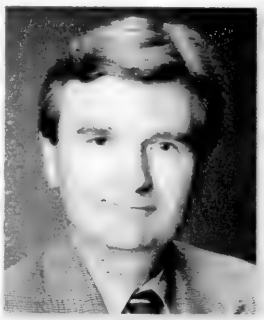
Steiner, who spoke first at the Nov. 24 hearing, said there's no generalized anti-Semitism at U of T.

"There is no evidence of Jewish students being systematically harassed and intimidated on our campuses," he said. "There is no evidence that it is dangerous to be a pro-Israeli student, faculty member or staff member on our campus."

He added that there are tensions "between groups advocating different ideas," but incidents of anti-Semitism, as well as of other forms of racism and homophobia, are the exception, not the rule.

Steiner said that administrators aim "not to insulate [students] from the tension of opposing views," but "to maximize their opportunities for dissent, in a manner that is tolerant, inclusive and safe."

"We can only respond to racism by confronting it directly, prosecuting it whenever warranted, protecting the safety of our members and promoting diversity with unwavering commitment," he added.



Patrick Monahan

Lowy, Concordia's president from 1995 to 2005, agreed that Canadian campuses are safe "and are not hotbeds of anti-Semitism or racism of any kind, although these conditions do occur, as they do in any society.

"Possibly, anti-Semitism is more overt on campus than it is in Canadian society [because]... students generally tend to be drawn to anti-establishment policies, anti-establishment events," Lowy said, adding that Israel and even Jews in general, are seen as establishment.

"Israel is seen as powerful, relatively affluent in the Middle East. Palestinians are seen as victims and the oppressed," he added.

Lowy also blamed a rise of anti-Israel sentiments on campus on "organized Islamic anti-Israeli propaganda and activism. I said Islamic because I'm not talking about Muslims generally or Arabs generally."

He said the vast majority of Arab and Muslim students are simply interested in getting an education.

But, Lowy recalled, at Concordia, – where he was president in 2002 when a violent protest broke out in the hours before then-former Israeli prime minister Benjamin Netanyahu was scheduled to speak on campus – there was a small group of Islamist students who mobilized support from the Muslim student community, and then within the general activist community.

He said that criticism of Israel is "entirely appropriate," but criticism of Israel tends to cross the line into anti-Zionism and Israel is singled out for criticism and boycotts, which is "out of proportion to its contributions to unrest in the world."

Levy, Ryerson's president, spoke briefly about the tension caused by the annual Israeli Apartheid Week – a week-long series of anti-Israel events held on campuses worldwide – which some see as an opportunity to speak out against the Israeli government and others see as anti-Semites taking the opportunity to speak out against Jews.

He said that, based on a study that consulted both faculty and staff about how to handle tensions, both pro- and anti-Israel students agreed that ground rules should be established to "allow for a civilized discussion and to be clear that the language is intended to be focused on criticism of the policies of the Israeli government."

After listing a number of strategies that his administration is undertaking to ease hostilities between student groups, Levy said external, non-campus groups should leave it to administrators to handle the issue.

"I wish there was a way that we could educate external groups about the university and how we go about our business to protect the rights of individuals. External groups, quite often, in their interest of trying to help, make life even more difficult for us," Levy said.

York's representative, Monahan, spoke about York's Task Force on Student Life, Learning and Community, which was founded in March as a result of an incident the previous month when Jewish students were barricaded in the Hillel lounge by students shouting anti-Zionist slogans.

The incident was sparked by a press conference to announce a student-run initiative to have the York Federation of Students executive impeached due to its members' inactivity during the three-month CUPE strike last year.

Monahan listed some of task force's recommendations and said York was making progress on issues that are "challenging issues for all universities in Canada."

But he also expressed concern about messages in the media and views held by some people that York is "unfriendly toward Jewish students, and a hotbed of anti-Semitism."

He added that the narrative has been picked up by "people who have never set foot on the campus, but purport to be experts on the atmosphere on this campus. I think it's unfair and it's not just unfair to the university, it is unfair to the students, because it sows fear, it sows division and it fans flames for more conflict."

Monahan said he hopes the CPCCA will deal with these misconceptions rather than add to that narrative.

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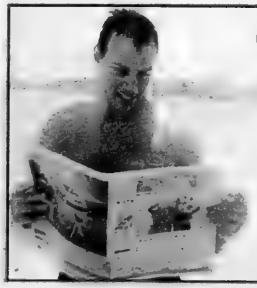

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Racy calendar aims to change image of seniors

By JANICE ARNOLD
Staff Reporter

MONTREAL — The Cummings Jewish Centre for Seniors (CJCS) is heralding its 50th anniversary by publishing a calendar. (Yawn.) The models for each month are some of its volunteers, women and men in their 60s and 70s. (Ho-hum.)

They're naked. (That's not a typo.)

The calendars, which went on sale this week, are having the intended effect of shaking up the image of the agency and, by extension, society's perceptions of the elderly.

The CJN was given a sneak peek at "Mr. and Mrs. January" a.k.a. Irving and Evie Applebee. Their portrait isn't a shadowy, artsy shot but a brightly lit photo of the grinning couple in the all-together standing in the CJCS lobby.

The only thing keeping them decent is a handful (two handfuls in her case) of brochures fanned over their more intimate parts.

But there is still plenty of skin on view, and both look pretty buff, it may be added.

The cover of the Cummings Jewish Centre for Seniors' risqué calendar features volunteer Linda Richmond with a 'come-hither' look.
[Rina Friedeman/Morty Benedik photo]

"There is more to us than meets the eye," reads the poster for the calendar, which is being sold for $10.

"We expect it to cause quite a stir," said CJCS executive director Herb Finkelberg. "Is it about sex? Absolutely."

It's not about money, he affirms. This is not a fundraiser. The calendar is a dramatic way of sending the message that sex is not only for the young and that seniors should feel good about their bodies – and themselves – even if they don't look like they did when they were 20 or 30.

At the CJCS, you're never past your "best before" date. "You can still be vibrant, alive and sexy," said Finkelberg, a trim 65 himself.

Each month features a different volunteer or two captured in the area of the CJCS where they most often carry out their duties. The gregarious Applebees are greeters at the entrance, directing and providing information to people who walk in the door.

The caption under their photo reads: "Our pride is showing."

Other shots were taken in the cafeteria, art room, exercise areas, the orchestra's rehearsal space, woodworking shop, etc., with each of the models holding "fig leaves" suggestive of the setting.

All of the photos were taken on site, except for the one of the Applebees, because there was no way of closing off the lobby from gawkers, so it was done in studio. (As it is, one staff member's jaw nearly hit the floor when she inadvertently walked in on one of the other shoots.)

The photographers are talented amateur Rina Friedman and professional Morty Benedik, one of whose specialities is "boudoir" photography. He donated his services.

Everyone felt comfortable disrobing in front of him, and the whole experience was a hoot, said Finkelberg. He said volunteers who were thought to be game for such exposure were approached.

"When they asked me, I went through the floor," said Evie, 65. "I'd never done anything like that before."

She said she would have to ask her husband. "He didn't bat an eyelash and said 'Do whatever you want. It's OK with me.'" Then the committee decided that he should be in the photo, too.

"'No way in hell,' he said right away," she recalled. To make a long story short – it had to be because they only had two hours to make up their mind – Irving, 72, was in.

"When we got to the studio, I told the photographer that I needed either a tranquilizer or a drink. He said he couldn't give me either, because it would show up in my eyes."

The end of the story is that the Applebees had a good time. "We laughed and laughed and laughed. I just hope the community enjoys this as much as we did," Evie said.

"I think it shows that at this age you can still enjoy life and be a little unconventional."

Continued on page 38

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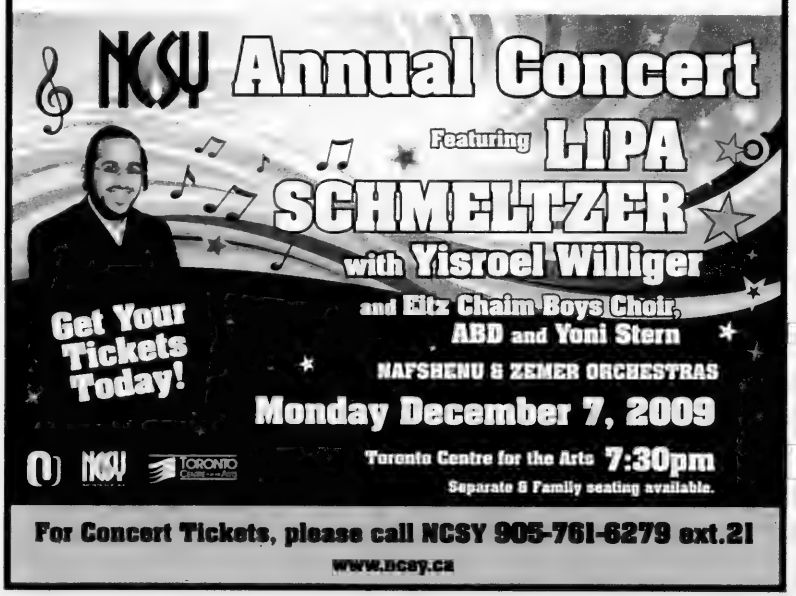

Israeli entrepreneur a biotech pioneer

By SHELDON KIRSHNER
Staff Reporter

Israel's dynamic biotechnology industry owes a debt of gratitude to Haim Aviv.

A former Weizmann Institute of Science professor, he is regarded as one of its founders.

Aviv, 69, broke new ground in 1980 by establishing Bio-Technology General Corporation, a genetic engineering company known today as Savient. He launched it with the assistance of venture capitalists in New York City.

At that time, there were few biotech companies in Israel, and the concept of establishing an entire industry based on something as capital-intensive and scientifically complex as biotechnology seemed inconceivable.

In recognition of his pioneering efforts, Ben-Gurion University of the Negev awarded him an honorary degree earlier this year.

Nearly three decades on, Israel is home to a thriving $500-million industry of more than 100 biotech companies employing several thousand workers.

Among them are Teva Pharmaceutical Industries, which has morphed into a global giant.

The founder of six biotech firms, including Pharmos and Diatech Diagnostics, Aviv was in Toronto recently to promote and seek out investors for his latest company, HerbaMed, of which he is chief executive officer.

HerbaMed has produced a health bar made from citrus peel, a source of fibre that can strengthen a weak heart and reduce bad cholesterol.

"It's a natural product that potentially can do the job of the drug Lipitor," he said in an interview, adding that Chinese and Indian medicine has long considered citrus peel as medicinally effective.

The bar, though sold in Russia and Ukraine, has yet to be marketed elsewhere.

Aviv, whose son is a stem cell researcher in Toronto, hopes to introduce the bar Canada and the United States within six months, and to the rest of Europe within a year, if he can find suitable investors and marketing partners.

In addition to the bar, Aviv has developed a range of products, sold in the form of capsules and beverages, that are useful in combating prostate problems and blindness and strengthening heart muscles.

The ingredients in these products are derived from fish oils (imported from Canada and Norway), cactus flowers and yeast.

Aviv, who has served as chair of Israel's National Biotechnology Committee and has almost 40 scientific papers to his credit, earned a PhD in biochemistry from the Weizmann Institute in Rehovot.

While at its department of virology, he successfully cloned the bovine growth hormone cDNA, which has increased milk production in Israel by a factor of about 10 per cent.

Haim Aviv

Aviv, who retired from the Weizmann Institute about 10 years ago to pursue private interests, became a biotech entrepreneur for two reasons: to staunch Israel's brain drain and encourage young Israeli scientists.

As he put it, "One of the main things that motivated me was the huge drain of life science doctoral students from Israel. They would graduate from institutions of higher learning and leave the country, because there was no industrial infrastructure to absorb them."

Until recently, Israel's biotech industry suffered from a deficiency of local funding.

But now that the Israeli government has created a $100-million financing vehicle, researchers and entrepreneurs like Aviv may not have to look abroad for development funds.

"It's long overdue," he said of the fund. "I recommended it years ago."

The biotech industry in Israel also needs more experienced managers, but this problem is gradually being overcome.

"We're getting there," said Aviv.

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No objections raised to seniors' nudity

Continued from page 37

For weeks, mystery has surrounded the calendar project, which has been kept under wraps, so to speak, in order to create buzz. The models kept mum until their coming out.

"Other volunteers are now asking 'How come I'm not part of this?' We are going to be hard-pressed not to do this again next year," Finkelberg said.

So far nobody has raised any objections to the nudity.

He terms the photos "tasteful."

The initial run of 500 calendars, which come in a sealed package, was selling out quickly. Many were reserved in advance, sight unseen.

CJCS Foundation executive director Cathy Simons said the 50th anniversary committee was "very clear that it wanted a good mix of people," men and women of different shapes and sizes. "They didn't want to show only perfect people."

The calendars also provide information on the many activities at the CJCS and include a timeline of the agency's history. On the back are pictures of the pinups (clothed), just in case you hadn't recognized them au naturel.

"I think we are demonstrating that this is not your father's or your grandfather's golden age club," Finkelberg said.

While maintaining its traditional programs for the frail elderly, the CJCS has adapted to meet the needs of today's healthier, better educated retiree, he said.

CJCS, a Federation CJA agency, is the modern-day successor of a small creative arts program held in the basement of a building at the corner of Victoria Avenue and Côte Ste. Catherine Road in the 1950s that eventually became the Golden Age Association.

Today, the CJCS "touches the lives" of 8,000 people aged 50 and up annually, said Finkelberg, who has been director since 1980.

More than 2,700 are enrolled in its courses this fall and 2,500 benefit from its support services. An estimated 600 people a day come through its doors, and Evie and Irving know the names of each and every one of them (almost).

Certainly, their names will be legend after this week.

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Chanukah Food & Gift Ideas

Latkes – variations on an old theme

By JUDY BART KANCIGOR
Special to The CJN

Chanukah comes early this year. You know that old joke? Jewish holidays are either early or late – they never come on time!

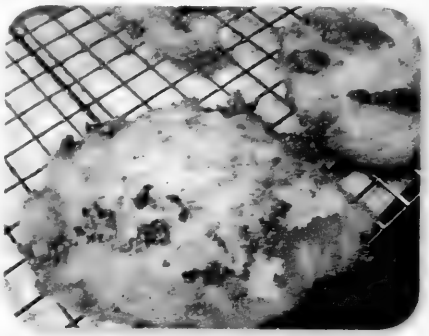
When my boys were young, I used to hate it when Chanukah came early. By the time Christmas rolled around, all their toys were already broken. Oh, the joys of the Hebrew lunar calendar. Only once, to my memory, did Chanukah fall after Christmas. That year, I saved all my Chanukah shopping for the day after Christmas sales. (Talk about a leap of faith!)

As we light the candles this year, I can't help but remember the Chanukahs of my youth. My mother's family was very close, and we cousins (13 of us) were raised together practically as siblings. Remember the movie *Avalon*? That was our childhood (without the fire, of course!) There were so many of us Papa Harry even put a board in the children's table.

The highlight, of course, was our Chanukah party. The pile of latkes! The mountain of presents! The noise! The excitement! The squabbles! Then when we cousins started producing the great-grandchildren, Aunt Sally's basement bulged with our bounty. (No one ever thought of drawing names for a gift exchange back then!)

When we moved to California from New York, our boys were six and four. Away from our roots, our friends became our extended family, and our neighbours only too eager to share our traditions. On the first night of Chanukah, I would make my signature latkes, those crispy, irresistible potato pancakes, and set them on doily-lined Chanukah paper plates for my boys to distribute up and down the block.

I have noticed through the years, however, that a kind of snobbery has developed among latke aficionados, who view with disdain from their lofty perch those who use a blender to



process the potatoes. Their mantra? Shredded is better. "Oh, no," they tsk-tsk when they see my recipe, just a touch of feigned sympathy in their eyes. "I prefer to grate. I like texture."

Texture? You want texture? I'll give you texture. Use my SPLAT! method (see recipe below), and you'll get all the texture you want with these babies. My family hovers over the pan to fight over the thinnest ones that are so crunchy and full of holes you can practically see through them, so turn down your decibel meter.

Here's a tip that will really cut down your workload. You can actually prepare the batter up to a day ahead! I learned this trick years ago from my friend, Elaine Asa. Prepare the batter without adding the flour, and pour the mixture into a tight-fitting glass jar. Tap the jar on the counter to release any air bubbles, cover the batter well with a thick layer of flour, and refrigerate up to 24 hours. (Do not use plastic ware.) When ready to cook, remove the flour layer with the black ring that has formed beneath it. Then add the flour, stir and fry.

I found a really easy latke recipe in *Can't Believe it's Kosher*, a community cookbook put out by the Congregation Beth Israel Sisterhood in Milwaukee, edited by Beverly Feiges. This one calls for shredded hash brown potatoes. What could be simpler?

No matter how you make your latkes, Feiges recommends draining them well on paper towels. To get them really crisp, drain them flat first, and then stand them up on their edges at an angle, leaning against a dish. And you can make them ahead. Refrigerate them, and when you are ready to serve, just heat them on a metal cookie sheet in a preheated 350-degree oven just until they're crisp.

And speaking of easy, you'll find another no-grate alternative "latke" in *Norene's Healthy Kitchen* by our own Norene Gilletz, really a cross between a latke and a French fry – who can resist? She calls them Smashed Potato "Latkes," a side dish that doubles as a punching bag! Use baby red-skinned potatoes for these irresistible crisps. You boil them ahead, smash and bake.

Judy Bart Kancigor is the author of Cooking Jewish: 532 Great Recipes from the Rabinowitz Family *(Workman) and can be found on the web at www.cookingjewish.com.*

Continued on page 40

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Latke variations

Continued from page 39

JUDY'S POTATO LATKES

From Cooking Jewish: 532 Great Recipes from the Rabinowitz Family *(Workman) by Judy Bart Kancigor*

2 lb. russet potatoes
2 large eggs
1/2 medium-size onion, coarsely chopped
1/2 medium-size firm apple, peeled and coarsely chopped
1 1/2 tsp. kosher (coarse) salt, or to taste
1/8 tsp. white pepper
1 tsp. baking powder
1/4 to 1/2 cup all-purpose flour or matzah meal
peanut or canola oil, for frying
sour cream and/or applesauce, for serving

Peel the potatoes and cut them into 1-inch cubes. Submerge them in a bowl of water while you're preparing the remaining ingredients, to keep them white and release some of the starch.

Place the eggs in a blender. Add the onion, apple, salt, white pepper and baking powder. Drain the potatoes and squeeze them dry in paper towels. Add enough of the potatoes to fill the blender (all 2 pounds may not fit). Turn on the blender, and pushing down on the sides with a rubber spatula (careful you don't blend the spatula – there is no rubber in this recipe), blend until the potatoes just move around. Add the remaining potatoes as you're blending, but do not overprocess or make it too smooth. The texture should resemble applesauce. (This takes about 6 seconds in my Osterizer.)

Transfer the batter to a large bowl and add the flour. The batter should be flowing, but not too thin.

Now for the real secret of my very crisp latkes: pour enough oil into a large skillet to coat the bottom. Heat the oil over medium-high heat until it is quite hot but not smoking. Use a serving spoon to scoop up the batter (about 2 tablespoons per scoop), hold the spoon about 8 inches above the pan, and spill it all at once. Splat!

Remove your hand quickly so you don't burn yourself. (Like tennis, it's all in the wrist.) The batter will splatter, forming holes… the better to hold the sour cream or applesauce. Repeat with as many as will fit in the skillet without crowding. Cook until browned, about 1 minute. Then flip them over and cook the other side for 1 minute.

Drain the latkes well on paper towels, and keep them warm while you cook the remainder, adding more oil as needed.

Serve immediately, with sour cream and/or applesauce. Makes about 3 dozen latkes .

SHORT-CUT POTATO LATKES

Can't Believe it's Kosher, *Congregation Beth Israel Sisterhood, Milwaukee*

2 medium onions, chopped fine
1 (16-oz.) package fresh shredded hash brown potatoes
3 eggs, lightly beaten
1-2 tsp. salt or to taste
1/4 tsp. pepper
1 tsp. sugar (optional)
1/4 cup flour or matzah meal
oil for frying

Combine onions and shredded potatoes; add eggs, salt, pepper, sugar and flour. Mix well.

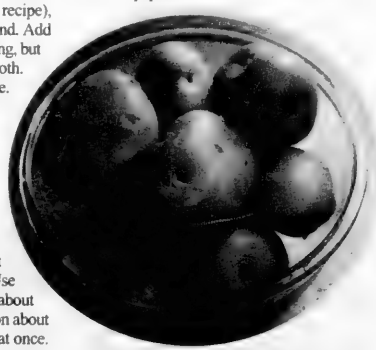
Heat oil in nonstick skillet. Scoop about 1/4 cup of potato mixture for each pancake into skillet. Fry on 1 side until edges begin to brown. Turn and fry on other side until done. Remove to glass dish lined with paper towel to drain off excess oil. Continue adding oil to skillet as needed.

Latkes may be refrigerated until ready to serve. Remove from refrigerator and heat in a 350° oven for 5 to 10 minutes before serving. Yield: 6 servings.

SMASHED POTATO 'LATKES'

Norene's Healthy Kitchen *by Norene Gillet (Whitecap)*

8 baby red-skinned potatoes (2 to 2 1/2 inches in diameter)
salted water
1 tbsp. extra virgin olive or canola oil
1/2 tsp. salt or Montreal-style steak spice
1/4 tsp. lemon pepper (or to taste)
dried basil, garlic powder, onion powder, w and/or paprika



Boil the potatoes in salted water to cover for 15 to 20 minutes or until fork tender. Drain well. (If desired, the potatoes can be prepared in advance up to this point and refrigerated for a day or two.)

Preheat the oven to 400. Line a large baking sheet with parchment paper or sprayed foil.

Place the potatoes in a single layer about 3 inches apart on the prepared baking sheet. Cover one potato with a piece of parchment paper. Smash it once or twice with the flat palm of your hand, making a flat disc about 4 inches in diameter. Round off any ragged edges by pushing them together with your fingers. Repeat with the remaining potatoes.

Brush the tops of the smashed potatoes lightly with olive oil and sprinkle with seasonings. Bake, uncovered, for 20 to 25 minutes or until golden and crispy. If desired, turn over the potatoes halfway through the cooking process. Yield: 8 potatoes.

Memories of Mrs. Boro's potato knishes

BY BARBARA SILVERSTEIN
Special to The CJN

With Chanukah upon us, it's time to plan that party menu. Buffets are usually the order of the day and so it's nice to have a variety of finger foods. One of my all-time favourite party offerings is the homemade cocktail knish, which is a rarity these days. Knish-making is a dying art, one that has not been passed down through the generations.

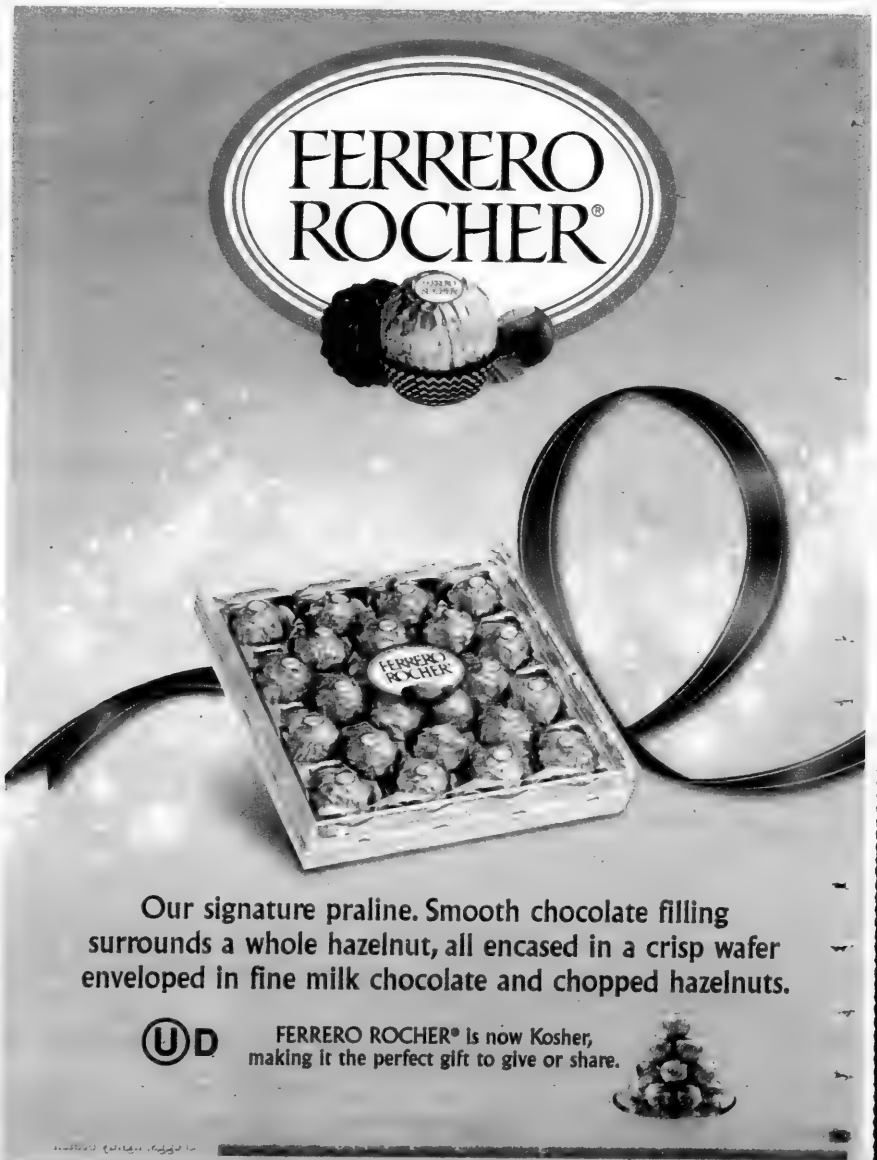
In my own life, there were only two people who made knishes.

Raizelle Boro

My grandmother, Ethel Kirshner, made great cheese knishes, but her recipe died with her. The only other person I knew who made knishes was Raizelle Boro, the mother of my longtime school chum Jewel Boro Frank. As a child growing up in Montreal, it surprised me that someone like Mrs. Boro, who was born and raised in Montreal, knew how to make knishes, because I thought it was a dish made only by grandmothers and perhaps European-born Jews. Even my mother, who was born in Poland, did not make knishes. Mrs. Boro was also steeped in Yiddishkeit, which I found surprising for someone born in Canada. I did not know anyone else in my parents' generation who went to synagogue every Shabbat.

However, Mrs. Boro was an unusual woman for her generation. Not only was she a consummate balabusta, but she also worked as a bookkeeper, she was an active fundraiser, an avid reader and, later in life, she became a sculptor. She was an early prototype of today's supermom.

Continued on page 43



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Mrs. Boro's knishes and cakes

Continued from page 41

On the anniversary of her first yahrzeit, it's a fitting time to remember Mrs. Boro, who died in Montreal last December at the age of 85.

As a teenager, it didn't occur to me that Mrs. Boro worked outside of the home. In those days most of the mothers I knew were full-time homemakers.

It didn't dawn on me that someone who could bake from scratch and have a spotless house could also have a job.

Boro Frank recalled that her grandmother was very critical when her mother took a bookkeeping job shortly after the youngest of her three children started school. "My mother got a lot of flack from my grandmother.

"She [grandmother] said people would talk. They would think that my father wasn't making enough money to support the family.

"But my mother went back to work to expand her horizons. She still had some accounts when she was in her 80s."

Boro Frank says one of the toughest things her mother did was care for her late daughter, Ryna Boro, who died of cancer in Florida in 2003. "My mother moved in with my sister and nursed her full time."

Boro Frank described her mother as a artistic woman who expressed much of her creativity in her baking. "She made these incredible birthday cakes. I had one with a doll in the middle and the cake was the skirt. She made train cakes for my brother."

Mrs. Boro was also one of the few mothers that I knew who baked up a storm and stayed thin. She was an attractive woman, blond and green-eyed who married her high school sweetheart, Irving. I have this image of her fashionably dressed in a straight black skirt doling out her unbelievably delicious chocolate cake.

Right now, Boro Frank is working hard at mastering her mother's knish recipe. She's planning to serve them for a dinner just before her older son Gill's wedding in May.

She says her mother taught her to make knishes for her two sons' bar mitzvahs. "My mother, my sister and I stayed up all night. We made dozens of knishes for the cocktail party."

I remember getting advance notice about the menu before Boro Frank's youngest son, Noah's bar mitzvah. I made sure to starve myself that day so that I would have plenty of room for Mrs. Boro's knishes.

Eating them brought back memories of Mrs. Boro working in her kitchen.

There was always something delicious to eat. You really hit the culinary jackpot on a Friday afternoon when Mrs. Boro's potato knishes came out of the oven, hot and fresh.

Culinary jackpot

MRS. BORO'S POTATO KNISHES

6 potatoes, pared
Salt and pepper to taste
1 package of puffed dough
1 egg, beaten

Preheat oven to 350 degrees. Prepare a greased cookie sheet.

Cook potatoes in salted water. Drain, mash, cool and season with salt and pepper.

Roll out puffed pastry on a clean floured table. The pastry should be 25 inches long by 5 inches in width. Spread potatoes mixture in centre and down the length of the stretched dough in a mound that is about 1.5 inches high by 1.5 inches wide. Width-wise pinch the two sides together, along the length of the pastry. And seal pinched side with beaten egg.

Then cut the long filled dough at 1-inch intervals to make individual cocktail-size knishes. Pinch the sides closed and seal with beaten egg.

Place knishes on cookie sheet. Bake 15 to 20 minutes until outside is golden brown. Makes 2 dozen knishes.

MRS. BORO'S CHOCOLATE CAKE

2 squares semisweet chocolate
1/4 pound butter
1 cup icing sugar
2 eggs
1 tsp. vanilla
3/4 cup flour
1/2 cup milk
2 tsp. baking powder.

Preheat oven 350 degrees. Grease a bundt pan. Sift flour and baking powder in separate bowl. Melt chocolate and butter together. In a separate bowl cream eggs, sugar and vanilla. Add chocolate to the egg and sugar mixture. Add milk. Add flour and then stir the mixture together. Pour in prepared pan. Bake at 350 for 35 to 40 minutes or until a toothpick comes out clean.

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Vegetables prepared with olive oil also recall the Chanukah miracle

By DAPHNA RABINOVITCH
Special to The CJN

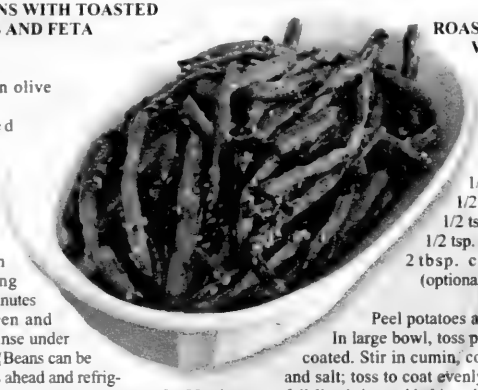
Chanukah, to me, is synonymous, at least gastronomically, with latkes and sufganiyot. And, as much as I love latkes, both the regular variety and the sweet potato variety, I do enjoy making several other dishes during the eight days that clearly reflect the miracle we celebrate. The following vegetable recipes, meant either for use only with your family or during a more festive dinner (they can all be doubled easily), use olive oil as the oil of choice. Olive oil's fruity tones enhance the cauliflower, green beans and potatoes in the recipes below and still honour the memory of the oil that lasted for eight days in the Temple.

HONEY ROASTED CAULIFLOWER

1 large head cauliflower
1/4 cup extra virgin olive oil
3/4 tsp salt
3 tbsp. honey
2 tbsp. sherry vinegar
3/4 tsp. dried thyme

Break cauliflower into florets. Toss with oil and salt until well coated. Place on foil-lined rimmed baking sheet. Roast in 425-degree oven for 30 minutes, stirring once. Meanwhile, stir together honey, vinegar and thyme. Pour over cauliflower, stirring to coat well. Continue roasting for 15 to 20 minutes or until cauliflower is soft and golden. Makes 6 servings

GREEN BEANS WITH TOASTED ALMONDS AND FETA



1 lb. green beans
3 tbsp. extra virgin olive oil
2 tbsp. minced shallots
1/3 cup toasted sliced almonds
3/4 cup crumbled feta cheese

Cook beans in large pot of boiling salted water for 7 minutes or until bright green and tender. Drain and rinse under cold running water. (Beans can be made up to 24 hours ahead and refrigerated covered. Bring to room temperature for 30 minutes before continuing).

In large skillet set over medium high heat, heat oil. Add shallots and cook, stirring, for 2 minutes or until softened. Stir in almonds and beans; cook, stirring, for 3 to 5 minutes. Season to taste with salt and pepper. Transfer to serving dish. Sprinkle with feta. Makes 4 servings.

ROASTED SWEET POTATOES WITH CINNAMON AND CORIANDER

2 lb. sweet potatoes (around 4)
1/4 cup olive oil
1/2 tsp. cumin
1/2 tsp ground coriander
1/2 tsp. cinnamon
1/2 tsp. sweet paprika
1/2 tsp. salt
2 tbsp. chopped fresh coriander (optional)

Peel potatoes and cut into bite size chunks. In large bowl, toss potatoes with oil until evenly coated. Stir in cumin, coriander, cinnamon, paprika and salt; toss to coat evenly. Arrange in single layer in foil-lined rimmed baking sheet.

Roast in centre of oven at 375 for about 45 minutes or until completely tender. Makes 4 servings.

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Latkes can make a delectable dessert

BY RANDY FINGRUT
Special to The CJN

I have always thought that the pleasures of a delectable dessert are a necessity of life. One only has to possess a slight sweet tooth to agree that dessert is the most important part of any meal. What could be more amusing or more satisfying than concluding a Chanukah meal with a scrumptious dessert that is also somewhat unconventional? When people think about dessert, they do not usually think of latkes!

I would like to share three delightfully different dessert versions of the traditional Chanukah latke. Show off your imaginative side and create an unforgettable finale to a Chanukah meal or a late-night dessert.

APPLE LATKES WITH FRENCH VANILLA YOGURT AND APPLE SALSA

This Chanukah, envision being swept away to a posh French restaurant. Notice a platter of delicate crepes, with tempting toppings, placed on a charming little café table. There is a soupcon of crisp apple and pure vanilla aromas wafting into the air. Look around once more, this is not a dream. Behold, a platter of hot and crispy, mouth-watering homemade apple latkes right here at home for you to enjoy!

Apple Latkes
4 large firm apples
1 tbsp. fresh lemon juice
2 eggs
2/3 cup cold water
2 tbsp. honey
1 tsp. vanilla
Pinch salt
1 cup all-purpose flour
2 tbsp. canola oil, additional oil if necessary
French vanilla yogurt, low fat

Peel and grate apples. Toss with lemon juice.

In a large bowl mix eggs with water, honey and vanilla. In another bowl combine dry ingredients. Add the dry ingredients to the egg mixture and blend well, add the apples and mix until it looks like lumpy pancake batter.

Option A

Heat oil in a large non-stick pan. Using a 1/4 cup measure, ladle mixture into pan about 4 at a time, and flatten with a fork. Fry, turning as needed, until golden, about 6 minutes per side. Drain on paper towels. Repeat, adding additional oil if necessary.

Option B

Line a baking sheet with parchment paper that has been sprayed with canola oil. Position 1/4 cup of latke mixture 2-3 inches apart. Flatten with a fork. Bake in a 350 degree oven for 20-25 minutes, turning over halfway and continuing to bake until golden. Serve immediately with vanilla yogurt and apple salsa. May be made ahead and reheated.

APPLE SALSA

1/2 cup mixed jumbo raisins
1 cup hot water
2 firm large apples, cored, peeled and diced
2 tbsp. fresh lemon juice
3 tbsp. honey
1 tsp. pure vanilla extract

Soften raisins in hot water for 10 minutes. Meanwhile, add remainder of ingredients into a covered dish and microwave on high for 4 minutes. Drain raisins and add to apple mixture. Cool to room temperature.

Continued on page 52

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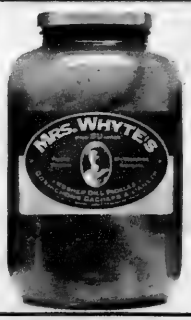

HAPPY CHANUKAH
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Mazel kosher wine tasting: something for every palate

By JENNIFER M. MACLEOD
Special to the CJN

It's often thought that there are two kinds of Jews: those who care about wine and those who keep kosher. Those who care, the stereotype goes, must go beyond the Jewish world to find wines that satisfy a sophisticated palate. And those who keep kosher? Just serve up the kiddush wine, the sweeter the better.

Wine experts Irvin Wolkoff and Sheila Swerling-Puritt disagreed at a kosher wine tasting held on Nov. 11 at Baycrest's Wagman Centre, hosted by Mazel Wines, agents to the LCBO. They offered educated views on a sampling of some of the best kosher wines to a mixed crowd of consumers, caterers and writers for a number of publications.

Wolkoff attacked the myth that flash-pasteurizing, the "mevushal" process often used in kosher production, ruins fine wine. "There's no hint that they've been cooked or damaged - it's really remarkable."

Only a scattering of hands went up when he asked who drank wine daily. Wolkoff, the first physician member of the Wine Writers Circle of Canada, promotes the health benefits of regular, moderate drinking.

Many of us don't take wine seriously, said Swerling-Puritt, president of the Wine Writers Circle, sketching basic principles that can help consumers buy smarter and drink better. "But the most important rule," she said, "is don't stress out about wine."

The evening's program "de-stressed" wine, with a program of eight: three red, three white and two sweet wines from around the world, and available from the LCBO. In order from the lighter dry whites to the heavier reds and finally dessert, each was paired with a different bite-sized appetizer, crafted by Baycrest Hospitality Services to perfectly complement the wine.

The first, a Hafner Gruner Veltliner (LCBO# 157511; $13.85), was accompanied by a spoon-sized portion of pickled beets, which echoed the wine's astringency. The wine might be a good choice with brunch – or even lokshin kugel, Wolkoff joked. "It's pleasantly pungent… with notes of green granny apple and elder flowers."

Sampling wines at the Wagman Centre.

Next was an Italian Cantina Gabriele Pinot Grigio (LCBO No. 66571; $18.35) with a tuna-sesame tidbit; the tuna's substantial flavour balanced what Wolkoff called the wine's "bright, sweet," almost grapefruit-like spiciness. Made by a family that has been producing kosher wines for three generations, it might also serve well to accompany veal, salmon or risotto.

Wolkoff offered illuminating and humorous tidbits for non-wine-lovers: wine regions, grape species, ripeness, oak barrel aging and alcohol content: "Too much numbs the tongue."

He called 13 per cent "high-ish" in an Efrat Israeli Chardonnay (LCBO No. 156976; $17), yet appreciated its "nice, rich persistence of flavour." In keeping with the Middle Eastern theme, it was served with tahini-dipped falafel balls. "The sweet, 'herby' quality of the falafel reflects" a similar characteristic in the Chardonnay, right down to its substantial "chewy" texture, he said.

Fragrant basil bruschetta was paired with another Cantina Gabriele wine, a Chianti (LCBO No. 111534; $18.35) that Swerling-Puritt called "approachable," avoiding the astringency sometimes found with the region's distinctive Sangiovese grapes. It could also accompany grilled meats or hearty pasta.

Over teriyaki salmon and a Hafner Pinot Noir Reserve (LCBO No. 157503; $26.40), Wolkoff spoke of the challenge of Pinot Noir, calling the wines of this "heartbreak grape… very deep, very dark" – almost garnet, with sandalwood aromas. With its "very fine tannins," it could accompany hearty beef entrées.

The last red wine, with savoury stuffed mushrooms, was the Efrat Israeli Merlot (LCBO No. 141663; $16.95). With black cherry flavours reminiscent of "dark fruitcake," but "much warmer and darker" and "nice, long warm tones," some might feel the wine is too soft, yet its earthy mineral flavours echo the mushroom, making it a "very slick, user-friendly" wine for brisket or roast chicken.

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Chanukah Food & Gift Ideas

Books make good presents

By JOSEPH SERGE
Arts Editor

Have a Little Faith. A True Story by Mitch Albom. Hyperion

In his first non-fiction book since *Tuesdays with Morrie*, author Mitch Albom brings the discussion about faith to a new and hopeful place. What if faith wasn't what separated us, he asks, but what brought us together?

Part personal story, part reportage, his new book crosses denominations and generations as it follows a unique journey between two worlds.

Day After Night by Anita Diamant. Scribner

Anita Diamant returns to the territory of her phenomenal bestseller *The Red Tent* in this intensely moving story of four young women who escape Nazi Europe for Israel, only to find themselves behind barbed wire once again in the British internment camp Atlit.

Only a few hundred of them survived the war. In this book, 10 of these children, now in their 70s, tell us how they managed to survive.

Journalist Hannelore Brenner met these women – who reunite each year at a Czech resort – and weaves together interviews with them with excerpts from their diaries and samples of the art, music and paintings they created at Theresienstadt. The result is a unique account of survival stories.

After the Falls - Coming of Age in the Sixties by Catherine Gildiner. Knopf Canada

When Catherine Gildiner's first memoir, *Too Close to the Falls*, launched, critics and fans sang its praises. But many were left wondering what happened to the precocious child, aged 13, when the book ended.

Now, 10 years later, Gildiner recounts her remarkable coming of age in the 1960s with the same wit, candour and exhilarating storytelling that made *Too Close to the Falls* a modern classic.

Based on the extraordinary true story of the October 1945 rescue of more than 200 prisoners from a camp for "illegal" immigrants near the Mediterranean coast south of Haifa, Diamant deftly weaves together the interlinking story of a vividly imagined cast of characters.

The Girls of Room 28 – Friendship, Hope and Survival in Theresienstadt. By Hannelore Brenner. Schocken Books

From 1942 to 1944, 12,000 children passed through the Theresienstadt internment camp, on their way to Auschwitz.

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Shattering Glass by Nancy-Gay Rotstein. Overlook Duckworth.

In *Shattering Glass*, Toronto writer Nancy-Gay Rotstein weaves the tales of three women who find themselves caught between career and family, trying to maintain a precarious balance between success, independence and motherhood.

This novel, originally published in 1996 and translated into eight languages, was praised for its dramatic plotting and riveting dialogue. It has just been re-published by Overlook Duckworth.

FOR KIDS:

Clever Rachel by Debby Waldman. Illustrated by Cindy Revell. Orca Book Publishers.

Clever Rachel is the latest picturebook from the author/illustrator team of Debby Waldman and Cindy Revell. Their first book, *A Sack Full of Feathers* was shortlisted for three major Canadian book awards.

Clever Rachel is a retelling of an old Jewish folktale that promotes friendship and teamwork for young readers. It is full of witty riddles that children and adults alike will enjoy pondering. Recommended for children ages 4 to 8.

Canada Counts – A Charles Pachter Counting Book. Cormorant Books

Following on the success of Charles Pachter's *M is for Moose*, called an "all-time classic" by the *Toronto Star*, is this new release in which children can learn numbers.

In these pages, Pachter's new artwork helps illustrate numbers from 1 to 20 as well as important Canadian numbers such as 1967 and 1982. Highly recommended for young children.

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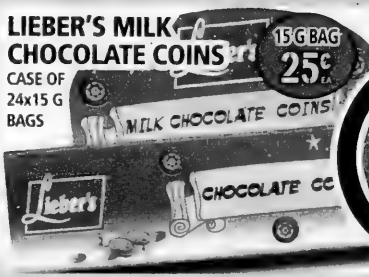

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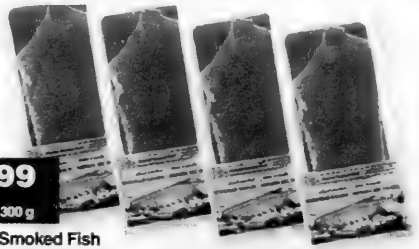

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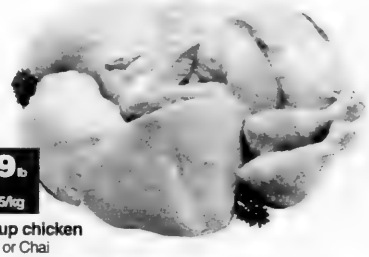

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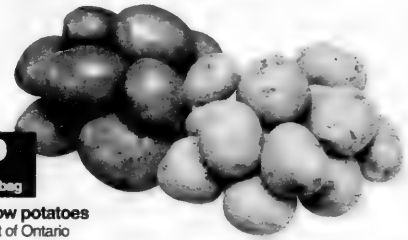

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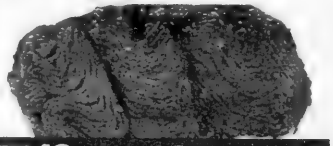

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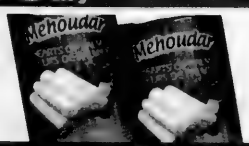

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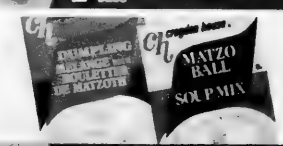

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Chef follows her dream

By CAROLYN BLACKMAN
Staff Reporter

Margie Arosh graduated from George Brown College of Culinary Arts three years ago at age 44, without having tasted anything she prepared.

The personal chef, caterer, and cooking instructor, who keeps strictly kosher, said that in her first year, she made arrangements with her instructor to have a cooking partner taste what she cooked.

"In second year, however, the instructor would not allow me to have a taster for the exams. I had to taste with my eyes. I relied on my knowledge and feel for food."

She said that for the butchery course, in which they learned to clean a pig, "my partner convinced me to put on a pair of gloves and take part.

"The course included far more than cooking, though. We had food theory and academic subjects. It was not an easy journey. Even when I had to travel downtown for early morning classes, I never complained. I felt like I had found my passion."

Born in Toronto of Moroccan parents, Arosh said she learned to cook Moroccan food with a Spanish influence.

"My mother was wonderful cook and baker, and she always had a house full of guests. My father always brought home people who had nowhere to go. I was taught early on how to feed people."

She renovated her own kitchen while she was still in school, and can now teach and prepare kosher meals from her home. "Sometimes I come downstairs just to walk around the kitchen. I'm living my dream."

Visit Arosh's website at www.margieskitchen.ca.

GREEK TILAPIA WITH TOMATOES, ARTICHOKES & KALAMATA OLIVES

1 medium onion, thinly sliced
4 tbsp. extra-virgin olive oil
8 garlic cloves, finely minced
1/3 cup dry white wine
1 (9-oz.) package frozen artichoke hearts, thawed and drained or
1 can artichoke hearts
4 medium tomatoes cut into wedges
1/2 cup pitted Kalamata olives, coarsely chopped
1 tbsp. capers (optional)
1/2 tsp. kosher salt
1/2 tsp. freshly ground black pepper
2 tsp. Greek oregano
4 tilapia or any firm white fish fillets
zest of 1 lemon finely grated
1/4 cup water

Preheat oven to 375. Over medium high heat in a wide saucepan, sauté onion in 2 tablespoons of olive oil, until softened and golden, about 5 minutes. Add half of the garlic and cook, stirring, 1 minute. Add wine and boil down for 2 minutes. Add artichoke hearts, tomatoes, olives, capers, 1/2 teaspoon kosher salt, and 1/4 teaspoon pepper, 1 teaspoon oregano and bring to a medium simmer, stirring occasionally for about 10 minutes or until half the liquid is reduced. Taste to adjust seasoning.

Meanwhile, season fish with salt and freshly ground pepper. Stir together lemon zest, 1 teaspoon oregano, remaining garlic and remaining 2 tablespoons olive oil and brush on both sides of fish. Place fish into a 13- by 9- by 2-inch glass or ceramic baking dish and bake for 10 minutes. Remove from oven and spoon sauce around fish. If the sauce is thick, add the 1/4 cup of water. Lightly drizzle fish with liquid from sauce. Return to oven for 5-8 minutes or until fish is just opaque and cooked through. Serves 4.

SWEET POTATO SALAD WITH GOAT CHEESE, PINE NUTS & SUNFLOWER SEEDS

Two large sweet potatoes cut into thin strips like french fries
1 tsp. granulated garlic
1 tsp. kosher salt
1 tsp. freshly ground pepper
1 tsp. chili powder
1 tsp. oregano
1/4 cup olive oil
Salad
1 head romaine lettuce, washed, dried and cut into thin strips
2 medium tomatoes cut into strips
2 red or yellow peppers cut into strips
1 cup of goat cheese or feta
1/4 cup sunflower seeds
1/4 cup slivered toasted almonds
1/2 cup toasted pine nuts
1/2 cup mini toasted croutons
Dressing
zest and juice of one lemon
1 scallion finely chopped white and green parts
1/2 tsp. Dijon mustard
1/2 cup of olive oil
salt and freshly ground pepper to taste

Preheat oven to 425 degrees. Toss the potatoes with the spices and oil and roast in the middle of the oven for 15 minutes. Toss and continue to roast for another 15 minutes or until golden and slightly crispy.

Combine the lettuce, tomatoes, peppers and croutons in a large bowl. In a separate bowl prepare the dressing. Place the Dijon mustard in the bowl along with the lemon zest, juice, salt and pepper. Drizzle in olive oil while whisking. Taste and adjust seasoning. Add scallions and drizzle half over lettuce.

Top the salad with a mound of the sweet potato fries and dollops of goat cheese. Garnish with seeds and nuts and drizzle with extra dressing. Serves: 4 to 6.

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Children and adults will be grateful

Continued from page 42

CHOCOLATE LATKES

This is a dessert that will be adored by children and adults alike. Although these latkes are not fried in oil, they look surprisingly like the real thing. Chocolate latkes appear crunchy, but they have a chewy texture and a divine flavour.

4 oz. semi-sweet chocolate, broken into pieces
1 4 cup sugar
2 tsp. pure vanilla extract
4 egg whites
3 cups flaked coconut
pinch of salt

In an uncovered 1 cup Pyrex measuring cup, microwave chocolate for one minute. Remove and stir with a fork until completely melted and smooth.

(The heat of the cup will continue to melt the chocolate without risk of burning.)

Let chocolate cool for several minutes.

Meanwhile, combine remaining ingredients in a large bowl, add chocolate and mix well.

Place parchment paper on baking sheets. Ladle 1/4 cup of mixture about 2-3 inches apart and flatten with a fork.

Bake in 350 degree oven, middle rack, for 15 minutes. Cool latkes completely before removing from baking sheet.

CHEESE BLINTZ LATKES

These latkes are similar in taste to traditional Cheese Blintzes, but they are extremely quick and easy to prepare. Enjoy them for dessert with your favourite blintzes topping!

1 cup pressed dry cottage cheese, 0.5 milk fat, salt free
3 eggs, beaten
3 tbsp. honey
3/4 cup skim milk
1-1/2 tsp.pure vanilla extract
1/4 tsp. salt
1 cup all-purpose flour
2 tbsp. canola oil, additional oil if necessary

In food processor or large bowl, mix cheese, eggs, honey, milk, vanilla, and salt.

Add flour and process or mix until smooth.

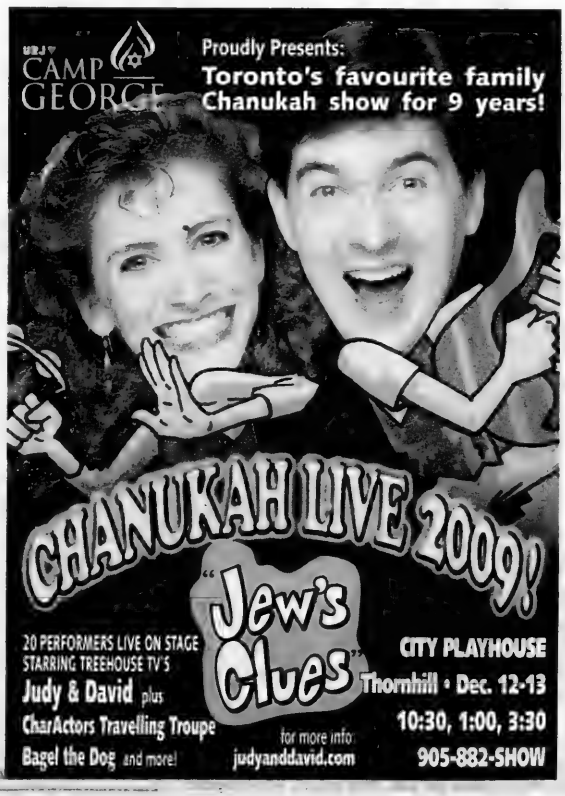
Option A

Heat oil in a large non-stick pan. Using a 1/4 cup measure, ladle mixture into pan about four at a time and flatten with a fork. Fry, turning as needed, until golden, on each side. Drain on paper towels. Repeat, adding additional oil if necessary.

Option B

Line a baking sheet with parchment paper that has been sprayed with canola oil. Position 1/4 cup of latke mixture 2 -3 inches apart. Bake in a 350 degree oven for 20-25 minutes, turning over halfway and continuing to bake until golden.

Serve hot with cherry- or blueberry-pie filling, jam, fresh fruit, sour cream or syrup.



Oil is the 'star' of Chanukah

By EILEEN GOLTZ
Special to The CJN

If asked what the quintessential Chanukah food might be, the most probable answer would be potato latkes. However, the real star of the show should be the oil, not the potato. That whole miracle of the oil thing is what we are celebrating. That being taken into consideration, on one night of Chanukah my menu becomes all about frying up french fries and all other kinds of veggies in seasonings and batters.

According to *Gourmet* (a magazine that is sadly ceasing publication), the key to making the perfect french fries is to double fry them. They suggest that you flash fry them first to eliminate moisture, then fry them again for crispness. While the recipe for the fries was pretty good, I decided that a few other recipes that incorporate other vegetables and can be "oven" fried might just be the perfect food gift for my readers. Some of the recipes call for regular corn oil, others olive or peanut. They all have their own distinctive flavours, and you can really use them interchangeably. Don't season fried anything before serving.

SEASONED OVEN FRIES

4 large potatoes
4 tbsp. olive oil
2 tsp. paprika
2 tsp. garlic powder
2 tsp. cayenne powder
2 tsp. onion powder
1/4 tsp. cumin
Cheddar cheese (optional)
salt to taste

Preheat oven to 400. Cut potatoes into wedges and place them on a greased cookie sheet with sides. In a bowl combine the oil, paprika, garlic powder, cayenne powder, onion powder and cumin. Brush the wedges with the oil and spice mixture. Bake for 35 to 45 minutes depending on how crispy you want the fries. You can sprinkle the cheese over the top of the fries in the last 4 to 5 minutes of cooking. Salt to taste. Serves 4.

ROSEMARY PARMESAN SWEET POTATO FRIES

3 large sweet potatoes
1 tsp. salt
1 tsp. black pepper
1 tbsp. dried rosemary
1 tbsp. Parmesan cheese
1 to 2 tbsp. breadcrumbs
3 tbsp. oil

Preheat oven to 450. Cut sweet potatoes, with skins on, into long thin sticks.

In a bowl, combine the oil salt, pepper, rosemary, breadcrumbs and Parmesan cheese. Add the sweet potato sticks and toss to coat. Place cooling rack on top of cookie sheet, spread potatoes in a single layer on top of cooling rack.

Cook at 450 degrees for 40 minutes or until desired crispiness.

FRIED ZUCCHINI

3 large zucchini, washed, trimmed, cut lengthwise into strips
olive oil
1 tablespoon of salt

For batter:
1-1/2 cup soda water
1/2 tsp. salt
1-1/2 cup flour

Put the zucchini pieces in a bowl, salt them lightly and then let them sit for 20 minutes. Pour off the liquid, pat dry and set them aside.

In a bowl combine the soda, flour and salt. Whisk together.

Heat the oil. Dip the zucchini strips in the batter and then fry them in the oil for 4 to 5 minutes. The batter will puff up while it's frying. The strips will be done when they are lightly golden brown. Drain on paper towel and serve immediately. This doesn't reheat well. Serves 4 to 5 as a snack.

BATTER-FRIED MUSHROOMS

2 to 3 cups oil for frying
1 lb. whole white button mushrooms, cleaned and dried
2 eggs, beaten
8 oz. seltzer
1 cup cornstarch
salt and pepper to taste

Preheat the oil in a deep fryer or in a deep saucepan. In a bowl combine the eggs and seltzer and whisk to combine. Whisk in the cornstarch and salt and pepper a little bit at a time to prevent lumps. Dip the mushrooms in the batter and fry 1/3 of them at a time making sure that they don't clump together. Fry them for 2 to 3 minutes or until they are golden brown. Drain on paper towels and season with a little salt. Serve immediately. Serves 4 to 6. This recipe can be doubled or tripled.

GARLIC ONION RINGS

2 cups flour
3 tsp. breadcrumbs
3/4 tsp. garlic salt
12 oz. beer, flat and at room temperature
1/4 cup oil, plus oil for frying
2 egg whites
4 large flat sweet onions, cut in 1/2 in. rings, separated

In a large mixing bowl, combine the flour, breadcrumbs and salt. In another bowl, combine the beer and the oil. Pour the beer mixture into the flour mixture, stirring with a whisk until just combined, do not over mix and let set for at least an hour. Heat at least 2 inches of oil in a deep fryer or large pot. While the oil is heating, beat the egg whites to stiff peaks and fold them into the batter being careful to not over mix. Dip the rings into the batter, then drop into the hot oil, making sure to not crowd them. Fry until golden brown. Drain on paper towel and serve. Don't salt before serving. Serves 6 to 8.

Modified from The New Southern Cook.

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A bumper crop of books

By BILL GLADSTONE
Special to The CJN

Anyone who cares about the state of contemporary Jewish writing should not neglect to read *What the Furies Bring*, a new book of essays by Toronto essayist-poet Kenneth Sherman (Porcupine's Quill)

By itself, Sherman's choice of subject matter is compelling. His essay topics include *Yiddish and the Jewish Canon*, *Anne Frank and the Search for Self* and *Poetry and Terrorism*, and he sets his critical sights on the likes of Ruth Wisse, Chaim Kaplan, Vasily Grossman, Primo Levi and John Updike. He also presents a charming and thoughtful remembrance of his grandfather and his family's early years in Toronto.

These are not mere belle lettres from a detached ivory tower. Perhaps one of the most pressing problems of our day, the phenomenon of terrorism and the "furies" unleashed upon the world by the perpetrators of 9-11 are a chief concern in these essays. The author explains his philosophy that literature "should address the most extreme circumstances" and be more than a "deceptive luxury."

Albeit unsystematically and using literature as the focus, Sherman's erudite criticism speaks directly to the problems that western civilization faces in the era of 9-11 The themes seem relevant and the writing clear and direct.

* * *

After a hiatus of several years, the 15th edition of *Parchment*, the journal of contemporary Canadian Jewish writing, has appeared, containing a bumper crop of short fiction, poetry, a couple of brief memoirs and an essay by outgoing editor Adam Fuerstenberg on Canadian Yiddish poetry between the two world wars.

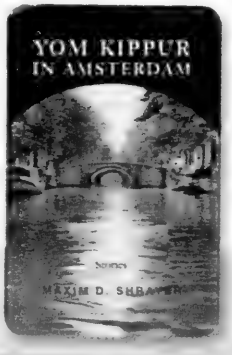
Contributors include Anne Dublin, Renate Krakauer, Avner Mandelman, J. J. Steinfeld, Kathy Kacer, David Zvi Epstein, I. B. Iskov, Seymour Mayne, Isa Milman, Merle Nudelman, Elana Wolff and many others.

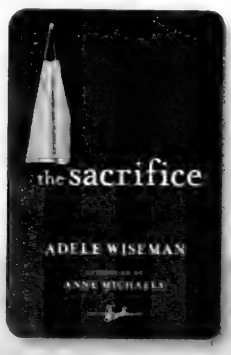
All Jewish writers, as well as all those who are interested in either Canadian or Jewish writings, should not hesitate to invest in this volume, not only to help support this worthy vehicle but also in anticipation of good things contained therein. Write to *Parchment*, Centre for Jewish Studies, Vanier 260, York University, 4700 Keele St., Toronto M3J 1P3.

* * *

Yom Kippur in Amsterdam is a book of stories by Maxim D. Shrayer. I read a few stories and – lo! – I wanted to keep on reading. Stories such as *The Disappearance of Zalman* and *Trout Fishing in Virginia* offer a frisson of pleasure when one realizes that one has been tricked into believing in an illusion and suddenly has the rug pulled out from beneath one's feet.

Shrayer's Jewish characters, like those of our native writer David Bezmozgis, blithely take the immigrant narrative into the 21st century. Like Bezmozgis, Shrayer is an émigré from the former Soviet Union whose writing seems to emerge from the traditions of Isaac Babel, Vladimir Nabokov and Isaac Bashevis Singer. He is a professor of Russian, English and Jewish studies at Boston College. The book is published by Syracuse University Press.





* * *

The acclaimed Ukrainian-Jewish writer Lamed Shapiro (1878-1948), who first came to the United States in 1905, led a life marked by marked by frequent ocean crossings, alcoholism and failed ventures: for years he sought an improved chemical process for colour-film development and was as obsessed with that problem as an alchemist might be seeking to transmute base metals into gold.

Yet somehow he managed to transmute the stuff of his chaotic life into a sort of literary gold. Preoccupied with grotesque and even horrific violence, Shapiro wrote about pogroms, rapes, murders and terror as the Jewish people were exiled from the outmoded shtetl and set adrift in the modern world.

The Cross and Other Stories, a new collection from the Yale University Press, is a fresh presentation of some of Shapiro's controversial short stories, set in both the Old World and the New World environments of East Broadway and the Bronx, Union Square and vaudeville. The collection is admirably edited by Leah Garrett, associate professor at the University of Denver, whose introductory essay overflows with marvellous insights:

"Peretz was the last of a generation of Jewish writers who could be all things to all people," Garrett writes. "The next generation went down two separate paths: the lyrical impressionists in one direction, the naturalists in another.

"The latter – Schneour, Opatoshu, Weissenberg, Warshawski – sought their subjects on the margins of Jewish society, among horse thieves, peddlers, Jews who were all brawn and no brains, and portrayed a gallery of unsavoury characters governed by their passions and victims of their environment. Shapiro the impressionist went them two better, by describing the transformation of a sensitive intellectual into a man of iron and by exposing the brutalized inner landscape of an illiterate, speechless Ukrainian peasant."

* * *

Roughly a decade after her debut novel *Fugitive Pieces* collected an extraordinary number of prestigious literary prizes, Toronto-based author Anne Michaels returns to the book charts with her second novel, *The Winter Vault*, published by McClelland & Stewart.

As before, the writing is as lyrical and exotic as anything in the Ondaatje school of literature that inspired it. The story focuses on a Canadian couple involved in the relocation (and hence rescue) of an ancient Egyptian temple at Abu Simbel before the rising waters of the Nile in front of the newly constructed Aswan Dam. By night, the couple retreat into their individual pasts – he to his childhood in England during the war, she to her childhood with her schoolteacher father, travelling the shores of the St. Lawrence seaway.

Reminiscent of *The English Patient*, *The Winter Vault* will undoubtedly be devoured with great relish by the many fans of *Fugitive Pieces*, perhaps without a concern that the finely wrought prose seems derivative, overly precious and at times obscure.

* * *

I noticed only recently that the New Canadian Library, an imprint of McClelland & Stewart, has resumed reprinting tried-and-true Canadian classics as in former days. Titles include one of the great landmark volumes of Canadian Jewish literature – *The Sacrifice*, by Adele Wiseman, first published in 1956 and well deserving of a new readership.

Wiseman's solemn, neo-biblical immigrant saga of three generations of a Jewish family in Canada won the Governor General's Award for literature when it first appeared. Although it seems a relic of an older, more conventional school of writing than we're used to today, Wiseman writes with enormous sensitivity and talent. M&S has put the novel into an attractive package featuring an afterword by Anne Michaels.

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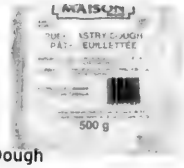

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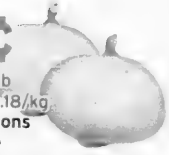

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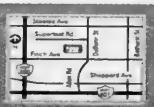
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And now for something completely different: HEEBONICS

Yellowknife singer-songwriter represents N.W.T. in CBC song contest

By CARA STERN
Special to The CJN

Dana Sipos may have won a spot representing the Northwest Territories in a CBC music contest, but she says she never sought a musical career.

"It just sort of evolved from learning to play a couple of chords," says the 25-year-old singer-songwriter.

"I've always been singing and writing lots and then I started songwriting, getting more confident, and sharing it with people."

Sipos was voted to write a song about the Northwest Territories as part of CBC Radio Two's Great Canadian Song Quest.

The annual contest asks Canadians to nominate their favourite locations in the country to be celebrated in song and then vote for a singer to represent each province and territory.

On Dec. 15, Sipos will debut her song during a Toronto concert with the other winners, which will broadcast across the country.

"It was really exciting and a little bit surprising," she says, about being selected to represent the Northwest Territories.

Born in Hamilton, Ont., Sipos has lived in Yellowknife since 2003, although she says she has moved around quite a bit since then. A few years ago, she spent six months living in Israel.

She lived in several places, including on Kibbutz Lotan in Arava Valley, which is north of Eilat.

There, she took part in a green apprenticeship program, where she earned a certificate in permaculture – designing settlements and agriculture so as to reproduce the natural environment.

"I loved living on the kibbutz," she says. "I improved my Hebrew a lot, and living in the desert is pretty magical."

Living in Israel is a stark difference from living in Yellowknife, where there are only "a small handful" of Jews, Sipos says.

"I miss being part of a vibrant Jewish community and having people at Shabbat," she continues, adding that she does celebrate the holidays with friends.

"They will have Purim parties and Chanukah parties, and they just try to open it up and welcome anyone that's interested to come."

There are no synagogues in the city, she says, and it is sometimes challenging to be a Jewish woman living in the Northwest Territories.

However, Sipos says her surroundings greatly influence her music. Many of her songs, she says, tell stories about the north.

"There's the magic up here, like the midnight sun and the Northern Lights.

"It's also what the trees look like at 40 below and what it feels like at 40 below."

Although she describes her music as northern folk/roots music, she admits her last album explored many genres, including blues, jazz and bluegrass. She says she is first and foremost a singer-songwriter.

She lists some of her musical influences as being the artists she listened to growing up, among them Joni Mitchell, Bob Dylan and Leonard Cohen.

"People that tell stories with their music have always been an inspiration," she says, adding she is also influenced by some younger artists.

Sipos plays the guitar, mandolin and the kazoo.

She says living in the Northwest Territories has helped her progress as a musician.

"There's a really supportive music community, so there were people to nurture those songwriting skills and hone them," she says.

"There's a really artistic community and musical community, and a collection of all sorts of people and characters coming to the north for an adventure, so it's fun living up here."

She describes the community as unique. "There's a cross-section of people from all over the world," she says. "[Yellowknife is] right on the edge of Great Slave Lake, so you feel like you're right at the edge of the wilderness."

She also says that, ironically, living in Yellowknife has given her opportunities to further her musical career.

For example, in 2007, she won another CBC singer-songwriter contest to represent the Northwest Territories in the True North Concert Series – a competition for artists living in Canada's north.

She will be representing the Northwest Territories again as part of CBC's Great Canadian Song Quest, in which listeners voted for one artist to represent each province and territory.

There were five possible locations for her to write about.

Through a public vote, it was decided that her song would be about the pingos – cone-shaped hills filled with ice – located in Tuktoyaktuk, a settlement north of the Arctic Circle, inside the Inuvik region of the territory.

In Inuvialuktun, an Inuit dialect, Tuktoyaktuk translates to "it looks like a caribou."

Sipos says she refers to this idea in the song and took a poetic approach to it.

"I tended towards the mystery and ancient legends boxed inside the pingos," she says. "I talk about how they have hearts of ice."

She says she tries to give geographical context and understanding of the pingos in the song, and to express why they're magical, as well as their importance to the community.

"They've been used for centuries as navigational guides. People would go on top of the pingos and be able to see into the distance to check for whales or caribous."

A few years ago, she could not have imagined achieving this much success, Sipos says.

"I probably wouldn't have been able to imagine that I would have these opportunities," she says, adding that she is excited about flying to Toronto for the Dec. 15 concert, which is taking place at the Glenn Gould Studio.

She says she hasn't really set any specific goals for the future, although she hopes to perform in more folk festivals next summer, as well as record a new album next year.

"I'm just going to keep playing music, and if people are enjoying it and I can travel with it and spread a little bit of a message, then I'm happy."

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Iranian lawmakers threaten nuclear watchdog

JTA

TEHRAN — Iran's parliament threatened to reduce its co-operation with the United Nations nuclear watchdog agency and approved plans to build 10 new uranium enrichment facilities.

Sunday's call by Iranian Parliament Speaker Ali Larijani to "form a new type of relationship with the West," backed by a statement from lawmakers read in parliament, comes two days after the International Atomic Energy Agency (IAEA) board of governors voted to censure Iran for building a nuclear enrichment facility in secret and demanded it freeze its nuclear enrichment program.

"If the West continues to pressure us, then parliament can review Iran's co-operation level with the IAEA," Larijani said.

The Iranian parliament ordered the government in 2006 to cease co-operation with the IAEA after the agency reported it to the UN Security Council, according to reports.

Last Friday's IAEA resolution, which passed 25-3 with six abstentions, was significant because it was backed by all six major world powers, including Russia and China. Both of those countries have been reluctant to go along with western efforts to sanction Iran for its nuclear program, although it remains unclear if the vote signalled that Russia and China would support further punitive measures.

The only three countries to vote against the resolution were Cuba, Venezuela and Malaysia.

Iran's chief delegate to the atomic agency, Ali Asghar Soltanieh, told the meeting that the resolution would not change Iran's plans, according to media reports.

"Neither resolutions of the board of governors nor those of the United Nations Security Council, neither sanctions nor the threat of military attacks, can interrupt peaceful nuclear activities in Iran, even a second," he said in remarks made available to reporters.

Israel commended the passage of the resolution.

"The importance of the resolution is in its determination that Iran is continuing to defy the resolutions of both the Security Council and the IAEA board of governors, as well as its expression of concern over the fact that Iran is building its enrichment facility in Qom in secret," said Israeli Embassy spokesperson Jonathan Peled. "The demand to immediately halt the construction of this facility is of extreme importance."

On Nov. 26, IAEA head Mohamed ElBaradei told a meeting of the agency's 35-nation board of governors that the IAEA investigation into Iran's alleged nuclear weapons program is at "a dead end" due to Iran's lack of co-operation.

ElBaradei stepped down on Monday as agency chief.

Iran last week rejected a plan brokered by the Vienna-based agency, under which Iran would relinquish the bulk of the uranium it had enriched to low levels, sending it to Russia and then France for further enrichment; it then would be returned to Iran. Six world powers, including the United States, had endorsed the deal.

In a counter-offer, Iranian Foreign Ministry spokesman Ramin Mehmanparast said in a news conference Nov. 24 that Tehran would send its low-enriched uranium abroad for further enrichment if it received 20 per cent pure uranium processed abroad at the same time as a guarantee, according to reports.

In related developments, Iranian state radio reported Sunday that the country's parliament has approved a bill earmarking $20 million to support militant groups opposing the West.

It was not immediately clear which groups would receive funding from Iran, but Tehran already backs the Islamic militants Hezbollah in Lebanon and Hamas in the Gaza Strip.

The report says the money will also be used to investigate alleged U.S. and British human rights abuses and plots against Iran.

State radio said Sunday a committee that includes representatives from the intelligence and foreign ministries will decide how to divide the budget.

The move is seen as a reaction to U.S. and British criticism of Iran's violent crackdown on protests after the disputed June presidential election.

With files from Ha'aretz

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Trial of alleged Nazi guard Demjanjuk starts in Germany

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MUNICH — The trial of John Demjanjuk, an 89-year-old former alleged Nazi camp guard, started on Monday on charges of helping to force 27,900 Jews into gas chambers in 1943.

John Demjanjuk

Demjanjuk, a retired U.S. autoworker, appeared in a wheelchair before a court in Munich at what is possible Germany's last major trial from the Nazi era.

German state prosecutors believe Demjanjuk, who was at the top of the Simon Wiesenthal Center's list of most-wanted war criminals, assisted in killings at the Sobibor Nazi death camp, in what is now Poland, where at least 250,000 Jews were killed. He faces charges of being an accessory to the murder of 27,900 Jews at Sobibor.

"There can be no statute of limitations on crimes committed as part of the Holocaust," the Anti-Defamation League said a statement. "While no trial can bring back those that were murdered, holding those responsible to justice has an important moral and educational role in society."

Jewish groups and victims' families say it's never too late for justice to be done and that the case is symbolic.

"We should not make the mistake of thinking that a case against one war criminal is a case against just one man," said Rabbi Marvin Hier, dean of the Wiesenthal Center in Los Angeles.

"When the bell tolls for John Demjanjuk, it is also tolling for every other war criminal, even if it just gives them sleepless nights," he told Reuters.

Nearly one hour after the scheduled 9 a.m. start time, a long queue was seen outside the court building.

It's the second war crimes trial for Demjanjuk. In 1988, Israeli courts convicted and sentenced him to death for murder and savagery at the Treblinka death camp. But the sentence was overturned in 1993 when the Israeli Supreme Court determined there was insufficient evidence that Demjanjuk was the so-called guard named "Ivan the Terrible," and he was released.

Today, prosecutors say they have all the proof they need that he actively participated in the mass murder of Jews in the gas chambers of Sobibor in 1943.

"The totality of evidence is overwhelming," said Barbara Stockinger, spokesperson for the state prosecutor in Munich.

An SS identification card places Demjanjuk in the death camp, and his number shows up on many documents related to Sobibor.

The prosecution alleges that Demjanjuk, after being captured by the Germans in 1942, received training at the Trawniki SS facility in occupied Poland, which produced guards for several death camps.

He insists he merely served in the Soviet army and was captured by Germany in 1942.

Demjanjuk was extradited from the United States last May and stripped of his citizenship.

His case has attracted interest from international media, and angry scenes erupted in Munich ahead of the trial, as reporters fought over the 68 spaces available for the press in the courtroom.

Demjanjuk, who was born in Ukraine and fought in the Red Army before being captured by the Nazis and recruited as a camp guard, immigrated to the United States in 1951, becoming a naturalized citizen in 1958.

He denies he was involved in the Holocaust and his family insists he is too frail to stand trail. Demjanjuk's son said his father had been in hospital for five days in the week prior to the trial to undergo a range of tests and had a blood transfusion due to a bone marrow disease.

"They are forcing the trial to go forward regardless of my father's condition," John Demjanjuk Jr. told Reuters.

Due to his weak condition, the hearings will be restricted to two, 90-minute sessions per day. His lawyer said Demjanjuk was in constant pain and suffered from periods of mental absence.

The trial is expected to last until May – although some estimate it could take up to two years – and sessions were scheduled for three days this week. More than 200 journalists have been accredited.

If all goes according to plan, the prosecution will have read the charges on Monday and Demjanjuk will have had the chance to respond. Prosecutors planned to show the court documents, including an identity card, to prove he was at Sobibor and will call about 20 witnesses.

If convicted, Demjanjuk faces several years in jail – reportedly a maximum of seven, which could mean he'll spend the rest of his life behind bars.

For some in Germany, the trial is reminiscent of the first major postwar trials of Nazis by Germans, including the Auschwitz trials of 1963-65, when Germany put 22 citizens on trial for their roles as mid- and lower-level officials at Auschwitz. The trials served to wake up the postwar generation to the horrors their parents had tried to forget.

In contrast, the Nuremberg trials, which took place immediately after the war, were conducted by the Allies and seen by many Germans as victors' justice.

"I felt then, and I feel now as an older man, that these trials [in German courts] are important," said Wolfgang Benz, director of Berlin's Center for Research on Anti-Semitism.

As a history student, Benz observed the trial of high-level SS member Karl Wolff in Munich in 1964. Now his daughter, Angelika, a doctoral student and expert on the Trawniki SS camps, is planning to attend the Demjanjuk trial.

"There is no statute of limitations for the crime of murder. It doesn't matter if this old guy is sick or if he is nearly 90 years old," Benz said. "The issue of dealing with our past will never end, and Demjanjuk is the case for today."

Although he has acknowledged being at other camps, Demjanjuk denies being at Sobibor, which prosecutors say was run by 20 to 30 Nazi SS members and up to 150 former Soviet war prisoners.

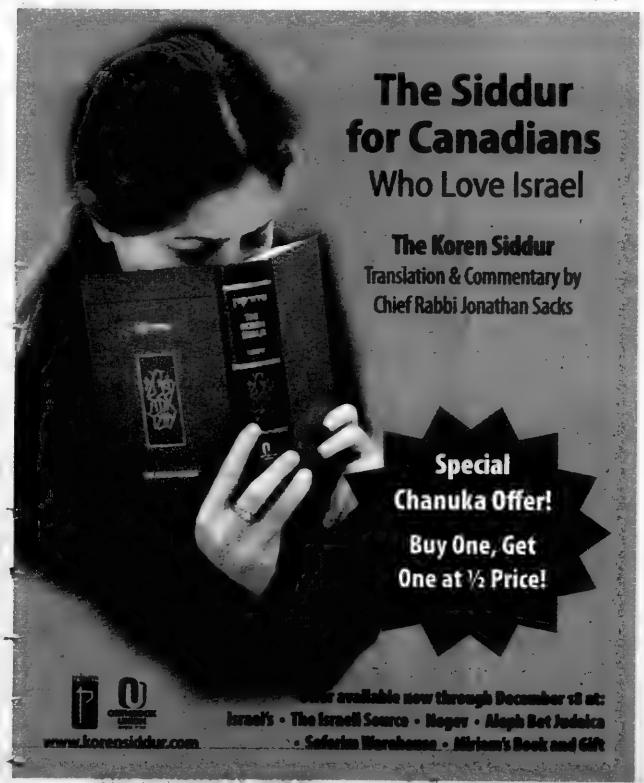
Prosecutors argue that Demjanjuk was at Sobibor for about six months in 1943. The key staff at the Nazi death camp in Sobibor were tried and sentenced four decades ago. The camp, set up in 1942 in Lublin district, existed solely to kill Jews. Research shows the complete toll was about 250,000. The gas chambers were first used to kill Polish Jews, then those from Germany, France, Czechoslovakia and the Netherlands. The buildings and compound occupied an area of 400 by 600 metres.

About 30 male members of the Nazi SS, ran the camp, assisted by 90 to 120 eastern European volunteers known as "Trawniki," because they had trained at an SS camp in Trawniki, Poland. Demjanjuk is alleged to have been one.

From 1965 to 1966, a court in Hagen, West Germany, tried 11 of the German SS guards from Sobibor. One committed suicide, one was given life imprisonment, five received terms of three to eight years and four were acquitted.

The camp commandant, Franz Stangl, was tried separately and sentenced in 1970 to life imprisonment. He died in prison.

A group of inmates kept alive to do menial work mutinied in October 1943 and about 300 managed to escape into nearby woods. Most were caught and killed by the Germans, but 64 survived the war. After the camp revolt, the Nazis killed the inmates who were left and demolished the camp in 1943. There is a museum at the site today.



Israel bombs Gaza terrorists

Israel's air force bombed a group of terrorists in Gaza as they prepared to launch a rocket at Israel. Four Palestinians were wounded in the Friday morning strike on northern Gaza, according to reports. The launcher was also destroyed. The move comes less than a day after five mortar shells fired from Gaza hit an open area in the Negev, causing no casualties. Israeli soldiers also prevented a major terror attack last Thursday after identifying a man carrying a bomb along the Egyptian border. When the soldiers ordered the man to stop, he threw down the sack carrying the 33-pound explosive and disappeared into Egypt, according to reports. It is still not known whether the alleged terrorist was a Gaza resident who entered Egypt through a smuggling tunnel or a terrorist operating in the Sinai Peninsula. The bomb was likely meant to be used in Eilat or in a major central Israeli city.

Tourism funding for Jerusalem

Israel's Tourism Ministry has budgeted nearly $4 million for next year to develop tourism in Jerusalem. The 2010 funding is earmarked to develop tourism infrastructure in the city and to promote tourism events both domestically and abroad, according to the Tourism Ministry. In recent years, the ministry has invested millions of dollars in developing and improving the tourism infrastructure in Jerusalem, including the centre of the city, Ein Kerem and the Old City. According to the ministry, 74 per cent of tourists to Israel visited Jerusalem, with 53 per cent spending at least one night in the capital and an average of six nights. The most visited sites within Jerusalem are the Western Wall, the Jewish Quarter, the Mount of Olives, the Church of the Holy Sepulchre, the Via Dolorosa, the Tower of David and Yad Vashem.

Venture capital magnet

Israel is the most attractive country in the Middle East for venture capital and private equity investment, according to a new survey. Israel comfortably beat regional competitors United Arab Emirates and Saudi Arabia to rank 22nd overall in the Global Venture Capital and Private Equity Country Attractiveness Index, which was published recently by global accountants Ernst & Young.

The index measures a country's attractiveness to outside investors based on its social, cultural and economic environment, taxation, governance and business infrastructure. Israel showed a major improvement in taxation since the first survey four years ago and also scored high marks for fostering entrepreneurial opportunities. But the country slipped in the human and social categories as a result of an unstable security situation.

Paul Anka rocks Tel Aviv

Paul Anka performed last week in the Nokia Stadium in Tel Aviv. *Ha'aretz* reported that "Anka rocked the stadium, devoured the stage, and redefined what it means to give the audience its money's worth. Anka made a symbiotic connection with his audience, which was felt from the very first two songs he performed standing in the crowd."

Netanyahu ill, cancels Germany trip

Israeli Prime Minister Benjamin Netanyahu cancelled a joint cabinet meeting in Berlin after being diagnosed with a viral infection. The trip scheduled for Monday by Netanyahu and six other cabinet ministers was cancelled several hours before a scheduled flight to Berlin. The prime minister felt ill Sunday evening and was examined by his physician, who diagnosed a viral infection and a mild fever and recommended that he rest at home, according to a statement from the Prime Minister's Office. The inter-governmental meeting, a reciprocal visit to one made by the German cabinet in March 2008, was postponed until January. The cancellation came several hours after Netanyahu delivered a speech in Eilat to mark the Nov. 29 anniversary of the UN vote to create the State of Israel. Germany is currently negotiating in conjunction with Egypt to secure the release of captured Israeli soldier Gilad Schalit.

Israel said willing to release 980 prisoners

Continued from page 1

The newspaper also said Israel would not agree to release five female Palestinian inmates sentenced to life in prison or other extended terms, even though their names were on the original list of 450 "heavy" prisoners set to be exchanged.

These female inmates included Ahalam Tamimi, who was Abdullah Barghouti's right-hand woman and helped carry out the deadly suicide bombing at the Sbarro pizza restaurant in Jerusalem.

Meanwhile, Schalit's father said Monday that he has received no word of new breakthroughs in negotiations to secure a deal for his son's release. Schalit was abducted in 2006.

Noam Schalit, who has recently held a series of meetings with cabinet ministers, said he himself is "not concerned with whether the number of prisoners to be released is disclosed," despite ongoing debate in Israel regarding the role of censorship in the prisoner swap debate.

On Sunday, the state prosecutor's office declared that Israel would release 980 prisoners in exchange for Schalit. The announcement came in response to a petition filed by the parents of terror victims.

Israel and Hamas have promised the German mediator negotiating the exchange that the names of inmates released would not be disclosed, in order to ensure productive negotiations without media interference.

The petition, filed by three bereaved parents in conjunction with the Almagor Terror Victims Association, asked to lift military censorship over the developing deal for Schalit's release. The High Court will hear the petition Monday afternoon.

The state prosecutor responded that Israel is weighing the option of freeing 450 prisoners in the initial stage of the deal, "based on security and moral justifications." The unilateral release of 530 more prisoners, to be selected by Israel, is being planned for a later date as a gesture to the Palestinian people. Drafting the criteria for the second stage has yet to begin, and a potential list of inmates not been compiled.

The state prosecutor wrote that unlike a prisoner release representing a diplomatic agreement or goodwill gesture, the current negotiations for Schalit are tantamount to "an ongoing terror attack" in which Israel is "bargaining" to reach a deal that would exact the lowest possible price.

If an agreement is reached, the state prosecutor said, it will come only after the government has considered all of the implications of such an exchange, both moral and practical.

He added that as talks progress and both parties reach an agreement on which inmates to release, a list of names will be publicized.

The response also noted that the IDF Military Censor unit is entitled to prohibit the publication of any piece of information it believes "will significantly damage the possibility of returning Schalit alive and healthy," or if it believes publication will compromise national security.

Moreover, the response said, it is virtually impossible to hold public negotiations with a "bitter enemy," a terrorist organization holding a soldier captive and seeking the highest possible price in return for his release.

The state prosecutor wrote that ambiguity is essential to Israel's very existence, and that without this, "it is impossible to hold effective negotiations and reach the goal of returning the abducted soldier to Israel."

The Atlantic Jewish Council and Camp Kadimah would like to send our heartfelt condolences to the entire family of the late

Mort Abramsky ז"ל

Our thoughts and prayers are with his family and friends during this very difficult time.

He will be greatly missed by his many friends in Atlantic Canada.

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CJN Profile

Curator navigates Jewish and Mohawk ancestry

Works confront tough issues

By DIANE KOVEN
Ottawa Correspondent

Although Steven Loft has been described as a "Mohawk-Jewish curator," he doesn't like labels and doesn't understand why people feel compelled to slot others into neat little compartments.

Loft – who is completing a two-year position as curator-in-residence for indigenous art at the National Gallery of Canada, the Ottawa gallery's first ever – believes we're all a combination of identities and experiences, although his a particularly interesting mix.

Born in Hamilton in 1960 to a teen mother whose parents were Holocaust survivors, Loft spent his early years living with the Jewish side of his family. He was only three years old when his parents separated, leaving him and his mother to move in with his grandparents. For the rest of his childhood, he never saw or heard from his father again. He later discovered that a drinking problem – later overcome – led to their estrangement.

"Both of my grandparents were born in Germany, but they met in London, where my mother was born. She was seven when they came to Canada and settled in Hamilton. Most of their families died in the Holocaust," said Loft.

"My grandmother was from Bonn and was very cultured... when they later moved to Montreal, I used to spend my summers with them, and we would go to galleries and plays together. She took me to Stratford. She was the one who got me interested in the arts... my grandparents were very important in my formative years."

In terms of career choice, however, Loft was looking in another direction.

His goal was to become a chef, but fate intervened in the form of a debilitating illness that left him unable to use his hands. Progressive systemic sclerosis, a rheumatic disease, can be life-threatening. Fortunately for Loft, he went into remission, but was forced to change careers.

While studying sociology at McMaster University, he worked as a restaurant manager, but he knew that was not the long-term career for him. He loved to write and began to learn more and more about his Mohawk heritage, leading him to find a way to combine the two.

Steven Loft discusses a painting at the National Gallery.

Up to that point, Loft had not had any contact with his father or anyone else from that side of his family. In an indirect and winding way, the illness led him to rediscover the connection.

Determined to earn his living writing, Loft freelanced, wrote for an aboriginal newspaper out of Manitoba and applied for what would be a life-changing job at an artist-run centre called the Native Indian/Inuit Photographers Association (NIIPA.)

Not only did this launch his new career, but the centre's director introduced Loft to another employee with the same last name who turned out to be his uncle from Six Nations.

Through the uncle, Loft was able to reconnect with his father and meet other family members.

As he continued to learn about and become immersed in his Mohawk heritage, Loft found what he considered to be a common horror of the Jewish and aboriginal peoples – the faceless numbering system used for the Jews during the Holocaust and Canada's assigning of Indian status numbers.

He had his own Indian status number tattooed on his arm, as "an act of defiance to the numbering of aboriginal people in Canada. Putting it on my arm was a subversive, political act," he said.

He also created a performance piece that became a video work called *2510037901*, Loft's Indian status number. The piece was shown at various film festivals with very varying reactions.

"When I showed it at a Jewish film festival in Hamilton, the response was quite different. Even being Jewish, I had to talk about my family history and have a discussion about what has happened to aboriginal people. We had an interesting discussion about genocide and the kinds of acts that are committed against people," he said. "When I show it to aboriginal audiences, they just see the status number."

Loft sees such works as a way of confronting tough issues.

"Oppression and genocide are things that occur, even today. As creative people, one way we deal with them is to make art. That is one of the reasons I love what I do... art has to challenge us to how we see each other. Culture is the foundation of who we are, but it has to acknowledge difficult, disturbing things... and it can also be joyous, celebratory, just beautiful," he said.

Loft used his time at the National Gallery to create two new travelling exhibits for the National Gallery's On Tour program. "Steeling the Gaze" was created in collaboration with the Canadian Museum of Contemporary Photography. It will begin touring in 2010. "Back to the Beginning" will go on tour in 2011. Both will tour across Canada, but schedules and venues have not yet been confirmed.

What's next for Loft? There are several possibilities for 2010, but right now, he says he's just looking forward to some time to relax, regroup and get ready for his next adventure.

Loft's Indian status number is tatooed on his arm.

Sonny Goldstein, CFP
President

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Jacob the Giant saves the Lunchkins in Latkaland

By MORDECHAI BEN-DAT
Editor

It is so very appropriate that on the eve of the holiday of the Maccabees, we should meet a new hero: Jacob the Giant. (He isn't really a giant. His friends call him a giant because his bravery is gigantic.)

Karen Fisman, an imaginative Toronto writer, has introduced us to this fine, fabulous and friendly young fellow so we can read about his bravery at a time of year when Jewish youngsters and their families celebrate bravery and courage and miracles for eight, happy, delicious, candle-lit days.

An Adventure in Latkaland – A Hanukkah Story (Jora Books) tells the magical adventure of Jacob Stern.

Like most of us, Jacob is an unlikely hero. He is an "ordinary" young boy. He enjoys the food, the games, the togetherness and the fun of Chanukah. It is on the holiday, *because* of the holiday, that he inexplicably finds himself in a faraway world in a zany, far-out but perilous situation in which he is called upon to save the strange but ever-so-cute Lunchkins and their potato-producing world from near catastrophe.

But it is precisely because he is an "ordinary" fellow, that Jacob becomes a hero. Through his above-and-beyond courage, we eventually discover that though there is nothing ordinary about heroism, it is the "ordinary" people who become our heroes.

But Jacob is not the only hero in this story. And he is not the only one to show bravery and courage. He meets dreamy, golden Sarah the Strong and Oily the Lunchkin. Together they combine their considerable goodness and summon up all their youthful strength to defeat the "nasty, slime-green Hanukkah goblins with pointed ears and hideous faces."

The author, Karen Fisman, has woven a fantastical tale that is suitable for telling – or listening to – after dinner around the table or before bed under the covers. Thomas McAteer's bright and colourful illustrations help us see with our eyes the dramatic story that the author imagined in her mind.

There is only one place on earth that Jacob, Sarah and Oily's adventure could unfold. It is a place far more striking than and perhaps almost as beloved as ancient Judea in the time of the Maccabees. It is Latkaland.

* * *

After *An Adventure in Latkaland* goes back to the shelf, at least until next year, children and their parents can reach for the *JPS Illustrated Children's Bible*.

This book is wonderful if not also required reading all year round.

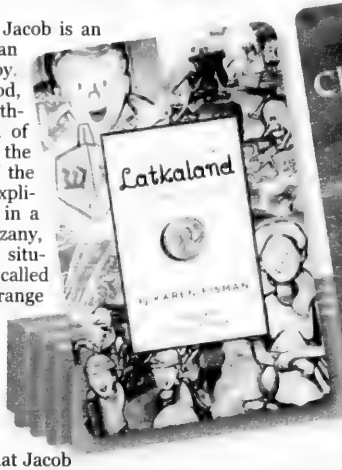
Published by the Jewish Publication Society in Philadelphia, it is a beautiful, enchanting, enhancing, exciting, thrilling, dramatic and electrifyingly rich book.

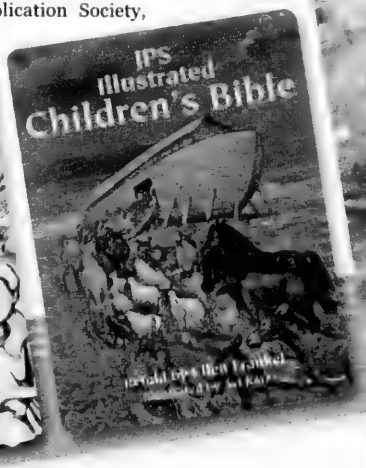
Ellen Frankel, the CEO and editor-in-chief of the Jewish Publication Society, has selected and written the 53 biblical stories that fill the work. She has done so with dramatic flair, clarity and a profoundly keen sensitivity to the age of her audience and the multi-layered messages of the many stories. Her retelling of the stories is age appropriate but never condescending.

Avi Katz, perhaps the most famous magazine and book illustrator and cartoonist in the Jewish world, provides a visual anchor for Frankel's riveting stories. The result is a creation of art.

Katz's illustrations are, paradoxically, haunting and calming at the same time. Some of the images seem to have been painted in 3-D; they almost lift off the page. Each drawing evokes strong feelings. Detail, mood, colour, shading and intricately varied impressions of light whirl together with remarkable emotional force.

Combined with Frankel's intelligent, concise writing, the illustrated stories are a beautiful introduction to the foundational nuggets of our tradition, as well as a stepping-stone, a bridge perhaps, to a lifelong quest for better understanding of the stories of our past that make us and have made us who we are.





Avi Katz's depiction of Moses at the burning bush.

AGO's 'King Tut' exhibit has a Jewish dimension

By SHELDON KIRSHNER
Staff Reporter

When British archeologist and Egyptologist Howard Carter excitedly stumbled upon the tomb of the pharaoh Tutankhamun in the Valley of the Kings in November 1922, he was amazed, if not dumbstruck, by the dazzling array of funerary objects, ranging from a solid gold funeral mask to household furniture.

As he descended farther into the claustrophobic tomb that had lay virtually undisturbed for 3,000 years, he was asked by a colleague, "Can you see anything? He replied, "Yes, wonderful things."

David Silverman

It was an understatement.

Carter's discovery of a tomb whose resplendent treasures could only be imagined was the archeological find of the 20th century.

The newest exhibition at the Art Gallery of Ontario, "King Tut: The Golden King and the Great Pharaohs," provides a tantalizing glimpse of the famous cache Carter discovered almost 90 years ago.

The exhibition, organized by the National Geographic Society, Arts and Exhibitions International and AEG Exhibitions in co-operation with the Egyptian Supreme Council of Antiquities, is scheduled to run until April 18, 2010.

It features more than 100 precious objects from King Tut's tomb and from similarly ancient royal tombs and temples in Egypt, twice the number of artifacts that were on display at the AGO's last Egyptian show 30 years ago.

Most of them have never before been exhibited in North America, said AGO director Matthew Teitelbaum at a press preview.

Merneptah may have been the pharaoh who pursued the Children of Israel.

The objects, some under protective glass, others on raised platforms and still others fully exposed, range from figurines and statues to jewelry and sundry items such as a bed, a toilet seat, a fan, a model sailboat and golden sandals.

Tutankhamun – the boy pharaoh of the 18th dynasty who ruled for only nine years yet left a lasting legacy – is clearly the star of the show.

But two of his successors, Ramses II and Merneptah, who figure in biblical history and are of no small interest to Jewish visitors, are also given pride of place in the form of brooding black statues.

Before we proceed, a telling note about pharaohs. As an explanatory inscription observes, the word pharaoh comes from a Hebrew word in the Bible referring to a ruler in Egypt.

This word, in turn, is derived from an Egyptian phrase, *per aa*, which means great house, or royal palace, said the exhibit's curator, David Silverman, a professor of near eastern languages and civilizations at the University of Pennsylvania.

Ramses II, who reigned for nearly seven decades during the 19th dynasty, is commonly associated with the enslavement of the Children of Israel and their perilous crossing of the Red Sea, all recounted in the Book of Exodus, noted Ronald Leprohon, a professor of Egyptology at the University of Toronto.

According to Silverman, the story of the Exodus is mentioned only in the Bible, not in Egyptian texts, and is associated with a "a family of pharaohs" rather than a specific one.

In Islamic tradition, Ramses' 13th son, Merneptah, who succeeded him as the fourth ruler of the 19th dynasty, was supposedly the pharoah who drowned with his army of horse-drawn chariots as he pursued the Children of Israel.

As well, Merneptah is linked to the Merneptah Stele, or the Israel Stele, which refers to a military campaign in which "Israel has been wiped out" and "its seed is no more."

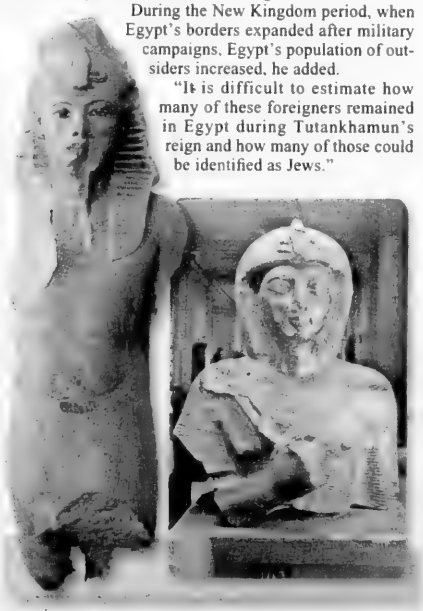
Leprohon said that the Israel Stele, now displayed in the Cairo Museum, represents the first ancient Egyptian record of Israel's existence, not as a nation but as a tribe or people.

Asked whether Jews lived in Egypt during King Tut's reign, Silverman replied, "A hard question to answer."

The Middle Kingsdom era witnessed the arrival of many foreigners to the Nile Delta region, he said.

During the New Kingdom period, when Egypt's borders expanded after military campaigns, Egypt's population of outsiders increased, he added.

"It is difficult to estimate how many of these foreigners remained in Egypt during Tutankhamun's reign and how many of those could be identified as Jews."



Likenesses of King Tut, left, and Ramses II

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Silence about Holocaust is novel's theme

By JANICE ARNOLD
Staff Reporter

MONTREAL — Ami Sands Brodoff might never have written her award-winning novel *The White Space Between* (Second Story Press) if the New York native had not moved here with her family 10 years ago.

Just arrived from Princeton, N.J., they were unpacking boxes when her husband Michael came across a cassette tape. They put it in a player and suddenly his late mother's voice filled the room.

Brodoff had never met her mother-in-law; she had died in 1972 at the age of 52 when Michael was 16. He knew little of her experience during the Holocaust.

A native of the Carpathian mountain village of Slatinskedaly in what was then Czechoslovakia, Brana Hoch had grown up in a poor chassidic family, one of nine children. She would survive three concentration camps: Treblinka, Mauthausen and Buchenwald. Of her large family, only she, a sister and a brother survived the war, and they are also since deceased.

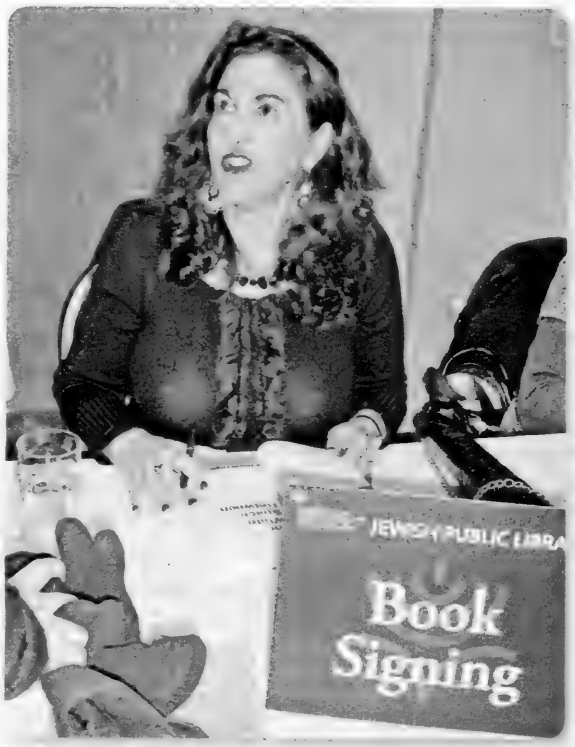
"It was as if she was right in the room, as if her voice had lived on beyond her corporal life," said Brodoff at Jewish Book Month in Montreal.

The White Space Between, which won the 2009 Canadian Jewish Book Award for fiction, is about a Holocaust survivor who tried to shield her only daughter from a painful past she pretends never happened.

Similarly, Brodoff's mother-in-law did not speak to her two children about what she had experienced.

"The novel was written in honour and in memory of her and the millions of others like her. It's a daunting task to write a novel about the impact of the Holocaust. How dare I write a novel when so many true-life tales are yet to be told?" said Brodoff, who spent a few years on the book.

Brodoff carried on because, as a fiction writer and teacher, she believes in the truth of literature. Readers can experience fictional characters' emotions in a way they probably cannot in histories, she said.



Ami Sands Brodoff signs copies of her novel *The White Space Between* at a Jewish Book Month event.

Brodoff's previous published works also have family, but not Holocaust, themes. They are the story collection *Bloodknots* (2005), which is peopled by orphans, strays and others who lost their family and must find it where they can; and her debut novel *Can You See Me?* (2000), which focuses on the impact of schizophrenia on a family. Brodoff said it is based, in part, on her own struggle to cope with the illness in a sibling.

The title *The White Space Between* refers to "the tension between void and voice" that characterizes Holocaust remembrance, as well as, of course, the blanks around words and sentences on a page, she explained.

The story, which is partially set in Montreal, is built on "the unbearable tension between silence and speech, remembering and forgetting, burying and excavating. It's a dance between these polarities…that is never resolved."

Her fictional character Jana, a native of Prague, has gone so far to cover up the past that her daughter, Willow, does not know who her father is, even if he is dead or alive. Instead, Jana recreates a palatable past through picture albums that are a mix of fact and fiction.

"It makes sense, it looks pretty (but)…it's a kind of hiding, a negation of the truth and identity," Brodoff said.

She describes the writing style she used as a "scrapbook collage," rather than a linear structure, that alternates between the past and present.

As she grows up, Willow takes up puppetry, using them to create a fantasy family, talking through them about things she can't discuss with her mother. The more her mother dissembles, the greater is the daughter's yearning to know.

Guilt is part of the reason Jana is so secretive. She was a registrar in Auschwitz, one of a pool of Jewish women assigned to type up the death certificates of prisoners, providing phony causes from a prescribed list of diseases. They were known as "secretaries of death."

The job allowed the women to survive, and they enjoyed such privileges as extra food and baths.

After the war, Jana settled in Montreal, and later near Princeton, N.J., and, as her creator says, "willed the suffering to fade" in her desperate search for a fresh start. She even gives herself a new anglicized name.

"My hope for this novel is that it will be a bridge, a force of connection, between the dead and the living, the lost and the found," Brodoff said.

German auctioneer drops sale of claimed Stern art

Compiled by CJN Staff

MONTREAL — After a protest by Concordia University, a German auction house withdrew from sale a painting being claimed by the estate of the late Montreal art dealer and collector Max Stern.

The Lempertz auction house in Dusseldorf announced that the work by the Flemish artist Alexander Adriaenssen (1587-1661), a still life of fish, wasn't going on the block Nov. 21 as scheduled.

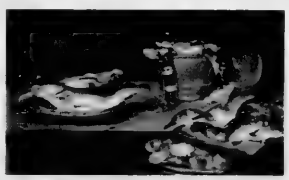
Lempertz's legal counsel, Karl-Sax Feddersen, told the media that it's now up to the owner to decide whether to enter talks on the painting's restitution to the estate, but the auction house is "ready to facilitate negotiations."

He said the still life is valued at between about $6,300 and $7,900.

Concordia, which has been spearheading the Stern restitution and education project for more than six years, complained to the media Nov. 20 that Lempertz was refusing to cancel the sale.

Lempertz is the same auction house that conducted the 1937 sale forced by the Nazis of the last 200 works in Stern's Dusseldorf gallery. The estate claims the Jewish Stern was coerced between 1935 and 1937 into liquidating some 400 paintings before fleeing Germany.

The Adriaenssen painting's resurfacing was brought to the estate's attention by the London-based Art Loss Register the week before the scheduled sale.



Immediately thereafter, the Holocaust Claims Processing Office in New York contacted Godelieve Spiessens, an expert in Belgian old masters, whose opinion is that the painting was one of the 200 auctioned off by Lempertz in 1937. The Lost Art Database in Germany also thinks it's the same work.

"The estate has repeatedly pleaded with Lempertz to recognize the validity of the estate's ownership of such looted artworks," said Clarence Epstein, who heads up the Stern restitution project.

On at least two occasions in the past, Lempertz refused to withdraw Stern art from auction.

Last year, a U.S. Federal Court ruled that the 1937 auction was indeed a forced sale and that all of the contents of the catalogue for that auction legitimately belonged to Stern and must be returned.

Concordia, along with McGill University and the Hebrew University of Jerusalem, are the beneficiaries of the Stern estate. Stern, who died in 1987, owned the Dominion Gallery on Sherbrooke Street for four decades.

Eye on Arts

By BILL GLADSTONE

FIVE AUTHORS IN THE RUNNING FOR $100,000 (US) SAMI ROHR PRIZE

Five non-fiction authors have been named as finalists for the 2010 Sami Rohr Prize for Jewish Literature, the newest and largest monetary award of its kind. The top winner receives $100,000 (US), and $25,000 goes to the first runner-up. The prize is administered under the auspices of the Jewish Book Council. Winners are to be announced in January and a ceremony planned for Jerusalem on March 31.

The finalists are: **Lila Corwin Berman**, author of *Speaking of Jews: Rabbis, Intellectuals, and the Creation of an American Public Identity* (University of California Press); **Ari Y. Kelman**, author of *Station Identification: A Cultural History of Yiddish Radio in the United States* (University of California Press); **Kenneth B. Moss**, author of *Jewish Renaissance in the Russian Revolution* (Harvard University Press); **Danya Ruttenberg**, author of *Surprised by God: How I Learned to Stop Worrying and Love Religion* (Beacon Press); and **Sarah Abrevaya Stein**, author of *Plumes: Ostrich Feathers, Jews, and a Lost World of Global Commerce* (Yale University Press).

Hailed as a transformative award for emerging writers, the prize honours the contribution of contemporary writers in the exploration and transmission of Jewish values. Fiction and non-fiction books are considered in alternate years.

* * *

Names in the News: Back in the 1960s, some two dozen publishers rejected Toronto author-filmmaker **Jack Kuper's** memoir *Child of the Holocaust* on the grounds that the reading public was already satiated with *The Diary of Anne Frank*. Kuper's New York agent was not deterred and the manuscript was eventually published in New York, London and Toronto. It has been in print ever since in a multitude of editions and languages. Mexican publisher Planeta has just released an edition in Spanish, and Key Porter Books of Toronto has a current reprint in Canadian bookstores.

* * *

Moscow Choir: Show One Productions presents the Canadian debut of the 20-voice Moscow Male Jewish Cappella with conductor **Alexander Tsaliuk**. The UJA-sponsored concert features a mix of liturgical works, Yiddish, Hebrew and Russian songs, classics and international favourites. $38 to $68. George Weston Recital Hall, Toronto Centre for the Arts, 5040 Yonge St. Sunday, Dec. 13, 7 p.m. Ticketmaster, 416-872-1111, www.ticketmaster.ca.

* * *

Names in the News II: The ancient Egyptian Pharoah known as King Tut has made a return visit to Toronto some three decades after his entourage first stopped here in 1979. This reporter verifies that he hasn't aged a bit and doesn't look a day over 3,000. See for yourself at the Art Gallery of Ontario – and make sure to stroll through architect **Frank Gehry's** magnificent upper street-front promenade, made entirely of wood and glass. The newly renovated and expanded AGO is a joy to behold.

* * *

Chanukah Freylekhs: Friends of Yiddish presents Chanukah Freylekhs, a festive afternoon program featuring Montreal singer-actor **Bronna Levy** performing Yiddish songs, with traditional Chanukah treats. Members $10, guests $18. Workmen's Circle, 781 Lawrence Ave. W. Sunday, Dec. 13, 2 p.m. Reservations accepted until Dec. 10. 416-736-8073 or 416-458-1440.

* * *

Miles Nadal JCC

• **Daniel** and **Micah Barnes** perform a concert with **Lorraine Segato**. $18, $22. Al Green Theatre. Saturday, Dec 5, 8 p.m. 416-924-6211, ext. 0, www.mnjcc.org.

• Musician-educator **Brian Katz** presents YidRhythmics, an interactive music workshop for families. $15 per family. Sunday, Dec. 6, 2 p.m. Registration, 416-924-6211, ext. 0.

• Toronto Jewish Film Society presents *The Two of Us* (*Le vieil homme et l'enfant*) by **Claude Berri**, introduced by **Adam Nayman**. Al Green Theatre, $15, $10. Sunday, Dec. 6, 4 and 7:30 p.m. 416-924-6211, ext. 606.

• Media Mondays features **Shlomo Schwartzberg** discussing "How Hollywood Looks at War." $15 drop-in fee. Monday, Dec. 7, 7:30 p.m.

• Active Seniors presents a Musical Chanukah Celebration with singer and recording artist **Aviva Chernick**. Refreshments. Thursday, Dec. 10, 1 p.m. Reservations, 416-924-6211, ext. 155.

* * *

Arts in Brief

• The Royal Ontario Museum welcomes Toronto kosher chef **Eran Marom** to its c5 Restaurant Lounge to create a unique European kosher menu under full COR supervision. Offered in conjunction with the ROM's Dead Sea Scrolls exhibition; one evening only. Dec. 10, 6:30 to 9:30 p.m. $150, $120 without wine. Reservations, 416-586-7928.

May Karp

• Toronto photographer **May Karp** has donated 27 framed images to Toronto Western Hospital for display in patient-care areas.

• Toronto International Ballet Theatre's production of *The Nutcracker* by **Tchaikovsky** comes to the John Bassett Theatre, Metro Toronto Convention Centre on Dec. 12 and 13 and to the Cardinal Carter Theatre Dec. 19 and 20. $35 to $60. www.ticketmaster.ca.

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Add a little spice to your winter vacation

By JOSEPH SERGE
Arts and Travel Editor

ST. GEORGE'S, Grenada — Grenada is known as the "Spice of the Caribbean" because it's a leading producer of spices, including cinnamon, cloves and ginger, along with 20 per cent of the world's supply of nutmeg.

If you're visiting this southern Caribbean island, you will want to take a break from the white sands of your pristine, turquoise beach to buy some spices.

The best place to do that is at St. George's Market Square, in the heart of the capital city, St. George's.

The market is a colourful, bustling place and has been the main area for buying and selling produce for more than 200 years. A trip here affords you the opportunity to mingle with the friendly locals as they shop for their groceries.

The scents of cinnamon, ginger and the ubiquitous local spice, nutmeg, are immediately striking as soon as you step into the market. There are many vendors, mostly selling the same things, so they might appear aggressive, but they're never pushy. A simple, "No, thank you," and they turn away.

The vendors also tend to be camera shy and don't like tourists snapping pictures of them, but if you strike up a conversation with them and buy something, you'll be surprised how quickly they'll open up.

You can buy bags of nutmeg (ground or whole), mace (the stringy red covering of the nutmeg), cinnamon sticks, fresh bay leaves, cloves, bright yellow turmeric, vanilla and just about any spice you can think of at bargain prices here. Even lifestyle guru Martha Stewart has shopped for fresh spices in the market.

A spice necklace, to hang in your kitchen, is a great souvenir. You'll get a good deal if you buy two or three of these rings made from an assortment of aromatic spices.

Once you've finished spice shopping, venture out and see the rest of St. George's. It's a small and colourful city surrounded by the lush green hills of an old volcano crater and a horseshoe-shaped harbour.

Much of the city, as with the rest of the country, was severely damaged by Hurricane Ivan in 2004 and most of it has been rebuilt. (Canadian donations played a large part in the city's rebuilding.) Although it was devastating, in reality, hurricanes are rare here. The last major hurricane before Ivan happened 49 years earlier.

Take a guided tour of Fort St. George's to get your bearings. From up on the ramparts of this stone fortification, you can get an amazing view of the Carenage (the Inner Harbour) and the red-roofed buildings around it. The fort was built by the French in 1706 to ward off the British and is strategically placed over the harbour.

The fort is part of the island's recent history, too. It was here, in 1984, that its prime minister, Maurice Bishop, and some members of his cabinet were executed after a coup, which eventually led to U.S. intervention. The island's airport, just minutes away from St. George's, is named after him.

Once you've got a sense of the city's layout, head down to the Carenage, the main shipping area. You can walk along the shoreline or take a boat cruise of the harbour. Either way, you'll get a great look at the city's historic buildings and beautiful architecture that includes the Financial Complex, the 19th-century library and the hospital.

All of this is close to Grand Anse Beach, a three-kilometre-long resort area housing many of the island's guest accommodations, which includes such hotels as the moderately priced 240-room Grenada Grand Beach Resort to the more upscale 66-suite luxury Spice Island Beach Resort.

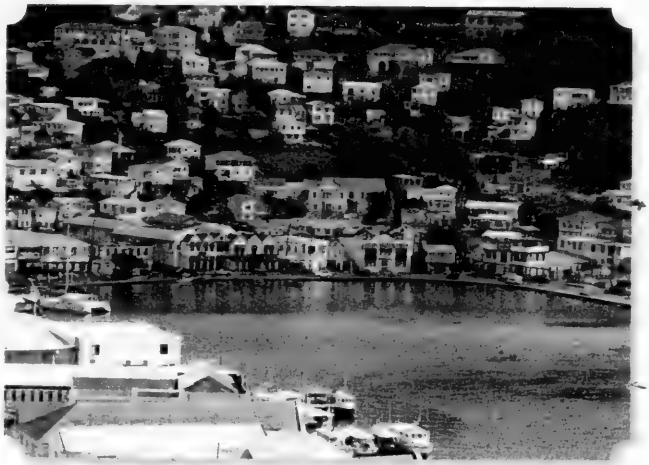
The beauty of Grenada is that everything is so close by. Only 345 square kilometres, it's made up of three islands – its sister islands are Carriacou and Petite Martinique – and has a population of just over 100,000. It's the most southerly of the Windward Islands, lying just north of Venezuela.

Grenada claimed its independence from Britain in 1974, and English is its official language. Like Canada, it is part of the Commonwealth and has a governor general as its head of state.

In high season (December to April), you can fly to Maurice Bishop International Airport direct from Toronto on Air Canada and Sunwing. During the rest of the year, you can fly to Barbados from either Toronto or Montreal and get a connecting flight from there to Grenada.

For more information on Grenada, visit www.grenadagrenadines.com.

Joseph Serge was a guest of the Grenada Board of Tourism.



St. George's is built on the hills above the harbour. *[J. Serge photos]*

Tourists and locals mingle at the St.George's Market.

Books & Authors

American Jewish football player revolutionized the game

By SHELDON KIRSHNER
Staff Reporter

In the early days of college football in the United States, the forward pass was discouraged by coaches, perhaps because the melon-shaped ball was so large that the majority of quarterbacks could not throw it.

Traditionalists argued that the forward pass would sissify the game, but others maintained that it would open up the sport, make it more exciting and reduce some of its gratuitous violence.

Murray Greenberg

As this debate raged, a number of coaches began experimenting with the forward pass. One of them was Fielding Yost of the University of Michigan. Yost's Jewish quarterback, Benny Friedman, helped revolutionize football by promoting the now familiar passing game.

As Murray Greenberg writes in *Passing Game: Benny Friedman and the Transformation of Football* (Public Affairs), an informative account of his illustrious career, Friedman revolutionized one of America's favourite pastimes, much as Babe Ruth changed baseball with his home runs and Bobby Orr altered hockey by popularizing the "offensive defenceman."

Friedman (1905-1982), the son of Russian immigrants from Cleveland, played for the University of Michigan from 1924 to 1926 and then turned pro, playing for the Cleveland Bulldogs, Detroit Wolverines, New York Giants and Brooklyn Dodgers in the National Football League.

In recognition of his contributions, he was inducted into the Pro Football Hall of Fame.

Hugely popular in his prime and the highest-paid player of his day, Friedman, standing five-foot-six and weighing 150 pounds, learned the game in high school in Cleveland.

As the author points out, Friedman was but the latest in a line of Jews who distinguished themselves on the gridiron. Phil King was a star at Princeton in 1893 and 1894. Sigmund Harris was an All-American at the University of Minnesota in 1903 and 1904. Joseph Alexander was an All-American at Syracuse University in 1917, 1918 and 1919.

Whether Friedman was inspired by these figures is impossible to say, but what is certain is that he was every bit as good, if not better, than them.

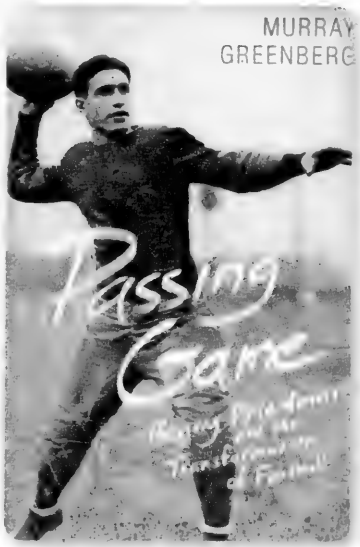
Friedman, who earned a spot as starting quarterback in his sophomore year, led the University of Michigan to great seasons in the Big Ten Conference league. Greenberg charts his career in such voluminous detail that only a diehard sports fan will value his meticulousness.

Like the lightweight boxing champion Benny Leonard, he was the embodiment of the "tough" Jew.

One publication cited by Greenberg, the *American Jewish World*, noted that Friedman's stardom helped challenge the stereotype of the Jew as a physical weakling.

As he puts it, "At a time when quotas limiting Jewish enrolment in universities were one stark manifestation of rising anti-Semitism, Benny's ascendancy offered the Jewish community some hope, if not assurance, that there was room for them after all."

By the time Friedman hung up his cleats at the University of Michigan, he was known far and wide and universally respected and admired.



"For all-around football smartness and football ability," the legendary sportswriter Grantland Rice wrote, "it is impossible to find a better man than Benny Friedman."

Friedman's coach was as effusive. "You were a bulwark to Michigan," he observed in a letter. "You were a great strategist, a thinker, a doer. You inspired, you calmed."

Buoyed by such glowing reviews, Friedman accepted an offer from the Cleveland Bulldogs – the 1924 NFL champion – to be their quarterback in 1927. The team's proprietor, Sammy Deutsch, figuring that Friedman would be a hit in his hometown, paid him a handsome salary.

He earned his keep.

Friedman had a successful season, not just in Cleveland, but in the other cities in which he played.

In one memorable game, he led the New York Giants to a 22-0 victory over a college all-star squad coached by none other than Knute Rockne, the coach of Notre Dame University.

Shortly afterward, he wrote *The Passing Game*, a book laced with football philosophy and personal recollections.

Friedman's days as a player were cut short by a knee injury in 1931. After his retirement, he coached the City College of New York football team, but since he had so little talent on hand, his teams could muster no more than mediocre records.

Leaving City College in 1941, he joined the U.S. Navy after the Japanese attack on Pearl Harbor. He was posted to a training base near Chicago and then to a battleship as a gunnery and deck officer in the Pacific theatre.

Discharged from the navy after World War II, Friedman bought a Jeep dealership.

In 1949, newly formed Brandeis University asked him to head up its athletic program. Eager to get back into sports, he accepted the offer from its president, Abram Sachar, who felt that the university needed someone like him.

He had his work cut out for him. Since Brandeis had no real athletic facilities, Friedman spent much of his time on fundraising trips.

When the university ended its football program in 1960, citing prohibitive costs, he knew he had to leave. He resigned two years later.

After Brandeis, Friedman focused on a co-educational summer camp in Maine he had owned and operated since the mid-1950s and on his job as an insurance executive and occasional television colour commentator for the New York Jets and other NFL teams.

During the last decade of his life, Friedman's health failed him, says Greenberg.

He submitted to spinal and back surgery, had heart trouble and came down with diabetes.

Disheartened by his rapidly declining physical vigour, he committed suicide, 57 years to the day that he had been elected as the University of Michigan's first Jewish football captain.

At his death, astonishingly enough, he had still not made it into the Hall of Fame.

According to Greenberg, Friedman's egotistic personality had something to do with his exclusion.

But even his detractors could not deny that Friedman was one of the stellar figures in the pantheon of American college and pro football.

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Injury forces Fichman out of Challenger tennis tourney

By MARVIN GLASSMAN
Special to The CJN

If not for an ankle sprain, tennis player Sharon Fichman of Toronto might have won both the singles and doubles titles at the $50,000 Tevlin Challenger event held recently at the Rexall Centre's indoor tennis facility at York University.

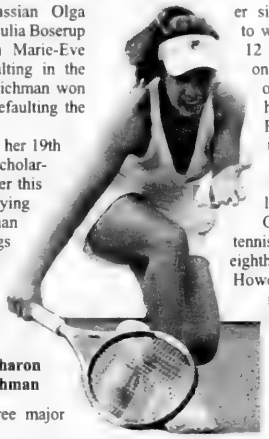
Teaming with American Mashona Washington and leading 3-2 in the doubles final match, Fichman fell trying to retrieve a ball and sprained her ankle. She tried to recover in the next point, but stumbled and was forced to default the final to Canadians Maureen Drake and Marianne Jodoin. Because of the ankle injury, Fichman also defaulted her semifinal singles match to Anito Kapros of Hungary the next day.

"It is tough to lose this way, but I am glad I tried to win before my family and friends watching me here," said a disappointed Fichman after the doubles final. "But I will be back again in the future."

Judging by her current results, the future looks bright for Fichman as a professional tennis player.

Before her injury, she didn't drop a set in either singles or doubles at the Tevlin Challenger. She defeated Russian Olga Puchlova 7-6(1), 6-1; American Julia Boserup 6-2, 7-5 and fellow Canadian Marie-Eve Pelletier 6-3, 6-2 before defaulting in the semifinals. With Washington, Fichman won three doubles matches before defaulting the championship match.

Fichman, who just celebrated her 19th birthday, turned down a tennis scholarship to Harvard University earlier this year to pursue a pro career. Playing full time for a year, Fichman jumped 175 points in the rankings to her current position as 126th in singles and 97th in doubles, and is third among Canadians and Jewish players on the pro circuit. In 2009, she also won two challenger single titles, twice as finalist, and went from qualifying into the main draw of three major women's top-tier tournaments.



Sharon Fichman

Fichman hopes to crack the top 100 on the women's pro tennis circuit. "I feel confident that I can compete against top players and hope to qualify into more top-tier events next year," she said.

Since becoming Canada's first tennis player since Carling Bassett to win the Orange Bowl 12 and under championship as an 11-year-old, expectations have been high that Fichman may become the next Bassett.

That hasn't happened yet, as Bassett, long acknowledged as Canada's best female tennis player, was ranked eighth by age 18 in 1985. However, tennis was mainly an American sport in Bassett's heyday and now Fichman is competing against the best players from around the world.

Nevertheless, Fichman is ranked higher than any other Canadian her age, and the upside is that she is just beginning her pro career.

"I felt for a long time that Sharon may become one of Canada's best tennis players, and I still feel that way," said Rene Collins, Canada's Fed Cup captain. "She is always confident and fights hard for every point, rarely beating herself. That attitude and work ethic go a long way to her success."

Taking up tennis at age five, Fichman had a stellar junior career, winning the Banana Bowl at age 15 and the prestigious junior Australian and French Open junior doubles titles in 2006, and setting a record as the youngest athlete (at 14) to win the gold medal in singles for Canada at the 2005 Maccabiah Games.

Fichman is also the youngest ever to represent Canada at a Fed Cup competition, in 2005, and she was on the national squad again in 2006 and 2009.

Fichman won her first pro title at age 15 in Israel, where her brother Thomas, once a top Canadian tennis player himself, resides. Fichman's Romanian-born parents emigrated to Canada from Israel in 1988. Fichman graduated from Forest Hill Collegiate Institute last year with an 88 average – a feat she is as proud about as her tennis.

"I can still go to Harvard later on if I want. This is my opportunity to prove what I can do in tennis and, by turning pro now, give myself a chance to be the best I can be," she said.

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T09CHK

Operation Solomon leader inspires youths

By RITA POLIAKOV
Staff Reporter

It was May of 1991 and Micha Feldman was exhausted. He hadn't slept for two nights and hadn't eaten for two days. His blue shirt had turned brown with dust, and he had lost his voice. But he couldn't go home just yet.

Feldman, then the Israeli consul to Ethiopia, was in the middle of Operation Solomon, which was aimed at bringing Ethiopian Jews to Israel. After leading more than 14,000 Ethiopians on to 34 Israeli planes, Feldman arrived in Israel, tired, hungry, and determined to see the last plane land.

Micha Feldman

"Many [Ethiopians on the plane] recognized me. The moment they saw me, their eyes glittered. They called me Abba [Father] Micha. This is what I won," he said.

Feldman, now a volunteer at the Israel Crisis Management Centre, which helps newcomers and victims of terror, spoke at The House, a Jewish centre for youth, on Nov. 18.

Feldman told an audience of around 30 people about his first trip to Ethiopia in the 1980s. While walking to a small village, Feldman was spotted by a group of Ethiopian school children.

"Here, in the midst of Africa, a surprise happens. These children… open their mouths and spoke Hebrew," he said.

While planning for Operation Solomon, Feldman, who was in charge of organizing civilians, was faced with problem after problem.

"If you want to get the whole population of Montreal to Toronto, you have buses… private cars," he said. But in Ethiopia, there was only one bus company. When Feldman was able to secure about 20 buses from the company, he then had to organize thousands of people, who were placed in groups of 190 in the airport.

It was only until after the operation that Feldman understood its importance. While visiting Munich, Feldman and several colleagues went to the Dachau concentration camp. "There in Dachau it struck us – we understood the essence of the experience of Israel," he said.

During his talk, Feldman discussed life for Ethiopian Jews after Operation Solomon. "Their absorption is not easy. They are black in a white society. Most of the parents are illiterate in their own language, so we have to assist them in every facet of life," he said. "We, as Jews, can't allow ourselves to have a black underclass in Israel."

Jodi Katzeff, The House's program director, said Feldman's lecture was an important history lesson for the audience, which was made up of young people aged about 23 to 30.

"It's important for us to hear [lectures] like this. It keeps us connected to Israel," she said. "If you don't make an effort, you're never going to know."

David Goodman, who helped promote the event, agreed.

"[The lecture] was unbelievable," he said. "He captured the essence of looking after Jews. He's just so giving to everyone but himself."

Feldman presented a form of success that goes beyond material wealth Goodman said. "Here's a guy… who epitomizes another version of success. The fact that he's Jewish really reinforces the importance of the Jewish community."

Melissa Lass, 26, found Feldman's talk "very inspirational. I liked the personal touch of the stories. There's a lot that goes into planning and executing such a mission. It really touches so many people," she said.

CURRIED SWEET POTATO LATKES

1 lb sweet potatoes, peeled
1/2 c flour
2 tsp sugar
1 tsp baking powder
1 tsp brown sugar
1/2 tsp cayenne
2 tsp curry powder
1 tsp cumin
salt & pepper to taste
2 lg eggs, beaten
1/2 c milk
peanut oil

Coarsely grate sweet potatoes. In a separate bowl, mix flour, sugar, brown sugar, baking powder, spices. Add eggs and just enough milk to dry ingredients to make a stiff batter. Add potatoes and mix; batter should be moist, but not runny; if too stiff, add more milk. Heat 1/4"oil in frying pan until hot. Drop batter in by tablespoons, flatten with spoon. Keep turning often over medium heat several minutes on each site until golden. Drain on paper towels and serve. Yield: 16 pancakes.

Source: Jewish Cooking in America

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REMEMBERING OUR YESTERDAYS

By BILL GLADSTONE

SHAAREI SHOMAYIM ON ST. CLAIR

Shaarei Shomayim Congregation, Toronto's largest Orthodox synagogue, broke ground to build its first shul on St. Clair Avenue West at Atlas Avenue in 1936, and the congregation worshipped in the basement until the main-level sanctuary was completed in 1948. Inset, an early sketch of the proposed building by architects Kaplan and Sprachman. One of its memorial windows was said to be the first in the world depicting the birth of Israel. The congregation moved north to Glencairn Avenue in 1966. Its former home is now a Hungarian community centre.

Understanding why we were insular

By AVRUM ROSENSWEIG

URBAN WRITER

Ve'ahavta was established, in part, because of the belief there was a need for the Jewish community to be less insular.

For many years following the Holocaust, the actions of our people on an international and humanitarian basis were clearly focused inward.

We fought arduously on behalf of Soviet Jews and we "purchased" men, women and children from Romania and Syria.

We worked hard to find peace and better lives for Shoah survivors.

In those days, while we strengthened ourselves by ourselves, places such as Cambodia and Biafra weren't on our "crisis radar."

All of this made sense, though. Six million of our people had just been murdered. Accounting firms and medical schools wouldn't accept us. Community centres banned us. Why would we trust the average non-Jew, and especially nation-state?

Furthermore, Jews were literally being held hostage all over the world awaiting our ransom payments, leaving few resources left over for others.

(The exception to this inward focus could be found in the State of Israel. In the early 1950s, Golda Meir launched Mashav, which was once the highest financed department in the Israeli Foreign Ministry. Mashav's mandate was/is to provide crisis relief, and medical and agricultural education and training internationally, particularly in Africa, regardless of a country's ties with Israel, if any.

Golda was wise. She understood that "friends" could be made on the ground in ways they couldn't be in the political arena. But it's important to remember, too, that Golda had a confident new country behind her.)

Despite all of this, however, I never entirely understood our mistrust of the "other" – that is until a recent meeting with a native Canadian activist and friend.

While we sat together and sipped coffee, I asked him if his community and mine could partner in a project, something geared to enhancing the lives of native Canadians.

His response was abrupt. Angrily, he stated that the native Canadian projects he oversees are doing fine and don't need any help from others. He added that he would no longer allow his people to be used by "the white man."

My friend then told me about family members and friends who were suffering terribly because of the horrendous pain they had experienced in residential schools. They are survivors. We are the white man.

It took me a few days to digest my friend's words. Initially I was hurt, as we had once worked together and accomplished a lot. I felt saddened knowing that, for him, as a Jew, I was like any other "white man" and thus responsible for much suffering.

But then I got it.

My friend was really telling me that "it's time for native Canadians to strengthen ourselves from within. Leave us while we do that. Just like you, the Jewish People, took care of your own, so will we.

"Just like you lost trust in the gentile, so have we in the white man."

I called him one night and told him: "I get it," and I let him know that he had helped me understand the Jewish People, and that I had been too critical of my own kind.

I told him that my offer to help really stemmed from my own need to do so, and that it was an imposition.

Sometimes it makes sense to be insular. We were, and we should allow others to be as well.

See Avrum's blog at http://avrum.net and comment

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This Week

National

Program aims to integrate Russian Jews into community. *Page 3*

Book on Israel's economic miracle generates media buzz. *Page 26*

Happy Chanukah

Eyes of wonder: See our special feature supplement. *Section B*

Arts & Travel

Folk music veteran honoured by labour movement. *Page 53*

On cjnews.com

Chanukah is the time for lots of little miracles.

Index

National 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
Family Moments 29
What's New 30
On Campus 32
Obituaries and Notices 32
Just Between Us 38
Israel & the Jewish World 45
Arts & Travel 52
Books & Authors 57
Classified 58
Sports & Leisure 62

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Sweden urges redivision of Jerusalem

European Union votes on proposal

By BARAK RAVID
© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The European Union met in Brussels on the weekend and on Monday to discuss a Swedish proposal to divide Jerusalem and make east Jerusalem the Palestinian capital.

Prior to Monday's scheduled meeting, Israeli officials began pressuring EU foreign ministers to reject the plan.

The resolution reportedly says: "Europe calls for an independent, democratic, contiguous and viable state of Palestine, comprising the West Bank and Gaza, and with east Jerusalem as its capital. If there is to be a genuine peace, a way must be found to resolve the status of Jerusalem as the capital of two states."

Israeli daily *Ma'ariv* reported that the draft resolution also adds: "Europe has never recognized Jerusalem's annexation," and "the European Union will not recognize any changes to '67 borders unless agreed upon by both states."

Continued on page 45

Israeli President Shimon Peres and Jerusalem Mayor Nir Barkat recently joined the students at the all-girls Al-Mamunya High School in east Jerusalem's Sheikh Jarrah neighbourhood. Barkat sent a sharply worded letter to the members of the EU decrying the Swedish initiative to redivide Jerusalem. Please see related stories on pages 8 and 46. *[Photo by Abir Sultan/Flash90]*

Study estimates number of Israelis in Canada

By SHELDON KIRSHNER
Staff Reporter

Fourteen per cent of Jews living in Canada originate from Israel, according to a recent study conducted by University of British Columbia graduate student Brent Harris.

By his estimate, 45,000 former Israelis currently live in Canada, but the real number may be 60,000, he acknowledges.

Harris, a native of Kingston, Ont., spent nine months studying Israeli immigrants in Vancouver for an MA degree in anthropology.

Amir Gissin, Israel's consul general in Toronto, called Harris' figures basically correct. "They're similar to our own estimates."

Charles Shahar, a demographer who has worked as a consultant for the United Israel Appeal in Montreal, concurred with Harris.

"That's a good estimate of the number of Israelis in Canada, if Russian immigrants who left Israel are counted," he said.

> 14% of the community comes from Jewish state

Shahar, the chief researcher of a UIA national demographic study released in 2001, said there were 15,000 to 20,000 Israeli-born Jews, or sabras, in Canada as of about eight years ago.

The remainder of the Israeli immigrants in Canada classified as Israelis lived in Israel for a while, but were born outside the country.

Toronto had the greatest concentration of sabras, 10,000 to 15,000, Shahar said.

Montreal was home to 3,000 to 5,000 sabras, of whom some 1,500 were Sephardi Jews, while Vancouver had a population of around 1,000 sabras. The figure for Winnipeg was under 300.

Shahar said that the poverty rate among sabras was 18.4 per cent, a rate matched by non-Jewish immigrants.

Continued on page 38

Shabbat-Chanukah Vayeshev
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Islamic Movement gaining strength in Israel – please see page 47

The News in Brief

Canada

Rotmans Honoured

TORONTO — Joseph and Sandra Rotman were honoured by the Association of Fundraising Professionals' Greater Toronto chapter at the group's award luncheon Dec. 2 in Toronto. Among the others receiving honours from the 1,200-member group were John Hunkin, the retired CEO of CIBC. The Rotmans have contributed significant sums to such places as Baycrest, the University of Toronto and the University of Western Ontario.

World

Iran Taunts Israel

TEHRAN — Israel can't do a "damn thing" to stop his country's nuclear program, Iranian President Mahmoud Ahmadinejad said Dec. 2 in a televised speech. He cited the International Atomic Energy Agency's recent resolution calling the country's nuclear activity "illegal" and said it came "under pressure of a few superficially powerful countries." The resolution urged Iran to halt construction of a recently disclosed underground nuclear enrichment facility. In response, Iran's parliament approved 10 new uranium enrichment sites.

Comic Fights Zionism

PARIS — French comedian Dieudonné said he has secured funding from Iran for films that "combat" Zionism in France. Dieudonné and the head of France's Anti-Zionist Party told reporters they would "combat Zionism head-on" in France with films funded by unspecified donors whose support was obtained during a recent visit to Iran at a meeting with President Mahmoud Ahmadinejad, AFP reported. "We have received a significant budget that will permit us to make films at the level of those made by Hollywood, which is the armed branch of Zionist culture," Dieudonné said. He said Hollywood films influenced by the "American-Zionist axis" stigmatize Arabs. Dieudonné has been convicted and fined in the past for anti-Semitic statements.

Prof Slurs Israel

KIEV — A Ukrainian philosophy professor said that Israel has brought thousands of Ukrainian children into the country to harvest their organs. Vyacheslav Gudin told about 300 attendees at a Nov. 29 conference in Kiev that Israeli medical centres have used the children for "spare parts" in the last two years, *Ha'aretz* reported. The claim, which has been picked up by several Ukrainian websites, comes several months after a Swedish newspaper article claimed Israel's army killed Palestinians for their organs. During the conference, two professors also presented a book blaming "the Zionists"for the Ukrainian famine of the 1930s.

Chelsea Clinton Engaged To Jewish Man

Chelsea Clinton

WASHINGTON, D.C. — Chelsea Clinton is engaged to marry her Jewish boyfriend of two years.

Clinton, 29, the only daughter of U.S. Secretary of State Hillary Rodham Clinton and former president Bill Clinton, became engaged over the U.S. Thanksgiving holiday weekend to investment banker Marc Mezvinsky, 31.

Mezvinsky, who works for Goldman Sachs, is the son of former U.S. Reps. Ed Mezvinsky (D-Iowa) and Marjorie Margolies-Mezvinksy (D-Pa.). The elder Mezvinsky recently served a prison term for swindling $10 million from investors in a series of Nigerian e-mail scams. He was released in 2008.

Mezvinksy and Clinton met in Washington in 1993, and both attended Stanford University. Clinton, a Methodist, was seen attending Yom Kippur services in September with Mezvinsky at the Jewish Theological Seminary in New York, where they both now live.

The couple announced their engagement Nov. 27 in a mass e-mail to friends.

Cemetery Ban Urged

ZURICH — A mainstream Swiss political leader is calling for a ban on separate Muslim and Jewish cemeteries. Christophe Darbellay, head of the Christian Democratic People's Party of Switzerland, made the statement in a TV interview two days after Swiss voters passed a measure to ban minarets. The anti-minaret initiative came from the opposition ultra-conservative Swiss People's Party and other right-wing groups. Critics say Darbellay wants to attract voters with similarly xenophobic measures.

Mob Link Probed

LOS ANGELES — Los Angeles police are investigating whether Israeli organized crime is connected to an attack at a local shul. Police initially listed the Oct. 30 shooting at the Adat Yeshurun Valley Sephardic Synagogue in North Hollywood as a hate crime, but in recent weeks they've been working on the theory that the shooting was to silence someone, the *Los Angeles Times* reported. Two men were shot in the legs in the shul's parking lot. Police believe one of them was the target. The synagogue has since increased security.

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Pilot project aims to improve Russians' community ties

Launched in Ottawa, Calgary, Vancouver

By DIANE KOVEN
Ottawa Correspondent

Olga Chechelnitsky, centre with checked jacket, is seen at a JOLT event in Ottawa last week.

OTTAWA — It's long been recognized that Russian-Jewish immigrants to Canada have not been integrating into the organized Jewish communities as easily as newcomers from other countries.

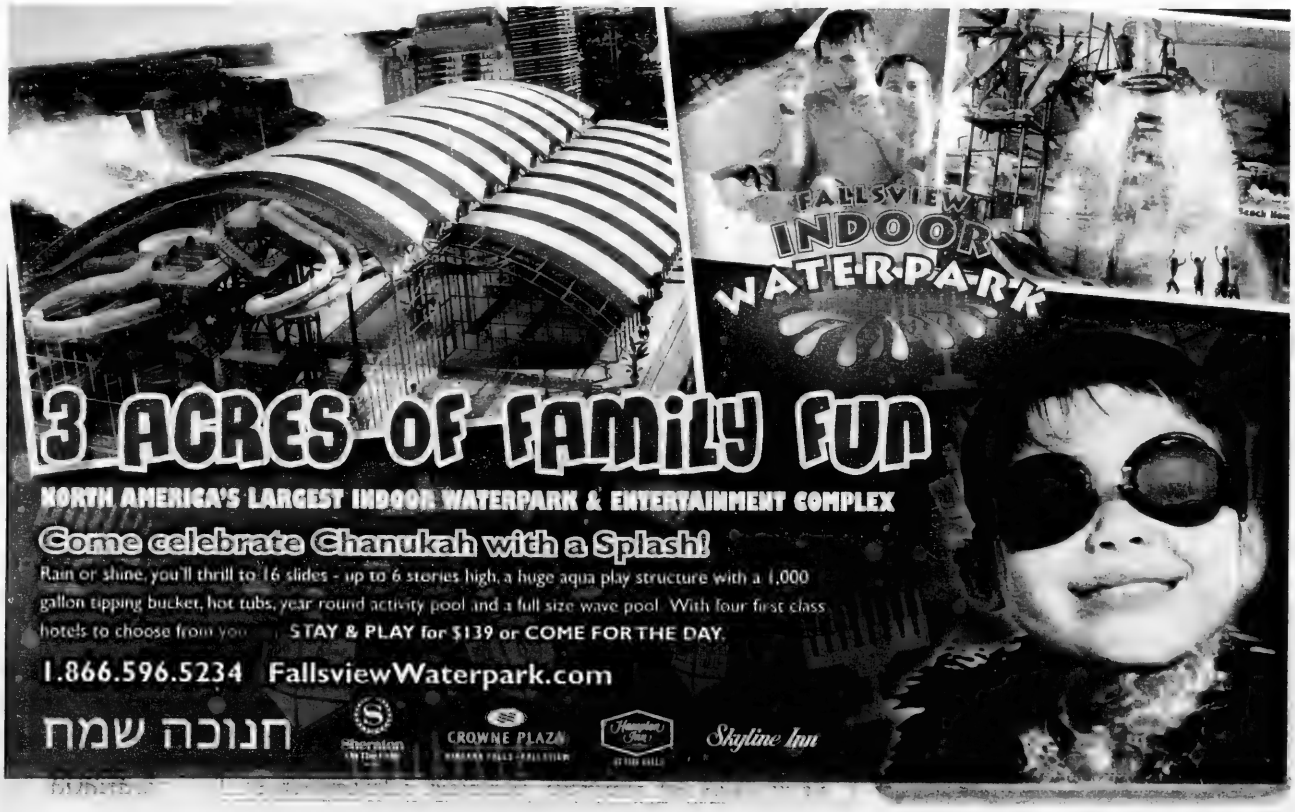
Now a new pilot project aims to change that and encourage the former Russians to assume leadership roles in their local communities.

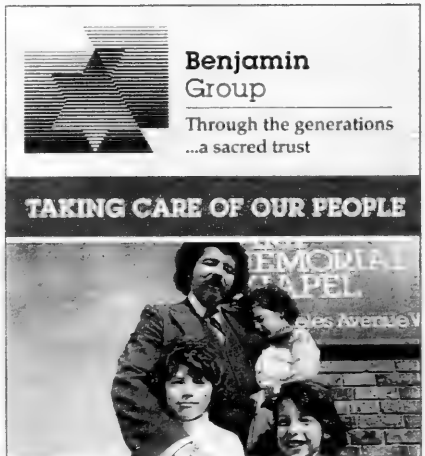
After two years of planning and development, the project was launched earlier this year by JIAS in Calgary, Ottawa and Vancouver. JIAS' Opportunity for Leadership Training (JOLT) branded the program "JOLT: Leadership Bridging Cultures." Beginning with eight monthly training sessions led by local co-ordinators and assisted by volunteers, it has a number of components designed to connect Russian Jews with local Jewish communities and to educate the communities about the Russian-Jewish experience.

Throughout the course, nine Ottawa participants were introduced to representatives of various Jewish organizations who explained how their agencies function, what their roles are in the community and what opportunities there may be within them for the Russians.

It was hoped that each of the Russians would find an organization that matched his or her interest and skill set and would become involved in the organization, and, by extension, the wider Jewish community.

Continued on page 22





Greater Toronto Area

An anniversary sadly noted

From the editor's desk...

Sixty-one years ago today, Dec. 10, 1948, the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights. It's an anniversary we observe with the same emotions of irony and sadness that usually accompany feelings of irretrievable loss.

The hard-crusted cynicism, bordering upon outrage, that most of us feel today at the mere mention of the term "human rights" in relation to the United Nations and international law was matched some 61 years ago by an enveloping sense of hope and possibility that perhaps the adoption and dissemination of a universal declaration of human rights could steer individuals and nations toward a better world.

Born in the aftermath of the most grotesque of all abuses of human rights – genocide as high governmental policy and priority – it was hoped it could be a kind of legal preventive medicine against the recurrence of such abuses.

It is not only because of its causal connection to World War II that Jews have been among the strongest advocates of the importance of the international Declaration of Human Rights. From time immemorial, Jews have always been among the first on the ramparts in the fight to uphold human rights. We have done so from the very first days of our nationhood because of the teachings, the imperatives, in the Book – the Bible – that formed our nationhood.

Article 1 of the declaration states that "All human beings are born free and equal in dignity and rights." This proposition springs directly from the biblical statement that all human beings are created in the image of God. Whatever the latter phrase means and however it is interpreted, it cannot mean less than that *all* human beings are deserving of equal dignity and respect. It should also be noted, as an aside, that this biblical reference is the foundational underpinning for the notion of democratic governance, i.e., one person, one vote.

Similarly, the prohibition in the Bible against placing obstacles in the path of a blind person is, among other such biblical stipulations, the basis for provisions in most of our domestic human rights legislation establishing the duty to attempt to reasonably accommodate the special needs of another.

In modern times, especially after the Emancipation in the mid-19th century, Jews have been at the forefront of human rights movements wherever minorities sought the protection of fair application of the law.

A direct line, therefore, can be drawn and has been drawn by many, joining the universal humanitarianism of the Bible to the ethic and tone of the universal humanitarianism of the declaration.

Indeed, of the two individuals considered to have been most instrumental in bringing the Universal Declaration of Human Rights into existence, one was a Jew: the renowned French jurist and scholar René Cassin. In 1968, Cassin received the Nobel Peace Prize for his life-long dedication to the protection of human rights. The other individual was then-former first lady of the White House, Eleanor Roosevelt.

Eleanor Roosevelt and René Cassin in 1948.

In our own day and age and in our own community, it should be noted, Montreal MP Irwin Cotler has become a Réne Cassin-like figure, known around the world for his tenacious championing of human rights.

Given this historic, if not also millennial, affinity among Jews for the very idea of, let alone protection of, individual human rights, it is, therefore, with an extra measure of sadness that we observe the abuse and cynical misuse of the universal declaration today, particularly in the United Nations, an arena that is structurally stacked against fairness and due process in the consideration of any matters relating to the sovereign state of the Jews – Israel.

The Universal Declaration of Human Rights contains 30 articles. It is a document of high principle and noble aspiration, written in a manner and for a purpose that strives to elevate the eyes of humanity toward a brighter horizon.

Of the 47 countries that comprise the UN's Human Rights Council, it is probably true to say that at least half – members such as Cuba and Saudi Arabia – violate each of the 30 articles every day, and always as the norm of life there. They pay no heed to the universal rights propounded in the declaration. It is alien to their method of government, to the purposes for which they govern and often to their culture.

Supporters of the Jewish state wring our hands at the blatant hypocrisy of these member nations and at the wholesale human rights fraud of the council. It is easy for us to despair. But as Cassin pleaded in 1969 in an essay titled *The Fight For Human Rights*, "We must not despair, but, on the contrary, call on all our reserves of courage, patience and tenacity. It took 2,000 years for the State of Israel to be reborn; far less time will be necessary before the Declaration of Human Rights… is at last effectively put into operation and becomes a reality."

As Jews know, where there is life, there is hope. And hope has been the sustaining spring from which we have sipped throughout our history. –***MBD***

SeeJN

DRIVE FOR DREIDELS

The senior kindergarten class at the Prosserman JCC daycare and preschool collected toys for Jewish Family & Child's Drive for Dreidels, a toy and gift drive for children whose parents cannot afford to buy Chanukah gifts. With the students are teachers Ora Cohen, back left; director Kailah Rubin, seated on the floor at left; Nicole Arnold, manager of development at Jewish Family & Child, seated in front; teacher Yelena Petrova, second from right; and assistant director Cheri Szereszewski, far right.

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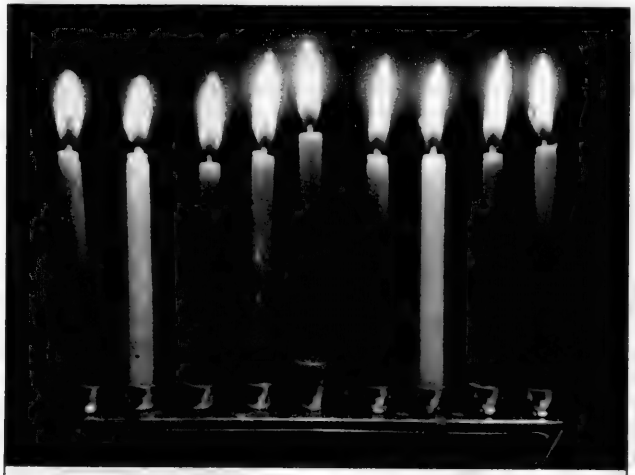

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'Virtually' all Mercaz services intact: Federation

By FRANCES KRAFT
Staff Reporter

Despite a major downsizing 10 months ago and a cut to its budget, nearly all the services of the Centre for Jewish Education will remain in place this year, UJA Federation of Greater Toronto claims.

Federation's vice-president of strategic communications, Howard English, said a draft document addressing the mandate, structure and responsibilities of the new centre – formerly known as the Centre for Enhancement of Jewish Education, or the Mercaz, and before that, the Board of Jewish Education – has been written, and a final report is expected in mid- to late February, following several weeks of consultations with "education stakeholders."

"Virtually all of the services provided in the past by the Mercaz are intact," English told *The CJN* in an e-mail last week. He added that a "quality review and enhancement" consultation service has been "put on hold pending discussion with the schools."

Budget slightly cut

The centre's budget this year is approximately $12.6 million, compared to the Mercaz's approximately $13.8 million budget last year, English said. Tuition subsidies have been increased by $500,000, he added.

The budget reduction is due to a drop in administrative costs, notably salaries, English told *The CJN*.

There are other changes as well, but he maintains they aren't cuts in services or programs.

In March, federation announced that it would eliminate 10 full-time jobs and leave the centre with only four full-time staff in a move the federation said was intended to provide more direct funding to its beneficiary schools.

At the time, it wasn't clear which services provided by the Mercaz would be maintained.

A March news release stated that federation would embark on "a renewed partnership with community day schools by enhancing their capacity to provide direct education services, rather than receiving services supplied by the Mercaz."

Paul Shaviv, director of education of the Anne and Max Tanenbaum Community Hebrew Academy of Toronto, was hired in June to direct the committee that's restructuring the former Mercaz. He has been working for almost six months on the report that will outline the goals of the new centre, in consultation with Jewish educators and lay leaders, he told *The CJN*.

Among the changes that are occurring, instead of organizing a professional development day this year, the centre is providing grants to schools for professional development.

"As a service, professional development has not been cut, but it is being administered differently," said English.

Also, the centre now has only two part-time special education consultants, one for day schools and one for supplementary schools. Last year, there were four consultants.

"The number of people has been cut back. The service is still there," English said.

Rikudiya, the annual dance festival for students, and Zimriya, an annual song festival, are included in a list of this year's services that English provided to *The CJN* last week, although he cited them last spring as examples of services that might no longer be provided by the new entity.

At the time, he said that "the schools in consultation with UJA Federation [would] determine that they want to continue the Rikudiya and Zimriya...

"One school could take the lead in providing a program or service to the community, or it could be outsourced, for example, to the faculty of Jewish studies at York [University] or the University of Toronto. The principle is the schools themselves, in partnership with us, will be supplying direct educational services to the community that were supplied for them by Mercaz."

English told *The CJN* last week that extensive consultations have taken place about the services schools consider most important, and Rikudiya and Zimriya were among them.

He added that the Koffler Centre of the Arts and the Centre for Jewish Education are jointly organizing Rikudiya, and that a musical director has been hired on contract for Zimriya, as was the case last year.

Other items on the list of services that are being maintained include:

- the centre's media centre and pedagogic library;
- the Midrasha L'Morim (Jewish teachers' seminary);
- Board of Licence and Review;
- financial support for supplementary school professional development and for supplementary school family education;
- the Henry and Julia Koschitzky grant for day schools that provide tuition studies and offer classes in conversational Hebrew and Tanach at all grade levels;
- the Chidon Hatanach regional and national Bible contests, to be held in Toronto 2010;
- an annual creative writing contest
- a Jewish education information night for parents of prospective students;
- special education consultants for day and supplementary schools;
- administrative support and use of space for school professional council groups (principals and administrators).

Shaviv credited the centre's interim director, Chari Schwartz, for ensuring "that core activities of the centre have been able to continue."

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Europe endangers possibility of peace

Israel is at a watershed moment in its diplomatic relations with the European Union (EU). As of this writing, the EU was debating a proposal by Sweden, the country that holds the presidency of the EU until next month, to officially recognize the redivision of Jerusalem with east Jerusalem as the capital of Palestine. The Swedish proposal also reportedly calls upon the EU to recognize a unilateral Palestinian declaration of independence.

The very launching of the Swedish initiative, quite apart from its potential fallout, will likely have far-reaching implications for Israel's relations with the Scandinavian country, if not also with the EU.

The proposal to redivide Jerusalem arose out of the annual report on Jerusalem prepared by European consuls in east Jerusalem and in Ramallah. Not surprisingly, the report harshly condemned both the government of Israel and the municipal government of Jerusalem regarding policies in Jerusalem that the Europeans allege weaken the Palestinian Authority and discriminate against Arab east Jerusalem residents. It was leaked to the media last week.

According to *Ha'aretz*, a significant portion of the report deals with Israeli archeological excavations in Jerusalem, especially near the Temple Mount. The newspaper noted the European consuls are upset that the excavations focus mainly on Jewish history. The report contains the following statement: "Archeology in this case has become an ideologically motivated tool of national and religious struggle carried out in a manner that modifies the identity and character of the city and threatens to undermine its stability."

What are we to make of the Europeans' pique over Jews exploring their own history in the very city that has been the centre of that history for some 3,000 years? Jewish archeological exploration in Jerusalem offends them! The consuls are bothered that Jews are confirming again and again through historically empirical evidence that Palestinian political and religious leaders lie when they deny a Jewish connection to, let alone a Jewish temple in, Jerusalem. The secretive, unsupervised digging and demolition of artifacts by the Waqf, the Muslim administrative trust that supervises the Mosque of Omar and environs, under the Temple Mount seems not to bother the consuls at all.

The Swedish-launched EU initiative urging the redivision of Jerusalem could have devastating consequences for the entire peace process. By proposing to jump over the need for bilateral negotiations between Israelis and Palestinians, the EU is effectively blessing the Palestinians' refusal to negotiate with Israel, rewarding them and further encouraging such petulant behaviour.

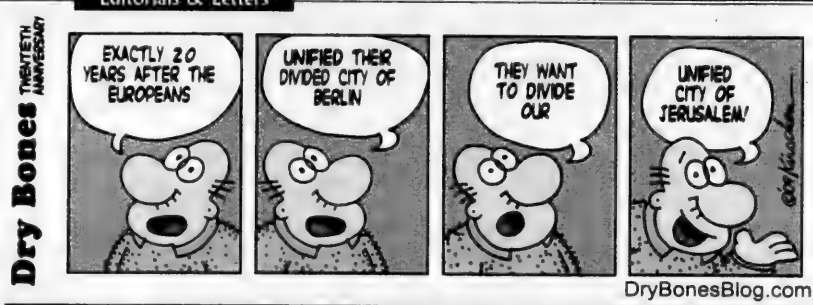
Why would any Israeli government ever again trust the EU?

And worse, why would any Palestinian leader ever again go through even the pretence of negotiating with the Israelis, when all they need do is await meddling fiats from the Europeans?

The Europeans have endangered the possibility of peace.

25 years ago in *The CJN*

While on a three-day official visit to France – the first by a sitting Israeli prime minister since David Ben-Gurion – Shimon Peres declared that France ranks as one of Israel's major allies, on par with the United States.



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Conservatives, Liberal on Mideast

It must be election time. Letter writers Karen Mock and James Morton would have us believe that the "Conservatives and Liberals have much the same policy" when it comes to Mideast policy ("Inflammatory rhetoric for political gains," letters, Dec. 3). This unfounded assertion is diametrically opposed to their argument that "Canada can and should be perceived as a credible honest broker," as these writers appear critical of the Conservatives' strong support of Israel. While these writers are undoubtedly supportive of the state, there are very clear lines of demarcation between the Conservative Party of Canada's support of Israel and that of the previously governing Liberals. Any casual observer of the Canadian political scene would conclude that the Conservatives have made immeasurable strides in improving Canada's relationship with the state and the Canadian Jewish community. Thankfully, the Conservatives have moved the yardsticks considerably in this regard and are more than entitled to highlight the stark differences in approach from their predecessor Liberals, even if that may hamper support for the opposition Liberals.

Joseph Y. Adler
Toronto

* * *

Understanding Jewish self-hatred

Understanding Jewish self-hatred predates Karl Marx ("Anti-Zionist Jewish leftists are part of a line stretching back to Marx," Nov. 26). Actually, the rabbis who developed the Haggadah had a very good understanding of the contrary attitude that many Jews have toward Judaism and Israel. Just look at the "contrary child" who attends a seder.

Although "seek and thee shall find" may be a line from the New Testament, it aptly describes what has gone on in Jewish life. Those Jews who "get it" about Judaism and Israel, understand the messiness of everyday life, yet accept the demands, responsibility and challenges of being a Jew.

However, leftist Jews, who have been educated in the world of utopian theory, experience cognitive dissonance when they look at Israel and Jewish life. They focus on the negative. They look at themselves as being good people. They look at their motives and doctrines as being true. But they were raised in the West, which was founded partially on a guilt-based mentality, so someone else other than them must be the source of the problems in the world.

It is very easy to sound intelligent when all one has to do is criticize. A flawed Israel and world Jewry who practice Judaism is just such an easy target.

The frothing nature of their anti-Semitism is so great that I have just one question for most of these leftists: what was you relationship really like with your parents and grandparents? Your unhappiness with life is obnoxious.

H. David Burstein
Toronto

* * *

Left-wing criticism of Israel

Your article by Sally Zerker, suggesting left-wing criticism of Israel has its basis in anti-Semitic comments by Karl Marx, is total nonsense ("Anti-Zionist Jewish leftists are part of a line stretching back to Marx," Nov. 26). Traditionally left-wing parties see themselves as parties for the underdog. Israel, though its efforts, has fortunately ceased to play that role, militarily, economically and socially. The Palestinians have replaced them in that sad role, oft through a remarkable ability to shoot themselves in the foot. However, it is legitimate to repeat, as former Israeli prime minister David Ben-Gurion warned, that occupation damages both occupier and occupied. It is legitimate to criticize actions of Israeli government or groups. It is legitimate to criticize the second-class status of many Israeli Palestinians and their state-funded services. It is an *evasion* to label these criticisms as anti-Semitic, and these criticisms are echoed by many Jewish Israelis, living in Israel.

Geoffrey Sachs,
Westmount, Que.

* * *

Information wanted

We are completing a research project for a book about the famous convention, the third Kennesio Gedaulo of Agudath Israel, in Marienbad, Austria, in August 1937. If anyone has documents, photos or other information, please let us know.

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Behind the scenes of UN Resolution 181

By BARUCH TENEMBAUM
Special to The CJN

We commemorated the 62nd anniversary of United Nations General Assembly Resolution 181 calling for the partition of what was left of British-ruled Mandatory Palestine into a Jewish and an Arab state on Nov. 29.

Coincidentally, a few days earlier, on Nov. 25, the world marked the 128th birthday of Nuncio Angelo Giuseppe Roncalli, later known as Pope John XXIII.

Baruch Tenembaum

Most people know that his papacy symbolized a warming of the relationship between the Vatican and the Jewish world. Fewer people are aware of Nuncio Roncalli's life-saving actions during the Holocaust, when he was the apostolic delegate in Istanbul.

While he served in Istanbul, Nuncio Roncalli saved thousands of Jews. As the founder of the International Angelo Roncalli Committee, the Casa Argentina en Israel – Tierra Santa and of the International Raoul Wallenberg Foundation, I am proud that these three NGO's have been actively researching Nuncio Roncalli's brave intervention on behalf of the Nazis' victims.

Even fewer people know that after the war, as apostolic nuncio in France, Nuncio Roncalli played an important role in trying to facilitate a positive vote for the then-upcoming proposal in the UN for the Partition Plan.

This was related to me by Yair Tsaban, a former minister in the government of Yitzhak Rabin. In the 1950s, Tsaban was the personal assistant to the late Moshe Sneh, who in 1947 held the senior post of head of the political department of the Jewish Agency in Europe. Sneh was then also in charge of the aliyah and the illegal immigration portfolio. It was Sneh who revealed Nuncio Roncalli's involvement, which many believe helped pave the way to the creation of the State of Israel.

In 1947, Sneh's boss, Moshe Shertok, (who would change his name to Sharet and who would subsequently become prime minister of Israel from 1953 to 1955) was worried about how the delegates from the Latin American countries in the General Assembly regarded partition.

For the partition plan to pass, a majority of two-thirds would be required. The Latin American countries were inclined to vote in favour of partition. Without their support, Shertok knew the motion would be rejected.

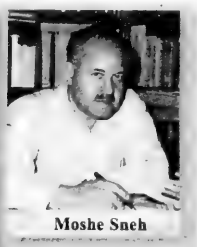
He had a great deal of concern about the influence the Vatican wielded on those countries, fearing especially that the Holy See would try to get them to vote against partition, in spite of their publicly expressed intentions to the contrary. Thus, Shertok called Sneh from Lake Success, N.Y., where the General Assembly was convening and instructed him to try to persuade the Vatican not to object to the presumed voting preferences of the Latin American countries.

Sneh was puzzled by Shertok's request. He confided to his assistant (in Yiddish): "How could I, Moshe Ben Shimon Klainboim [Sneh], from the small village of Radzin, possibly reach the Pope?"

Sneh turned to his friend, Abbé Alexander Glasberg, who had assisted in the illegal immigration efforts to Mandatory Palestine. Even during the Holocaust, Abbé Glasberg went out of his way to save Jews. Glasberg told Sneh that he knew who might help: "A great humanist who helped the Jews during the Holocaust." Abbé Glasberg then introduced Sneh to Nuncio Roncalli (who at that time was the nuncio in Paris).

Abbé Alexandre Glasberg

Cardinal Angelo Roncalli, later Pope John XXIII



Moshe Sneh

Sneh's meeting with Nuncio Roncalli was conducted in a warm atmosphere. Roncalli promised he would do his utmost to help. A few days later, he confirmed that Sneh would have an audience with the Vatican's secretary of state – Cardinal Domenico Tardini.

The meeting was scheduled for Oct. 3, 1947, and Nuncio Roncalli deliberately moved up a planned trip to Rome in order to be close at hand, just in case he would be needed.

While Cardinal Tardini did not make any promises, Sneh felt that he succeeded in conveying Israel's case. After the audience with Tardini, Sneh gathered with Abbé Glasberg and Nuncio Roncalli and reported his impressions of the meeting to them. Nuncio Roncalli was not satisfied. He had expected a firm commitment from Cardinal Tardini. He went even further by hinting that "Pope Pius XII might lose the opportunity of redeeming himself for his lack of action on behalf of the Jews during the Holocaust." Sneh's mission did turn out to be successful. To be sure, other factors contributed to this achievement, too, but one can assume that Sneh's meeting with Cardinal Tardini had a positive impact.

Twelve Latin American countries supported partition. Six abstained. Only Cuba voted against it.

In a single decade, this extraordinary man, Nuncio Roncalli, managed to help the Jewish people at two critical historical junctions: saving lives during the Holocaust and helping achieve the establishment of the State of Israel.

Israelis, Jews, people of all faiths who adhere to the most basic values of human dignity and freedom, owe this great hero a debt of eternal gratitude

Years before my conversation with Yair Tsaban, my good friend, the late Moshe Tov, one of the founding fathers of Israeli diplomacy, told me extensively about his endless meetings with officials and leaders from Latin American countries. In 1946, Tov had established the Latin American section of the Jewish Agency, and he played a decisive role in gaining the hearts and minds of most Latin American leaders. In my mind, Tov was one of the key players in helping influence the partition votes of the Latin American countries.

Another important player in this story, as previously mentioned, was Abbé Glasberg. He was posthumously recognized in January 2004 by Yad Vashem as Righteous among the Nations.

During the celebration of the 62nd anniversary of UN Resolution 181, Israeli President Shimon Peres received an important visitor to his home: his counterpart from Costa Rica, President Oscar Arias Sanchez. Like Peres, Sanchez is a Nobel Peace Prize laureate. Both are also members of the International Raoul Wallenberg Foundation, an NGO devoted to researching and divulging the legacies of the rescuers of victims of the Holocaust. Costa Rica has a rich democratic tradition, and it was one of the 12 Latin American countries that voted in favor of the Partition Plan and one of the first countries to recognize the newly created State of Israel.

A great many people played key roles behind the scenes of the vote on partition in 1947: the leaders of Latin American countries such as Costa Rica, noble, well-meaning people such as Nuncio Roncalli, Abbé Glasberg, Tov and Sneh.

It is our duty to remember them.

Baruch Tenembaum is the founder of the International Raoul Wallenberg Foundation.

After the punch, stick to the mission

Super Bowl XLIII is one of the greatest upsets ever, with the Giants defeating the seemingly invincible Patriots. After the game, Giants star Michael Strahan explained that his team won by exerting unrelenting pressure, which worked because "everybody has a plan, until they get punched in the face."

Rabbi Chaim Steinmetz in Montreal

While this quote describes football and boxing, it's also an excellent description of life. Many people have brilliant futures until an unforeseen event derails their lives, and they're undone by an unexpected punch in the face. Families are shattered by divorce, careers ruined by bad luck, and lives disabled by illness. The punch in the face leaves many people down for the count.

For those accustomed to success, the bitter taste of failure is sometimes too hard to swallow. After major financial losses, German billionaire Adolf Merckle jumped in front of a train. After losing his client's money to Bernie Madoff, French banker Thierry Villehuchet took his own life. The embarrassment of defeat can be a knockout punch.

However, some people continue to fight on even after the battle seems lost.

This quixotic determination underpins all of Jewish history. Until 1948, Jewish history was the account of how the Jews moved on from one defeat to another. But why did we keep getting up off the canvas, just to be knocked down another time?

Joseph provides the answer. Joseph antagonizes his brothers with his presumptuous dreams, but one day, on a mission of peace, Joseph goes to the city of Shechem to greet his brothers. Instead of giving Joseph a chance, the brothers seize him and sell him into slavery. Afterward, Joseph struggles to rebuild his life.

Yet at the end of his life, the Midrash tells us, Joseph requests to be buried in Shechem, the very city he travelled to when he was sold into slavery.

Why did Joseph choose the location of his humiliating "punch in the face" as his final resting place?

The answer is simple: Joseph had a mission. He went to Shechem in the hope of reconciling with his brothers, and even though he was kidnapped, enslaved and exiled, he never let go of his mission. Joseph chooses a final resting place that reflects his loyalty to that mission.

"He who has a why to live for can bear almost any how." This quote from Nietzsche describes Joseph's return to Shechem and the Jewish People's return to Israel. It also reminds us that if you're on a mission, the game plan remains the same, both before and after the punch in the face.

Parliamentary hearings deserve praise

If the traditional definition of chutzpah has the murderer who kills his two parents pleading for leniency because he's an orphan, the modern anti-Semite's chutzpah is expressed by screeching about Israel obsessively, then being shocked when that obsession is noted, let alone criticized.

Gil Troy in Montreal

Today's new anti-Semites don't even have the courage of their convictions. They mask their traditional Jew-hatred behind a politically correct veneer of anti-racism, anti-apartheid, anti-occupation, we-are-the-world talk. But all their lovely liberal rhetoric can't hide the venom behind their disproportionate focus on Israel – and the harm they do to liberal ideas, as well as the Jewish state, with their hatred.

Predictably, the all-party Canadian Parliamentary Coalition to Combat Anti-Semitism (CPCCA) had barely convened its hearings when it was already being bashed. On the new website "The Mark," John Baglow complained that the "new parliamentary coalition against anti-Semitism is really about shutting down criticism of Israel" and that "the word 'anti-Semitism' has lost its original meaning almost entirely, and has become code for criticism of Israel and too-vocal support for the Palestinian people." Without listening to the hearings, Baglow and others instinctively caricatured this bipartisan initiative as a pro-Israel, anti-Palestinian witch-hunt.

I don't seek special treatment, only equal treatment. Would critics pounce so quickly on a parliamentary inquiry into racism, sexism or homophobia in Canada? And would anyone feel comfortable publicly suggesting that any of these scourges have disappeared "almost entirely?"

I wish Israel-bashing wasn't such a popular sport, on campus and off. I wish violence against Jews was trending down, not up. Alleging that human rights activists fighting Jew-hatred are McCarthyites squelching debate is absurd, considering how frequently Israel is criticized, both in Israel and abroad, by Jews and non-Jews. And I wish so much criticism of Israel wasn't intensified by historic anti-Semitic markers.

It's easy to differentiate between legitimate criticism of Israel and illegitimate criticism rooted in traditional Jew-hatred. For starters, anyone who suggests that critics of Israel have a hard time getting a hearing has overlooked what a boon Israel-bashing has been to the careers of Noam Chomsky, Norman Finkelstein, John Mearsheimer, Stephen Walt and now Naomi Klein. Especially for Jews, shrill anti-Israel invective is a fast-track to more media exposure, higher lecture fees and booming book sales.

More benignly, every day in synagogues around the world, as well as in Israeli newspapers and, these days, in the White House, Jews and non-Jews, presidents and regular folk, criticize Israeli actions without delegitimizing Israel – which is the clearest red-line to draw.

It doesn't make sense that Israel is singled out for disproportionate criticism, that Israel is the only UN member state whose existence is challenged, and that so much of the world's attention focuses on such a minor conflict. Describing the Israel-Palestinian national clash as a racial conflict or comparing Israel to South Africa – or, worse, to the Nazis – also doesn't make sense – unless, that is, you acknowledge the anti-Semitism that treats Israel, the Jewish state, as the Jew among nations, accused of disproportionate but secret power, or undue influence in squelching debate, and nefarious aims and methods in what is a complicated, tragic conflict, then tarred with accusations of "racism," "apartheid," and "genocide," when other countries whose actions truly fit those damning indictments escape notice.

Hopefully, the CPCCA hearings will help others draw the line more clearly, seeing where honest criticism ends and demonization, delegitimization and obsession begin.

But the hearings should also help us understand the historical pathology of anti-Semitism by highlighting the similarities between today's targeting of the Jewish state and the traditional targeting of the Jew. Yet we must learn from the modern mutation, too. The way the new anti-Semitism manifests itself, sometimes obscured by its "we're pro-Palestinian and we're just criticizing Israel" rhetoric, hides a despicable anti-democratic agenda. This upside-down agenda rationalizes terrorism, romanticizes violence, justifies extremism and perverts justice while purporting to defend it.

Exposing that charade isn't just important for Jews and the Jewish state, but for all of humanity, and especially western democracies such as Canada, which deserves applause for launching these important hearings.

Free Jerusalem!

There's nothing like a good old fashioned demonstration. I grew up in the 1960s, and we expected our Saturday nights to include some kind of strike, protest, rally or sit-in.

Israelis love a good demonstration, too. As generally emotive, opinionated, and strong-willed people, they take their feelings to the streets often, with passionate speeches, sentimental song-singing and a stirring "call-to-action" at the end. So my family and I happily took part in a quickly organized protest rally on the last Saturday night of November in Jerusalem. The rally was convened by a consortium of groups under the banner "Free Jerusalem" after the Nov. 18 arrest of Nofrat Frenkel, a 28-year-old Israeli medical student and committed Conservative Jew, for wearing a tallit on the women's side of the Western Wall.

Rabbi Elyce Goldstein in Jerusalem

The press treated the arrest as little more than a human interest story, but in Jerusalem it represented the straw that broke the camel's back after months of violent haredi protests against both a downtown public parking lot and an Intel factory being open on Shabbat. Those demonstrations included stone-throwing, rioting, fires being set, reporters being attacked, dirty diapers being dumped on police and vandalism.

In shuls and stores, on buses and in bars, people were talking about religious coercion and the right of each person to their own Jewish expression. Religious and secular Jews both started asking why they were being silent in the face of Frenkel's arrest and the growing fanaticism that's taking hold of formerly tolerant and pluralistic neighbourhoods.

The Jerusalem press reported that a few hundred "secular Jerusalemites" marched. In truth, it was close to 2,500 people of all ages, with many, many wearing kippot and tzitzit, skirts and hair-covering scarves. The Conservative and Reform movements were there in full form. And secular Jews? They were there, if by that you mean those who don't wear or live in black-and-white.

The speeches emphasized the willingness of protesters to dialogue with the haredim and their desire for a peaceful and united city, but their unwillingness to let Jerusalem devolve into a fundamentalist city with its own brand of morality police, run by those who don't recognize the rights of all citizens.

Speakers from the Knesset held kowtowing politicians responsible for placating and turning a blind eye to violent, disruptive, and even illegal haredi acts and the growing haredi coercion in all levels of local and national politics. Frenkel spoke eloquently of her simple desire to "serve the Creator in joy" as a woman. We sang *Jerusalem of Gold* and then, most powerfully, we were asked to sing *Hatikvah – lihiyot am chofshi*, to be a free people in our own land, in Eretz Yisrael and in Jerusalem – to reaffirm that our protest was a Zionist act of love for the Jewish State of Israel.

People openly wept, and I felt within the crowd a fierce dedication to both Israel and to its heart, Jerusalem. The Israeli who had marched next to me saying "I've had it, I'm moving to Tel Aviv" turned to me at the end and said, "Now I know I can't leave, but have to become active in the movement for a free Jerusalem. I want my Jerusalem back."

Throughout the rally, I kept thinking of all the Jews who have pretty much abandoned Judaism while sending money to haredim so "they will be Jewish for us." I kept thinking of the festival of Chanukah and its insistence on "dispelling the darkness" while experiencing the glow that exuded from Frenkel when she spoke about praying at the Wall.

In Jerusalem, a thriving new group is trying to rekindle the light by redefining who they will be in the years ahead. I wish them every success – for Jerusalem's sake.

Read Rabbi Goldstein's blog from Jerusalem at http://jerusalemofgoldstein. blogspot. com.

The Kirshner File

Letter from Lakeland

Wilfred Wolfson, a spry 92, flipped through an album brimming with photographs and documents, pausing to reminisce. "This is a picture of my family when I was just a kid," he said. "This is my high school graduating degree." A widower since his wife's death last September after 63 years of marriage, he spent the next 15 minutes talking about himself and his family's place in Lakeland's history.

Sheldon Kirshner in Florida

Wolfson's late father, Cyrus, an immigrant from eastern Europe who set foot in America in 1899, was the first known Jewish person to settle in Lakeland, the biggest city in Polk county, which is named after the 11th president of the United States, James Knox Polk, who was sworn in a day after Florida, a former Spanish colony, was admitted into the union in 1845 as the 27th state.

Cyrus Wolfson, a worker in a New York City garment factory, arrived in Lakeland, in the heart of central Florida, exactly a century ago. "My dad's employer, a cloak and suit manufacturer, sent him to Ocala to check an account," he explained. "While there, he heard people talking about a railroad compound called Lake Land. Being adventurous, he took the train down. He liked the place and the people and decided that this would be a good place to settle down and grow."

Wilfred Wolfson (front centre) and his family in a 1920s photo. *[Sheldon Kirshner photos]*

In 1909, Lakeland, first settled by Europeans in the 1870s, was still a backwater, populated by just more than 3,000 hardy pioneers. Cyrus Wolfson returned in 1910 as a dry goods pedlar, married Freida Palestine in 1912, brought her to Lakeland and opened a clothing store shortly afterward. "They were the first Jewish people in Lakeland or Polk county," he said.

Twinned with the southern Ontario town of Richmond Hill, and the site of the Detroit Tigers' spring training camp since 1934, Lakeland is midway between Tampa and Orlando. It has a population of 90,000 today.

A pleasant town with tree-shaded neighbourhoods and dotted with small lakes, Lakeland is home to Florida Southern College, a private liberal arts institution whose campus contains the single largest collection of futuristic Frank Lloyd Wright buildings in the nation. Although Lakeland is probably a blank to most Canadians and Americans, it was the birthplace of the jazz legend Nat Adderley, the Hollywood actress-singer Frances Langford, the founder of the Publix supermarket empire George Jenkins, the Florida governor and senator Lawton Chiles, the television reporter and anchor Forrest Sawyer, the Miss America of 1953, Neva Jane Langley, and a *Playboy* playmate, Samantha Dorman.

Polk county, a centre of the citrus, cattle and phosphate industries and Florida's fourth largest county, is a prime tourist destination. Cypress Gardens, in Winter Haven, was Florida's inaugural theme park. Known for its lush gardens, water ski shows and strolling Southern belles, it has been closed for the past few months. Bok Tower Gardens, in Lakes Wales, has one of the world's great carillons and is listed on the National Register of Historic Places. Fantasy of Flight, in Polk City, is an aviation theme park with an unrivalled collection of vintage aircraft. Bartow, the county seat, is named after Francis Bartow, the first Confederate officer to be killed in the U.S. Civil War. With 554 lakes and a network of 133 parks and 42 campgrounds, Polk county also attracts outdoor enthusiasts and eco-tourists.

When Wilfred Wolfson came into this world, on Feb. 27, 1917, he was only the second known Jewish child to have been born in Lakeland. His late brother, Joshua Herbert, beat him out by a few years.

Until 1925, the Wolfsons were the sole Jewish family in Lakeland, but then came the Bursk, Blumberg, Moskovits, Racz and Wishnatzki families. (The Wishnatzki farms, managed by Gary Wishnatzki, yield berries and vegetables sold in Canada at Loblaw's and Costco under the Green Giant and Wishnatzki Farms brands, generating roughly $4 million in sales annually).

Wolfson, who graduated as a pharmacist from the University of Florida in 1940, opened Lakeland's first drive-in pharmacy, which multiplied into a chain of three shops and was eventually bought by Publix. "My dad was well respected and had a wonderful reputation. Lakeland was a great town to grow up in. We swam in the lakes every day of the year and camped out as Boy Scouts a lot."

When he was a young man, Lakeland, with a minority African-American community, was much like a Southern town and was strictly divided along racial, religious and class lines. "I did not feel out of place as a Jew," said Wolfson, who was a U.S. army lieutenant in the Pacific theatre during World War II. "I don't think there was any anti-Semitism, but I was called "Jew boy" sometimes. At that time, the blacks were segregated."

Wilfred Wolfson today

Catherine Eskin

Michael Wiener

Wolfson's parents were among the founders of Temple Emanuel, a Conservative synagogue and Lakeland's only shul, which marked its 75th anniversary this year. (The only other synagogue in Polk county, Temple Beth Shalom, a Reform congregation, is in Winter Haven.) Originally, services were conducted in rooms above a store and then in the basement of the American Legion building. In 1932, 16 families purchased a Seventh Day Adventist church and converted it into Temple Emanuel. In the early 1960s, Temple Emanuel moved into a modern white building on a grassy knoll in a fashionable neighbourhood overlooking Lake Hollingsworth.

According to Catherine Eskin, a professor of English at Florida Southern College and a member of Temple Emanuel's board of directors, several anti-Semitic members of the local zoning board tried to block the synagogue's application for relocation.

But when the outraged pastor of a Presbyterian church wrote a letter of complaint to the local daily newspaper, *The Ledger*, the zoning board finally gave way and Temple Emanuel was built. Yet even after this watershed victory, older members of the synagogue, preferring not to draw attention to the Jewish community, refused to erect a sign identifying Temple Emanuel, said Eskin, who has amassed an archive on Lakeland's Jewish presence. A sign was finally put up in 1998.

At around this point, Michael Wiener, a businessman from Montreal, settled in Lakeland. Since 2008, he has been the president of Temple Emanuel, while Cantor Victor Geigner of Buenos Aires has been its spiritual leader.

"Truthfully, I did not know Lakeland even existed or where it was," said Wiener, the proprietor of a rigging services company and legally a full-time resident of the United States. "I find it incredible that there have been Jews here since the early 20th century, considering the heat and the poor roads until well into the 1970s."

By his estimate, more than 225 families belonged to Temple Emanuel in the decades following World War II. "We presently have approximately 110 member families. The Jewish community is very well respected and integrated. There is little or no apparent anti-Semitism." To Wiener, the quality of life in Lakeland is very good. "Very little traffic. Excellent golf, fishing and water sports." But, as he pointed out, there are no kosher butchers, restaurants or food stores here. "There are in Tampa and the surrounding area. The Publix store in Lakeland has a kosher section and a wide selection of Passover foods."

Eskin, a Philadelphian who has lived in Lakeland since 1999, ascribes the decline of Temple Emanuel's membership to changing times. In her view, the synagogue lost its primacy in the lives of its members when anti-Semitism fizzled as an openly respectable phenomenon and Jews were permitted to join clubs that once were off-limits to them.

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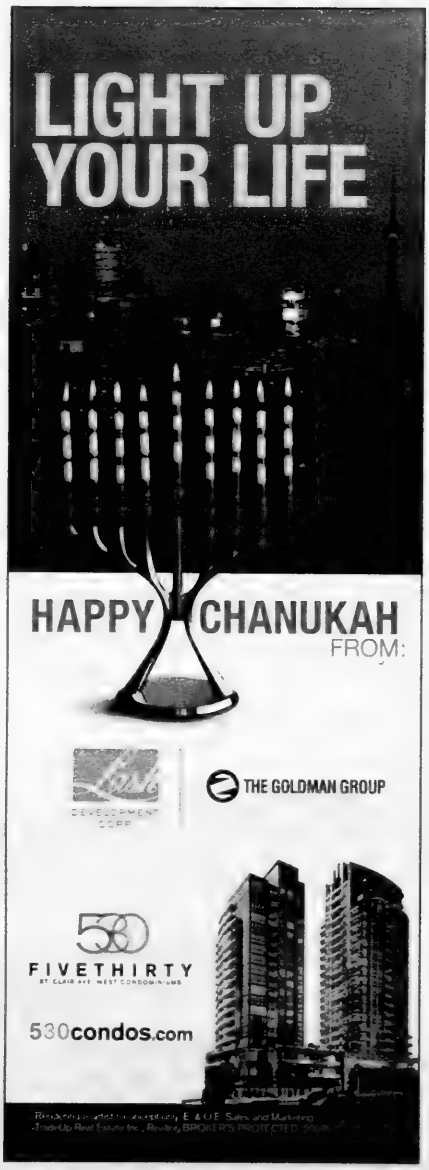
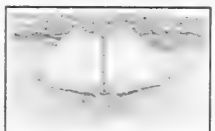


Jewish Life

Pluralistic lessons at Chanukah

By RABBI ADAM CUTLER



In December 2005, a year and a half into my five years of rabbinical school, I spoke at the Festivals of Light celebration at Shaare Zion Congregation in Montreal. Leaders from various religious and ethnic groups presented on their own festival of light. I was shocked, humbled and humoured in equal measure when I discovered on the afternoon's program that each speaker was listed together with his or her institutional affiliation.

Father John Walsh, the leading Anglophone Catholic priest in Quebec, was listed alongside Saint John Brebeuf Parish, while Rev. Darryl Gray was listed beside the massive Imani Full Gospel Church. Also listed were a guru, a pastor and the convening rabbi. Beside my name, the program stated "Jewish Theological Seminary." In the minds of most attendees, by dint of program design, I was promoted from student to professor.

Chanukah behooves us to re-examine our relationship with the non-Jewish community and challenges the individual to ask of himself, "What do I stand for and who do I represent?"

In the view of Jewish historians, we may see the Maccabean revolt as a true political civil war between competing social climbers, economic classes and ethnic groups, as does Victor Tcherikover, or, according to Elias Bickerman's proposal, as a religious and cultural battle between Hellenistic and Jewish values instigated by Jews who changed temple practice. While the formula of the strong versus the weak and the many versus the few expressed in the *Al Hanissim* prayer holds strong to our hearts and minds, we know that the second-century Maccabean revolt was considerably more complex.

Jews with different ideas and ideologies, varying desires and destinations took to the battlefield one against the other. Some were open to learning from their non-Jewish neighbours, while others found meaning solely within their Jewish heritage. Every Jew had to decide what she personally stood for, as the community could not collectively represent itself to the ruling authority.

Certainly, today we are happy for the war. We gained a holiday, complete with beautiful candlelighting, miracles, children's games and lots of delicious oily food. As we are reminded by the end of the Joseph narrative, which we begin reading anew this week, even bad actions can lead to good conclusions. It's nice when all works out for the best, but there is never any assurance that it will.

After all the fighting and the miracle of the oil, after the temple was cleaned up and the dead buried, on the ninth day, the victors and the vanquished – Jews on both sides – had to sit down and learn to live together. Ultimately, the civilization that developed incorporated aspects of both groups, and we, their descendants, are better off for it.

As a Jewish community, we have pockets of strength, but our internal struggles tear at our unity. I believe in a niche marketing model for the Jewish people – a civilization of programs encompassing all aspects of the human experience, from the ritual to cultural, from learning to eating.

In order to keep Jews interested and for our own survival, we need various ways of being Jewish. That's not to say that I am uncommitted to my particularistic version of Judaism. Rather, it's clear to me that the likelihood that I am the sole custodian of God's desires for the Jewish people is fairly low. We've always had and always will have competing Jewish groups and interests. We must not, however, let those differences separate us to the point of conflict, whether fought on the battlefield, in the press or through complete communal separation. The battles of Chanukah were deadly, but they ultimately brought us joy. The next one may not turn out as well.

During that celebration in Montreal, I learned about the many festivals of light. Indeed, light is a universal symbol. The stories and teachings shared only enhanced my appreciation of our holiday. As for my sudden move from student to professor, it ultimately helped me clarify what I stand for and whom I represent.

Rabbi Cutler serves as a rabbi at Beth Tzedec Congregation in Toronto. He was recently ordained by the Jewish Theological Seminary of America in New York City.

No women, no Chanukah

By RACHAEL TURKIENICZ

There's a very strong connection between women and Chanukah. Everyone is familiar with the story of the Maccabees and the great revolt in which many were handed over to the few and the Jewish victory resulted in the rededication of the Temple in Jerusalem.

Most people are equally familiar with the little jar of unspoiled oil still bearing the seal of the High Priest that was found and used to kindle the menorah in the Temple. Whether each family actually spins a dreidel and bets on the results or only tapes the dreidel to the chocolate money coins doesn't matter. What's important is that dreidels are present and chocolate coins are shared.

We recite praises to God and detail the heroes of Israel as we sing songs in rounds. Candles are lit and latkes fill the air with the smell of oil. Yet the connection of women to this holiday, in particular, usually goes unnoticed.

In Jewish law, women aren't obligated to fulfil positive commandments that are triggered by time. In other words, if the sun or the season speaks to when the commandment should be fulfilled, women are exempt. Lighting the Chanukah candles is clearly a positive commandment triggered by time. The candles must be lit in the evening before the sun has set and must continue to burn for at least a half an hour. This would most definitely be one of those mitzvot that women would be exempt from fulfilling.

Yet the Talmud is clear that lighting Chanukah candles is incumbent on women as well as men. These candles represent an exception to the general rule, because, according to the rabbis, women were intrinsic to the holiday. In other words, if not for the women – no Chanukah.

Jewish communities, by and large, don't study the books of the Maccabees. If they did, they would find within those pages stories of countless women who gave up their lives to secure Jewish law and ideals within the cities and towns. While the men fought the physical battle, the women fought the spiritual battle. The men's victory would be pointless if the women had lost. Reclaiming a Temple with no Judaism to fill it isn't the goal.

If we read further in the books of the Maccabees, we would come across the story of Hannah and her seven sons, but I don't recommend this reading to anyone who isn't prepared to read the details of prolonged torture carried out on children in front of their mother.

Hannah's strength, focus and commitment is nothing short of a miracle in itself and should bring her into the legends of Jewish warrior heroes. She is the personal story of ancient women who circumcised their infant sons and reinforced Jewish values never to sink to the barbaric level of an enemy.

There is a Jewish law that states that women must light Chanukah candles, and with it is a Jewish law that states that all Jewish women must refrain from doing any work while the candles burn. It's the Jewish way of saying thank you to Jewish women for the foundation they bring to every generation. Surely the dreidel can wait while the candles burn and the women are honoured.

Jewish Life

By ALEX GROPPER

Chariot vase discovered at Tel Dan

Tel Dan has been described as the northernmost part of Israel, which the Bible says extends "from Dan to Be'er Sheva." It's also the most northerly major archeological site in Israel and is located in the Upper Galilee.

Past Forward

The American Orientalist, Edward Robinson, initially identified the site in 1838. It is an identification that is now universally accepted, especially since a bilingual Greek/Aramaic inscription was found on the site in 1976 mentioning the "god of Dan." (It would not be the only important inscription that was found there.)

The site has a history going back more than 7,000 years to the middle of the Neolithic period, circa 5000 BCE. Its location near the headwaters of the Jordan ensured that it would have a plentiful supply of water without which habitation wouldn't be possible. Its strategic placement at the northern entrance to the Galilee, at the base of Mount Hermon, attest to its geopolitical importance.

The excavation of the site began in 1966 as a "temporary rescue operation" and have been going on ever since. They were directed by the legendary, cigar-smoking, Avraham Biran, who was a giant of Israeli archeology. He produced some amazing discoveries

Among them is a perfectly preserved magnificent gate that dates to the high point of the Middle Bronze Age, circa 1800 BCE, the golden age of Canaanite civilization. The gate is seven metres high. Other spectacular finds turned up at Tel Dan, as well.

One of the first important discoveries was found by the excavators in 1969. It was a tomb with some amazing examples of Mycenaean pottery dating to the Late Bronze Age, circa 1300 BCE, the most spectacular of which is an almost perfectly preserved *krater*, or large pot, depicting a chariot and its driver. Chemical tests that were performed on the vase show that it had been made in southern Greece.

The Myceneans themselves have been equated with the Homeric host at Troy, thanks in part to the spectacular decipherment of their script, Linear B, in 1952. This was accomplished by Michael Ventris, an English architect and an amateur scholar. It was an amazing feat and ranks as one of the great scholarly breakthroughs of the 20th century.

The discovery of the chariot vase at Tel Dan shows how far flung the Mycenaean trading ventures were. It also confirms the truth of the statement, by James Henry Breasted, the founder of the famous Oriental Institute at the University of Chicago, that this period in history was the first international age.

An even more spectacular discovery would occur at Tel Dan in 1993-94, when fragments of a stela, or inscription, were accidentally found. Unfortunately, it was not found in a proper context, but its contents would set off a scholarly firestorm.

The inscription has been attributed to the Aramean kingdom of Damascus and probably dates to the ninth century BCE. In it, for the first time, we have the name of "David" mentioned outside of the Bible. More specifically though, it refers to the "House of David" and not the ruler.

Its discovery came at exactly the time when some scholars, who have been labelled as "minimalists," cast doubt on many of the events and individuals portrayed in the Bible.

Some minimalists, such as Philip Davies of Sheffield University, doubted that David even existed. He once told me that the stela only mentioned the royal house and not the individual. In the end, however, it has been conceded that the Tel Dan stela showed, more than likely, that David had existed, even though it may not have fully silenced the critics.

Yet like any major discovery, it can't verify or negate peoples' faith. Faith by its very definition defies proof.

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By MARK MIETKIEWICZ

Music sites for Chanukah

Chanukah is almost here, and that means so are a whole slew of traditional holiday songs. For those of you who'd like to brush up on the classics while learning a few that will have bubbe doing a double take, I now present eight (or so) music sites for eight Chanukah nights.

Night No. 1: Start with what must be the largest collection of free Chanukah music on the web. IsraelNationalNews.com's Jukebox has well over 10 hours of holiday tunes, with everything from the familiar to the obscure. Go to this link, **[bit.ly/chanuk13]**, click on Holiday Songs and scroll down for the Chanukah songs (and Rosh Hashanah, Tu b'Shvat, Purim, Passover, etc.).

Night No. 2: The Jewish National & University Library in Jerusalem has put together a marvellous website that preserves the sounds and songs of Jewish communities from around the world. There are five versions for the menorah candlelighting ceremony (Ashkenazi, Carlebach-style, Hungarian, Algerian and Sephardi) with other Chanukah songs from Algeria, France, Turkey and Italy, and the lovely *Ir Kleyne Likhtelekh* (*Oh, You Little Candles*) in Yiddish. **[bit.ly/chanuk1]** All files are available in MP3 format, which can be downloaded and played on an iPod.

Night No. 3: Tonight it's time for something different. Reggae Chanukah mixes Caribbean rhythms, traditional Ghanaian dance drumming and Middle Eastern instruments "to batteries of Brazilian and Latin percussion, as samba meets mambo for some salsa on their latkes." Although many of the songs are new, you'll recognize familiar melodies peeking through the reggae *Maoz Tzur* and *Chanukah, Skanukah*. You can preview excerpts from the entire album online. **[bit.ly/ chanuk3]** and listen to three longer cuts here. **[bit.ly/ chanuk4]**

Night No. 4: It wouldn't be Chanukah without Adam Sandler's modern classic *The Chanukah Song*, in which he reminds the world about prominent Jews in movies, music and sports. In the process, he devises some interesting rhymes for the word Chanukah: "Put on that yarmulke /It's time for Chanukah / Two-time Oscar winner/ Dustin Hoffmonica /Celebrates Chanukah." **[bit.ly/chanuk6]** Sandler's written a couple of sequels with lyrics that aren't always as gentle as *I Have a Little Dreidel*.

Night No. 5: One of the most famous songs associated with the holiday is Handel's *Judas Maccabeus*. The oratorio celebrates the victories of the ancient Jewish loyalists against their pagan foes. Eliezer Segal examines how one of Handel's themes, "See the Conquering Hero Comes," has been adopted by Jews as a Chanukah melody. According to Segal, the irony is that when Handel composed *Judas Maccabeus*, he was more concerned that it become a "pageant of English patriotism rather than a source of Jewish national pride." The tune will play as you enter the website. **[bit.ly/chanuk7]**

Night No. 6: A few years ago, the gifted wordsmith Tom Lehrer composed another seasonal favourite. "I'm spending Chanukah in Santa Monica /Wearing sandals, lighting candles by the sea." Now someone has added amusing photos and posted a not-to-be-missed video on YouTube. **[bit.ly/chanuk8]** For an encore, enjoy a suave rendition by Brandeis University's group, Jewish Fella A Cappella. **[bit.ly/chanuk9]**

Night No. 7: They're classics in Israel, and they can be in your home, too. If you can read Hebrew, I think you'll appreciate the Chagim website. You'll find the lyrics to more than 27 Hebrew Chanukah songs, including *Ner Li* (*I Have a Flame*), *Levivot* (*Latkes*) and *Nes Chanukah* (*Miracle of Chanukah*). **[bit.ly/chanuk10]**

Night No. 8: Everybody's favourite little dreidel is, of course, made of clay. But if you want a new dreidel to sing about, look no further than the Hava Nashira Jewish Songleader's Resource. **[bit.ly/chanuk11]** Following are some modern variations of the classic.

• I have a little dreidel, I made it out of glue/ The baby tried to spin it, and now she's spinning, too.

• I have a little dreidel made from a CD-ROM/ It helped me launch a startup called DreidelSpin-dot-com!

• I had a little dreidel, I made it out of clay/ Said a kabbalistic blessing and it got up and walked away

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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Ve'ahavta donates more than 1,000 school supply kits

By RITA POLIAKOV
Staff Reporter

To some children, taking notes in class is an annoyance. To others, it's a luxury.

"We know there are over 850,000 orphans in Zimbabwe who go to school today without proper school supplies," said Kirill Zaretsky, the director of development for Ve'ahavta, a Jewish humanitarian and relief organization based in Canada.

Ve'ahavta volunteers Mikki Noble-Gresty and Bunny Vyner (right), pack school supplies to be shipped to Zimbabwe under the organization's Kinder Kits program.

"To buy school supplies, to record information, to write down a new idea or a thought is key."

To enable some children to do these things, Ve'ahavta developed Kinder Kits, a new initiative that sends a kit filled with school supplies to needy students in Canada and worldwide.

"What we realized as the economy slipped was that more children were being affected by the downturn, and [fewer] parents were able to do basic things [like buying] school supplies," Zaretsky said, adding that the program started six months ago.

Ve'ahavta's goal is to send out a total of 25,000 to 50,000 kits by March 2010 to countries including Canada, Israel, Zimbabwe and Kenya, where there is a need and a means of distributing supplies.

So far, some 1,600 kits have been shipped to students in Zimbabwe, about 100 were sent to Montreal and around 150 were distributed in Toronto.

The kits, which cost about $18 each, include supplies like binders, rulers, pencils, paper and backpacks.

"Organizations out there talk about [African schools] having a single pencil for 30 kids. That's a reality. We want to change this reality," Zaretsky said.

Ve'ahavta volunteers pack supplies for children in Zimbabwe.

Ecojot, an environmentally friendly paper products company, is working to help Zaretsky reach his goal.

The company has donated 4,000 to 5,000 school supplies to the initiative so far, and plans to donate 20,000 to 25,000 by spring of 2010.

"Everyone I've spoken to thinks it's an amazing thing... I'm very encouraged by that," said Mark Gavin, Ecojot's co-owner. "It brings a deeper purpose to our business... we'll actually make a small difference in the world. Maybe even a large one."

In January 2010, Gavin's company will launch a new program called Buy One, We'll Donate One, where they'll donate certain supplies based on how many of those supplies are purchased. This means that for every notebook they sell, they'll donate one to initiatives like Kinder Kits.

"There's a need... In poor countries, even if [students] go to school, they don't actually get stuff. Our kids are given paper and crayons and supplies," he said.

But that's not always the case, said Bunny Vyner, a retired middle school teacher and Ve'ahavta volunteer. While teaching in Toronto, Vyner has seen children come to school hungry and without the proper supplies.

"Here in North America... we aren't aware of this," she said. "You have kids who have and kids who don't next to each other. I think having a pen or a notebook or an eraser is kind of an inspiration in itself."

Vyner, who helps organize Kinder Kit shipments and is spearheading used backpack drives, sees the program as a necessity.

"It's about providing impoverished kids with the means to learn. Education helps lead people out of the cycle of poverty," she said.

To volunteer with Ve'ahavta or donate school supplies, visit veahavta.org or call 416-964-7698.

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School acts as 'bridge' for Israeli community

By FRANCES KRAFT
Staff Reporter

Kachol Lavan, the Centre for Hebrew and Israeli Studies, began in a Thornhill basement just half a dozen years ago.

It is now housed at Leo Baeck Day School's Thornhill campus and has grown to serve more than 200 students from junior kindergarten through Grade 8. The school is offering – or will offer – several new programs this year, in addition to its regular Sunday classes.

Among them are adult Hebrew classes and a choir for adults (in addition to its children's choir), as well as science and arts programs for children.

Dorit Oren, the school's administrator, opened her home for the fledgling school – then called Studio Sabras – about a year after moving here from Israel. At the time, her daughter was nine years old, and her son was three.

Kachol Lavan administrator Dorit Oren, left, and school principal Ariel Zaltzman says the school has "Israeli spirit." ***[Frances Kraft photo]***

A friend of hers – art teacher Orly Breitner, also a new immigrant – suggested that they start a home-based program for children to learn Hebrew and Jewish holiday-related material through art.

They started with about 15 children in Oren's basement. Oren, who has a business background, said the school's popularity grew, and "all of a sudden we were a big group."

They wrote to Cobie Brosh, then Israel's consul general to Toronto and Western Canada, to request help opening a Sunday school or supplementary program for Israeli immigrants.

"We wanted to keep the Israeli identity, not just the Judaism," said Oren.

Within a few weeks, they were put in touch with a representative of UJA Federation of Greater Toronto. The school now operates as a joint initiative of the federation, its Schwartz/Reisman Centre, and the Israeli Forum.

Kachol Lavan's principal, Ariel Zaltzman – the father of two teenage girls – has been in Toronto for two years, following a three-year stint in Hamilton, Ont., where he was principal of the Kehila Jewish Community Day School, and three years prior to that in Youngstown, Ohio, as a shaliach at a Jewish school there. When he joined Kachol Lavan, the school had two branches. Zaltzman started at the southern location, Bialik Hebrew Day School. The locations have since been consolidated, and students in the southern part of the city are now bused to Leo Baeck.

Although Kachol Lavan started in response to the needs of Israeli immigrants, it now has a total of 35 non-Israeli students in three classes geared to their needs.

As well, some families intend to make aliyah, and the school offers an Israeli environment that helps prepare the children, Oren said.

"We emphasize the connection the community here has to the State of Israel, said Zaltzman.

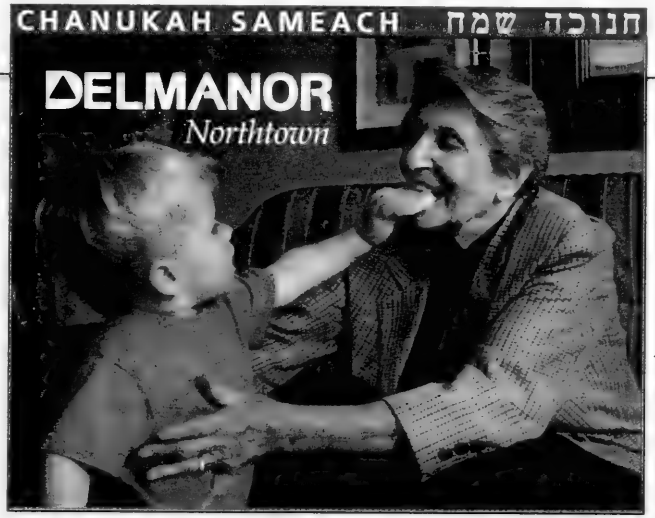
"We don't want our kids to lose their roots," added Oren.

The school, which uses Israeli texts and adapted language programs that are used in Israel, also serves as a bridge for some students before they go to Jewish day school, Zaltzman said. It offers a Grade 6 bar/bat mitzvah program and a Holocaust education program for Grade 7 and 8 students.

Grade 8 was added this year, and the school has started working with the Anne and Max Tanenbaum Community Hebrew Academy of Toronto to pave the way for Kachol Lavan graduates to enter the Jewish community high school.

Likewise, TanenbaumCHAT has tried to reach out to the Israeli community over the past two to three years, its director of education, Paul Shaviv, told *The CJN*.

Zaltzman said, "We feel [Kachol Lavan is] kind of a bridge for Israelis to engage more with the community here."



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Attendance at Dead Sea Scrolls exhibit higher than expected

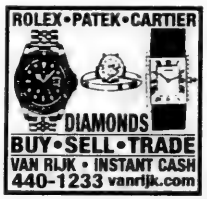
By SHELDON KIRSHNER
Staff Reporter

Though the Israel Antiquities Authority Friends of Canada paid tribute to him at a gala dinner last week, William Thorsell, the outgoing director of the Royal Ontario Museum, did not regard the plaudits as a personal honour

"They were honouring the success of the exhibit," said Thorsell in a reference to the Dead Sea Scrolls exhibition, which ends its six-month run at the ROM on Jan. 3, 2010

"It was one of the most successful exhibits in our history," he said in an interview several days before the dinner, which took place at the ROM. "There is clearly an audience out there for serious and compelling exhibits. We don't have to dumb down."

As of last week, he noted, 250,000 visitors had passed through the exhibition. "It's a very high number for a special exhibit and higher than our expectations," he said. "We're running 60,000 to 70,000 ahead of our projections."



He added that a further 50,000 visitors may yet visit before it closes.

Yaen Vered, the Canadian representative of the Israel Antiquities Authority, described the exhibit as "a great success," saying it highlighted a different facet of Israel and underscored Israel's role as a "keeper of cultural and human values."

Pointing out that an accompanying series of lectures on the scrolls also had been popular, Vered said he received about 30 appreciative letters from Grade 11 students, most of them Muslims, who expressed gratitude for having been exposed to a dimension of history with which they had been unfamiliar.

Thorsell, the former editor-in-chief of the *Globe and Mail*, first laid eyes on the Dead Sea Scrolls at the Israel Museum in Jerusalem, long before they were exhibited in Toronto.

As he gazed on the scrolls, he thought they would be of immense interest to Torontonians. "They are important to Judaism, Christianity and Islam. They are the shared roots of a number of traditions."

Yet strictly speaking, Thorsell was not the catalyst for bringing them to Canada.

After having seen the scrolls in Israel, a local high school teacher and a *CJN* columnist, Alex Gropper, approached a ROM curator and suggested that an exhibit would go over well with the public.

"I thought it was a fantastic proposal," said Thorsell.

He admits he was surprised by a local Palestinian boycott of the exhibit. Palestinians claimed that the scrolls were looted by Israel from the Palestine Archeological Museum and were thus Palestinian property.

"It was the first time this issue was raised," said Thorsell. "They made their point and we carried on."

In his view, the matter can only be resolved through negotiations between Israel and the Palestinians.

William Thorsell, outgoing director of the Royal Ontario Museum

Money raised at last week's dinner will be used to fund the Tel Yoqne'am Educational Archeological Park, near the Jezreel Valley and Mount Carmel, as well as the William Thorsell Endowment Fund in Education.

The site, mentioned in the Book of Joshua three times and the venue of an Early Bronze Age settlement almost 5,000 years ago, will be maintained by the Israel Antiquities Authority in collaboration with local schools, and will be used by the residents of Yoqne'am for study and recreational purposes.

"It'll be a living archeological site," said Thorsell, adding that ROM archeologists will continue to work in the area.

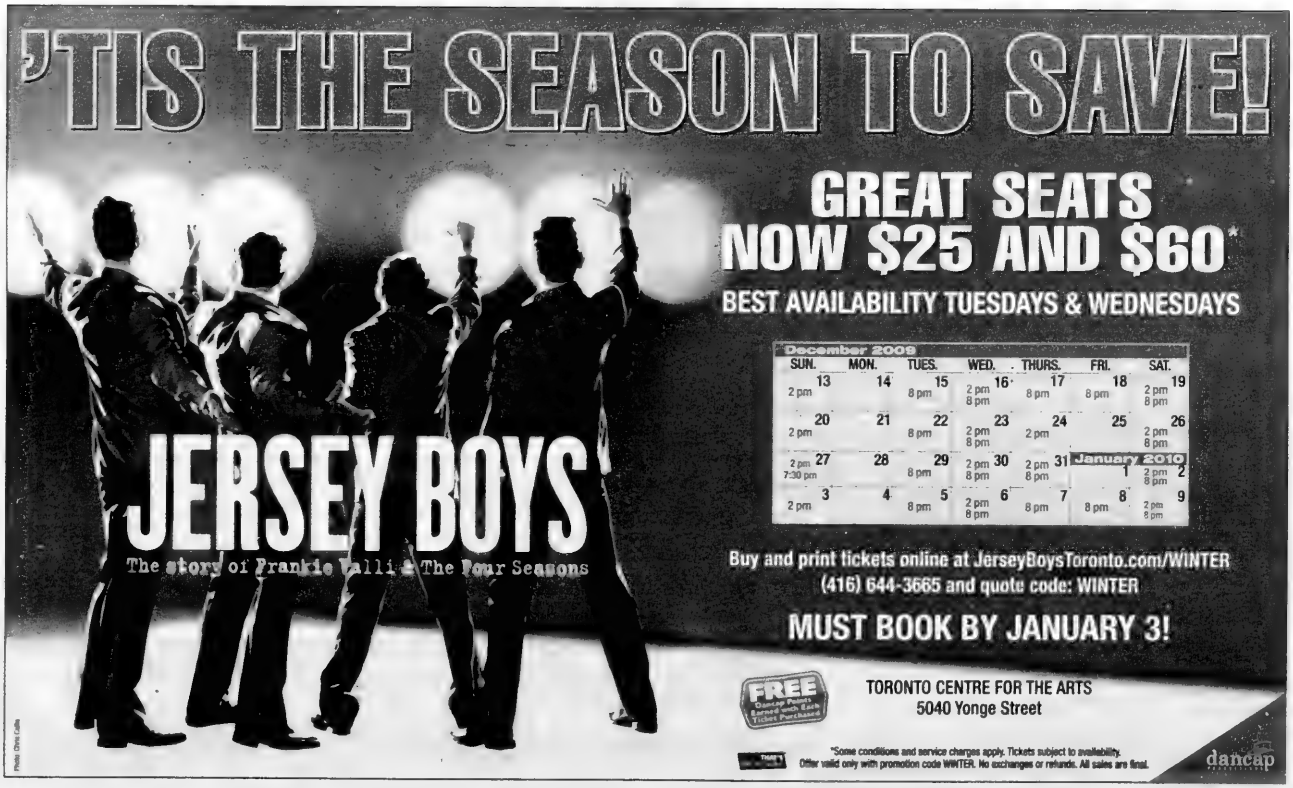
ROM archeologists are also carrying out excavations in Syria, Jordan, Egypt and Armenia, he pointed out.

The endowment fund will provide financial aid and support for Canadian students who wish to pursue a career in archeology.

"It's wonderful to be helping students develop their skills as they begin their careers," he said.

Thorsell will step down as ROM's director next August after a decade in office.

"I don't know what I'll do, but I won't retire."



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MAJPS student Sarah Atkins makes a point as program director Barry Chazan looks on. *[Cheri Eisenberg photo, courtesy of Spertus Institute of Jewish Studies, Chicago]*

Master's degree aimed at Jewish professionals

By FRANCES KRAFT
Staff Reporter

Sixteen young professionals who work in the Canadian Jewish community were in Chicago recently for an intensive week of study as part of a new master of arts program created specifically for them.

The Canadian MAJPS (Master of Arts in Jewish Professional Studies) is a partnership of UIA Canada and Chicago's Spertus College (part of the Spertus Institute of Jewish Studies).

Tuition is subsidized by UIAFC and local federations. As well, the Icenter – a new, Chicago-based endeavour dealing with Israel education – has offered fellowships to seven students focusing on that area.

Students – who range in age from mid-20s to mid-30s and are based in Toronto, Montreal, Ottawa, London, Guelph and Israel – must commit to working in the community for the two-year program and for two years after it ends.

The week in Chicago was the first of two "intensives" being held every year in Chicago, Montreal or Toronto to supplement online or video conferences and individual learning.

"Our hope is that through this program we will secure a very powerful group of young professionals that will be the future leaders of this community," said Michael Soberman, national director, Canada Israel Experience, who was instrumental in getting the program off the ground.

In 2008, UIA Federations Canada, in partnership with local federations, began to look at how to attract and retain young professionals to the field of Jewish communal service, Soberman told *The CJN*.

Their first initiative was a professional development mission to Cuba. While there, Soberman floated the idea of an academic path that people could pursue while continuing to work. The response was "overwhelmingly positive," he said.

The new program was the result. It is based on an existing program that has run for two years under the direction of Jewish education professor Barry Chazan, with two cohorts from the Chicago area.

"The MAJPS is an educational initiative that has the possibility of transforming our professional environment by attracting and retaining young talent who see their future as Jewish community professionals," said Linda Kislowicz, UIAFC's chief executive officer.

Shauna Waltman – a 29-year-old graduate of the University of Western Ontario's Richard Ivey School of Business, who works with Soberman as alumni and outreach manager for Canada Israel Experience – told *The CJN* that she's always wanted to go back to school, but didn't want to take time off from work.

Although she attended Jewish camps and Jewish day school and was involved with Hillel at university, Waltman didn't consider a career in the Jewish community until she went on a Birthright Israel trip following graduation.

"I always compare it to the boy next door," she said. "I really do think finding the ideal career is like finding your mate."

She said the new program puts a career in the Jewish community on the map and gives it legitimacy.

Sarah Atkins, 31, the director of March of the Living in Montreal, left her career as a high school teacher after a chance conversation with someone who works in the Jewish community.

A native of North Bay who studied at McMaster University and Nipissing University, Atkins said she thought the new program would be "a good marriage between Jewish learning and [the] professional side.

"I really do feel I'll be able to grow, both personally and professionally."

Continued on page 22

Greater Toronto Area

Student Avi Charney is presented with a Young Leadership Award by Rabbi Shmuli and Chani Nachlas of Chabad Youth Network.

Gala honours students for volunteerism

Compiled by CJN Staff

The students honoured at the inaugural benefit gala of Chabad Youth Network of Ontario agreed that their positive experiences with the group will remain with them as they plan their future.

Some 300 people, including prominent dignitaries, rabbis, supporters and friends, recently gathered at the Terrace Banquet Hall in Vaughan to show support for the work of Chabad Youth Network (CYN) and to pay tribute to the evening's Young Leadership Honorees.

CYN is a pioneer charitable organization geared to Jewish youth across the GTA. Its purpose is to give Jewish teens a strong sense of identity, offer them an opportunity to reconnect with the traditions of their heritage, and empower them with a greater sense of morality, benevolence and responsibility to their respective communities by means of Jewish education combined with pro-active community involvement.

Some 250-plus unaffiliated teenagers come through the doors of CYN's drop-in centre in Thornhill, Ont., for classes, social activities, or just to hang out and engage the rabbi in lively discussions on critical teen issues. CYN strives to provide these teens with the tools, both emotionally and intellectually, to become the leaders of tomorrow.

As they entered the gala, guests exchanged greetings at wine-tasting stations, sampled from the gourmet cocktail and vegetable display or viewed the artwork, sports memorabilia and jewelry on display at the Bid for the Kids silent auction.

When CYN director Rabbi Shmuli Nachlas was called to the podium to speak, the crowd rose to their feet with resounding applause in acknowledgment of the work Rabbi Shmuli, as he is affectionately known, has done for teens in the GTA.

During dinner, guests were shown a video of the CYN initiatives, and paid tribute to the three Young Leadership Honorees, Mallory Starkman, Daniel Goldhar and Avi Charney, who were recognized for their volunteerism.

They all spoke about their involvement with CYN and their affection for Rabbi Nachlas and his wife, Chani.

"The reason for the success of the programs run through Chabad Youth Network is because of the positive atmosphere," said Starkman, a senior at Westmount Collegiate Institute. "Regardless of religious observance levels, Rabbi Shmuli has always been open to newcomers looking to get involved with any program. Never does Rabbi Shmuli preach at us, but instead stresses the point that the Torah is liberating, not limiting.

"Chani also deserves much credit," he continued. "Chani has been nothing but warm, kind and hospitable. The Nachlas are easy to relate to, and as a result, kids and teens have responded well, leading them to make lifestyle choices that impact their lives in a positive way."

Charney, a second-year law student, quoted Rabbi Jonathan Sacks, the chief rabbi of the United Kingdom, who once said, "'Good leaders create followers but great leaders create leaders.' From what I have seen," Charney said, "the leaders of tomorrow are being created in the programs being run by CYN today."

Goldhar, a marketing student at York University, said, "Chabad Youth Network re-ignites a sense of communal responsibility for our Jewish youth and reveals a form of Yiddishkeit that embraces our Jewish heritage and values. More importantly, all the activities and programs that reach out to bring young Jews back to our heritage are done in a spirit of fun, equality and affection – everyone is welcome, the camaraderie is warm and the atmosphere is inviting."

While the first gala event for CYN surpassed all expectations, Rabbi Shmuli said, the greatest satisfaction will be experienced by the teens who benefit from the classes and programs that Chabad Youth Network provides. CYN is unaffiliated with any synagogue or particular community. For more information on programs, please call CYN at 905-889-7582 or e-mail info@jewishyouth.ca

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Project may expand in Canada

Continued from page 3

The final session of the Ottawa group, sponsored by Jewish Family Services and held at its offices, took place Nov. 26.

The course co-ordinator, former Russian Nachum Vais, explained how the final evening would unfold. "Today is the last session, the final matchmaking for participants and organizations. We have three people matched up already, and we hope to match the remaining participants today."

Olga Chechelnitsky has been in Canada for 31 years and in Ottawa for more than five, yet she hasn't been involved in the Jewish community at all.

"I was brought up completely assimilated and know practically nothing about being Jewish," she said. "I feel Jewish but I don't observe any Jewish holidays, do not eat kosher and don't go to synagogue. However, I do want to be part of the Jewish community.

"Russian Jews are probably different because of the way they were brought up. We were brought up like Russians."

The high-tech manager is nearing retirement age and thinking about how to spend her leisure time. She has management and organizational skills that she would like to share. "If I want to help, I would prefer to help the Jewish community," she said.

The curriculum was designed to introduce the Russians to Jewish life in Canada through a variety of "layers," including a reading list of books dealing with the Russian immigrant experience; shadowing a mentor in one of the organizations; discussions among themselves and with organizational representatives, and, finally, internships within various organizations.

For the final Ottawa session, national project co-ordinator Ronda Stoller Wunsch, who is based in Toronto, and Neta Golshtein, an emissary from the Jewish Agency of Israel to the Russian-speaking Jewish community in Toronto, were in attendance.

The pilot project was funded nationally by Genesis Philanthropy Group (GPG – North America), with each pilot site raising matching funds.

Mila Voihanski, executive director of JIAS Canada, said her agency is considering expanding the program into other communities.

Correction

In the Nov. 26 story "Federation must focus on youth," incorrectly reported that UJA Federation of Greater Toronto lost more than $18 million on its investments last year, although $12 million has been recouped in the first quarter of the new year. In fact, it was the Jewish Foundation of Greater Toronto, not federation, that lost money and then recouped part of the loss. *The CJN* apologizes for the error.

In addition, the story said that in 2008-2009, about $82 million was raised through the annual UJA campaign. Updated information provided to us after we went to press noted that that the total amount raised for campaign, capital and endowments in the fiscal year 2008-2009 was $87 million.

Program aimed at young Canadians

Continued from page 20

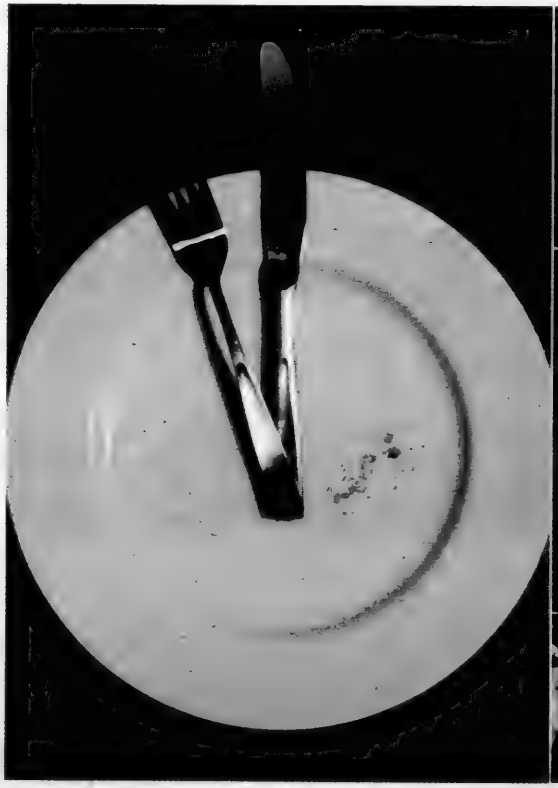
Both in the classroom and in her current work, Atkins said her motivation has been "to make a positive difference in the world."

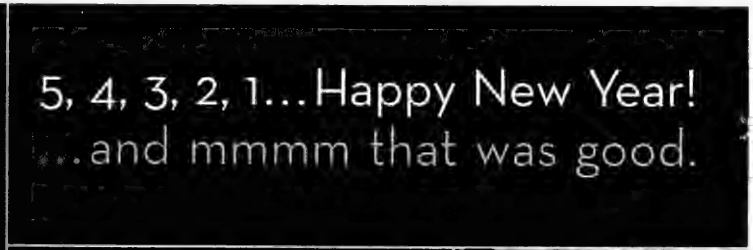
As a result of her studies in Chicago, she has already "tweaked a few things" in the curriculum she is co-authoring for March of the Living.

Jeff Bradshaw, senior director of planning for the Jewish Federation of Ottawa, has spent the past half dozen years working for the Jewish community. The director of programming at the Vancouver Hillel Foundation before he moved to Ottawa last year, Bradshaw worked for Canadian Jewish Congress as a student at Simon Fraser University and became "enamoured" with the work.

A Toronto native, Bradshaw, 30, has a background in theatre and political science. Through the Spertus program, he hopes to raise his Jewish literacy as well as further his professional skills.

"The scope and breadth of my work [in the Jewish community] is amazing and humbling," he said. "Jewish communal service has great advantages – working with committed lay leaders, and having some impact on the community in the long run. It's about rolling up your sleeves and being part of the solution."





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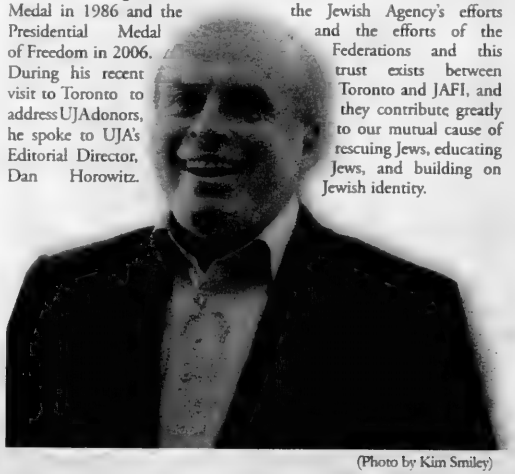
Q & A with Natan Sharansky, Chair, Jewish Agency

"To be strong as Jews, we must have strong identities"

Edited Interview by Daniel Horowitz

Natan Sharansky is a human rights activist who served as the symbol of the movement to free Soviet Jewry under Communist Soviet rule, and today is Chairman of the Executive of the Jewish Agency for Israel (JAFI). He comes uniquely qualified to his position at JAFI, the world's largest Jewish nonprofit, which partners world Jewry – including UJA Federation of Greater Toronto – with the people of Israel. Born in Donetzk, Ukraine in 1948, Mr. Sharansky became active in the human rights movement in the Soviet Union. In an effort to curtail his activities, a Soviet court sentenced Mr. Sharansky to thirteen years in prison, including solitary confinement and hard labour. After nine years of imprisonment, and following intense international pressure, Mr. Sharansky was released from prison in February 1986 – and arrived in Jerusalem on the same day. In Israel, Mr. Sharansky became active in the integration of Soviet Jews in Israeli society and founded a political party for immigrants, through which he was elected to the Knesset. From 1996 to 2005 he served as Minister, as well as Deputy Minister, in successive governments. Mr. Sharansky was awarded the US Congressional Gold Medal in 1986 and the Presidential Medal of Freedom in 2006. During his recent visit to Toronto to address UJA donors, he spoke to UJA's Editorial Director, Dan Horowitz.



(Photo by Kim Smiley)

Q *You have a long and important relationship with Toronto. Can you explain?*

A When I lived in the Soviet Union, I knew that early in the 20th century some of our relatives left for the United States and Canada. After my arrest, and when my wife Avital went around the world to draw attention to my case, our relatives in Toronto decided that we must be cousins and suddenly I had 20 more relatives who started fighting for me, as a family, and who eventually connected me with Irwin Cotler who later became my lawyer. In fact, the first citizenship I received was Canadian.

Q *What are your thoughts on Toronto's Jewish community today?*

A Toronto's Jewish community is one of the strongest, most pro-Zionist Diaspora communities with a very high level of Jewish education; with outreach programs to different parts of the community. It's not surprising to me that it is one of the very few Jewish communities in the free world that continues to grow today.

Toronto is a very good partner of the Jewish Agency for Israel in understanding that we have a mutual struggle. When you are running an organization like JAFI, it's important to support different projects around the world, but also our core values.

There has to be a trust between the Jewish Agency's efforts and the efforts of the Federations and this trust exists between Toronto and JAFI, and they contribute greatly to our mutual cause of rescuing Jews, educating Jews, and building on Jewish identity.

Q *Your struggle ignited a unique bond with Jews around the world. It was a special time for world Jewry. How can we reignite that type of bond today?*

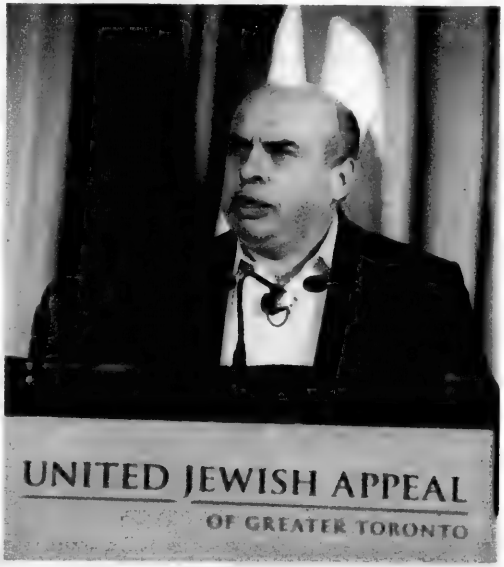
A We need to respond to a different emergency today, to defend and protect our Jewish identity. We need to reach deep into our Jewish identity in view of the attacks to delegitimize us, Israel and to weaken Jews' connection to Israel and to each other. As a result of these ongoing attacks, assimilation is eating Jewish communities, and for Israel, it is more and more difficult for it to defend the very idea of the legitimacy of the Jewish state. That is the problem we have to deal with immediately. We have to energize and mobilize all the Jewish communities around the world, and to work together with the Israeli government. The Jewish Agency is uniquely positioned to be the bridge between Jews around the world and the State of Israel."

Q *What, in your opinion, is JAFI's key role today?*

A JAFI accomplished great things in the past by bringing more than 3 million Jews to what is now Israel. JAFI also did a great job in mobilizing world Jewry to build the state of Israel and then by helping strengthen Israeli society. JAFI today can and should play an instrumental role in strengthening Jewish identity by offering Israel experiences and seeing that Jewish education is available to every Jew in the world; by making sure that unique programs of partnership are developed between Israeli communities and the Diaspora; and we have to bring our partnership to every campus wherever Jewish students are studying.

Q *Do you believe that peace is still possible in the Middle East?*

A I am still a big believer in peace, but I believe that peace will come only together with developing free and democratic societies. You cannot build peace by strengthening dictators and terrorist regimes, and that's, unfortunately, one of the big mistakes of the free world when, in the past, through its attempts to build peace by appeasing; whether in Nazi Germany or Soviet Communist Russia, all of which failed. But, a strong position of supporting human rights activists and democracy behind the iron curtain brought much success. We will never achieve peace if our enemies feel that we are weak. To be strong as Jews, we must have strong identities. It was true in the FSU when my fight as a Zionist was strengthened by my fight as a human rights activist, and it's true today.



(Photo by Jen Arron)

Q *How can Jews best counter the ongoing attempts to delegitimize Israel?*

A A few years ago, I identified this new wave of anti-Semitism – which is based on delegitimization, double-standards and demonization, as the 3-D principle. It can only be successful if the world is losing its moral clarity, and refuses to see the difference between democratic societies and dictatorial regimes which need wars to control its own citizens. It has to be resisted; it has to be explained; and our first target has to be world Jewry and especially the young generation of Jews on campuses; those who are under constant pressure by the enemy, and they are those whose Jewish identity and sense of Jewish pride has to be strengthened the most. I know that this young generation has a strong desire to connect themselves to Israel; to hear that the truth is on our side. That's why campuses have become an important battlefield in our work and why I, as the Chair of the Jewish Agency, want to broaden our partnership and cooperation with Jewish communities and their campuses. Jews want to feel proud. I'll give you an example of the importance of universal Jewish pride. Toronto's Federation decided to answer the anti-Semitic act of the Toronto Film Festival recently. There were so many skeptics; so many who said 'the world is against us; Hollywood Jews are different, they don't understand us; they distance themselves from us….' But UJA appealed to the Hollywood Jews' common sense and they responded. So, we discovered that we have more friends and more power when we come together to defend our cause."

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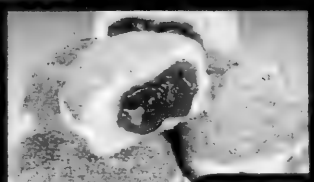

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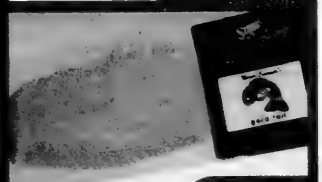

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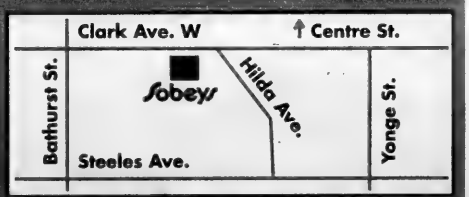

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Israeli money manager sets up shop in Toronto

By SHERI SHEFA
Staff Reporter

Meir Cohen, the CEO of the new Toronto branch of BSP Funds, the first Israeli-based money management firm to have a physical Canadian presence, said he's confident the investment opportunities offered by his firm will help Canadians bounce back from the latest economic crisis.

Meir Cohen

BSP Funds Canada Inc., which is registered with the Ontario Securities Commission and has been operating since October, was established to attract investors outside of Israel, and to look for other investment opportunities that would benefit its investors.

Cohen, a 33-year-old Toronto-native, spent eight years as vice-president of Bull Capital Management Inc., a wealth management firm in Toronto, before he was approached by a BSP Fund partner who has been temporarily living in Toronto for the past few years.

"He approached me at the beginning of 2009. I spent my time doing due diligence on the firm and on the people in the firm, and I was very impressed with what I saw, and I made the decision that there is great potential and to start something with them," said Cohen, a Yeshiva University and Schulich School of Business graduate.

The money management firm, which launched in 2005, is based in Herzliya, Israel, and employs nine Israeli partners, with Cohen being the only Canadian employee.

Cohen said BSP Canada joined the Canada-Israel Chamber of Commerce to raise awareness about the firm and plans to organize informational events to present topics that would be of interest to potential investors and members of the chamber.

He said the firm targets accredited investors – high-net-worth individuals and institutions – who are looking to invest for a number of years.

"It's meant to be a longer-term strategy… Our long-term target return is about 10 per cent per year net of fees. If we're doing our job over time – of course we don't guarantee anything – we should have [an average of a] 10 per cent return every year," he said.

"This is meant to be for someone who has a larger portfolio and basically can afford to put some of it aside and let it grow over time, as opposed to someone who is younger and might need income from the portfolio."

Cohen explained that BSP makes money by putting together a hedge fund that invests in other hedge funds.

"The hedge funds that we are investing in typically, right now, happen to be based in the U.S. and the U.K., but the hedge fund that we're running itself is managed out of Israel… As these funds go up in value and as the values of the securities in the portfolios goes up, we make money and our investors make money."

Cohen said the firm invests in everything from equities to bonds and manage about $250 million (US).

"A big part of our ability to find the right investments is by utilizing our software that was built by our team in Israel, which identifies trends in the hedge funds we're investing in and combines the different hedge fund strategies together to obtain the optimal results."

He said that the BSP partners chose to open an office in Canada, rather than the United States, because they felt there was more opportunity for growth here.

"We saw an opportunity to emerge as one of the top hedge funds in Canada because Canada is less developed that the U.S."

He added that the difficult economic climate was perceived as an opportunity to succeed rather than an obstacle.

"With every crisis comes an opportunity… We saw that it was a chance for us to step in and gain market share," Cohen said.

"This speaks to the confidence that we have in what we do. That we were investing in our business at a time when times were tough in the economy and the markets."

He acknowledged that many people are still nervous about how to invest their money in the wakes of a recession that led many Canadians to lose much of their savings.

"But our strategy is designed specifically to be a more conservative strategy and meant to protect [their savings] should we go through another period like we did last year. Our fund is designed to do well regardless of what is happening in the market environment."

The alternative to investing is to leave their money in cash and "cash pays almost nothing today, so really it's a way for people to get back into the markets without actually investing fully in the market," Cohen said.

"The way our fund works is that we're doing a number of different strategies so that if the market drops 50 per cent like it did last year, we don't drop 50, we drop a fraction of what the market drops."

For more information, visit www.bspfunds.com.

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Green Gastronomy celebrates Dead Sea Scrolls in c5

c5 Executive Chef, Ted Corrado partners with

Eran Malom MARBON BISTRO MODERNE
Thursday, December 10th

Named as "chef to watch" in last year's *Toronto Life*, French trained chef Eran is a native of Israel and will be cooking an elegant COR dinner with c5 Executive Chef Ted Corrado.

A SELECTION OF KOSHER WINES

CANADIAN ZIONIST FEDERATION
36TH WORLD ZIONIST CONGRESS ELECTIONS

The World Zionist Organization has determined that a World Zionist Congress will take place in June, 2010. An international election of delegates to this Congress will take place approximately three months prior to the Congress unless an agreed list is tabled. In Canada, the right to vote for delegates to this Congress will be determined by membership in a member organization of the Canadian Zionist Federation in good standing on December 31, 2009 and in compliance with dues requirements for 2009, or by individual membership, on or before December 31, 2009, and in compliance with dues requirements for 2009. In addition, only persons of 18 years of age or older on June 30, 2009 will be entitled to vote.

The right to propose an agreed list will be determined by membership in a member organization of the Canadian Zionist Federation in good standing on December 10, 2009, and in compliance with dues requirements for 2009, and will require the submission of a slate by December 10, 2009.

a. Existing organizations. In accordance with the constitution of the Canadian Zionist Federation, and the decision of the Zionist Court existing organizations wishing to maintain their good standing so as to permit their members to vote in the Congress election must have paid the fee in the amount determined by the National Executive. Information regarding the fee may be obtained by contacting the C.Z.F. office as set out below. In the event of failure to pay, an organization shall be suspended until it shall have complied with the provisions of the constitution of the Canadian Zionist Federation as to re-instatement including payment of a 20% surcharge on all amounts in arrears.

Existing organizations wishing to maintain their good standing so as to permit the proposal in an agreed list must have complied with the foregoing by December 10, 2009. In order to facilitate the proposal of agreed lists, all existing organizations must propose a slate by December 10, 2009.

For existing organizations, only members who have been named in the membership list for the year ending December 31, 2009 for existing organizations in good standing for the year ending December 31, 2009 are entitled to vote in the election, provided the organization is in compliance with dues requirements for 2010. Information regarding the fee may be obtained by contacting the C.Z.F. office as set out below.

b. New organizations. Any organization not currently a member in good standing of the Canadian Zionist Federation, and not in default of its obligations to the Canadian Zionist Federation, wishing to become a member organization of the Canadian Zionist Federation in time to permit its members to vote in the Congress election must on or before December 31, 2009

1. apply and adhere to the aims and objectives of the CZF as set out in its constitution;
2. meet the criteria set forth by the National Executive of the CZF as to submission of its members' names and payment of fees or receive approval by the National Executive and make payment of a stipulated annual fee in lieu of dues per capita, for the year ending December 31, 2009;
3. encourage its members to fulfill their obligations toward the Keren Hayesod-United Israel Appeal, the U.J.A. and the Jewish National Fund
4. maintain a membership of no less than 300 individuals;
5. conduct Zionist activities in more than one region of the C Z F: and
6. be in compliance with dues requirements for 2009.

Information regarding the dues may be obtained by contacting the C.Z.F. office as set out below.

If a new organization wishes to propose an agreed list or be considered in an agreed list it must have complied with the foregoing by December 10, 2009 and provided a slate for election by such date.

Members who have been named in the membership list for the year ending December 31, 2009, for new organizations in good standing for the year ending December 31, 2009 are entitled to vote in the Congress election, provided the organization is in compliance with dues requirements for 2009 and 2010. Information regarding the dues may be obtained by contacting the C.Z.F. office as set out below.

c. Individual members. Only individuals who are members of the C. Z. F. for the year ending December 31, 2009 are entitled to vote in the election. Individuals may join the C. Z. F. by signing a membership application indicating their acceptance of the Jerusalem program and paying the membership fee prescribed by the National Executive of the C. Z. F. Such individuals must be in compliance with dues requirements for 2010. Dues requirements may be obtained by contacting the C. Z. F. Office as set out below.

Organizations which are members in good standing of the C. Z. F. on December 31, 2009, or which become members of the C. Z. F. in good standing on or before December 31, 2009 are entitled to propose a nomination list.

If you have further questions please contact the C. Z. F. office by : **Fax: 514-739-9412**
e-mail: czf.national@federationcja.org
mail : Canadian Zionist Federation, 1 Carre Cummings Square room 206, Montreal H3W 1M6

Book explains 'wide gulf between Israel and Arab world'

According to Reports

By PAUL MICHAELS

A new book, *Start-Up Nation: The Story of Israel's Economic Miracle*, by Dan Senor and Saul Singer, is receiving a lot of attention in the North American media.

Recently, *Canadian Business* magazine and the *National Post* featured major excerpts.

Introducing an interview with Senor in the *Financial Post* ("Israel's startup spirit," Nov. 28; also posted on CBC.ca.), reporter Eric Lam wrote: "Ever since Israel was born in 1948, smack in the middle of a hornet's nest of hatred and resentment, the little country that couldn't has done nothing but thrive… [*Start-Up Nation*] looks at how Israel's disadvantages – a hostile environment, constant threat of annihilation, isolation from the outside world – have actually helped make the country a hotbed for entrepreneurs."

Dan Senor, left, and Saul Singer

How hot? As Senor told Lam: "There are more Israeli companies on Nasdaq than any other foreign country in the world, more global venture capital on a per-capita basis going into Israel than any other country. On an absolute basis, Israel attracts as much venture capital as the United Kingdom. How did the Israelis pull this off in the least likely of circumstances?"

Senor's answer is that Israel contains "the most dynamic combination of entrepreneurialism and innovation in the world today." He added: "Our point is that not only does Israel have adverse circumstances, but [Israelis] have an outlook on life and an ethos that includes a motivation to take problems and turn them into advantages."

CNN's *Fareed Zakaria GPS* program named *Start-Up Nation* its "book of the week." On the Nov. 8 show, host Fareed Zakaria asked: "Why is it that Israel, a nation of just seven million people, constantly at war since its creation, has become the capital of start-ups? Believe it or not, Israel has produced more of them than Japan, China or India [with a combined population of about 2.5 billion]."

Zakaria also commented on the impact of the book's findings for Israel's immediate neighbours: "It's a book, I think, that every single Arab businessman, Arab bureaucrat, and Arab politician should read, because it explains this wide gulf between Israel and the Arab world."

This should not be a cause for gloating, but rather a recognition that the Arab world could use Israel as a model to unleash its entrepreneurial talent, just as Israel's democracy serves as a model for the Palestinian political process.

However, with some exceptions such as the recent upsurge of economic growth in the West Bank (supported by Israel), the Arab world does little to encourage the sort of change that would lead to economic progress. Anything but.

As Thomas Friedman noted in the *New York Times* ("America vs. The Narrative" Nov. 28) too many Arab intellectuals and leaders are gripped by the theory that there is "a grand 'American-Crusader-Zionist conspiracy' to keep Muslims down."

Friedman quoted a Jordanian-born counterterrorism expert who said: "This narrative is now omnipresent in Arab and Muslim communities in the region and in migrant communities around the world. These communities are bombarded with this narrative in huge doses and on a daily basis. [It says] the West, and right now mostly the U.S. and Israel, is single-handedly and completely responsible for all the grievances of the Arab and the Muslim worlds."

Freidman added: "This narrative suits Arab governments. It allows them to deflect onto America all of their people's grievances over why their countries are falling behind."

Many analysts have made the same point: until leaders in Arab and Muslim communities take responsibility for their failures instead of promoting conspiracy theories, they will continue to fall further behind the rest of the world, and will remain breeding grounds for extremism.

Paul Michaels is communications director for the Canada-Israel Committee.

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Estrelly's Foundation helps needy Israeli children

Max Benaim, a Jewish community volunteer in Toronto and founder of Estrelly's Foundation – named in honour of his late sister – raised enough money to provide underprivileged Israeli children with a group bar and bat mitzvah celebration at the Kotel in Jerusalem last month. Thirty-four boys, 32 girls and their parents were bused in from Kiryat Shmonah, Kiryat Malachi and Jerusalem to take part. This was the second time in as many years that Benaim turned to Toronto's Sephardi Jewish community to raise money for the bar mitzvah program. Fifteen people from the Toronto community came with Benaim to Israel to take part in the Nov. 17 celebration. The ceremony at the Kotel was followed by a luncheon and dancing at the Sephardic Educational Center in Jerusalem, which was also attended by Kiryat Shmonah mayor Nissim Malka. All the bar and bat mitzvah children received gifts, which included siddurs, tfillin and tallitot.

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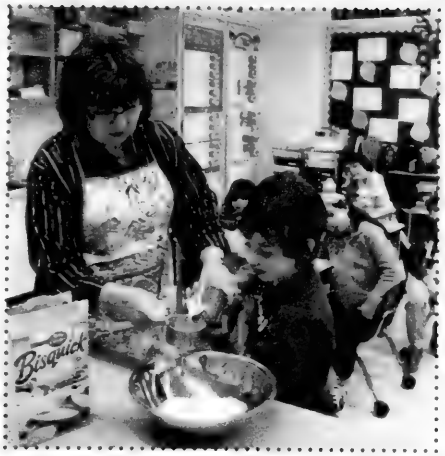
Class Acts



KOSHER SCIENCE

Left, United Synagogue Day School teacher Norma Appelton supervises as Grade 2 student Levi Tils helps to prepare tasty pancakes for his classmates. Grade 2 students at USDS' Beth Tikvah campus were investigating the properties of liquids and solids while at the same time enjoying a special kosher treat.

POTATO BAR

Below, Grade 8 SALO (Student Activity Leadership Opportunities) students at Netivot HaTorah Day School organized a delicious potato bar, complete with a variety of toppings, for Netivot middle school students to enjoy and to raise money for tzedakah. Pictured, from left, are Yakira, Rebecca, Orly, Sarena, Sarah, Rachel, Mira and Talia.

[Rebecca Ansel photo]

Chanukah Sameach

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T09CHK

Class Acts

TOY DRIVE: Students at Leo Baeck Day School's north campus in Thornhill present Nicole Arnold from Jewish Family and Child with toys they collected at a Parents Association Annual Family Skate Day. Each child who attended brought at least one toy to donate to needy children. Pictured, front row from left, are Maya Gelbloom, Benjamin Shaw, and Ethan Saltzman; and, back row from left, Mitchell and Brandon Richmon.

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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Congratulations to Gertrude Verny who celebrated her 100th birthday in good health with her family and friends on Dec. 5.

Wishing Barbara & Gary Reich a mazel tov on their 30th wedding anniversary. Love, Jaime, Danielle, Kayla, Yaniv and Devora.

Bonny & Allen Halberstadt and Lilia & Alex Plax announce the engagement of Danielle & Michael. Proud grandparents are Dorothy Antflick and Hana & Grigory Plotkin.

Happy 18th birthday to Jordana Rosen! May you have the best day and year ahead. Love, Mom and Dad

Mazel tov on the engagement of Ellie & Terri. With our love and best wishes from the Miron and Gold-Goodis families.

Introducing Miriam Tova Berznoger born Oct. 30 2009. Thrilled parents are Janis & Yoel Berznoger, sister Shoshana. Grandparents, Sol & Sabina Berznoger, Nancy & Barry Corey.

SEND US YOUR PHOTOS!!

Email your digital photos to **cblackman@cjnews.com** or go online to **WWW.CJNEWS.COM** and click the **Family Moments button!**

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What's New

By LEILA SPEISMAN

Social Networking @
for the :-) generation

What's New deadlines: Deadline for the Dec. 24 issue is Dec. 14. *The Canadian Jewish News* will not be publishing on Dec. 31. All material for that date will appear in the Dec. 24 issue. Deadline for the Jan. 7 issue will be Dec. 29. Phone 416-391-1836, fax 416-391-0829, or e-mail lspeisman@cjnews.com or info@cjnews.com.

This week's What's New column was prepared by Carolyn Blackman.

CHANUKAH EVENTS

Beit Halochem Canada. Aid to Disabled Veterans of Israel. Festival of Lights Chanukah dinner and dance. Thursday, Dec. 10, 7 p.m. La Primavera Banquet Hall, 77 Woodstream Blvd., Vaughan. Cost $118, in advance only. 905-695-0611.

Oraynu Congregation for Humanistic Judaism Chanukah celebration "Fight or Adapt: The Chanukah Dilemma." Friday, Dec. 11, 7:30 p.m. Guests welcome for a nominal fee. 18 Wynford Dr. Also, a Chanukah Family Festival, Sunday, Dec. 13, 10 a.m. Oraynu Children's School, St. Andrew's Jr. High School, 131 Fenn Ave. Adults $8, children, $4, Family $20. Call **Roby**, 416-385-3910 or roby@oraynu.org.

Beit Rayim Synagogue Chanukah party, Saturday, Dec. 12, 6-8 p.m. Reena Battle Centre. Food, candlelighting, magician, musicians. $5. Call 905-889-0276, ext. 31, 385-3910, or roby@oraynu.org

Winchevsky Centre, celebrates Chanukah with children's entertainers **Soli & Rob**, and their puppet sidekick **Alistair Ant**. Khanuka Kapers: Latkes and Light Entertainment for all, Dec. 12, 11 a.m.. Program also includes latke making, candlelighting, dreidel games and prizes and a latke lunch. Admission $15 adults, $10 children 3-12, $5 for children under 3. 416-789-5502, www.winchevskycentre.org.

Pride of Israel Synagogue Chanukah Bash, Saturday, Dec. 12, 7 p.m. Candlelighting, latkes, games and prizes. $2 member adults, $5 for not-yet-member adults, $1 kids and teens. 416-226-0111.

B'Nai Shalom Congregation of Halton-Peel's, Chanukah celebration following services on Dec. 12. www.bnaishalom.ca, 905-901-9889.

Solel Congregation of Mississauga's Chanukah party, Sunday, Dec. 13, 1-3:30 p.m. $5 per person, $20 per family. 905-820-5915.

Chabad Lubavitch of Markham's family Chanukah concert with the musical rabbi, **Chaim Fogelman**. Sunday, Dec. 13, 2:30 p.m. Hot dogs, knishes, cotton candy will be sold. 905-886-0420, www.chabadmarkham.org.

Beth Sholom Synagogue Chanukah party, Sunday, Dec. 13, 11 a.m.-1 p.m. Dreidel competitions, make-your-own cookies. andrea@bethsholom.net or 416-783-6103.

Join **Anshei Minsk Synagogue** and bite into sizzling latkes while dancing to the music of **Eldan Cohen** and friends. A one-size-fits-all party held under the Chanukah lights with lots to eat. 5:30 p.m., Dec. 13, Anshei Minsk Synagogue 10 St. Andrew St.-Kensington Market. reachus@theminsk.com.

Friends of Yiddish celebrates Chanukah with an afternoon program, Chanukah Freylekhs, featuring singer and actor **Bronna Levy**. Includes candlelighting, Chanukah treats, Sunday, Dec. 13, 2 p.m., Workmen's Circle, 781 Lawrence Ave. W. $10 members, $18 guests. Reservations required. 416-736-8073 or 416-458-1440.

Town of Richmond Hill and Chabad Romano Centre present the mayor's Chanukah Concert, featuring M-Generation boys choir from New York, **Mario Romano** & Friends jazz group and Weinstangel String Quartet, Tuesday, Dec. 15, Richmond Hill Centre for the Performing Arts. Tickets $25, $50, $100. 905-771-5489, 905-303-1880.

Jewish Family Institute's Chanukah get-together with a difference. **Steve Bibla** sheds light on environmental issues and shows how to create a greener home, Wednesday, Dec. 16, 6-7:30 p.m., Village Shul, $25 per family.

Continued on page 31

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What's New

Continued from page 30

Fundraiser for **Chabad of Danforth-Beaches**, Thursday, Dec. 17. Music, silent auction, latkes, wine tasting, art sale, 7:30 p.m. $50 per person, $75 per couple. ChabadDB.com, 416-809-1365 or tickets@chabaddb.com.

Kulanu Toronto's Chanukah party, Miles Nadal JCC , Thursday, Dec. 17, 7:15-9:30 p.m, Jacobs Lounge in the lobby. Candlelighting, singing, latkes, drinks. Want to bring a kosher food item to the party? Let us know. Fruit and cookies welcome. $6 at the door. RSVP by Monday, Dec. 14, to kulanutoronto@gmail.com.

Thursday, Dec. 10

DEAD SEA SCROLLS

Connect life at the time of the Dead Sea Scrolls and the holiday of Chanukah in a lecture by **Dr. Hindy Najman**, director of the Centre for Jewish Studies, University of Toronto, who will deliver the **Dr. Shoshana Kurtz** mémorial lecture. "Contextualizing the Story of Chanukah: A Journey into Second Temple Judaism," 8 p.m., Or Chaim Yeshiva, 159 Almore Ave. Men and women welcome. 416-877-2050, www.mekorot.ca.

Saturday, Dec. 12

PARTNERSHIP MINYAN

Toronto Partnership Minyan (South) meets at Habonim, 5 Glen Park Ave. Shiur, 9 a.m., services 9:30 a.m., kiddush following. www.torontopartnershipminyan.co.

Sunday, Dec. 13

BOOK OF JOB

Temple Har Zion's **Rabbi Cory Weiss** continues the discussion on the Book of Job, 11:30 a.m.-1 p.m., Leo Baeck Day School, Call 905-889-2252, ext. 5.

Monday, Dec. 14

TRIP TO ISRAEL

Meet with **Rabbi Steven Schonblum** and the Israeli Tourism office to hear about the upcoming first-class trip to Israel, April 25-May 9. Includes film presentation and itinerary discussion. All welcome, Beth Radom Congregation, 416-636-3451, ext. 24, m.sharpe@bethradom.com

Other News

BERGEN-BELSEN BABIES

Paulette Volgyesi is compiling a data base of people born in Bergen-Belsen between 1946 and 1950, as research for a documentary film. Contact her at pvolgyesi@rogers.com.

VOLUNTEERS NEEDED

Baycrest is looking for friendly volunteers to assist in its gift shop. Hours flexible. Call 416-785-2500, ext. 2572, to set up orientation.

Retired boomers (55+) in good health, not currently volunteering. Volunteer at Baycrest, and be part of a new study to examine the health benefits of volunteering. Baycrest Volunteer Services, Ext. 2572.

BERNSTEIN CHAPEL

At the Miles Nadal JCC. All are welcome! Services, Sundays, 8:00 a.m., Thursdays, 7:15 a.m. Complete kosher breakfast buffet after services. **Coleman Bernstein**, 416-968-0200.

GAMES EVENING

Games Jewish Singles Play, Sunday, Jan. 10, 7:30 p.m., Beth Torah Synagogue. Ages 21-39 and 40-69. Cost $8. **Mollie**, 416-733-3634, mollie_rothman@yahoo.ca.

FOR SENIORS

ACTIVE SENIORS

Chanukah musical celebration, with singer **Aviva Chernick**. Latkes and refreshments. Miles Nadal JCC, Thursday, Dec. 10, 1 p.m. By reservation only, 416-924-6211, ext, 155.

Earl Bales Seniors Club in the Park. Casino Rama, Wednesday, Dec. 16. Ladies lunch with Avon, Dec. 14, noon. Line dancing begins Thursday, Jan. 14. Centre closed for holidays, Dec. 21-Jan. 11. Call **Valerie**, 416-395-7881.

Adath Israel holds Wednesday social afternoons for men and women, membership not required. Bridge, mah-jong, cards, refreshments. $2. 1-4 P.M. Call **Pearl**, 416-635-6317 or **Sheila**, 416-665-3333.

Active Seniors Miles Nadal JCC, 750 Spadina at Bloor St. Thursday, Dec. 17, 1:30 pm, "The Life and Music of Irving Berlin": presentation, live piano, old recordings and sing-along, with **Jordan Klapman**, musician and musicologist. Refreshments, $2, 416-924 6211, ext. 155

BERNARD BETEL CENTRE, 1003 Steeles Ave. W., 416-225-2112.

Thursday, Dec. 10, Wellness Lecture, "Living Beyond Past Experiences." **Judy Weiss**. 1:30-2:30 p.m. Free.

WAGMAN CENTRE, 55 Ameer Ave. 416-785-2500, ext. 2267.

Back- and neck-pain treatment at Health in Motion. Call ext 5174.

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

Tickets now on sale for Chinese and a Movie: *Star Trek*, Dec. 24, 7:00 p.m. dinner, 8 p.m. movie.

Advance: $40/$25 students (with valid ID) plus service charge. $280 for table of 8. Day of: $50/$30 students. Movie only: $15 (rush seats at 7:45 if available). RSVP by Dec. 20. Ext. 0, e-mail: jewishlife@mnjcc.org.

Toronto Jewish Film Society 2010 memberships on sale. Eight films, including *The Believer*, *Joshua Then and Now* (with director Ted Kotcheff), *Crazy Love*.

Memberships: **Joelle Malka** joellem@mnjcc.org 416-924-6211, ext. 139.

Film program info: **Esther Arbeid**, film@mnjcc.org. Ext. 606.

Chanukah at the J, Sunday, Dec. 13, 11:30 a.m.-1:30 p.m., latkes, candles, dreidels, songs. Sponsored by Miles Nadal JCC, DJCS, Camp Gesher and Habonim Dror Ken. $10 families/ $5 individuals. jewishlife@mnjcc.org. Ext. 154.

MILES NADAL JCC

Miles Nadal JCC with Al Green Theatre and Canada Israel Cultural Foundation present Israeli vocal group Habanot Nechama, Wednesday, Jan. 13, 8 p.m., Al Green Theatre. Tickets $25. music@mnjcc.org. Ext. 0.

Registration for winter courses. Klezmer, Hebrew, cooking, children's classes, Alef Bet and Me, pottery and more, Ext. 0, .

PROSSERMAN JCC

Prosserman Jewish Community Centre, Sherman Campus., 4588 Bathurst St. 416-638-1881 or www.prossermanjcc.com.

Let's Talk bulletin outlines senior and adult programs starting January 2010. E-mail kareng@prossermanjcc.com.

Drop-in seniors latke party in the lounge, Dec. 10. Entertainment 11 a.m.-2 p.m. No charge.

Prosserman fitness is now open at the new Goldie Fitness Centre. Drop by to see the facilities. For info and group exercise schedule, call ext. 4105.

What's New is now online, for subscribers only. You can find it at cjnews.com

SHABBAT SHALOM

Imma, Shirat Bensadoun, and Abba, Binyamin Cohen, are getting ready for Shabbat in the senior kindergarten class of Or HaEmet Hebrew Day School.

STRESS MANAGEMENT

L'Chaim Cancer Support Group for Jewish Women held a workshop to teach techniques to reduce the stress of daily living and the further challenge of serious health concerns. From left are Melanie Creighton, Michele Bieler, facilitator Stephanie Norwich, Rivka Allal and Doris Weinstein.

SINGLES EVENTS CAN BE FOUND ON PAGE 35

OBITUARIES and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Vladimir Bernstein	Nov 21/09	7 Trafalgar Square
Jake Cohn	Nov 22/09	57 Neptune Dr
Murray Walman	Nov 24/09	3900 Yonge St
Helen Ura	Nov 24/09	40 Herne Hill
Arlene Beallor	Nov 23/09	2 Chedington Place
Liwa Charyk	Nov 24/09	6 Sagewood Dr
Gertrude M. Gotlib	Nov 23/09	4 Lowther Ave
Freda Barkin	Nov 23/09	45 Foursome Cres
Shane Dickler	Nov 24/09	6000 Bathurst St
Philip Mosoff	Nov 23/09	92 Owen Blvd
Goldie Yarmouth Cooper	Nov 25/09	3560 Bathurst St
Susan Galambos	Nov 25/09	38 Swansea Rd
Irwin Green	Nov 23/09	7383 Orangewood Ln
Harold Gladstone	Nov 26/09	35 Bainbridge Ave
Mark Leroy	Nov 26/09	27 Armon Ave
Louis Collins	Nov 27/09	89 Skymark Dr
Sally Fingrut	Nov 26/09	63 Magpie Cres
Jessie Gula	Nov 27/09	3000 Bathurst St
Sam Rubin	Nov 27/09	7601 Bathurst St
Betya Gorin	Nov 29/09	4266 Bathurst St
Mela Timshovsky	Nov 25/09	79 Grasslands Ave
Louise Caryn	Nov 26/09	564 Tara Hill Cir
Louis Fishbayn	Nov 27/09	4 Willimart Ct

Steeles Memorial Chapel

Shvarts, Sarra	Nov. 19/09	Buffalo, New York
Wasserman, Carl	Nov. 20/09	1201 Steeles Ave. W
Diker, Maria	Nov. 20/09	32 Cannelli Heights
Tishcoff, Lily	Nov. 20/09	17 Cadillac Ave
Lutsky, Alexander	Nov. 21/09	175 Crescent Rd
Bender, Michelle	Nov. 22/09	Private
Blonder, Stanley	Nov. 23/09	85 Skymark Dr
Shayevich, Sophia	Nov. 23/09	331 Worth Blvd
Schmurmacher, Gizella	Nov. 23/09	Private
Ziegler, Zoltan	Nov. 24/09	1131 Steeles Ave. W
Levenberg, Harold	Nov. 24/09	7440 Bathurst St
Kapustin, Assia	Nov. 24/09	Private
Abrahamovic, Martin	Nov. 24/09	105 Rockford Rd
Richmond, Muriel	Nov. 25/09	Private
Meyer, Henry	Nov. 26/09	46 Jenstar Way
Horvath, George	Nov. 26/09	7250 Bathurst St
Mednikov, Gennadiy	Nov. 27/09	Private
Edberg, Tami Robyn	Nov. 27/09	1101 Steeles Ave W
Feinstein, Bernard	Nov. 28/09	120 Promenade Cir
Gore, Edith	Nov. 28/09	Private
Glass, Deanna Marlene	Nov. 29/09	165 Greenbush Cres

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On Campus

Orthodox students have support on campus, panel says

By SHERI SHEFA
Staff Reporter

Jewish student group leaders, rabbis and Orthodox Jewish students held a panel discussion last week to let concerned community members know that there are many opportunities available for Orthodox Jewish students on secular campuses.

The Orthodox Union's Heshe and Harriet Seif Jewish Learning Initiative on Campus (JLIC), a North American program that helps Orthodox students balance their Jewish upbringing with living in a secular world, in conjunction with Hillel of Greater Toronto, invited parents and university-bound students to Bnei Akiva's Yeshivat Or Chaim for a lecture titled "Observant Jewish Life on the Secular College Campus."

As a York University graduate, Toronto's JLIC program director Rabbi Aaron Greenberg – who, with his wife Miriam, organizes weekly lectures, daily services, and peer-to-peer learning opportunities at York University and the University of Toronto – said he "has a pretty good handle on what life is like on campus."

He said he most often gets questions from parents about what life will be like there for kids who have grown up in the Jewish day school system.

"What we try to do at the JLIC and Hillel is provide them with a safe environment – safe in terms of a religious perspective, a Jewish perspective, and safe in terms of having a safe place to be with friends."

For example, he said that earlier that day, there were three minyanim at the York campus – one for Shacharit, one for Minchah and one for Ma'ariv.

But Rabbi Scot Berman, headmaster of Toronto's Bnei Akiva Schools, said that both parents and students need to evaluate some of the "dangers" that await Jewish students on secular campuses.

"I don't want to present this as the outside world being the boogeyman. There are many wonderful things that campus life has to offer our students."

But, Rabbi Berman added, if he could convince all his students to continue their Jewish education by going to Jewish post-secondary institutions, he would.

"Realistically speaking, that is not going to be the choice for many of our students, and they will be going to campuses… [where] there are real dangers that our kids are exposed to for the first time intellectually as things come out at them."

He said many parents and students are concerned about how "general knowledge will come into conflict for the first time and challenge for the first time some of their core beliefs.

"When someone, for 13 or 14 years, is in a cocoon, a warm and comforting cocoon, that we support and recommend and promote all through their day school years, they finally break out into a much broader community and there are those dangers," Rabbi Berman said.

"There is the need to continue to be very, very vigilant in taking advantage of all the services that exist today that never existed before."

He said that if students stop studying and socializing with "like-minded people, we can begin to lessen our commitment [to Judaism] before we even realize it."

Rabbi Josh Ross, JLIC's associate director, said that he doesn't believe that students pull away from their Jewish upbringing or do poorly in school because of a secular education or environment, but because universities lack the kind of structure that students grew accustomed to in the Jewish school system.

But Zac Kaye, Hillel of Greater Toronto's executive director, said that the changes on campus over the past few years help to provide Orthodox students with the sense of structure and community they grew up with.

Kaye said that there are about 18,000 Jewish students in Toronto-area universities, and about 95 per cent of those students are commuters and live at home.

"Our goal, from the very beginning, when we set up Hillel, was that we would try to reach out to different denominational groups on campus. One thing that Hillel realized… was that Hillel alone couldn't do the job that it said it could do in the previous 30 or 40 years of its existence – that it be all things to all people – and [realized] that we would have to seek partnerships."

Kaye said that with the emphasis on engaging Jews who were at risk for assimilating, Orthodox students on campus "were being left behind… we didn't really have to worry about them."

Toronto's JLIC director Rabbi Aaron Greenberg, left, and Hillel of Greater Toronto executive director Zac Kaye were two of six panelists talking last week about Orthodox Jewish students attending secular universities.
[Sheri Shefa photo]

Hillel did what it could to create programming aimed at Orthodox students, but, "what we were hearing from the students is that they were looking more for the educational component," Kaye added.

He said that the partnership between Hillel and JLIC makes that kind of programming possible, and it's "something really very special and it is something the Orthodox community should really value."

Micha Gasner, a first-year York student who studied at Eitz Chaim Day School, Ulpanat Orot Girls School and then for a year in Israel after she graduated from high school, said that she was nervous about what a secular institution would have in store for her.

"I was a little shocked in the beginning to have 500 people in a chemistry lesson, instead of 10 really good friends in my Chumash class or in my chemistry class, where my teacher knows me and I know him and I can ask him questions and for extra help," Gasner said.

Continued on page 33

University of Manitoba revives Judaic studies

By RHONDA SPIVAK
Prairies Correspondent

For the first time in 20 years, the faculty of arts at the University of Manitoba (U of M) is offering students the ability to graduate with a minor in Judaic studies.

The Judaic studies program at U of M was the first of its kind in Canada when it was founded in 1950, but in 1989, the program was reduced in scope, and most degree options were dropped.

Moshe Nahir, a professor in the school's linguistics department, co-ordinated the reduced program until 2009, ensuring the survival of the language component by offering classes in Hebrew at all levels.

The newly revived Judaic studies program is headed by program co-ordinators Benjamin Baader, a history professor, and Justin Jaron Lewis, a professor in the department of religion.

Baader specializes in German Jewish history and Jewish historiography, while Lewis specializes in mystical and narrative aspects of Jewish religious tradition.

Nahir continues to offer his Hebrew language class, and Rachela Secter, a professor in the department of German and Slavic studies who teaches Yiddish, is another faculty member involved with the program.

"This academic year, students can take classes in Hebrew Bible, Talmud, contemporary Judaism, Middle East politics and Zionism, among many many others," Baader said.

Benjamin Baader, co-ordinator of the Judaic studies program at the University of Manitoba.
[Rhonda Spivak photo]

The program "promotes the study of Jewish civilization, of Jewish religious expressions and traditions, and of Jewish cultural, social and political formations," Baader added.

"In the classes we are offering this fall, we have about 100 students enrolled, both Jewish and non-Jewish. The class on the history of anti-Semitism and the Holocaust and the Yiddish language class have the largest enrolments."

Lewis said that his most popular course is contemporary Judaism, and he hopes that "enrolment will increase over time as the Jewish component of religious studies takes root again."

There are plans to continue to develop the Yiddish language element of the program.

"With the support of the I.L. Peretz Folk School Endowment Trust Foundation and the dean of arts [Richard Sigurdson], we are planning to offer an advanced Yiddish class next year, and we are currently talking to the Gray Academy of Jewish Education [high school] to co-ordinate our Yiddish language and culture curriculum with theirs," Baader said.

Notwithstanding that U of M is facing difficult economic challenges, Baader is optimistic that the newly revived program won't be downsized.

"The dean of arts is committed to supporting the nascent program in this very difficult time, though resources are more than tight. Community support will remain crucial to making the program viable," Baader said, adding that he and Lewis are working hard to build the program with the means available to them.

They hope that with support from students and the public, the program will continue to grow and one day it will again be able to offer a major.

But, Baader added, "we will need community support to make this possible."

He said there has been talk of launching a campaign to raise money for a professorship, but "there are no immediate plans to move forward. However, donations in support of the current program are always welcome."

For more information, visit www.umanitoba.ca/faculties/arts/departments/judaic_studies.

Infrastructure in place

Continued from page 32

She said that she had to make an effort to incorporate Jewish learning experiences into her day between classes.

"Part of my schedule on Monday is that… I have a shiur for parshah and that is part of my schedule. I go from my chemistry class and I go to the shiur and there are always like, 10 or 12 girls there. Today I was able to go to a Minchah, and it's nice that there is a minyan and I can go to a Minchah when I want to," Gasner said.

David Elmaleh, an Or Chaim graduate and currently an Osgoode Hall law school student at York, said Jewish life on campus has evolved over the last five years.

He said that when he first arrived on campus, there were a lot of religious Jews, but they weren't "organized and mobilized."

"We now have an infrastructure in place that encourages us to attend certain events."

He said that while he appreciated the efforts made by Hillel to create programming to attract the frum community on campus, its partnership with JLIC gives them many more options and opportunities to stay involved.

"Before, a lot of the classes had to be more general and broad because there was such a wide array of students, whereas now we have beginner classes, we have advanced classes… so really, you can find a shiur, a class, that works for you and fits in with your needs," Elmaleh said.

He added that he is grateful for the opportunity to forge a relationship with a rabbi and have access to someone who can respond to his halachic and religious questions and concerns, but he's also grateful for more opportunities for shidduchim.

"I know it may not be on the parents' minds, but from the student perspective, there are a lot of opportunities to meet people at the different events… Because of the JLIC and the central role they play in bringing students of similar backgrounds together, it really enhances the social aspect of university life, which is also very important."

Elmaleh spoke briefly about the issue of anti-Semitism on campus and said that although there may be incidents of anti-Semitism on secular campuses, "there is a tremendous support system in place.

"We have people to talk to, who tell us what to do and who to confront. I know at Hillel there is a system in place if you want to file a complaint with the university, they help us go through it."

Kaye, responding to concerns about anti-Semitism and anti-Israel sentiments both from students and faculty, said that he believes Jewish day schools should do more to prepare students for the challenges they will face on campus.

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Liberals, Tories wrangle over Canada's role at Durban I

By JANICE ARNOLD
Staff Reporter

Speaker Peter Milliken refused to be drawn into the continuing squabbles between the Liberals and Conservatives in the House of Commons over what the truth is about Canada's participation in the World Conference Against Racism in Durban, South Africa eight years ago.

Milliken affirmed that it's up to the procedures and house affairs committee to decide, if it sees fit, whether the claim made in a Conservative flyer sent last month to households in Liberal ridings with significant Jewish populations that the Liberal government of the day "willingly participated in overtly anti-Semitic Durban I" is factual.

On Nov. 30, MPs voted 151-137 in favour of a motion presented by Liberal Mount Royal MP Irwin Cotler that the flyer represents a breach of parliamentary privilege. The week before Milliken decided that a "prima facie" breach had occurred and that Cotler's reputation and ability to perform his parliamentary functions have been hurt.

Mount Royal, where about 30 per cent of the electorate is Jewish, was one of the ridings where the flyer was mailed. Cotler, however, is not mentioned in the flyer.

The committee was set to hold its first hearing on the matter Dec. 8, when Cotler was scheduled to make a submission.

The matter took a new turn on Nov. 30, when *National Post* columnist John Ivison wrote that former Israeli ambassador to Canada Alan Baker disputed Cotler's claim that the Israeli government had asked the Canadian government to remain at the 2001 Durban conference.

Baker said Israel asked Canada to withdraw, but after Ottawa directed the delegation to remain, Israel asked the Canadians to do what they could to tone down the conference's final resolution.

The Jewish community denounced the conference as a platform for anti-Israel and anti-Semitic rhetoric.

Baker, who described himself as the head of the Israeli delegation at Durban, is quoted as saying that Israel asked Canada, the United States and some European countries to withdraw from the conference. Cotler, as well as the signatories to a Nov. 23 open letter to Prime Minister Stephen Harper, say Canada stayed at the conference at the request of the Israeli government. Cotler, a Liberal MP at the time, was a member of the Canadian delegation.

> ***'It was important that Canadians led the battle in Durban'***

The next day, Manitoba Conservative MP Candice Hoeppner rose in the House to charge that the Liberal Party has been "caught red-handed misleading Canadians about its record on Israel," citing Baker's contradiction of Cotler's claim and asked for an apology.

Cotler then rose to make a "correction" for the parliamentary record.

He stated that Baker did not head the Israeli delegation at Durban. "The person who headed the delegation was Rabbi Michael Melchior, then a deputy foreign minister of Israel, who publicly commended the Canadian government for staying in Durban to combat the anti-Semitism there. That is a matter of public record and that can be verified."

Cotler also noted that Hedy Fry, who headed the Canadian delegation and continues to sit as a Liberal MP from Vancouver, "has said that she was never contacted by Mr. Baker and never was asked to leave Durban."

Cotler stressed that the Canadian delegation "made its own independent decision to stay… willingly to combat the anti-Semitism in Durban. This was publicly commended by the Israeli government."

He added that other governments, besides Israel, and non-governmental organizations also asked Canada to remain in Durban.

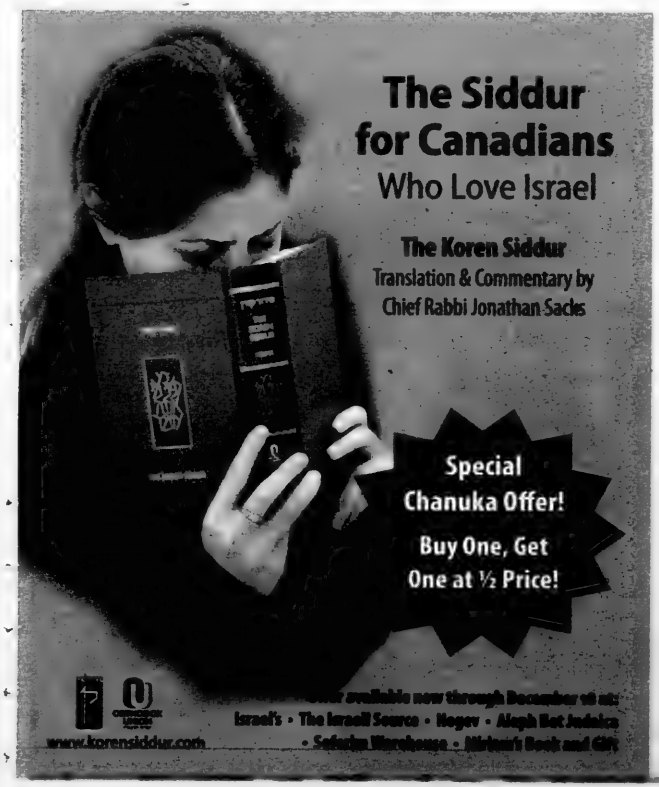
The Tory flyer makes comparisons between the Conservatives' and Liberals' record on Israel, anti-Semitism and terrorism. It boasts that the Harper government "led the world in refusing participation in [the] Durban II hate-fest against Israel" earlier this year. The flyer has not been withdrawn from circulation.

On Dec. 2, Ivison reported on his interview with Rabbi Melchior, who said he directed the Israeli delegation from Jerusalem. Rabbi Melchior said the Israeli government, then led by prime minister Ariel Sharon, did not ask Canada or any other delegation to leave Durban. Apparently, it did not explicitly asked Canada to remain either. "Not necessarily to stay, but it was important for us that Canadians led the battle in Durban against any anti-Semitic resolution."

Cotler said in an interview with *The CJN* that the turnout for the vote on his motion – on a Monday night – drew an unusually high turnout, and that Liberal leader Michael Ignatieff cancelled his scheduled address to major donors to the party at a Montreal event in order to be present. Harper was also present. The motion had the support of all of the opposition parties.

Cotler said the Conservatives are "trying to undermine my credibility," because his staunch support of Israel and Jewish concerns contradicts their assertion that the Liberals are soft on such issues.

But Pierre Poilievre, Harper's parliamentary secretary, contended that the "Conservative party has reversed the Liberal policy on the Middle East."



Coast to Coast

OU, NCSY honour PM Harper

Compiled by CJN Staff

Leaders from the Orthodox Union (OU) and NCSY Canada were in Ottawa last week to present the organizations' Outstanding Award of Merit to Canadian Prime Minister Stephen Harper. The award was presented in recognition of his steadfast and principled leadership, his unwavering support for Israel and the Jewish community and his determination to fight anti-Semitism wherever it appears.

"We were delighted that the prime minister took the time to meet with us so that we could thank him on behalf of an appreciative community," said tribute event co-chair Philip Reichmann.

"Prime Minister Harper has consistently demonstrated a principled and just stance on foreign affairs, earning him a leading role amongst the world's statesmen."

The delegations from the OU and NCSY also met with a number of ministers and MPs including the leader of the Opposition Michael Ignatieff, Minister of State for Foreign Affairs (Americas) Peter Kent and parliamentary secretary to the prime minister Pierre Poilievre. Among a number of policy discussions and issues of concern to the Canadian Orthodox Jewish community, the delegation asserted the rights of Jewish citizens to legally build homes throughout the Land of Israel. Further meetings included senior members of the prime minister's cabinet.

Seen from left are Philip Reichmann, tribute event chair; Larry Zeifman, president of OU Canada; Prime Minister Stephen Harper; and Rabbi Glenn Black, executive director of NCSY.

"While we expressed our deep appreciation to the prime minister, we also had frank and honest discussions on a range of issues, including the sovereignty and centrality of Jerusalem; the regional and global risks posed by Iran and the terrorist groups they support; as well as Bill C35 – Canada's proposed anti-terrorism law – a bill which we believe is, simply, not strong enough," said Laurence Zeifman, president of OU Canada.

"We're certain that these issues, which are vital to Canada's Orthodox Jewish community, were heard and well understood during our visit, and we are confident the prime minister will address these in the same responsible and considerate manner he has demonstrated to date," adds Zeifman.

Rabbi Glenn Black, CEO of NCSY Canada notes that in his organization's efforts to engage Jewish youth and teach them about the responsibilities of citizenship, "we often use role models to exemplify the high personal standards of conscience and courage demanded by both Canadian and Jewish traditions.

"Prime Minister Harper is often the example we cite, as time and again, he has demonstrated that he is prepared to stand up for what is right, even when it is not popular, and even under significant international pressure," adds Rabbi Black.

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Schools will have to meet standards to get subsidies

By JANICE ARNOLD
Staff Reporter

MONTREAL — Jewish day schools in Montreal that want money from Federation CJA to subsidize students who don't pay full tuition will in the coming years have to be accredited by a non-governmental Canadian organization that sets standards for independent schools.

By 2012, any school, including even the most Orthodox, seeking community assistance must at least have begun the process of applying for accreditation from the Canadian Educational Standards Institute (CESI).

Currently, two Montreal Jewish schools are accredited with CESI: Akiva School and Hebrew Academy, and Jewish People's and Peretz Schools/Bialik High School is a candidate.

The federation has for a few years tried to persuade day schools to seek CESI accreditation voluntarily. But the decision to tie federation support to adherence to standards set by an outside body is a major recommendation of a review of the Jewish schools by the Bronfman Jewish Education Centre (BJEC), a federation agency.

The federation allocates close to $3 million annually toward tuition assistance.

Many of Montreal's prestigious anglophone private schools are CESI-accredited, including Lower Canada College, Selwyn House and The Study.

CESI, based in St. Catharines, Ont., is a voluntary organization dedicated to improving private schools and helping its members maintain excellence. It evaluates both teaching practices and management, and is especially vigilant about a school's ability to plan for the future and sustain quality.

In 2002, it began reviewing schools according to a 12-point guideline. Schools are to be reassessed every seven years.

New BJEC president Paul Levine and executive director Danyael Cantor said the goal of CESI is to set the highest standards without seeking to homogenize schools into one model. There is no threat to a school's autonomy or Jewish character, they said.

"But it will help them become the best they can be," Levine said.

The BJEC says five other schools have indicated they will enter the CESI process: Solomon Schechter Academy, Beth Rivkah Academy, UTT/Herzliah, Hebrew Foundation School and Ecole Maïmonide

Such accreditation should assure parents that their children will get at least as high a quality of education at a Jewish school as at a private one, Levine said. Private schools are competition for the mainstream Jewish schools, especially at the high school level. The BJEC estimates that about 40 per cent of Jewish teens attend a Jewish day school.

"Parents are demanding quality. They want excellence in the secular component of the curriculum, and we do not want students to leave the day school system," Levine said. "Our schools have to change. They have to re-invigorate and re-invent themselves."

The federation will cover the cost to the school of the 18-month CESI accreditation process. The BJEC will assist schools in "first getting up to speed" to be ready for that rigorous review.

According to information from CESI, it recognizes "the independence, integrity and uniqueness" of each school and evaluates them "in terms of their own mission, vision and values."

Levine and Cantor are confident that even chassidic schools can benefit from accreditation. They point out that the two Montreal Jewish schools already accredited differ in their philosophies. Hebrew Academy is modern Orthodox, while Akiva embraces all Jewish religious expressions.

The accreditation process begins with an internal evaluation by the school of all its programs and operations. The school is then visited by a CESI committee, which spends four days in the school meeting with all parties involved. The committee will recommend changes it feels are necessary.

Although Solomon Schechter Academy will undertake the CESI process, its principal, Shimshon Hamerman, said he's doing so with reservations.

"It's very controversial," he said, not because CESI isn't respected in the educational field or because he doesn't think his school could benefit from its expertise.

Cost is a big factor. Although the federation has said it will subsidize the initial process, Hamerman notes that accredited schools must pay an annual fee based on the number of students in the order of $17 each, and that may be difficult for some schools.

The CESI standard for governance will mean a major shift for Solomon Schechter. Traditionally, the board of directors, whose members are parents, has been the final authority at Solomon Schechter, an elementary school with 650 students. Other administrative committees are also composed of parents.

The CESI model emphasizes the power of the professional "head of school," a position that's uncommon among Montreal Jewish schools, with volunteer boards concerning themselves more with strategic thinking than day-to-day operations.

Hamerman thinks that kind of restructuring will make it harder to keep parents engaged in schools. He's also concerned that professional administrators' jobs will be less secure.

But Hamerman affirmed that evaluation and accreditation by a respected body such as CESI is "a very good thing" for education. Just the process of self-evaluation is beneficial because it forces schools to rethink their practices and policies, he said.

"You get into your way of doing things, and you think it is the best in the world. Only when you verify yourself against a standard can you become better… But only in five years' time will I be able to tell you if it worked."

He recently witnessed a CESI visit to a school in Toronto and was astonished at its thoroughness.

"Sixteen top-notch professionals from across the country came to the school for three days, and they went over everything from cleanliness to admissions policy to the football field to communication between parents and teachers – every detail. Then the school got an objective, arm's-length report.

"Where else are you going to get that? They do not impose anything. They look at how you deliver the product you claim to have."

At Beth Rivkah Academy – which has about 600 female students in elementary and high school and is under Lubavitch auspices – executive director Rabbi Mendel Marasow is enthusiastic about the CESI process. In fact, Beth Rivkah began the initial phase of self-evaluation about three or four years ago, but stopped midway through because its small administrative staff had to focus their attention on "other fires," he said.

"The internal audit was very healthy, but not easy. In fact, [it was] extremely painful," he said. "No one likes to look at themselves in the mirror, and CESI makes you do that."

Elsewhere in Canada, Winnipeg's Gray Academy of Jewish Education is CESI-accredited.

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The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

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Revamped BJEC takes more hands-on approach

By JANICE ARNOLD
Staff Reporter

MONTREAL — The move toward accreditation of Montreal's Jewish day schools by the Canadian Educational Standards Institute comes after the Bronfman Jewish Education Centre (BJEC) itself has been restructured and is re-evaluating its mission.

Traditionally, the agency, once known as the Jewish Education Council, has provided pedagogical support to Jewish schools and assisted in informal Jewish education.

New BJEC president Paul Levine heads a new streamlined board composed of people actively associated with issue of Jewish identity. The chartered accountant has long been involved in Jewish education, although he himself is a graduate of public schools. In the 1990s, he was president of Solomon Schechter Academy, which his four children attended, and his wife Sharon was later president of United Talmud Torahs/Herzliah High Schools.

Executive director Danyael Cantor, who was previously the federation's executive vice-president, is also relatively fresh, having assumed his current post in July 2008.

The BJEC is now taking a more active role in the way day schools are run after a number of crises in the system. It's not a school board and can't dictate to schools how to do things, but increasingly the schools themselves are recognizing they can benefit from outside expertise, especially in the areas of finances and governance, Levine said.

Some schools have boards that are too big to be effective, others have trouble finding new leadership. Sometimes there is confusion over the roles of the lay and professional administrators.

"There are boards that are much too involved in operational issues rather than fundraising and the larger picture," Cantor said.

The schools are also facing challenges in meeting the curriculum requirements set by the Quebec government.

Last year, the BJEC hired Toronto-based consultant Michael Miloff to study the situation of the schools. The agency also picked the brains of 40 focus groups, involving about 250 people from interested sectors of the community to find out how the BJEC could best fulfil its role.

The general response was that they wanted BJEC to be more involved in the schools, Levine said. "Among the schools themselves there is a willingness to work together, where previously they would have competed with each other," Cantor added.

This year, the BJEC, with a federation Gen J grant, engaged American consultant Marcy Balogh, from the Partnership for Excellence in Jewish Education, for a year-long study of the governance of the schools, which concludes this month. Schools involved are Akiva, Beth Rivkah Academy, Hebrew Academy, Hebrew Foundation School, JPPS/Bialik, Ecole Maïmonide, Solomon Schechter, and UTT/Herzliah.

The revamped BJEC intends to also reach out more to Jewish children who are not enrolled in day schools, as well as to college-aged youth and young adults through ways that are meaningful to them. Possible areas are the environment, technology, sports, the arts and social action, which can be tied in with a Jewish experience.

"We are evaluating all our programs that donors have a stake in," Levine said. "In the past, we were not able to tell [objectively] if they were a success. Now we have scorecards, measures to evaluate them, and we will be able to show data on how they are doing."

Anti-Israel protesters thwarted as underwear sales soar

By LAUREN KRAMER
Pacific Correspondent

VANCOUVER — Anti-Israel demonstrations outside Mountain Equipment Co-op (MEC) stores on Saturday, Nov. 28, were small but orderly, with only 12 protesters outside the company's Vancouver store, 10 outside the Calgary store and none outside the Toronto outlet.

The protesters were there to show their disapproval of the retail co-operative's sourcing policy, in particular its contract to source two products from Israel: underwear and hydration systems for backpacks.

To demonstrate their support for MEC's sourcing practices, the Canada-Israel Committee (CIC) encouraged Jewish communities throughout Canada to participate in its "Buycott Israel" program by buying Israeli products at the store the following day.

The encouragement worked, and shoppers turned out in large numbers Nov. 29 to purchase large quantities of Israel-made underwear.

"We track sales on a four-week-period basis," said MEC spokesperson Tim Southam. "The 'buycott' definitely drove some sales, and the sales for men's and women's seamless long underwear that day were the highest in terms of number of units sold for the period."

Nationwide, 69 per cent of men's long underwear for that four-week period were sold on Sunday, and 76 per cent of women's long underwear. The highest number of units of underwear sold was in Calgary, Southam said.

"This clearly demonstrates that the Canadian public supports MEC's ethical sourcing policy and rejects efforts to politicize the activities of one of Canada's most socially conscious merchandisers," said Michael Elterman, chair of the CIC's Pacific region.

An earlier attempt to force MEC to boycott Israeli goods was defeated by MEC members at the co-op's annual general meeting last May.

A similar community-organized effort to thwart a boycott of Israeli wines took place in Toronto last April.

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Once she's 18 years old, recalculate child support

Family Matters
by
John Syrtash
B.A. (Hon.), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator for 28 years

Question: I pay child support for my 17-year-old who lives with her mother. She turns 18 during the school year; I pay the table amount for child support. Next academic year she will be attending Queen's University and commuting back to Toronto on the odd weekend and school breaks; I will only live with her during the summer vacation. She will likely have a summer job as a camp counselor, like last year. Am I to pay the same amount of child support? My wife earns the same amount of income as I do, about $70,000 yearly. As it is we will be splitting the costs of the child's post-secondary education, including tuition fees, residence, books, etc.

Answer: Under the Child Support Guidelines, you no longer automatically pay the amount stipulated for child support tied to your gross yearly income once the child turns 18. That amount is just one factor to consider. In your situation, the court will consider that you both are already paying your proportionate share of the child's living costs and educational costs at Queen's University and that she is certainly not living at home "full-time" any longer. However, from my reading of the Court's decisions on facts such as yours, the judges have ruled that the child's mother still has substantial costs in keeping a "home base" for your child when she comes home; i.e. that extra bedroom and facilities, especially for those special weekends, school breaks and summer holidays.

The Ontario Court of Appeal has also recently ruled that the child herself has to contribute something towards her schooling, either from her own assets (if inherited), savings or summer earnings to relieve the burden on the parents. The end result is that, depending on the size of the payer's income, the court may or may not modify the basic amount of child support (called the "table amount") that he or she must pay based upon his or her gross yearly income. In your particular case, I suspect there may be some reduction from the table amount given that both of you earn the same amount of income.

However, if you were earning $150,000 yearly I would be less certain a judge would make any modification. The difficult questions begin to arise when the adult child begins bouncing back and forth between the two parental homes, begins working "co-op", starts taking "half-time" courses, moves in "part-time" with her boyfriend, stops communicating with Dad, or drops out because of illness. There are no easy answers.

On behalf of my family, and all of us at Garfin Zeidenberg, I wish you and your family a happy and healthy Chanukah.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6. John Syrtash can be reached at (416) 642-5410, Cell (416) 886-0359. Visit www.freemychild.com; www.spousalsupport.com; www.garfinzeidenberg.com.

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Sponsored by the Community for Jewish Culture of B'Nai Brith Canada.

REMEMBERING 90 YEARS OF TORONTO JCCS: Toronto Mayor David Miller last week unveiled a plaque honouring the 90th anniversary of Toronto's Jewish Community Centres. Seen here, from left, Harold Wolkin, chair of the board of directors, Miles Nadal JCC;Robert Prowse, board member of Heritage Toronto; Ellen Cole, executive director of the Miles Nadal JCC; Mayor Miller; Ted Sokolsky, president and CEO, UJA Federation of Greater Toronto; Bryan Keshen, executive director, Prosserman JCC and Schwartz-Reisman Centre. *[Mircea Popescu photo]*

14% of Jews in Canada are Israelis, study claims

Continued from page 1

The poverty rate of the general Jewish population was 13.4 per cent. By comparison, the poverty rate for non-Jews in general was 16.3 per cent.

Harris, in his study, said that Israeli immigrants talked of the large social gap between themselves and Canadian-born Jews.

Even Israelis who held Canadian citizenship found it hard to express strong feelings toward their Canadian identity, Harris noted.

The majority of Israeli immigrants, he added, are strongly connected to their Israeli identity.

Harris discovered that Israeli immigrants don't feel guilty about having left Israel, unlike in previous years.

Some told Harris they had paid their dues by serving in the Israel Defence Forces

Harris suggested that many Israelis are no longer considering the possibility of returning to Israel.

They have been influenced by the second Palestinian uprising, Israel's leadership crisis, a lack of trust in politicians and public corruption.

Shahar said that while sabras have been coming to Canada since the 1960s, more have arrived since the 1990s and the eruption of the second intifadah in September 2000.

Israel's ambassador to Canada, Miriam Ziv, declined to comment on Harris' findings. But Gissin said that Israeli immigrants in Canada have a strong sense of belonging to Israel, and their children usually feel a special kinship with Israel.

In the last few years, hundreds of Israelis in Canada, many the children of immigrants, have made aliyah.

The migration is encouraged by the consulate and supported by the Jewish community in Canada, he said.

In the past, due to the unique challenges facing the Jewish state, Israel's leaders criticized Israeli emigrants, known in Hebrew as *yordim*, but no more, Gissin observed.

The attitude of Israel's establishment today is that Israeli citizens have a right to live wherever they want.

Israel, however, has a special responsibility to Israelis living abroad. "We give consular services to Israelis, and value judgments or emotions don't enter into it," Gissin said.

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מאיר שלו מספר בגוף ראשון את הולדותיה של סבתו, אם אמו, ירדיכה את סיפור הנשפחה כולו, דרך עלילות שיוצא האצע שקיבלה סבתו מהגיס שלה באמריקה כתחנה בשנות השלושים של המאה שעברה.

ייתר משנה סיפור משפחתי נוגע ללב עד מאוד- והו ספורה של ארץ ישראל העיבודת של עמק יזרעאל, ארץ ישראל הישנה והטובה, והפרכים המביאות שהביאו את החקלאים קשי היום להראות באומה. בתיתי בסיפור אחת שיתאר אולי טוב יותר מאמרות את ליבו של הספר הגדול והמיוחד הזה:

"כבר שנים וסבתא הרבה על היחס המזרחב שבין החלוץ העברי ובין אחיהו, אבל אצל סבתא מונים היו הדברים מורכבים אף יותר. היא ידעה משהו שהבריטות נערה להתעלם ממנו: שהאדמה אינה רק נחלת אבותינו ובקרקע בחולה, ולא רק מנת לכף רגלם של יהודים נידחים ונרדפים. בגבעות מסיעות, לא נידחה כלל, אין היא אלא לכולך, אדמה העמק כבדה ושמנה ויש לה שני מצבר בשיבה: בקץ היא אבק ובחודף היא בץ. כלומר, גם כך וגם כך היא לכולך...."

קראתי את הספר בשמחה צרופה בעיברית מישראל לשיחתנו, ובפגם לפגם, כשעברה הדיוקן, השיחלתי שלא ובחין בימעותי (לא נעים). כפי שקראו בהמשך שמו הביקור הזה בימין נעגעים, ועל כן הספר המשלים הזה שיחת אותי טוב. כמו שגם ישחת אתכם. (אני מכיר אתכם). עשר בכולם קורן.

נעגעים לרדיו

כזרכי בקודש אני שוכר בטל התשיפה בן גדיון מסכנית קטנה ומתחיל להעביר תשות ברדיו כדי לשמוע מה קורה ואיך בשמעים הדברים. קדם כל אני נחים כל פעם מחדש בבמה תשות ערביות מקף החלל של ישראל. טוב, זה לא ממליא-ערים עם כשעים מלוים ערבים. ואז אני מתחיל לשים לב שגם בתחנת הישראלית מנגנים בעיקר שירים ערבים, אבל בעברית. קוראים להה "שירים יפ היכניים" ושרים אותם זמרים ישראלים. אין בדברי אלה שום ציניות או ביקורת, אלא רק ציין עובדה שכל ישראלי מוכן כיום לאשר, כי בגאווה ומי בבער:

כיום יש בישראל רוב מוחלט של הזמרים יצאני ארצות ערב הילידים, שבולל על מוזיקה יפ היכנית, ושעברים ארוך ארשטיין והה אלברשטיין אינם רלבנטים. כיום ממלאי האולמות ומוכרי התקליטים הם זמרי המוזיקה היפ היכנית. עד לפני כעשרים שנה שלם בתחנת הרדיו ממכז אשכנזי כזתני שמעע את שיחרום של השירים האלה לעובת שירי "ארץ ישראל הישנה הטובה". אבל לא עוד-כיום עם מסחרי הרדיו הצורך להוכיח למפרסמים את הפופולאריות של תחנת רדיו-אפילו גלי צה"ל האלימיסטי מעדר קצנרטים שלמים של מוזיקה יפ היכנית.

אוקיי, אני מבין את זה ומכבד את קהל המבן בקהל שדי-אבל אחרי תמימה ימים הרגשתי שאני הולך ומשתגע- זו לא ארץ ישראל שלי ואישי יכול להקשים בימים לפשלים ולפילם הפשטניות שמלווח אותם. בצר לי שיחפתי הבר או שניים הם חייבו אולי ברחמים וגילו לי שבימי ששי שבת מעדרת תחנת "רדיו ללא הפסקה" ב-103 FM ברציפות את השירים של פעם. ארי, חזה היה טוב, כל כך טוב. פתאום חזרתי הביתה. אז תרשמו לכם. אפשר לשמוע את התחנה הזאת גם כאן. אבל שישאר בינינו.

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Planning under way for new humanitarian group

By DAVID LAZARUS
Staff Reporter

MONTREAL — About 50 people attended a recent afternoon and evening of consultation on new ways for Canadian Jews to bring Jewish humanitarian relief and advocacy to the developing world regardless of race, religion or nationality.

Conference co-chairs Reisa Teitelbaum and Jack Jedwab, executive director of the Association for Canadian Studies, and others were brainstorming as part of the effort to create a Canadian entity modelled on the American Jewish World Service (AJWS).

The AJWS is an international organization that, its website states, fights poverty, hunger and disease in the developing world through on-the-ground and advocacy work, out of the Jewish imperative of tikkun olam (repairing the world).

"We have had a relationship [with AJWS] and been meeting for the last two years on this," Jedwab said at the opening session.

AJWS director of development, Riva Silverman, spoke, even though her organization has not yet explicitly endorsed the creation of a Canadian namesake.

"They are very enthusiastic, but have told me they are waiting for us to get more off the ground," Jedwab told *The CJN*.

At this point, the Canadian group is called the Canadian Jewish Association for International Development (CJ-AIDE), but it has also incorporated the name Canadian Jewish World Service.

Those supporting the endeavour include former Superior Court justice Hebert Marx, and Barbara Seal, national president of Canadian Friends of Tel Aviv University.

"I think this conference brought us closer to the goal," Marx told *The CJN*. "A lot of people from across Canada were there, and I think it's closer to fruition."

Among the participants were representatives of both Canadian and American Jewish groups with experience in charitable and humanitarian works.

They included UIA Federations Canada's CEO Linda Kislowicz, national March of the Living director Eli Rubenstein and national director of the Canada-Israel Experience Michael Soberman. Jedwab said, however, that it's not yet clear what role – if any – UIA Canada might play in regard to the new association.

Others included Will Recant, senior vice-president of the American Jewish Joint Distribution Committee; AIDS researcher Mark Wainberg; Toronto's Avrum Rosensweig, founder and president of Ve'ahavta, the Canadian Jewish Humanitarian & Relief Committee, and Canadian Jewish youths who have been directly involved in relief efforts in such regions as India and Africa.

What makes the new Canadian entity unique, Jedwab said, is the fact that, like the AJWS, it would have people "on the ground" in developing nations doing projects and performing advocacy work as Jews.

Recipients of support in developing nations would be aware that it was coming from Jewish sources, he said.

"We are looking to create an organization that is branded Jewish."

While the terms of reference of Ve'ahavta sound similar to those of the new association, Jedwab said, Ve'ahavta is less national in scope and does not perform advocacy work.

According to material handed out at the conference, the AJWS is the "template" for the Canadian association. Among the Canadian priorities will be to mobilize strategic alliances, build future Canadian Jewish community leaders, strengthen and modernize Canada's Jewish community though new outreach, as well as advocate and educate.

But before work can begin on this ambitious agenda, much remains to be done. Jedwab said the next year will be spent developing a "blueprint" and targeting specific projects.

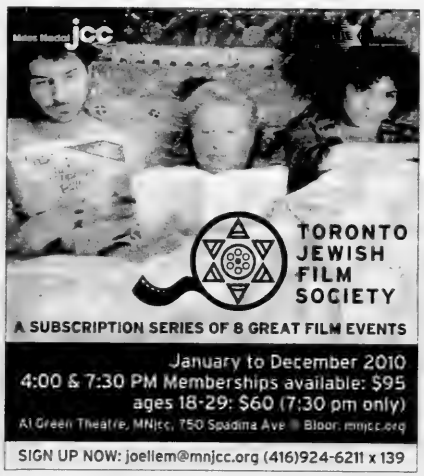
The group will also seek funding from individual and corporate sources, Marx said.

The association will need to identify at least two specific projects, have charitable status and be up and running for at least six months to be eligible for funding from Ottawa, Jedwab said.

At the consultation, Silverman recalled that about 25 years ago, a group of people "much like yourselves, [asked]: What are we North American Jews to do with all our power, security and wealth?"

The answer was AJWS, which now operates in 36 countries and has shown tremendous results in "giving people an opportunity to help themselves – one individual, one family, one community at a time," she said.

Jedwab said he is "most touched" by the heartfelt and obvious willingness of young people to be part of the Jewish obligation to serve humanity.



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Cookbook offers recipes spiced with a pinch of humour

By CAROLYN BLACKMAN
Staff Reporter

Sisters Julie Albert and Lisa Gnat have teamed up to teach readers how to make family dinners easy and lighthearted.

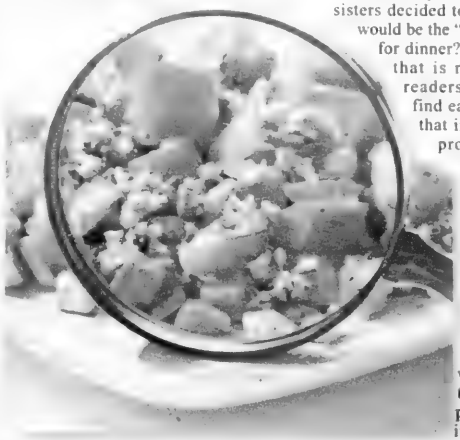
Authors of the self-published *Bite Me*, the sisters, daughters of philanthropist Larry Tanenbaum, have filled the cookbook with family friendly recipes and their own brand of humour.

Above the recipe for Traditional Chicken Soup and Matzah Balls is a telegram from 1907 that reads: "Sick of borscht. Stop. Freezing my matzah balls in Vladivostok. Stop. Hopping on a slow boat to Ellis Island. Stop. Heard they have nice soup on the lower East side. Stop."

Albert, the self-professed "big mouth sister" states on top of the Cranberry Orange Bread recipe that she and Lisa "[talk] at 8:32 every morning. If she's perky, I know she has started her day with a large slice of our citrus-flavoured cranberry-studded loaf. If she's grunting one-word answers, I know her husband took the last piece or her jeans shrunk in the dryer."

Speaking on the phone, hours before the pair embarked on a book tour to Edmonton, Calgary and Vancouver, Albert said they developed their love of food from their mother. "She cooked every night, and family dinners were a time for bonding. We waited until our father got home, and we all sat at the table as a family."

Gnat stayed in the kitchen while their mother cooked, Albert said, and later went on to study pastry arts at George Brown College.



"I feasted on noodles and butter when I left my parents' home, but I did want to re-create the family dinner."

With six preteens between them, the sisters decided to write a cookbook that would be the "go-to answer for 'what's for dinner?' We wanted something that is not fussy. We wanted readers to crack it open and find easy step-by-step recipes that include ingredients they probably already have at home."

They even took into account cooking mistakes. If the "soup is a salt mine, add a raw potato, peeled and cut into chunks, simmer for 15 minutes and remove potato.

"Until there is Viagra for limp vegetables, we will have to put them in the food processor and puree. Some suggestions include broccoli or cauliflower with cheddar and fresh herbs, carrots with cream and salt, or sweet potatoes with maple syrup and a touch of cinnamon."

The effort in putting the book together was evenly divided, Albert said. "Lisa did the recipe development and I did the writing. We both admired what the other was good at."

Albert said she was a good recipe tester because she is a layman cook. "I represented our readers. The book speaks to everyone."

She acknowledges that families have different schedules than they did a generation ago, and it's difficult to cook daily meals, "but that doesn't mean they don't want home cooking. Our goal is to make life easier."

They knew they were on the right track, she said, when Indigo asked for an exclusive deal to sell the book until after the holiday season, and named it as one of "Heather's Picks." "It's the first cookbook to be chosen for her table."

NUTTY BUTTERNUT SQUASH SOUP

2 tsp. vegetable oil
1 small yellow onion, diced
1 large garlic clove, minced
1 tbsp. mild curry powder
2 tsp. ground cumin
1/2 tsp. kosher salt
6 cups chicken broth
3 cups peeled and chopped butternut squash
1 cup peeled and shredded carrots
1 1/2 cups cooked white rice
1 cup frozen green peas, thawed
6 tbsp. smooth peanut butter
1/2 tsp. kosher salt

In a large soup pot, heat oil over medium-low heat. Add onion and garlic, cooking 4-5 minutes or until softened, stirring occasionally. Add curry powder, cumin and 1/2 tsp. salt. Cook for 1 minute, stirring constantly. Add chicken broth, butternut squash and carrots.

Over high heat, bring to a boil. Reduce heat to low, cover and simmer for 20 minutes until the squash has softened. Stir in rice, peas, peanut butter and 1/2 tsp. salt. Cook uncovered for 3 minutes until ingredients are blended. Serves 6.

OASTED-RAY EGETABLES-VAY WITH PECANS AND PARMESAN

(An encoded message for those of you who need to camouflage egetables-vay.)

2 lb. sweet potatoes, peeled and cubed
1 lb. carrots, peeled and cubed
1 lb. parsnips, peeled and cubed
3 tbsp. olive oil
1 tsp. kosher salt
1/4 tsp. freshly ground pepper

Pecan Parmesan Topping
1 cup chopped pecans
1/3 cup freshly grated Parmesan cheese
1/4 cup finely chopped fresh flat-leaf parsley
1 tbsp. fresh lemon juice
1 tbsp. lemon zest
1 tbsp. olive oil

Preheat oven to 425. Line a large baking sheet with aluminum foil. In a large bowl, toss sweet potatoes, carrots and parsnips with olive oil. Transfer to baking sheet and sprinkle with salt and pepper.

Roast vegetables, stirring often, for one hour or until tender. Transfer to a serving plate.

For the topping, in a small bowl, combine pecans, Parmesan, parsley, lemon juice, lemon zest and olive oil. Sprinkle over vegetables before serving.

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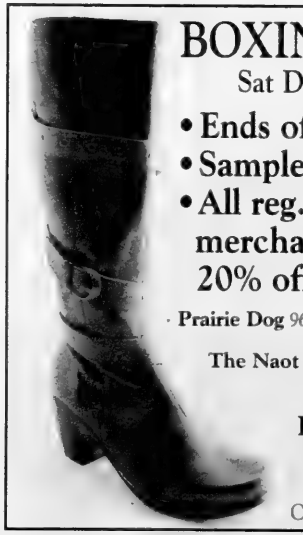
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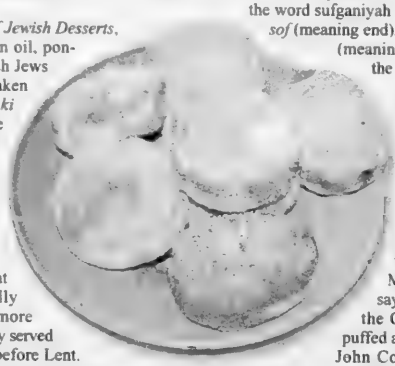
German Jews brought jelly doughnuts to Israel

By SYBIL KAPLAN
Special to The CJN

Two popular foods for Chanukah – sufganiyot, or jelly doughnuts, and ponchikot, which are ball-shaped or resemble a doughnut hole – come from Israel.

Gil Marks, in *The World of Jewish Desserts*, writes that doughnuts fried in oil, ponchikot, were adopted by Polish Jews for Chanukah. The name is taken from the Polish word, *paczki* (poonchkey), which led to the nickname, ponchiks, the Polish name for jelly doughnuts.



I noticed, in our Overland Park, Kan., newspaper one day, an ad for poonchkey, and a photograph of a plate of what looked to me to be sufganiyot. The ad explained that poonchkey are similar to jelly doughnuts, only larger and more rich tasting, and are traditionally served on Shrove Tuesday, the day before Lent. They were made to use up shortening and eggs, which were prohibited during Lent.

Sufganiyot have a more interesting history. In *The Jewish Holiday Kitchen*, Joan Nathan, an acquaintance of mine from our Jerusalem days and noted cookbook author and maven of American Jewish cooking, said she learned the origins of sufganiyot from Dov Noy, dean of Israel folklorists.

Noy relates a Bukhharian fable that says the first sufganiyah was a sweet given to Adam and Eve as compensation after their expulsion from the Garden of Eden. He says the word sufganiyah comes from the Hebrew word, *sof* (meaning end), *gan* (meaning garden) and *Ya* (meaning God). Thus the word means the end of God's garden.

According to Noy, this fable was created at the beginning of the 20th century, since sufganiyah is a new Hebrew word coined by pioneers.

Some say sufganiyot, which means sponge-like, are reminiscent of a sweet, spongy cookie popular along the Mediterranean since the time of the Maccabees. Hebrew dictionaries say the word actually comes from the Greek word *sufgan*, meaning puffed and fried.

John Cooper, author of *Eat and Be Satisfied – A Social History of Jewish Food* has another theory. He says Christians in Europe ate deep-fried pastries on New Year's Eve, and Christians in Berlin ate jelly doughnuts. From them, German Jews started eating apricot-filled doughnuts. When they immigrated to Palestine in the 1930s, they encouraged the population to eat the jelly doughnuts for Chanukah.

One of my favourite pieces of research includes the characteristics that sufganiyot are said to have: they are round like the wheel of fortune, they have to be looked at for what is inside not for their external qualities, and they cannot be enjoyed the same way twice.

PAREVE LOW-SUGAR PONCHIKOT

3/8 cup sugar
3/8 cup sugar substitute
2 eggs
1/4 cup non-dairy whipping cream
1-1/2 tsp. grated lemon peel
1 tbsp. vanilla extract
2-1/4 cups flour
1 tbsp. baking powder
2 tbsp. pareve unsalted margarine
oil
confectioners' sugar

Combine sugar, sugar substitute, eggs, non-dairy whipping cream, lemon peel and vanilla in a bowl and blend well. In a mixer or food processor, combine flour, baking powder and margarine. Add to creamed mixture and form soft dough.

Heat oil in a pot. Drop dough by tablespoon into oil. Cook for 3 minutes or until brown then turn to brown other side. Drain on paper towels. Sprinkle confectioners' sugar on top before serving.

Recipes across the miles

By NORENE GILLETZ
Special to The CJN

I recently received an e-mail from Justice Robert Carr of Winnipeg, along with his recipe for Kezlikas. He wrote: "I have never been able to find another person who has even heard of the name of this recipe, let alone the recipe itself. This is my 92-year-old mom's very favourite food!" The recipe had been passed on to him by his late baba, Rasha Golden.

Since "kez" is the Yiddish word for cheese, I quickly determined that his grandmother's recipe was actually a variation of cheese muffins.

I wrote back: "I asked my 96-year-old mom, who is also from Winnipeg, about your Kezlika recipe, and she wasn't familiar with it at all. I thought some more and figured out that your baba probably smothered her cheese muffins with sour cream to cover any broken pieces, kind of like scalloped potatoes. What a wonderful way to hide the evidence! She must have influenced you in your career indirectly!"

Carr loves to cook and is the author of a recipe newsletter that he circulates to about 1,000 judges once a month. He kindly shared some of his favourite family recipes, and I'm delighted to share them with you, along with his "helpful" comments. His Kezlikas and Auntie Bessie's Roll are perfect for Chanukah, when dairy dishes are often served. Chicken Louis makes a delicious main dish to serve your guests with your favourite latkes. Read, laugh, cook and enjoy!

ROBERT CARR'S KEZLIKAS

Mix together, by hand, the following ingredients:

3 cups creamed cottage cheese (he uses 2%)
2-1/2 cups flour
1 tbsp. melted salted butter
pinch salt
3 tsp. baking powder
3 eggs, slightly beaten before adding
1 cup 2% or whole milk

Grease 18 muffin compartments very well with non-stick spray. (Don't use paper muffin liners.) Bake at 450 for 20 minutes (or bake at 425 on convection). They should be beginning to brown when done.

Let cool just long enough to be able to remove muffins – they stick if left too long, though as you will see from the next step, it matters not if they fall apart.

Recipes taste tested by lawyers and judges

In a large sprayed casserole dish (about 10 x 15 in.), combine muffins with 14% sour cream – at least 375 g (1-1/2 cups) of sour cream for 12 muffins. Bake at 350 for 45 minutes, gently turning muffins over a few times during the baking process. Smooth the top of the casserole with a spatula and don't stir during the last 20 minutes of baking for a more attractive presentation. Spread with another cupful (or so) of sour cream 5 minutes before baking is complete. Yield: 15 servings.

ROBERT CARR'S CHICKEN LOUIS

"This chicken was my late Uncle Richard Miles' favourite. It's very good left over, and it freezes well (if left in a cold place)!"

8 chicken thighs and a few drumsticks, bone left in on the thighs, some skin on both cut off (preferably air-chilled)
chicken coating mix
9 oz. jar pineapple jam
1/4 cup white horseradish
1/4 cup prepared mustard
1/4 tsp. ground ginger or 2 tsp. freshly grated (I use the fresh stuff, but I am the author of a recipe newsletter!)

Coat chicken pieces with coating mix and arrange in a single layer on a greased baking sheet. Bake uncovered in a preheated 350-degree oven for 30 minutes.

While chicken is cooking, turn on music, then bring the next 4 ingredients to a boil (jam, horseradish, mustard and ginger). Set aside on a surface that will not catch fire, for the bottom of the pot will likely be very hot, having just been on a very hot element!

After chicken has cooked for 30 minutes, coat it with some of the sauce and put it back in the oven for 10 minutes. Remove from oven, using oven mitts because the dish could be very hot having just been in the oven for another 30 minutes. Add 1/4 cup water to remaining sauce. Baste the Chicken Louis and cook for a further 10 minutes, still uncovered.

Continued on page 42

Today's latkes have a flip side!

By RANDY FINGRUT
Special to The CJN

Ever since oil burned in the Temple for eight days, foods fried in oil have been our customary fare to represent the miracle of Chanukah. However, the traditional potato latke that we have enjoyed for many years has evolved over time.

The ordinary potato we rely on as a staple was not introduced into Europe until after the 16th century. Before this time, Chanukah was celebrated by preparing latke patties, often made from cheese, dried fruits, nuts, grains or lentils. These latkes were flattened into pancakes, fried in goose fat, (a favourite at the time), and were served up hot and crispy.

Now, we are capable of expanding the scope of latke possibilities, moving toward ideas that are new and exciting, and possibly even a little healthier than ever before. These trendy latkes are designed with out of the ordinary ingredients. They can be fried in oil in a traditional manner, or baked in the oven with a touch of oil. This Chanukah, we leap not only backward in time, but also forward to meet latkes with a flip side. Try these latkes – your family will flip over them.

BLACK BEAN LATKES WITH APPLE/AVOCADO GUACAMOLE

Latkes

2 cans black beans – 1 can drained but not rinsed, 1 can drained and rinsed
2 eggs, beaten
2 tbsp. chopped fresh cilantro
1 tbsp. ground cumin
1/4 tsp. hot chili sauce
1 tsp. fresh lime juice
1 tsp. salt
1/2 cup all purpose flour
2 tbsp. canola oil
additional oil if necessary

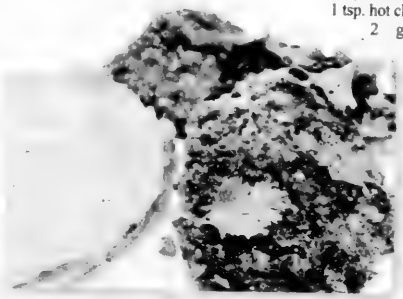
In a food processor, combine the drained but not rinsed beans, eggs, cilantro, cumin, hot chili sauce, lime juice and salt. Mix in flour. Add the rinsed beans, keeping beans whole. Form small patties and flatten with a fork.

Option A

Heat oil in a large non-stick pan. Working in batches, fry latkes until firm and crisp, about 3 minutes per side. Drain on paper towels. Repeat, adding additional oil if necessary.

Option B

Line a baking sheet with parchment paper that has been sprayed with canola oil. Position latkes one inch apart. Bake in a 350 oven for 10 minutes. May be made ahead and reheated



Apple/Avocado Guacamole

2 ripe avocados
1 tbsp. fresh lime juice
1 tbsp. fresh chopped cilantro
1/2 tsp. salt
2 cloves garlic, minced
1/4 tsp. hot chili sauce
1 small firm apple

Core and peel apple and cut into small dice. In a covered dish, microwave diced apple on high for 3 minutes, cool.

In a medium bowl, mash avocados, with lime juice. Add cilantro, salt, garlic and hot chili sauce. Combine cooked apple into avocado mixture. Cover and refrigerate for a minimum of 30 minutes before serving.

Prior to serving, dollop a spoonful of guacamole on each latke.

PAN-ASIAN LATKES WITH SESAME DIPPING SAUCE

Pan-Asian Latkes

4 large potatoes, washed but not peeled
1/4 cup all purpose flour
2 eggs, beaten
1 1/2 tsp. sesame oil
2 tbsp. soy sauce
2 tsp. fresh grated ginger
1 tsp. hot chili sauce
2 green onions chopped
2 tbsp. toasted sesame seeds
1/4 cup unsalted cashews, coarsely chopped
2 tbsp. canola
additional oil if necessary

Grate potatoes and squeeze out as much liquid as possible. Combine grated potatoes with the flour, eggs, sesame oil, soy sauce, ginger, hot chili sauce, green onions, sesame seeds and cashews.

Option A

Heat oil in a large non-stick pan. Working in batches, spoon 1/4 cup of mixture into pan about four at a time, and flatten with a fork. Fry, turning as needed, until golden, about 8-10 minutes per side. Drain on paper towels. Repeat, adding additional oil if necessary.

Option B

Line a baking sheet with parchment paper that has been sprayed with canola oil. Spoon 1/4 cup of latke mixture 2-3 inches apart. Flatten with a fork. Bake in a 350-degree oven for 10-12 minutes, turn and bake 10-12 more minutes or until golden on each side. May be made ahead and reheated.

Sesame Dipping Sauce

Combine:
1 clove minced garlic
1/4 cup soy sauce
1/4 cup rice vinegar
1 tsp. sesame oil
1 tsp. honey
1 green onion chopped
2 tsp. toasted sesame seeds

POLENTA LATKES

1/2 cup extra virgin olive oil
additional oil if necessary
1 small onion, finely chopped
1/4 red pepper, chopped
1/4 green pepper, chopped
2 cloves garlic, minced
4 1/2 cups vegetable stock or water
1 1/2 cups polenta (cornmeal)
1/2 tsp. salt
1/2 tsp. pepper

Heat 1 tbsp. of the oil in a large pot on medium high heat. Add onion and red and green peppers, sauté until soft, add garlic. Add 3 cups of the stock and bring to a boil.

In a bowl, mix the polenta with the remaining 1-1/2 cups of stock. Season with salt and pepper. Slowly add polenta mixture into boiling stock. It will become very thick. Reduce heat to medium and whisk for 5 minutes.

Spoon mixture onto a large parchment-covered baking sheet. Spread mixture evenly and cover. Refrigerate until cold. Cut out circles using a 2-1/2-3-in. round cookie cutter or drinking glass.

Option A

Heat 2 tbsp. of oil in a large non-stick pan. Fry latkes, turning as needed, until golden, about 8 minutes per side. Drain on paper towels. Repeat, adding additional oil if necessary.

Option B

Line a baking sheet with parchment paper that has been sprayed with olive oil. Position patties one inch apart. Bake in a 350-degree oven for 20 -25 minutes, until golden.

May be made ahead and reheated.

Auntie Bessie's favourite recipes

Continued from page 41

Cooking time varies with size of chicken pieces and how close they are to one another. If they are too close, mind you, they could pinch one another, as my kids used to do when I positioned them too close together in the back seat of a small car! Makes 4 to 6 servings.

AUNTIE BESSIE'S ROLL

My father's *shvester*

"The only catch with my Auntie Bessie's recipe is that you really need a long loaf pan or 2 small foil ones, not the one you usually use, for example, when making banana bread. Pick one up at a kitchen store and you'll not regret it. This recipe is pathetically simple, exceptionally low in fat as you can see, and is a huge hit with company."

1/2 cup butter
3/4 cup sugar
2 eggs
2-1/2 cups flour
pinch salt
2 heaping tsp. baking powder
1 cup 2% milk
1 tsp. vanilla
1 tbsp. cinnamon
1-1/2 cups chocolate chips

Cream the butter, sugar and eggs in an electric mixer. Add all the remaining ingredients except the chocolate chips, gradually, alternating dry and wet ingredients. Then add chocolate chips, mixing by hand.

Grease or spray and lightly flour the long pan. Bake at 350 for 1 hour. Let cool for 20 minutes, then gently invert over a rack. (I use the one from my broiler to allow both bottom and top to cool.) Yield: 12 to 15 servings.

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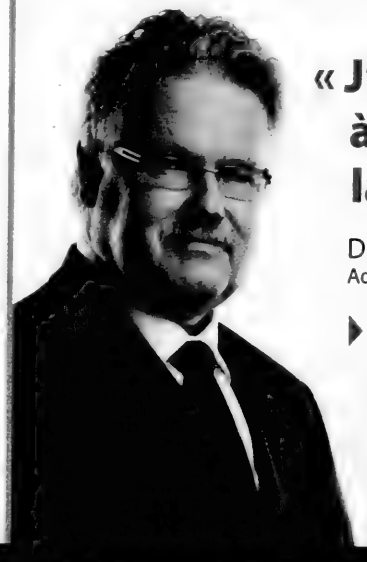

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From left, the Orthodox Union's Frank Buchweitz, doctors Jonathan Abrams and Hy Dwosh, Rabbi Howard Jachter, lawyer Rachel Blumenfeld and Rabbi Ronald Weiss take part in a program on serious illness.

[Frances Kraft photo]

Planning ahead eases burden in event of serious illness

By FRANCES KRAFT
Staff Reporter

Rabbi Howard Jachter – one of five panelists at a recent program called "When Serious Illness Strikes" – said its title really should have been "Before Illness Strikes."

The importance of planning ahead was underscored repeatedly by the two rabbis, two physicians and a lawyer who spoke at the event.

A program of Torah in Motion and the Orthodox Union's department of community services, the panel discussion took place at Congregation B'nai Torah on Nov. 29.

Joining Rabbi Jachter, the dayan of the Elizabeth, N.J. beit din, were Dr. Jonathan Abrams of the Temmy Latner Centre for Palliative Care at Toronto's Mount Sinai Hospital; Dr. Hy Dwosh, clinical director of York Central Hospital's intensive care unit from 2002 until June 2009; Toronto lawyer Rachel Blumenfeld; and Rabbi Ronald Weiss, director of chaplaincy services at Jewish Family and Child.

Frank Buchweitz, the OU's national director of community services and special projects, moderated the event, which the OU has brought to communities throughout the United States.

For Abrams, one of the main issues in palliative care is determining when to decide against using "aggressive" measures like cardiopulmonary resuscitation or a respirator.

"I think in real life, these situations are highly variable, and there are many nuances, Abrams said. "There's no hard and fast rule."

As an aside, he noted that even when patients are receiving palliative care, they "still deserve and should get appropriate care if facing something that can be treated."

Abrams said that talking about the issues may be painful, but is often a relief.

"[Patients] telling their loved ones what they want makes it easier for their family."

Dwosh said he tries to take a collaborative approach to decision-making.

"The struggle we have is at what point does the burden of suffering from the intervention become too great for a person to bear, at the expense of comfort. It's not an easy decision for patients and families. It's also not easy for physicians," he said.

"Rarely, situations of conflict do arise. It's not surprising when you think of the emotions at play. One of the pitfalls is if you go down the path of an adversarial approach – 'I'm the doctor and I say this...' – you get entrenched in a polarization of views."

He said he believes it is a duty of the physician to make sure that families are aware of chaplaincy, social work and rabbinic support.

Rabbi Jachter spoke of his own experience managing the care of his mother during her final illness in the mid-1990s.

He noted that his mother had told her family her wishes "in easy terms" before she became ill. "Don't let me lie and suffer," she instructed.

She also signed a health care proxy, indicating who was to make decisions if she became unable to do so. "This way, there's not an argument among family about who's going to be making a decision," Rabbi Jachter said.

Earlier this year, he noted, the OU and the Rabbinical Council of America issued a halachic health care proxy form, which is downloadable online at rabbis.org.

As well, Rabbi Jachter suggested that people write "an informal and non-binding letter to family, rabbi and friends, explaining one's wishes in very general terms."

He said it's important "not to blur the role of rabbis and doctors," even in cases where a doctor has rabbinic ordination or a rabbi is also a doctor.

Buchweitz added that it is important to ensure that a designated rabbi agrees to be named as a consultant.

Blumenfeld said that in Ontario there are two types of power of attorney – one for property, and one for personal care.

The first comes into effect immediately, although it is intended for use only when the person issuing it becomes incapacitated, she said. Often, lawyers will keep it until that time, as a safeguard, she added.

Blumenfeld noted that different people can be appointed as personal care proxy and proxy for property. "However, they should be able to get along. They will have to work together. There may have to be decisions regarding assets that will directly affect the care the person is going to be able to receive."

Proxies for personal care can include instructions regarding decisions being made in accordance with Jewish law, and can name a religious authority to help make those sorts of decisions, Blumenfeld said.

Rabbi Weiss said that he encourages family members to go to their rabbis for halachic decisions. The role of chaplaincy, he clarified, is "to bridge the clash of culture between religious values and medical perspectives" as well as to help patients, family members and, often, medical staff in dealing with the trauma that accompanies serious illness.

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Swedish proposal called 'a serious threat'

Continued from page 1

The proposal reportedly does not explicitly identify western Jerusalem as the capital of Israel.

"The Europeans should not dictate the outcome of negotiations in advance," Israeli Deputy Foreign Minister Danny Ayalon said Sunday evening. "This declaration is a dangerous initiative that could hurt efforts to resume negotiations between the parties and will harden the Palestinian position.

Ayalon added: "Importantly, this initiative contravenes the principles of the international community and the decisions of the Quartet [the United States, Russia, the United Nations and the European Union], whereby the parties reach agreement by direct talks."

Danny Ayalon

Carl Bildt

Benjamin Netanyahu

Salam Fayyad

Jerusalem Mayor Nir Barkat, in a letter sent Monday to Baroness Ashton of Upholland, EU High Representative for foreign affairs, called the Swedish proposal "a serious threat not just to the future of the city of Jerusalem, but also to the future role of the entire European Union in the peace process. By attempting to dictate the outcome of negotiations now, the Swedish delegation will strip the European Union of its right to serve as an honest mediator."

"Division focuses on differences rather than the common denominator that unites people of all faiths. We must not divide the heart and soul of the Jewish People.

"Despite the many conquerors of Jerusalem throughout history," Barkat wrote, "the Jewish people constantly remain the only people to claim Jerusalem as their capital for thousands of years. We must not disrupt the freedom to practise one's religion throughout Jerusalem, which is greater today under the flag of Israel than it has been for 2,000 years, and which we intend to uphold."

As part of the campaign to prevent the adoption of the Swedish initiative, Israeli Prime Minister Benjamin Netanyahu phoned several European leaders last week, including German Chancellor Angela Merkel and Spanish Prime Minister Jose Luis Zapatero, asking them to oppose the plan and to pressure the PA to renew negotiations with Israel.

Opposition leader Tzipi Livni also urged Sweden's foreign minister, Carl Bildt, to abandon the EU plan to issue an official call for the division of Jerusalem between Israel and the Palestinians.

"I wish to convey my deep concern regarding what appears to be an attempt to prejudge the outcome of issues reserved for permanent status negotiations," Livni, a former foreign minister, wrote to Bildt.

Livni sent the letter in response to *Ha'aretz*'s report that EU foreign ministers were expected to call this week for Jerusalem to be divided, in order to serve as the capitals of both Israel and a future Palestinian state.

In an attempt to counter Israeli pressure, PA Prime Minister Salam Fayyad last week convened a group of European diplomats to ask them to support the Swedish proposal.

Sweden's initiative calls for the division of Jerusalem and the recognition of east Jerusalem as the capital of Palestine. The draft proposal also reportedly hints that the European Union would recognize a unilateral Palestinian declaration of independence.

According to senior officials in Jerusalem as well as European diplomats, the main areas of disagreement between Israel and the EU were the status of Jerusalem, possible EU recognition of a Palestinian state and the extent of support by Israel's government of the 10-month construction moratorium in West Bank settlements.

Sweden, with the support of Britain, Ireland, Belgium and a number of other countries, continued to promote its original formulation of the proposal calling for east Jerusalem to be the capital of the Palestinian state.

France, however, pushed for a formulation that conforms to a speech that President Nicolas Sarkozy made to the Knesset two years ago. Sarkozy said that Jerusalem would be the capital of both countries and did not mention a division of the city into east and west Jerusalem. The French are also trying to promote a more definitive declaration of support for the construction freeze.

When Netanyahu spoke to Zapatero, whose country will take over the rotating presidency of the EU from Sweden next month, he told the Spanish prime minister that the EU should not determine the outcome of the negotiations on a final status agreement between Israel and the PA. Netanyahu gave a similar message to Merkel.

Israeli national security adviser Uzi Arad phoned his French counterpart, Jean-David Levitte, and apparently also called British foreign policy adviser Simon McDonald. During a meeting last week in Athens with the foreign ministers of Spain, Poland, Hungary and the Czech Republic, Israeli Foreign Minister Avigdor Lieberman said he hoped the wording of the resolution would be changed.

In meetings in Ramallah and east Jerusalem, Fayyad asked European diplomats to support the Swedish resolution in its present form.

With files from the JTA

World Bank offers PA $64 million to build state institutions

JTA

JERUSALEM — The World Bank has said it will give the Palestinian Authority $64 million (US) to build institutions in preparation for it to become a state in two years.

The gift was announced Sunday during a high-level World Bank Group delegation fact-finding mission to the West Bank and the Gaza Strip.

A day earlier, the mission had conducted site visits to the World Bank-supported development projects, including private enterprises, in the West Bank cities of Hebron and Bethlehem.

The delegation met in Ramallah with Palestinian Authority Prime Minister Salam Fayyad and other Palestinian officials on Sunday, and attended the launch of the multi-donor-funded Municipal Development Program. A meeting also was scheduled with Israeli Deputy Foreign Minister Danny Ayalon.

"We are here primarily to discuss the Palestinian Authority's efforts to improve public financial management and strengthen its fiscal position, two fundamental pillars of Prime Minister Fayyad's plan for the establishment of a Palestinian state," said World Bank vice-president Shamshad Akhtar, a leader of the delegation.

"Our discussions with the government of Israel will focus on improvement of access to Gaza as a precondition for recovery and reconstruction," Akhtar said. "Many donors have emphasized to us that they are ready to significantly expand operations in Gaza if current access problems are resolved."

EU report slams Israeli policy in east Jerusalem

By BARAK RAVID
© Ha'aretz Daily Newspaper Ltd

JERUSALEM — A classified report drafted by European consuls in east Jerusalem and Ramallah slams Israeli policy in east Jerusalem and recommends that the European Union take steps to strengthen the Palestinian Authority's status in the city.

It also advises taking various measures to protest Israeli policy in the city, as well as sanctions against people and groups involved in "settlement activity" in and around it.

The report, a copy of which was obtained by *Ha'aretz*, is updated annually by EU representatives to the PA. This year's report was completed on Nov. 23 and presented to EU institutions in Brussels a few days ago.

Due to the sensitivity of the document, the EU has never before published it, and in previous years, Israel pressed the EU hard not to do so, for fear the publication would further undermine the European public's already negative view of Israel.

Senior Foreign Ministry officials said this year's report "left a harsh impression" in Brussels and helped Sweden promote its plan to have the EU formally recognize east Jerusalem as the capital of a Palestinian state.

The report accused both the Israeli government and the Jerusalem municipality of working deliberately to alter the city's demographic balance and sever east Jerusalem from the West Bank. It said that both bodies assist right-wing organizations, such as Ateret Cohanim and Elad, in their efforts to implement this "strategic vision," especially around the Holy Basin area. These organizations buy houses in Arab neighbourhoods, and make "attempts to implant further Jewish settlements into the heart of the Muslim Quarter."

The municipality, the report continued, discriminates against the city's Arab residents with regard to building permits, health services, education, sanitation and more.

"During the past years, Palestinians have received fewer than 200 building permits per year," it said. "Based on the population growth, permits for another 1,500 housing units annually would be necessary to cover the housing needs." For instance, the EU report noted, the village of Silwan has received only 20 building permits since 1967.

Though 35 per cent of Jerusalem residents are Arab, only five to 10 per cent of the city's budget goes to Arab neighbourhoods, it continued. As a result, these areas present "a sharp contrast" to "west Jerusalem neighbourhoods and east Jerusalem settlements where Israelis live."

A significant portion of the report deals with archeological excavations in Jerusalem, especially near the Temple Mount. These digs, it charged, focus mainly on Jewish history.

"Archeology in this case has become an ideologically motivated tool of national and religious struggle carried out in a manner that modifies the identity and character of the city and threatens to undermine its stability," the report said.

On another issue, it stated: "The expansion of Israeli settlements has sparked a trend of settler violence against the Palestinian population in east Jerusalem. Such criminal actions have been witnessed by Israeli police but are not met with adequate intervention."

Israel's closure of Palestine Liberation Organization and PA institutions in the city was also blasted in the report: "The general sense of neglect felt by many east Jerusalemites and the absence of Palestinian state-sponsored institutions and secular organizations are paving the way for Islamic religious organizations to expand their influence."

The European consuls proposed several measures to strengthen the PA presence in the eastern part of the city and pressure Israel to stop harming the Arab population. They include the following.

• Ensure EU presence at Israeli court cases on house demolitions or evictions of Palestinian families and when there is a risk of demolition or eviction of Palestinian families.

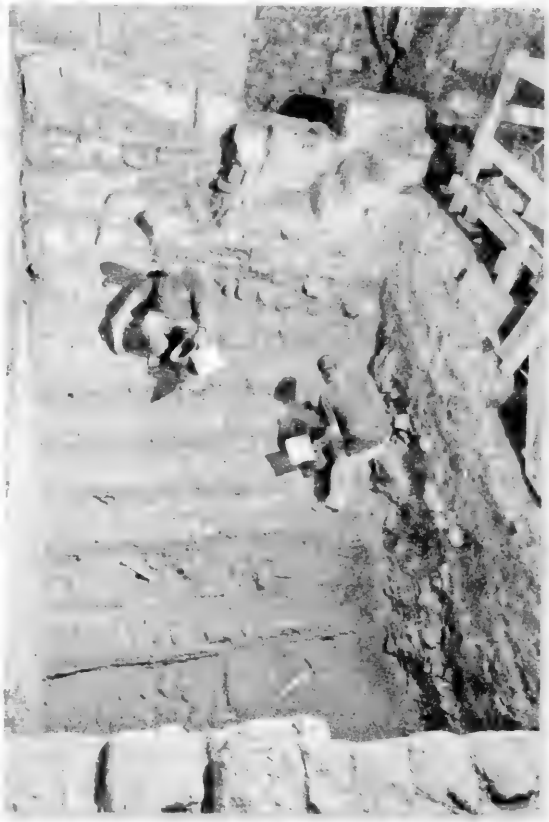
• EU celebrations, commemorations and national or Europe day events to be held in east Jerusalem.

• EU missions with offices or residences in east Jerusalem to regularly host Palestinian officials for dinners with senior EU visitors.

• Avoid having Israeli security accompany high-ranking officials from member states when visiting the Old City or east Jerusalem.

• Refraining from meeting Israeli officials in their east Jerusalem offices.

• Information sharing on violent settlers in east Jerusalem to assess whether to grant entry to the EU.



Israeli archeologists, above, recently uncovered a large mikvah (ritual bath) adjacent to the Temple Mount. Scholars speculate it was used by the countless pilgrims who came to the Temple in Jerusalem. Above left, is a sandal found by archeologists in recent excavations south of the Old City. The excavations that yielded these findings were criticized by the European consuls in their annual report on Jerusalem. ***[Israel Sun photos]***

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Orthodox boxer Salita falls in title bout

JTA

LONDON — American Jewish boxer Dmitriy Salita was stopped 1:16 into his World Boxing Association light-welterweight championship bout.

Champion Amir Khan, a Muslim of Pakistani descent, floored the unbeaten Salita twice Saturday night before the referee halted the match in Newcastle, England. Salita, who sported a Star of David on his trunks, also took a standing-eight count.

Salita, an Orthodox Jew, studies at a Chabad yeshiva in Brooklyn, N.Y.

Salita, 27, came in as a heavy underdog despite a 30-0-1 record and being the No. 1 contender for the crown. He was knocked down 10 seconds into the fight, took the eight count after another shot, then was sent to the canvas again before referee Luis Pabon of Puerto Rico stepped in after 76 seconds.

Islamic Movement gathers steam in Israel

By DINA KRAFT
JTA

UMM AL-FAHM, Israel — It's time for noon prayers in this Israeli Arab city, and a jumble of sneakers piles up outside the doors of a mosque on the top floor of a private high school for the sciences.

Inside, the boys, led in prayer by a math teacher, stand in two rows on a green and beige carpet, and then kneel in unison. The $5.8-million tab to construct the high school, considered one of the top Arab schools in Israel with its state-of-the art physics and chemistry labs, was picked up by the Israeli Islamic Movement.

Such support – helping fund community needs not being met by the Israeli government – is one way the movement is gaining power and influence among Israel's 1.2 million Arabs.

"This vacuum has opened the door for the Islamic Movement to get in and provide alternative services," said Yousef Jabareen, a resident of Umm al-Fahm and director of Dirasat, a non-profit that advocates for socio-economic and political equality for Israel's Arab citizens.

The influence of the movement – particularly its northern branch, which preaches adherence to a devout form of Islam and a code of social isolation from Israel at large – can be seen in the shift toward increased religious observance among some of Israel's Arab citizens, the majority of whom are Muslim.

Critics say the movement's more extreme elements preach a form of nationalism that is actively anti-Israeli and is radicalizing Israel's Arab citizens. Its social service tactics have been compared to the work of Hamas, which similarly built a base of support among ordinary Palestinians by providing social services not offered by the Fatah-dominated Palestinian Authority.

With its power base in Umm al-Fahm, one of Israel's largest Arab towns, the Israeli Islamic Movement is drawing support with the message that pride in Islamic roots can overcome the feelings of second-class citizenship to which Arab citizens often feel relegated in the Jewish state.

The movement is divided into two branches: the more radical northern branch, which eschews the Israeli political process and calls on followers to abstain from voting in national Israeli elections, and the more moderate southern branch, which is represented in Israel's Knesset.

Sheik Ibrahim Sansur, a Knesset member who leads the movement's southern branch, told JTA that the Islamic Movement is united by the goal "to crystallize the religious and national identity of the Arab minority inside Israel."

Representatives of the northern branch refused JTA's requests for interviews. But Sheik Ra'ad Salah, a key leader of the branch and the former mayor of Umm al-Fahm, made headlines during the Jewish High Holidays this year when he called on supporters to "liberate" the Al-Aqsa mosque in Jerusalem "with blood and fire," touching off days of clashes between police and Arab rioters.

Umm al-Fahm is a visible example of the movement's success. Its hilly landscape is dotted with the rounded domes of mosques built by the movement, as well as dozens of other movement-funded projects, including women's education centres, a college for the study of Islamic law and Arabic language, and even a hospital under construction. A growing number – perhaps a majority – of women and girls wear headscarves, and men sport thick beards.

Sheik Ra'ad Salah remonstrating against Israel. *[Israel Sun photo]*

The Islamic Movement started to take off here following the 1967 Six-Day War. It was then that Israel's Arab citizens could re-establish ties with their Palestinian brethren in the West Bank and Gaza Strip that had been cut off since the 1948 war of Israeli independence. Many Arab Israelis attended Islamic colleges in the West Bank and Gaza, sparking a return to devout observance for some inside Israel. The movement was strengthened by the example of the Islamic revolution in Iran in 1979.

Salah has become the face of the movement's more controversial side. A product of the post-1967 Islamic awakening in Israel, Salah returned from his religious studies in Hebron and Nablus as a leader of the movement. He has been accused of raising millions of dollars for Hamas, a charge he denies.

Yitzhak Reiter, a professor of political science at the Hebrew University and Ashkelon Academic College, says Salah's broader goal is to connect Israel's Muslims to the larger Islamic world and make Jerusalem the future seat of an Islamic caliphate.

Salah preaches that Israel's archeological activities near the Temple Mount are part of a secret Jewish plan to destabilize the Al-Aqsa Mosque, provoke its collapse and pave the way for the construction of the Jewish holy temple. Such charges are dismissed as fantasy and incitement by Israeli authorities.

Nohad Ali, a sociologist at Haifa University and an expert on the Islamic Movement, says Salah and his followers nevertheless believe such conspiracies to be true. The fears have been heightened by the desire of some Israelis to visit the Temple Mount and by messianic talk by a few radicals who talk of rebuilding the Holy Temple, Ali said.

Though it's not in the interests of the movement to rush headlong into confrontation with Israel, Ali said, the movement continues to keep the issue a central one in the community, organizing buses daily to the Temple Mount compound from Arab towns and villages throughout the country.

In Umm al-Fahm, the recent tensions in Jerusalem feel remote, but social problems are felt acutely. The city has one of the highest unemployment rates in the country.

Ahmad Kabaha, the math teacher who leads students in prayer, says he admires the movement for its grassroots work.

"People tend to think about them in a political way," Kabaha said, "but I see their importance in how it helps with problems within our society, in doing good deeds, in helping the poor."

Israel Briefs

Lebanon fires at Israeli planes

The Lebanese army fired on at least four Israel Air Force planes flying over southern Lebanon last week. Lebanese news media reported that the anti-aircraft fire forced the Israeli planes to return to Israel. In addition, the Lebanese government agreed to allow the terrorist organization Hezbollah to keep its weapons, in violation of the United Nations resolution that ended the 2006 Second Lebanon War. Hezbollah reportedly has thousands of rockets and explosives hidden in southern Lebanon.

Violence needed: Nasrallah

Presenting his new political platform, Hezbollah's leader said armed struggle is the only way to get back land captured by Israel. "Israel represents a constant threat and an impending danger to Lebanon," Hezbollah Secretary General Hassan Nasrallah said last week in a speech filmed by closed-circuit cameras and broadcast to reporters. Nasrallah also took a hard line against the United States, saying its "unlimited support to Israel… places the American administration in the position of the enemy of our nation and our peoples." Nasrallah said the Iran- and Syria-backed Hezbollah will continue to arm itself to meet threats from Israel with force. The 2006 United Nations resolution that ended the Second Lebanon War bans arms in south Lebanon. "The resistance has managed to achieve a huge victory over the Zionist entity, provide the homeland with protection, and liberation of the remainder of its land," he said. "This function is a lasting necessity before Israel's expansionist threats and ambitions, as well as the lack of a strong government in Lebanon."

Reality series at Shaare Zedek

Steven Spielberg and the producer of *Everybody Loves Raymond* are producing a reality television series set at Jerusalem's Shaare Zedek Hospital. The *Jerusalem Post* reported that *Raymond* producer Phil Rosenthal was in Israel last week to check out Shaare Zedek and hold discussions with the Israeli producers of the show, which is scheduled to air on the Sundance Channel in the United States in 2011. A longtime backer of Shaare Zedek, Rosenthal said the series would revolved around bringing a small group of American doctors to work alongside Israeli doctors, learning about Israel's specialty in emergency treatment and the interplay between Jews, Christians and Muslims at the hospital.

Jews, Arabs clash in Jerusalem

Jews and Arabs clashed over a house in an eastern Jerusalem neighborhood. The confrontation occurred last Tuesday in Sheik Jarrah, north of the Old City, when Jews tried to move into a home in the Arab area after a court order allowed them to take over the property. The Supreme Court said the home was "owned by Jews." Police and private security officers escorted the new Jewish residents to the home. Palestinians reportedly attacked the new residents. A Jewish man was taken to a hospital after being hit over the head with a pipe. Two Jews, two non-Israeli left-wing activists and an Arab resident were arrested in the violence.

Army to fight Facebook enemies

The Israel Defence Forces will draft recruits to fight the enemy on Facebook and Twitter. The IDF is set to begin drafting computer experts in order to start a new media department unit, an army spokesperson said at the Eilat Journalists Conference. The new unit would be part of the Army Spokesman's Office. The IDF posted videos on YouTube showing attacks on Gaza targets during the Gaza war last winter to show how careful the IDF is to avoid harming civilians. The program to face hostile entities on the Web is set to be operational in a few months, IDF spokesman Brig.-Gen. Avi Benayahu said.

Toronto philanthropist opens Jerusalem's Aish HaTorah centre

By JENNY HAZAN
CJN Israel Bureau

JERUSALEM — The new Aish HaTorah World Center takes up some 40 per cent of the real estate adjacent the Western Wall and Temple Mount.

It bears the name the "Dan Family Building of Canada," which was in the spotlight last Thursday night when hundreds of people gathered at the Wall Plaza for the building's official inauguration.

The crowd cheered as the boys' Shira Hadasha choir sang, torches were lit on the rooftop of the new building, and video footage of Aish HaTorah's late founder, Rabbi Noach Weinberg, flashed across the limestone face of the new structure.

The ceremony was attended by chief rabbi of Israel, Yona Metzger, and rabbi of the Kotel, Shmuel Rabinovitz, along with 50 donors from North America, who came as part of a weeklong DedicAISHion mission, among them Canadians David Bronfman, Harvey Hecker, Eli Grossman, Andrea and Stuart Hytman, and Leslie and Anna Dan, the Toronto family who contributed the lion's share of funding to the new facility.

"It is my hope that this building will have a major impact upon the future of the Jewish people," said Leslie Dan, founder of the Canadian generic drug manufacturer, Novopharm Ltd., which was sold to Teva Pharmaceutical Industries Ltd. in 2000, making Dan the Israeli pharmaceutical conglomerate's largest private stockholder.

"Aish HaTorah's main concern is to help bring the Jewish people back to Judaism by showing them the beauty and love that emanates from the Jewish religion. I am very glad that I am in a position to support that."

The biggest problem facing the Jewish Diaspora is assimilation, Dan said. "The Jewish people are disappearing. In the long-term, given two-three-four generations, intermarriage could be just as devastating to the Jewish people as the Holocaust. It has been said that a Jew is not defined as he who is Jewish today, but by he whose grandchildren are Jewish."

The answer, said Dan, lies in rekindling Jews' ties to Judaism. "Unless we take steps and make efforts to do this, it's not going to happen. Aish HaTorah is taking those steps."

Dan, who dedicated the first Aish HaTorah building across from the Western Wall 14 years ago, affixed the mezuzah onto the new building's main entrance. The new building was converted from a two-storey, 7,000-square-foot structure built during the Ottoman era – used in the 19th century by an American minister to proselytize to Jews – into an eight-storey 55,000-square-foot space that will serve as the organization's headquarters.

The top floors of the $20-million (US) edifice will be used for educational programming, while the lower two floors are home to the "Exploratorium," a unique interactive museum of Jewish history that includes the Rav Noach Weinberg Tribute Wall, as well as the Kirk Douglas Theater, donated by the Hollywood actor, to be used for events that teach Jews about their heritage and connection to Jerusalem. On the rooftop, sits the largest model of the Temple ever built.

"This building is a testament to the recognition Aish HaTorah has received for the work that we're doing, which is reaching out to the entire Jewish world," said Rabbi Nechemia Coopersmith, editor-in-chief of Aish.com, one of the largest Jewish-content websites. "We are trying to reach all Jews and wake them up to the meaning and beauty of their heritage, and what better spot to do this than across from the Western Wall."

Rabbi Coopersmith played a significant role in designing the Rav Weinberg Tribute Wall, a state-of-the-art interactive touch-screen controlled installation. "Through our website and all of our programs, we are reaching hundreds of thousands of Jews every year, and this building will be a tremendous tool to reach way more."

The Aish HaTorah building

In his speech, Chief Rabbi Metzger highlighted Aish HaTorah's unique outreach approach. "There's a big difference between Aish HaTorah yeshivas and other kinds of yeshivas," he said. "[Rabbi] Weinberg created this yeshiva to look after boys and girls who came from all over the world... He didn't wait, as most heads of yeshivas waited, for them to come and learn at his yeshiva. He went outside and called them in for a lunch, for a dinner, and then he began to teach them the Torah."

The organization's proactive mandate has resulted in quick expansion. What began as a Jerusalem yeshiva consisting of one rabbi and five students has over the last 35 years grown into an international movement spanning five continents, with 37 branches, and an online following of 750,000, with three million hits a month.

Toronto was the second international city to open an Aish HaTorah satellite, the Village Shul at Bathurst Street and Eglinton Avenue West, in 1981 (after St. Louis, Mo.). Since then, two other Aish HaTorah branches have opened, one in Thornhill, Ont., and the other on the University of Toronto campus.

"Toronto has always been on the forefront of Jewry worldwide. Toronto [Jews] have a connection to Judaism that is stronger, and different," said Harvey Hecker, former international chairman of Laventhal and Horwath, one of the world's largest accounting firms. Hecker retired two years ago from his post as international president of Aish HaTorah, after 27 years of involvement with the organization in Toronto.

"We live in Toronto and think that the rest of the world is like Toronto, but Toronto is special," he said. "Its [Jewish] leadership and its ability to keep people connected, is incredible."

Rabbi Shmuel Veffer, who made aliyah to Beit Shemesh from Toronto with his wife, Chana, in 1983, after helping to establish the Village Shul, concurs. "There is something very special about Canadian Jews and their connection with Israel," he said. "Part of that has to do with the fact that we are one generation less assimilated [than a lot of Jews in the United States].

"A lot of people came to Canada only after the Holocaust, and so the generation that came after them is much more connected to Judaism, Jewish culture and Israel. I think that's why you see so many Canadians connected with projects in Israel, and with Aish HaTorah, specifically."

Canadians have become a very strong force in supporting Aish HaTorah," Dan said. "We are very dedicated to the dreams and the objectives of Rav Weinberg... to bring the Jewish people back to Judaism."

Aish HaTorah supporters Leslie Dan and Harvey Hecker at the opening of the organization's new building in Jerusalem.

Leslie Dan and his daughter, Andrea Hytman, at the official opening of the new Aish HaTorah building.

Israel & the Jewish World

Israelis want Schalit home despite costs

By DINA KRAFT
JTA

In promos for an upcoming Israeli television special on Gilad Schalit's family, the captive soldier's parents are seen viewing the Hamas-made video of their son for the first time.

In the promo, Schalit's mother, Aviva, is seen wide-eyed, cupping her hands over her mouth. A small smile curls on the face of Schalit's usually reserved father, Noam, the most public face of the family's 3-1/2-year struggle to bring home their son from the Gaza Strip.

The special, called *Family in Captivity*, taps into the raw emotions and sympathies for Schalit in this small country. Those sentiments are behind the strong public support for a potential prisoner swap that would return Schalit in exchange for the release of nearly 1,000 Palestinians.

There is some national debate on the issue, but relatively little agitation against a deal, despite the lopsided nature of the exchange and the potential security and political liabilities it could bring.

A young Israeli demonstrates for captive soldier Gilad Schalit's freedom. *[Flash90 photo]*

"Bringing Gilad Schalit home is going to cost human lives," wrote Ari Shavit, a senior columnist in *Ha'aretz*. "We do not know how many, we do not know their faces, we do not recognize their names. But we can assume that they walk among us."

Yet despite outlining some of the deal's downsides – motivating terrorist groups to kidnap more Israeli soldiers and civilians, the destabilizing effect it could have on Palestinian politics by boosting Hamas' standing – Shavit argues in favour of a deal.

"When it comes to Gilad Schalit, Israel has lost its senses and good judgment. Every possible mistake has been made," Shavit wrote. "Gilad has become an obsession, a focus for a national pathology. Perhaps to get well, we need to draw a line through what was and give up. To become itself again, Israel needs to get Gilad Schalit home."

The campaign to bring home Schalit, led by the highly visible actions of his family and a grassroots drive in Israel and around the world, has stoked Israelis' sense of communal empathy in a country where most families see their sons and daughters drafted into the army.

Israel has a history of making large-scale prisoner swaps in order to secure the return of even small numbers of captive soldiers, including cases where soldiers were returned in body bags. In July 2008, Israel released five Arab terrorists and the bodies of about 200 Arab fighters in exchange for the bodies of two Israeli soldiers, Ehud Goldwasser and Eldad Regev, who were captured and killed in the July 2006 Hezbollah raid that sparked the Lebanon war that year.

In discussing the possible Schalit deal, Israelis are haunted by a deal that never happened: a trade for missing Israeli airman Ron Arad, who was shot down over Lebanon in 1986 and was held captive before his trail went cold. Arad is now widely presumed to be dead.

His wife, Tami, has spoken out in favour of a swap for Schalit's release.

"There is only one way to bring back a prisoner of war – to pay," she said. "Ron did not succeed in enjoying the efforts to bring him back because they were made too late. The mistakes made with Ron must not recur with Gilad. The State of Israel's deterrence will not be made or broken on the back of its PoWs."

The video of Schalit looking wan but healthy, released two months ago, has helped boost public support for a swap of this scope. The video was the first such recording since Schalit, then a 19-year-old tank crew member, was captured in a cross-border raid and spirited into Gaza in June 2006.

"Now there is clear-cut evidence that he is alive and well, it makes him even more a family member," said Alon Liel, a former director-general of the Foreign Ministry and a political scientist at Jerusalem's Hebrew University, who said Schalit has become a quasi-family member for all Israelis. The video, Liel said, "has built momentum."

For its part, the Schalit family has kept up its campaign.

Noam Schalit has made countless trips abroad to lobby international leaders and diplomats, reached out to the families of Palestinian prisoners and lobbied Israeli politicians. Since the rough terms of the potential deal became public, Schalit family members have met almost daily with cabinet ministers to press them to make a swap.

The main voices in Israel against a prisoner swap are families who lost relatives in terror attacks and now face the prospect that the perpetrators could go free. A group of such families submitted an appeal to the Israeli Supreme Court asking that the potential prisoners' names be released, so a proper public debate on the subject could take place.

But the court this week sided with the state and said the names would not be released before such an exchange, citing a commitment to the German mediator conducting talks between Hamas and Israel to keep such details confidential.

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Arts & Travel

Aviv Quartet plays with youthful enthusiasm

By RHONDA SPIVAK
Prairies Correspondent

The prize-winning Aviv String Quartet delivered a first-rate performance at the Berney Theatre in Winnipeg recently as part of the Israeli Concert Series.

The quartet consists of Sergey Ostrovsky and Evgenia Epshtein on violins, Vadim Makhovskiy on viola and Rachel Mercer on cello.

Mercer, who was born in Edmonton, and is of Jewish and Japanese ancestry, has been recognized by the Canada Council for the Arts recently. Through a competition, she won the three-year use of a circa 1696 Bonjour Antonio Stradivarius cello valued at $8 million.

The cello "got its own seat on the plane right next to Mercer, who took care of it all the time… but it didn't get a meal on the flight," Ostrovsky joked after the show.

The gleaming cello was played masterfully by Mercer at the Nov. 28 concert.

The Aviv Quartet, which has won first prize in chamber music competitions in Australia, France, Netherlands and Austria, was founded in 1996 in Israel. Today, all four of the Aviv Quartet's members live in different parts of the world: Ostrovsky in Geneva, Epshtein in Israel, Makhovskiy in Munich, and Mercer in Toronto.

From left, Evgenia Epshtein, Rachel Mercer, Vadim Makhovskiy, Sergey Ostrovsky. *[Rhonda Spivak photo]*

"The four of us play together for six to seven months of the year, when we are touring together," Mercer said in an interview. Her grandmother was born in Israel, and she added that she has "lots of cousins there."

Not only is each member of the Aviv Quartet a top-notch musician, together they make a robust and splendid team. They played with youthful enthusiasm and energy, as well as impressive technical skill and grace.

The 34-year-old first violinist, Ostrovsky, who moved to Israel at age 16, told *The CJN* he began playing the violin by age six.

"I came from a musical family. We lived in Gorky, in the former Soviet Union. My father was a concert pianist, as was my mother. My father performed all the time and was a great inspiration. My sister, who now lives in Boston, is a professional pianist, and my brother in Israel is also professional pianist," he said.

The Aviv Quartet played Shubert's *Quartettsatz*, Haydn's *Emperor Quartet*, Dvorak's *American Quartet*, and a movement of a quartet by Israeli composer Uri Brenner.

"Brenner, our good friend, composed this music especially for us," said Ostrovsky, who has won first prize in the Israeli Violin Competition.

Makhovskiy's melodic flare and Old World presence was evident particularly while he was performing Dvorak's work. Makhovskiy, who was born in Russia, also performs with the Symphony of the Americas.

Epshtein, a co-founder of the quartet, who delivered a sterling performance, also began playing the violin at age six. She received a master's degree from the Rotterdam Royal Academy, where she received prizes in violin and chamber music competitions.

"When I am not performing, I sometimes teach violin a little in the summer," she said.

In an encore, the Aviv Quartet performed an exquisite rendition of *Eli Eli*, a poem written by Hannah Senesh, and a lighthearted rendition of *Shirim Pshootim* (*Simple Songs*). Both were arranged by Arieh Schechter of the Seattle Symphony Orchestra.

During *Shirim Pshootim*, the faces of the musicians and the audience members were lit up with grins, ending the concert on an exultant note.

After the impressive performance, Ostrovsky said that the Aviv Quartet, which has a repertoire of more than 100 chamber works, is working on a new CD.

To be released in April on the Nexus label, the CD will include the music of Jewish composer Erwin Schulhoff.

"Schulhoff died in a concentration camp at age 44, after the Nazis overran Czechoslovakia. He was not able fulfil his potential," said Ostrovsky

Additionally, the quartet will record the music of Hungarian Erno Dohnanyi.

"He wasn't Jewish, but he received an award from the State of Israel for saving Jews during the Holocaust," said Ostrovsky.

One of Dohnanyi's son's was executed by the Nazis for his role in a plot to assassinate Hitler.

Before performing in Winnipeg, the Aviv Quartet played in Mexico and San Diego.

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Jerry Gray of The Travellers receives award

By CYNTHIA GASNER
Special to The CJN

Jerry Gray, the leader of the folk-music group The Travellers, was recently awarded a lifetime achievement award by the Ontario Federation of Labour (OFL).

Gray, who founded The Travellers in Toronto in 1953, is the first Jewish winner of the prestigious award. He was honoured for his 60-year musical career and recognized for his significant contributions to the development of the arts in the labour movement.

"The Ontario award was a complete surprise for me," Gray says. "I am delighted and honoured, firstly because I was nominated for the award by my own union, and secondly, it's nice to be recognized in a field that I spent my life."

Jerry Gray at the OFL's biennial convention

Gray was nominated for the OFL award by Jim Boros, president of the Toronto Musician's Association.

In his long musical career, Gray has been in the forefront of the fight for human and civil rights. In 1963, he joined with Harry Belafonte and Oscar Peterson to stage

Jerry Gray of The Travellers

a benefit concert at the O'Keefe Centre (now the Sony Centre for the Performing Arts) in Toronto in support of Martin Luther King Jr., at which they sang *We Shall Overcome*.

Along with labour material, The Travellers perform for children and a variety of adult groups. Their repertoire includes traditional Canadian and American folk songs, First Nations songs and international music.

Last May, Gray and The Travellers hosted a tribute concert in Toronto to celebrate Pete Seeger's life and songs. Seeger, 90, has been a prominent figure in the American folk-music scene for more than 70 years.

In 2001, the National Film Board produced a 90-minute documentary about The Travellers' early years called *The Travellers: This Land Is Your Land*. It has been shown on television several times and at several film festivals.

Gray divides his time performing, either as a solo act or with The Travellers, and teaching at several Florida universities, where he is a professor of folk-music studies.

"I enjoy teaching very much because when I teach a historical song that people recognize, I teach them where the song was written and the circumstances under which it was written. My students' appreciation is most gratifying," he says.

In June 2010, Gray will be the first Canadian to win the Joe Hill Award, which is awarded annually by the Washington-based Labor Heritage Foundation American Federation of Labor/ Congress of Industrial Organizations (AFL/CIO) to leaders and artists who have contributed to the integration of arts and culture in the labour movement.

Gray says that as the first Canadian to receive this award, he joins the "list of outstanding winners, including Pete Seeger and [labour activist] Cesar Chavez.".

Eye on Arts

By BILL GLADSTONE

HAROLD GREEN THEATRE COMPANY TO STAGE NATHANSON'S *TALK*

The Harold Green Jewish Theatre Company is preparing to fill a hole in its 2010 season with the Toronto première of *Talk*, a play by Winnipeg playwright **Michael Nathanson**, artistic director of the Winnipeg Jewish Theatre. The play is "a funny, complex and touching look at a friendship torn apart by clashing views," and was a finalist for this year's Governor General's Award for drama. **Ted Dykstra** has been selected to direct the Toronto production.

The hole in HGJTC's upcoming season appeared after the company was obliged to drop its previously announced production of *Yichud* (*Seclusion*) due to the unfortunate withdrawal of a sponsor. However, HGJTC "continues to support" the production, which it had intended to mount jointly with Theatre Passe Muraille, now that long-established Toronto company is going to be its sole producer. Even so, HGJTC "has made a financial commitment to ensure that *Yichud* will be experienced by Toronto audiences," said artistic directors **Avery Saltzman** and **David Eisner** in a statement.

Talk opens in March at the St. Lawrence Centre, Jane Mallet Theatre. Details on cast and crew are forthcoming. $20 to $69. 416-366-7723, www.stlc.com

* * *

Israeli Trio: HaBanot Nechama (Hebrew for "Comfort Girls") is a group of three female vocalists whose debut album went platinum, with more than 50,000 copies sold in Israel alone. Their song *So Far* was a No. 1 hit on Israeli radio. The trio has performed all across Israel and in the United States and Germany.

The Canada Israel Cultural Foundation and the Miles Nadal Jewish Community Centre are bringing HaBanot Nechama to Toronto for one concert only. $25 Al Green Theatre, Wednesday, Jan. 13, 2010, 8 p.m. 416-924-6211, ext. 0. www.mnjcc.org

* * *

Names in the News: American literary scholar **Harriet Riesen** has an interesting family. Her great-uncles and aunts include **Abraham Reisen**, the Yiddish poet; **Zalman Reisen**, a founder of the YIVO Institute, and **Sarah Reisen** who translated Shakespeare for the Yiddish theatre. Harriet Riesen is a specialist in the 19th-century American author **Louisa May Alcott**, and has written a book and co-produced a film both titled *Louisa May Alcott: The Woman Behind Little Women*. (The film airs on PBS Dec. 28, 9 p.m.)

Astonishingly, Riesen has been exploring the possibility that Alcott may have been Jewish, asserting that she looked Jewish and may have been descended from Portuguese Jews; the family name May was formerly Mayo, a variation of Mayer that was common in Portugal. www.alcottfilm.com

* * *

Arts in Brief

• Pianist **Mark Eisenman** accompanies jazz star **Carol Welsman** as she performs Christmas music with the Toronto Philharmonia. $25 to $59. George Weston Recital Hall, Toronto Centre for the Arts, Thursday, Dec. 10, 8 p.m. www.jazzpiano.ca

• *Yalla Journal* hosts a Reading and Arts night to showcase artistic expression of Jewish and Arab youths regarding Israel and the Palestinian territories. Free Times Café, 320 College St. Dec. 10, 8:30 p.m. www.freetimescafe.com

• The lovable purple puppet Alistair Ant performs at the family-friendly *Khanuka Kapers*, featuring puppeteers **Soli** and **Rob** and their blend of puppetry, acting, dancing and music. Latkes, sufganiyot (jelly doughnuts), dreidels and gelt are included. Adults $15, children $10 (3-12) or $5 (under 3). Winchevsky Centre, 585 Cranbrooke Ave. Dec. 12, 11 a.m. 416-789-5502, www.winchevskycentre.org

HaBanot Nechama

• Just in time for Chanukah, the artist-made ceremonial cups from the exhibit "Blessings and Innovation: Celebrating Ideas in Ritual Cup Design" have been reduced in price. Available until Dec. 31. Contact curator **Dorion Liebgott**, Beth Tzedec Reuben and Helene Museum, Beth Tzedec Synagogue. 416-781-3514, ext. 232, e-mail: museum@beth-tzedec.org

• Active Seniors presents **Jordan Klapman**, musician and musicologist, with a presentation on "The Life and Music of Irving Berlin." Includes live piano, old recordings sing-alongs of old favourites and refreshments. $2. Miles Nadal JCC, Thursday, Dec. 17, 1:30 p.m. 416-924-6211, ext. 155.

• Miles Nadal JCC presents Chinese and a Movie: *Star Trek*. A kosher meal of Chinese food at 7 p.m. is followed by a film screening at 8 p.m. $40, $25; $280 for table of eight (in advance). Thursday, Dec. 24. Everyone is welcome. RSVP by Dec. 20. 416-924-6211, ext. 0. www.mnjcc.org.

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Electric violinist goes with the flow

By RITA POLIAKOV
Staff Reporter

Dr. Draw tends to go with his gut.

It was his gut that told him to pick up a violin when he was about 10 years old, his gut that told him to hold his first concert on a street corner in downtown Toronto and his gut that helps him compose song after song.

Dr. Draw

"A lot of things in my life are purely impulsive and instinctive," said Dr. Draw, 27, who is an electric violinist and leader of the band Dr. Draw. "I don't follow too much reason – that's kind of what propelled my career."

Dr. Draw, a.k.a. Eugene Draw, immigrated to Canada from Moscow when he was almost 11. As a way of keeping him out of trouble, his mother, who is a ballet dancer, and father, who owned a theatre company in Russia, tried to get him involved in an extracurricular activity.

"I said I wanted to play the violin, so they got a cheap violin at a pawn shop," he said.

While the musician couldn't pinpoint why he chose the violin, Draw quickly realized he had a talent. When he was about 13, he got bored of playing at home and decided to take his music to the streets.

"I was a busker for many years," he said. "I needed to go out and perform… I saw performances on the TV, my mom was a ballerina… I was always in that type of environment."

Although classical music is usually at the base of Draw's songs, he was never a classical musician. As a busker, he'd sometimes perform with drummers and rappers.

"I had a solid busking career, I was getting bookings, skipping school and focusing on my musical career," he said. "I learned to compose on the spot, how to capture the moment as people were walking by."

By 17, Draw was a full-time musician.

Now, at 27, he has toured the world. He performed with Bette Midler in San Francisco, with Seal in Hong Kong and played for the prime minister of Singapore.

When he was about 21, the violinist formed the band Dr. Draw, which is currently made up of Eugene Le Russe on electric cello, Tim Bones on guitar, Reza Shaffaf on bass, Adam Hay on drums, Jeff Côte as a guest drummer, Andrew Chan on electric harp and Janine White on keyboard.

Before then, he had been involved in various bands, ranging from rock to hip hop, he said.

"I wanted something of my own."

His band has been described as classical-pop fusion, indie rock and jazz-rock fusion, but Draw refuses to classify his sound.

"It's none of the above, we work on a song-by-song basis," he said. "There's no classification, I call it the glitch in the niche."

Dr. Draw's fourth CD, which was released in January 2009, embraces this concept. Called *Distinctively Unclassified*, it's the result of impulse and improvisation.

"The best songs write themselves," said Draw, who works with bandmate Le Russe when composing. "I just sit down and improvise for hours, and then an idea develops."

After his years as a busker, Draw likes being in the public eye. While rehearsing, his band will often invite people to come and watch.

"They bring bottles of wine, sit and watch us work," he said. "It's a totally different way of working, putting yourself in a spotlight, not being afraid of being vulnerable."

Dr. Draw will perform at Hugh's Room from Dec. 11 to 14. Tickets are $35 in advance, $40 at the door. For tickets, call 416-531-6604 or visit www.hughsroom.com. The show starts at 8:30 p.m.

WWII child evacuee pens a compelling memoir

By CYNTHIA GASNER
Special to The CJN

Kitty Wintrob didn't plan to write a book when she began making notes about her experiences as a child evacuee in England during World War II.

Wintrob was one of thousands of children evacuated from London and other major English cities to rural areas in 1940, after the Nazis invaded France.

"On a cold winter day more than 20 years ago, I decided to set down some of my memories of my evacuation during the war, as I wanted to leave these memories to my children and grandchildren," she says.

Her memories became the basis for her recently published book, *I'm Not Going Back: Wartime Memoir of a Child Evacuee* (Now and Then Books).

"Since my book has been published and received with such enthusiasm, it has allowed me to speak to many Jewish and non-Jewish groups, including schools and several churches," Wintrob, the grandmother of two boys, says.

"I speak about the experiences of children, particularly Jewish children thrust into a non-Jewish environment. Since I lost my vision, my husband, Ralph, a retired teacher and library consultant, accompanies me to my presentations and signings, and he reads passages from my book and I talk about my experiences."

As a young student in London, England, Kitty Wintrob received numerous prizes for her essays. When she came to Canada in 1959 to marry Ralph, she joined the Toronto Guild of Puppetry and made and worked with puppets. While her two children were growing up, she taught at Hillcrest Progressive School and says that she always enjoyed reading and telling stories to the children.

About 25 years ago, her daughter, journalist Suzanne Wintrob, read some of her notes and suggested that they both enrol in a creative writing course.

Kitty Wintrob's work was praised by the instructor and the students, and she continued taking writing workshops.

Looking back, she says that she is pleased she wrote about this period in history and the plight of young children during the war who were displaced from their families, "because there are so few books that are written about that subject in that period in history."

Her full-length manuscript lay in a drawer until three years ago, when her family printed a small number of copies as a birthday gift for her.

Kitty Wintrob

When *CJN* columnist Bill Gladstone, who is also an editor and publisher, received a copy of the book, he says he liked the story so much that he acquired the right to publish it through his company, Now and Then Books, which focuses on the Toronto Jewish community.

"I was greatly impressed when I first read Kitty's book," Gladstone says. "She tells a compelling story that also sheds light on a little-known aspect of World War II.

I'm Not Going Back is available at Israel's The Judaic Centre, 870 Eglinton Ave. W., or visit the website www.nowandthenbookstoronto.com.

MOSCOW CHOIR SHOW POSTPONED

The performance by the Moscow Male Jewish Cappella choir scheduled for Dec. 13 at the Toronto Centre for the Arts has been postponed. It will be rescheduled for an unspecified February date.

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And now for something completely different: HEEBONICS

Canadian students help prevent spread of malaria in Ghana

By CLARE HILL
Special to The CJN

When Mike Kapps visited Ghana the summer he graduated from high school, he contracted the disease that is the leading cause of death in the country.

"I actually ended up getting malaria myself, which wasn't a fun experience," the third-year Harvard University economics student said.

It was difficult for Kapps, who was in Cape Coast, the capital of the central region of Ghana, for a medical internship, to reconcile the fact that he was able to get quick access to medication that many Africans have to wait weeks to get – if they can afford it.

So the Thornhill, Ont., native decided to tackle the issue by forming his own NGO called the Ahoto Partnership for Ghana.

Created in 2008, Ahoto – which means "freedom" in Fante, a Ghanaian dialect – is a student-run, non-profit sister organization to the Free Foundation, run by Ghanaian residents Kapps befriended during his stay.

The two groups work together to prevent the spread of malaria by providing health education and mosquito nets to the people of Akotokyir, a village of 5,000 people in the slum regions of Ghana.

One of their main concerns is teaching people to boil water (currently an uncommon practice), as access to clean water is limited and expensive.

"I thought that my efforts didn't have to be particularly big to impact change in the community," said Kapps, who started funding the group with his own money.

"Five dollars will buy a mosquito net, which would prevent a child from getting malaria, and that is the equivalent [cost] of buying a Starbucks [drink]," Kapps said.

But the 20-year-old isn't working alone. With five other university students sitting on the executive board, as well as volunteers at Harvard and in Ghana, the organization is an international effort.

This month, Kapps travels to Ghana to oversee their winter campaign with his childhood friend and executive board member, Adam Kahn. They're flying on their own dime and plan to distribute 1,000 mosquito nets, starting with families with children, in Akotokyir and surrounding areas.

Having taken surveys of the area, Ahoto has been working on the basis of what the people's main concerns are.

But what got Kapps really excited was seeing the results of the three-day health camp they planned last summer for Akotokyir. For about $250, the group was able to bring in nurses and doctors who diagnosed and treated between 400 and 500 people.

"They caught all kinds of afflictions that were shocking to me," Kapps said. The medical team diagnosed cases such as tuberculosis, malaria and gangrene, which could have led to amputations if not treated.

"That's when the light bulb turned on," Kapps said. "If we could serve as someone who connects the dots, the community could leverage itself."

Focusing on one area is the best way to start making a difference, said Kahn, a third-year business administration student at Wilfrid Laurier University.

"We don't have the background or resources to overthrow [the afflictions] of a continent," he said.

"So we're focusing on one area and we do operate with a scalable model that, if it's successful in this village, we can expand into other villages."

What also sets Ahoto apart is their plan to further implement Ghana's National Health Insurance Scheme (NHIS), making it the first NGO that includes NHIS registration along with mosquito net distribution in its plan.

One of the benefits of the NHIS, which is currently free for pregnant women and children under three, is that trips to health clinics would become more accessible, Kahn says.

"Right now, even if you do come down with something, it's often not affordable to obtain malaria treatment, which is something that is relatively cheap," he said.

There are still a lot of people who are not registered for NHIS and are not receiving benefit from it, Kahn said. Ahoto is hoping to get every child in the community registered by the end of January, as well as subsidize registry costs for the elderly and those in great need.

"It's ideal charitable work," said Nicole Gileadi, another member of Ahoto's executive board and a friend of Kapps and Kahn.

"You have this immediate impact, which is fantastic."

The third-year political science major at McGill University was first drawn to Ahoto because of the immediate change she witnessed.

"There's direct transparency within the group," she said.

Since every member pays for their own costs, every cent of each donation they receive goes towards the cause.

"We want to offer volunteers here in Canada and the U.S. ownership over their projects because when people feel directly involved, you tend to get better results," Gileadi said.

It was this line of thinking that prompted the three friends to ask this year's leadership class at their former high school, Thornhill Secondary School, to create six projects geared towards helping Ahoto.

Gileadi, who hopes to travel to Ghana this summer, would love to see chapters of Ahoto around the world, including one at McGill.

Gileadi, Kapps and Kahn, all of whom are Jewish, are volunteering in hopes of improving the lives of the less fortunate, which falls in line with the Jewish philosophy of tikkun olam, repairing the world.

"I think we all have a vision of a better world," Kahn said.

"It's something toward which every religion strives. Those of us in Ahoto, like countless others worldwide, certainly believe in the cause of helping those less fortunate, and we're all lucky enough to have the means to do so."

Kapps believes that in the end, a more sustainable solution has to come from the community itself, and once health-care initiatives kick in, he hopes to see entrepreneurship develop.

Ghana has a vibrant university, Kapps says, and Cape Coast is a developed place where he wouldn't hesitate to vacation. But even though Akotokyir and other communities lie directly on the outskirts, there are inherent frictions between the slums and the cities, he says.

"I don't see this initiative ending just in this community. Our hope is that we have geographical expansion... That could definitely be accomplished within the next two years."

For more information about the Ahoto Partnership for Ghana, visit www.ahotopartnership.org, join their Facebook group or e-mail them directly at contact@ahotopartners.org.

Mike Kapps, during his visit to Ghana, offered first aid care at an elementary school.

Adam Kahn said he feels lucky to have the means to help the less fortunate.

A child in Akotokyir waits to be seen by a doctor during the three-day health camp Ahoto planned last summer.

Books & Authors

Shanghai's role as a wartime Jewish haven is chronicled

By SHELDON KIRSHNER
Staff Reporter

Shanghai, known as the "Paris of the Orient," had a population of about 3.5 million in the late 1930s when the first batch of some 20,000 Jewish refugees from Germany, Austria and Poland began arriving.

Fleeing Nazi persecution, they chose this colourful and cosmopolitan port in China as a haven because entry visas were not required. Passport control had been in the hands of the Chinese Nationalist government, but when order broke down after the Japanese invasion of China, Shanghai became a completely open city, enabling Jews to enter freely.

Irene Eber

They remained in this throbbing and exotic centre of industry and culture for several years, leaving at the end of World War II and taking with them pungent memories of this utterly alien, tumultuous city.

Historians and former residents have written a succession of books about this intriguing footnote in modern Jewish history. The latest one, *Voices from Shanghai: Jewish Exiles in Wartime China* (The University of Chicago Press), is by Irene Eber, a professor emeritus of East Asian studies at the Hebrew University in Jerusalem. A hybrid of sorts, it is both a historical narrative and an eyewitness account.

She begins with a fairly brief essay, during which she places that era into its proper context, and then introduces a reader to a collection of letters, diaries, poems and short stories composed by the refugees themselves. These entries deal with all facets of life in Shanghai, and some are touching, .

Shanghai had a fairly large foreign community of more than 50 nationalities when the German and Austrian refugees disembarked.

The Russians lived in the French Concession district, while the British and Americans resided in the International Settlement. The Japanese were concentrated in Hongkew.

Excluding the Japanese, Shanghai was home to approximately 50,000 foreigners, of whom around 8,000 were Russian and Sephardi Jews, at least by Eber's estimate.

The Russians settled after the 1904-05 Russo-Japanese War and the 1917 Bolshevik Revolution, while the Sephardim arrived from Iraq and India. One of the Sephardi newcomers, Silas Aaron Hardoon (1851-1931), a real estate tycoon, owned many properties along Nanking Road, a famous thoroughfare.

By contrast, the Jews from Germany and Austria were not only destitute, but also culturally different from the established Russian and Sephardi communities. They gravitated to Hongkew, an extension of the International Settlement, because rents tended to be cheaper.

In the winter of 1943, less than two years after Japan occupied Shanghai, the Japanese authorities declared Hongkew a designated area. Stateless persons who reached the city after 1937 were forced to live in Hongkew.

According to Eber, "despair" and "outrage" greeted Japan's proclamation. To the Jews, the designated area was little more than a ghetto, since no one could come and go without special passes. Nonetheless, the Jewish inhabitants of Hongkew established an astonishingly rich cultural life, she says. Theatres and publishing companies sprang up, as did a coffee house culture, and German and Yiddish newspapers emerged.

With the eruption of the Chinese civil war in 1946, the refugees packed their bags and immigrated to Canada, Australia, the United States and the new State of Israel. "They carried with them memories that for children and teenagers were somehow gilded, filled with wonder, while their parents would remember the hardships of those Shanghai years, the culture shock that greeted them upon arrival," Eber observes.

Their letters, diaries, poems and stories certainly shed light on that period.

Annie Witting (1904-1971), whose family was originally from Poznan, Poland, described everyday conditions. "We were living 34 people to a room," she writes in a letter dated July 1939. "From a European perspective, bathroom facilities are indescribably bad."

The climate was difficult. "It is always humid, both in warm and cold weather," she reported, adding that only boiled water and fruits could be consumed and that mosquito nets were absolutely necessary.

Yet, as she notes, there was a positive side to Shanghai, too. Its fancy flats, villas, parks, theatres, movie houses and department stores were alluring. "Sometimes I feel as if I actually live in a fairy tale," she exults.

Yehoshua Rapoport (1895-1971), a journalist who was born in Bialystok, Poland, and worked in Berlin, felt "uncomfortable" in his new environment. As he put it in 1941, "We still feel sharply our uprooted condition, and we are no longer nourished by [the] roots [of our home]."

Yosl Moletek (1918-2000), a Polish Jew from Proszomice, was a poet and educator who briefly lived in Canada before settling in New York City in 1949. In two of his poems, *The Lament of a Mother* and *A Letter*, he dealt with the pain and loneliness of dislocation. In another poem, Shanghai, he seemed riveted by its nocturnal charms, comparing its dazzling neon lights to "a marvellous rainbow."

Yoni Fayn, born in Poland in 1914, was a poet and painter. In *A Poem About Shanghai Ghetto*, he portrayed the city in almost apocalyptic terms.

Great is Shanghai, lawless and wild,
Full of bodies, wind and mice,
Full of talk, falling heavy,
Full of tears – white like rice.
A hundred nations thrown together
Are rotting on its wet terrain,
Greed and gold intermingle,
Wiped out by the rain.

Shoshana Kahn (1895-1968), who hailed from Lodz, Poland, was an actress. Her diary is revealing.

"What we feared has finally happened," she wrote on Feb. 18, 1943. "Today the official proclamation appeared that everyone who came after 1937 must move into a special neighbourhood. One is ashamed to call it by its real name, ghetto. In truth, we will be locked inside a ghetto. And for this we had to run thousands of miles in order to fall into a ghetto here." Kahn also wrote of the prevalence of "real hunger" and of "vitamin deficiencies."

On July 18, 1945, she switched gears, describing a U.S. bombing raid in which 40 Jews were accidentally killed.

"People had not yet calmed down from last night's bombardment, when a heavy attack occurred again today. The Jewish doctors work day and night, bandaging and operating… Without medicines and without instruments, they perform operations with plain knives. The refugees work with superhuman strength to save those who are buried in the ruins. Everyone is very upset that the Americans bombed the ghetto."

But in an afterthought, she said that the presence of American aircraft over Shanghai signified that the end of the war was at hand.

Judging by these entries, *Voices from Shanghai* adds to our knowledge of China as a sanctuary for Jews who were fortunate enough to have escaped from Nazi tyranny in the nick of time.

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24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION SWAP/EXCHANGE
67 HOUSE SITTERS
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
124 ARIZONA PROPERTIES
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM AVAIL
145 FLORIDA SHARED ACCOMM WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH/SHARE
198 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
200 OFFICE SPACE AVAILABLE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
203 STORAGE SPACE AVAILABLE
205 LAND/LOTS FOR SALE
210 LAND/LOTS FOR LEASE
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 BUSINESS WANTED
237 CAREERS RECRUITMENT
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
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255 DOMESTIC HELP WANTED
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280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
313 BOATS
315 CARS
320 CONTENTS SALE
325 GARAGE SALE

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345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL SALES/REPAIRS
357 AUTOMOTIVE
358 BRIDAL
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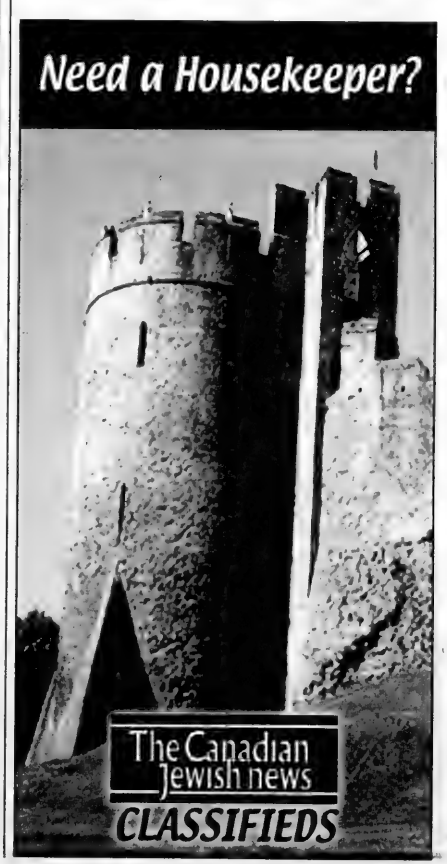

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Kings' Casspi is the first Israeli to play in the NBA

By HARVEY ROSEN
Special to The CJN

An Israeli basketball player playing in the National Basketball Association (NBA) can no longer be put in the same category as such mythical creatures as the Abominable Snowman or the Loch Ness Monster.

Omri Casspi, a small forward at six-foot-nine and 225 pounds, has cracked the lineup of the Sacramento Kings, and the Jewish rookie now enjoys the rare distinction of being the first Israeli ever to play in the NBA.

There have been many prominent Israeli hoopsters over the years who made names for themselves, but that was back home with the powerhouse Maccabi Tel Aviv, the New York Yankees of Israeli basketball, who win regularly both at home and often abroad in the Euroleague.

Former Israeli basketball stars who became prominent celebrities and are now in their 50s and 60s – such as Miki Berkowitz, Barry Leibowitz, Moti Aroesti, Doron Jamchi and Tal Brody – are household names back home, but not in North America.

More recently, two other Israeli players came close when they were chosen in the 2006 NBA Draft, but never got to play in a game – forward Lior Eliyahu, who was selected in the second round (44th) by the Orlando Magic and promptly dealt to the Houston Rockets, and Yotam Halperin, a guard who was also taken in Round 2 (53rd) by the Seattle Supersonics. Oded Katash had a tryout with the New York Knicks 10 years ago but never appeared in a game.

The problem with being selected in the second round of the NBA Draft is that only first rounders get a guaranteed contract.

Casspi first declared himself eligible for the 2008 NBA Draft, but he withdrew before the declaration deadline after failing to receive a first-round draft guarantee from any of the clubs, which often signal their interest to young players.

In 2009, Omri declared himself eligible for the draft again, an advantage that U.S. college players don't enjoy, but international prospects do. Casspi hit the jackpot when Sacramento chose him in the first round at number 23.

Now, wearing the number 18 (Chai) on his uniform, Casspi is secure in the fact that his three-year, $3.5-million (US) contract, is guaranteed and thus far, less than a quarter of the way into the regular season, it appears Omri is adjusting well to the American game.

In a recent game that pitted Sacramento against Golden State Warriors, Casspi, despite an injured left ankle, played 36 minutes and finished with 12 points, 10 rebounds, five assists and three steals. All four of his baskets, out of six shots taken in the 120-107 victory, were three-pointers.

After 17 games coming off the bench, he was averaging almost 24 minutes of playing time and about 10 points per game, and the youthful Kings had a somewhat surprising record of 9 wins and 8 losses.

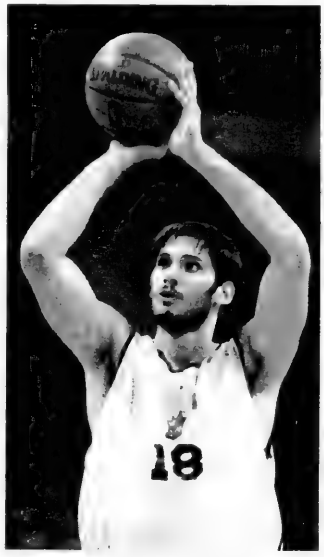
Casspi began playing with Hapoel Holon's junior teams and turned pro at age 17 with Maccabi Tel Aviv during the 2005-06 season. His club went on to win the Israeli Super League title as well as the Euroleague championship.

The following year, Casspi joined Hapoel Galil Elyon on loan and returned to Maccabi in 2007, where he played until 2009, compiling a field goal average of 51 per cent, 71 per cent on free throws, 65 steals, 25 blocks, 3.5 rebounds and averaging 10 points per game.

In 2008 Casspi was voted the Israeli league's "Sixth Man of the Year," an award given to the most outstanding first-off-the-bench player.

Casspi has provided a ray of hope for other aspiring young Israelis who want to play in the NBA. Nimrod Tishman recently committed to the University of Florida, and Carmel Bouchman accepted a scholarship to Temple University.

At one time, about 15 to 20 years ago, the University of Connecticut Huskies had several Israelis in their lineups: Uri Cohen-Mintz, whose father, Donchum, was an outstanding player in the 1960s in Israel, as well as Nadav Henefield, Gilad Katz, Doron Sheffer, and female player Orly Grossman.



Omri Casspi

The only other Jewish player in the NBA today is Jordan Farmar of the Los Angeles Lakers. His Jewish mother, Melinda Kolani, and his dad Damon Farmar, an African-American who once played minor pro baseball as an outfielder, divorced when their son was only two. Farmar's stepfather is Yehuda Kolani, an Israeli from Tel Aviv, and he and his wife raised their son Jewish.

Last summer the Los Angeles-born Farmar, a 6-2 point guard out of UCLA, hosted basketball clinics in Jerusalem for Jewish and Arab children and was also part of the Chabad Telethon.

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Germany restores 1936 athletic record to Jewish woman

JTA

NEW YORK — Germany has restored the 1936 high jump record to a Jewish woman.

Gretel Bergmann was kicked off Germany's 1936 Olympic track and field team, which she joined in 1934, because she was Jewish, despite matching the high-jump record of five feet, three inches.

Bergmann, now known as Margaret Lambert, 95, lives in the Queens borough of New York City.

She has been recognized by the German track and field association in past years. Restoring her record is an "act of justice and a symbolic gesture," the association said.

She fled Nazi Germany in 1937 for New York.

A Japanese Chanukah bush?

NEW TO CANADA

By NINA SHENHAV

The TV's on, and my two kids are staring at it. To my horror, from time to time, I hear Christmas tunes chirping out of their nice little Jewish throats.

Like a sign from above, my daughter gives me a sharp look and says: "Mommy, this year, we want a tree!"

At night, in bed, I notify my husband of the botanic news. Meir looks at me in horror.

"I knew it wouldn't be long," he whispers. "No way. There's no way a Christmas tree will stand in my home!"

"You're right," I agree passionately. "As festive as it would be, we're not having it, nor those bright lights and glassy ornaments!"

"Or any of those beautiful, sparkling angels, and all of those amazing, gorgeous stars," he adds.

"Look, we haven't come to Canada in order to imitate the gentiles," I say. "So, no tree will ever stand in the middle of our living room."

"Or in the corner of our dining room, where the lamp would shine on it so perfectly!" summarizes Meir.

I turn off the light and sigh. "We'll have to make it up to them, though."

The next day, we're strolling hectically through the busy mall, surrounded by all the Santa Clauses and trees. "

"This is madness," I declare. "How come a simple Barbie doll costs so much? How can we, poor newcomers, celebrate Christmas, without a penny to our name?"

Meir looks at me icily.

"We need to indemnify the kids," I remind him.

He's annoyed. "Sure, why don't you buy the redhead Barbie too, and the Barbie house."

After the house and its tenants are all wrapped up, we buy some binoculars, cameras and two computers for the boy.

When we argue whether or not to get the Nintendo, too, the lovely saleslady reminds us: "After all, it's Christmas!"

Meir replies sternly: "We don't celebrate Christmas!"

The saleslady is all smiles. "Happy Hanukkah!" she cries, so the two immigrants purchase another seven DVDs and a few hundreds CDs.

Later, we all stand near the chanukiyah, watching the candles, and then, like diligent ants, we start slogging the presents on our sore shoulders toward the living room.

"Happy Chanukah!" we shout ecstatically, while watching the kids as they unwrap the goods.

But all we get are some polite thank yous.

I can't take it anymore. "What's the matter with you?" I shout. "Why do you look so disappointed?"

My son looks at me quietly. "All we wanted was a tree," he says.

"No tree in this house!" I'm unstoppable now. "And there'll never be, either! For generations, Jewish people were massacred, and now…"

Meir tries to calm me down. My little girl starts to cry.

"Mom," my son says gently, "we didn't know that Jews were massacred because of a miniature Japanese orange tree."

A miniature orange tree? Japanese?

It turns out they saw a commercial on TV about this miniature Japanese tree and that was the present they wanted for Chanukah. It comes with an adorable flower pot and costs next to nothing.

Nina.shenhav@gmail.com

ZUCCHINI CHEDDAR LATKES

2 lbs. zucchini
1 medium potato
1/2 c grated cheddar cheese
1 c chopped green onions
2 cloves garlic, minced
1 egg, slightly beaten
1 tbls. lemon juice
1 cup flour
1 tbls. white sugar
1/2 tsp salt
1/2 tsp pepper
Oil

Grate zucchini (skin on) and potato; drain well. Mix in remaining ingredients. Form into patties and fry in oil. Serve with sour cream or yogurt blended with chives. Can be prepared two hours ahead and reheated in oven. Yield: 14 to 16 latkes

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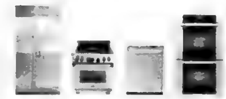

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FITNESS CORNER

By FELYCE ZOMPARELLI

Recently, I took part in a workshop run by the Canadian Association for the Advancement of Women and Sport and Physical Activity that examined data collected on physical inactivity levels for women 55 to 70 years old.

The data came from a two-year, cross-Canada study to identify barriers to physical activity, as well as solutions and practices to increase physical activity for women ages 55 to 70. The study also aimed to increase awareness about the importance of physical activity and to evaluate the current and future impact of the study in increasing physical activity in 55- to 70-year-olds.

Most of the findings didn't surprise me, such as that inactivity leads to many health and quality-of-life consequences, since inactive people are more susceptible to obesity, high blood pressure and heart disease.

What did surprise me were the numbers. The Canadian Fitness and Lifestyle Research Institute reported that in 2002, 68 per cent of Canadian women aged 55 to 70 were inactive, compared to 53 per cent of men in the same age group. This group also had the highest obesity rates.

This group is growing, and the baby boomers are the largest section of the Canadian population, so by sheer numbers, their impact on health care costs are and will be immense. Reaching adults in this age group, especially women, and getting them to become active is emerging as more and more of a priority.

The study looked at women with both active and inactive lifestyles to find out how both felt about exercise. The biggest differences were the internal barriers, such as comfort, confidence, fear and guilt. The study broke down each barrier and came up with proposed solutions for each, such as women-only programs, finding a workout partner or a group, and family-based activity programs.

One of the biggest trends today is small group classes, led by an instructor and held at someone's home or small studio. This type of training provides lots of positive effects.

If you'd like to learn more about this study or how to become more active, contact me at felycesfitness@rogers.com.

Jewish simchahs are bankrupting us

By AVRUM ROSENSWEIG

URBAN WRITER

We've developed an unfair culture among our people when it comes to gift-giving for weddings and bar and bat mitzvahs.

Over the years, many of our simchahs (celebrations) have moved away from being holy times when we humbly danced, sang and ate to celebrate our children's rites of passage, after which $36 cash, a Cross pen or a set of chumashim was just fine as a gift.

Nowadays, we've decided instead that our simchahs must be huge, themed extravaganzas organized by event planners and resembling an island retreat more than a modest place of Jewish familial merriment.

Along with this showy growth came the belief that because my hosts are paying $150 for my meal, I should increase my gift in turn. A sense developed that we are all in this simchah together and will, therefore, share the cost. On top of this, you're expected to give what the invitee gave you or your child for your simchah.

Out of this was born the $150-plus present.

Adding to the problem are community members who need to appear rich in the eyes of their judgmental guests and borrow money to pay for their child's celebration. The hosts then pray that their guests' presents will be platinum-encrusted or in Eurodollars, acting as a sort of bailout to repay their debt.

If you have the money and want to create a Super Bowl halftime show for your child, go ahead. If you want to borrow money to make a party for your 12- or 13-year-old, borrow away.

But here's the problem: most of your invitees are trying to save funds for their retirement, not underwrite an Xbox or help pay down your liability.

Many people who make a reasonable living have told me that they've decided a few times not to attend a simchah because they couldn't afford to. On the flip side, an educator in our community said he was invited to three simchahs in one weekend and was embarrassed not to attend them, so he put out $150 each (for a total of $450) for presents. He didn't have the money and would have preferred to duck out, but he didn't because of the shame.

Why are our annual expenditures for attending bar and bat mitzvahs and weddings third on our overall personal budget list, after car insurance and the mortgage? Attending a simchah should be a joy, not a cause for overdraft protection.

We as a community of gift-givers must recognize that an enormous investment or loan for a simchah is part of our own individual financial Jewish planning, not anybody else's. Further, let's consider that current Jewish party customs and the expectations that come with them are out of control and unfair.

Here are some solutions: a gift doesn't need to be money. Instead, call the individual who is celebrating to determine what they would like to receive. If you can't afford a gift, write a meaningful card.

If you have helped out with the simchah, don't give a gift. Your assistance is worth something.

Don't make extravaganzas in place of a simchah. But if you do, appreciate all presents. Consider putting on your invitation "gifts optional" or "gifts go to tzedakah," allowing the giver the chance to make a thoughtful gift at any level.

As well, let's create a community formula for giving: for every $50,000 of income, a person could give $36, up to 10 times a year. After that, we can hand our hosts a lovely table cloth from the Baycrest gift shop.

When you invite me to your simchah, you are gifting me with your friendship. When I attend, I am reciprocating through my presence, participation and a humble gift.

That's true gift-giving. It's fair, and it creates a true sense of joining in your simchah.

To comment, go to Avrum's blog at http://avrum.net.

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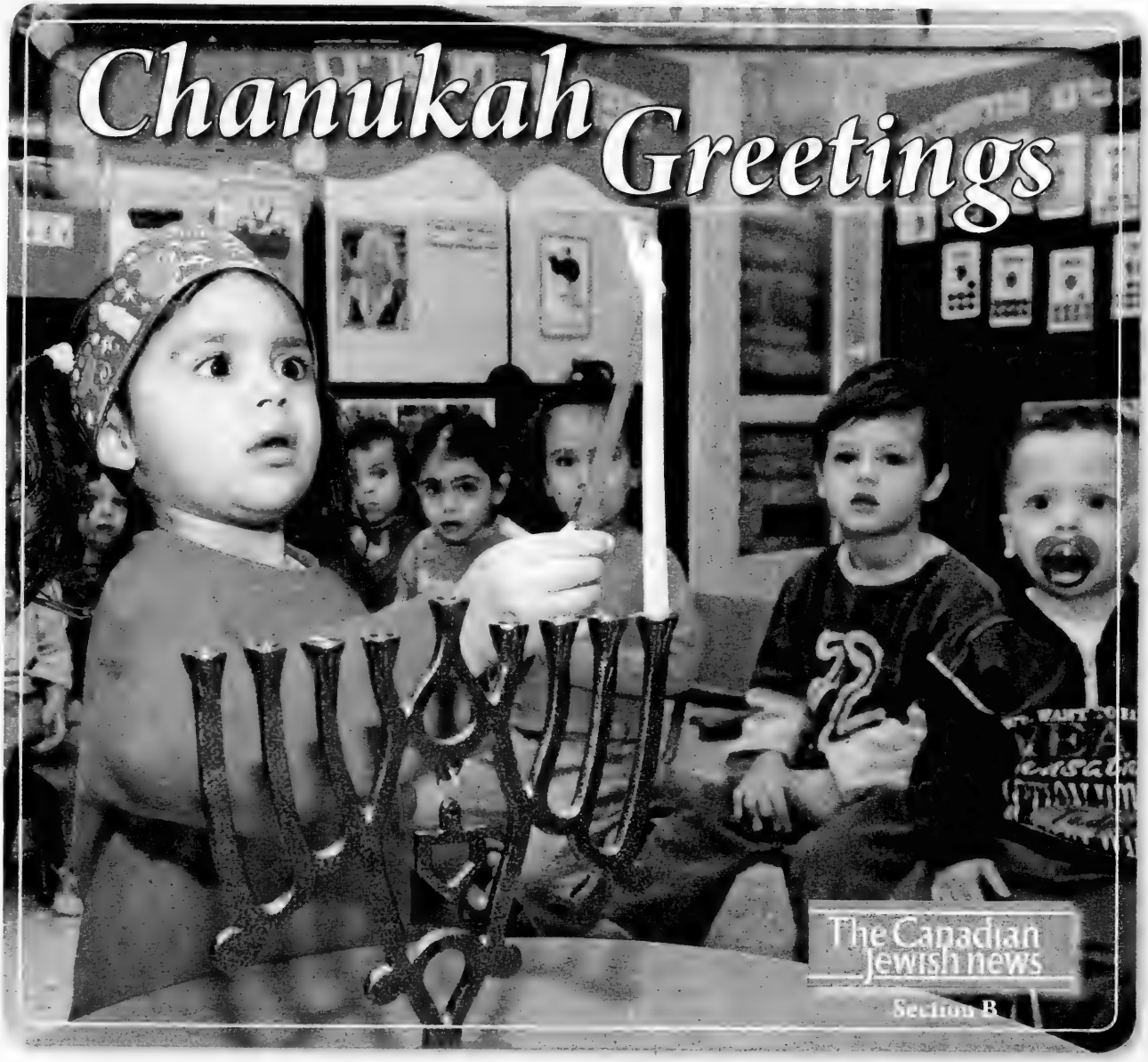

The exquisite sense of spellbinding wonder

The adorable little girl above is lighting Chanukah's first candle with the gravity and total attention the occasion deserves. Her classmates are entirely transfixed upon the delicate but skilfully executed transfer of flame and light from the shamash to the candle.

We see in their eyes the exquisite sense of spellbinding wonder that the lighting of a Chanukah candle evokes.

Clearly, to this kindergarten gathering, the procedure is not merely a slight act, nor a perfunctory performance of a religious ritual.

It is something more, even though they don't yet know how much more. They are fascinated and held happily in the guileless splendour of the moment.

If we – their parents and grandparents – could only harness the laser-like focus, mighty concentration and sense of thrall that we see reflected in the wide-eyed expressions of these children, we might discover, at least during the holiday, a happier, more generous, more comforting, more compassionate world than the one we usually think we inhabit.

It is no abrogation of adult responsibilities to seek and to find honest happiness with the world, even as it is – imperfect and so very needy of our promise to help make it better.

Chanukah is surely a propitious time for this.

Lighting and then displaying the lit candles are our religious obligation.

But they can also be our motivation.

Brightness and light are a compelling metaphor for withstanding a quickly darkening and light-deprived winter backdrop.

With our children and our families at our side or in our thoughts, and especially *for* them, we use the brightness and the light of the holiday as our reminders and our instruments for trying to make the world a better place.

As we all reflect upon and take part in the holiday, we hope the eclectic collection of articles, stories and photos in this supplement will make its celebration more enjoyable. We hope as well, at some point in the holiday, each of us in our own way, will be able to experience, like the children above, the exquisite sense of spellbinding wonder. Chag Urim Samayach. *The editor*

Happy Chanukah

Toronto Stock Exchange targets Israeli 'clean-tech' companies

By JENNY HAZAN
CJN Israel Bureau

The Toronto Stock Exchange (TSX) is courting several Israeli companies, half of which fall into the "clean tech" or renewable energy category.

The TSX's senior manager of global diversified industrials, Raymond King, met with representatives of several environmentally friendly companies in Israel last month.

He had discussions with the heads of venture capital firms, as well as private equity investors, to further a three-year-long process of attracting Israeli companies to launch IPOs, or initial public offerings, on the TSX.

"We have extended IPO offers to several companies in Israel," said King, adding that 50 per cent of these companies fall into the "clean tech" or renewable energy category, with the other half in the mid-tech category, medical devices and pure technology industries.

The TSX is the world's largest market for clean tech, with 135 listed companies in the field, King said.

"We are the global clean tech exchange. There is a huge amount of investor interest in clean-tech," he said, adding that the TSX hopes to have five to seven Israeli companies on board by the end of 2010.

If King succeeds in signing any companies – this was his eighth trip to Israel – it will represent the first direct presence of Israeli companies on the TSX.

Though the TSX has listed Canadian or American subsidiaries of Israeli companies, or Israeli-connected companies, it has not listed them directly.

At the end of 2007, two Israeli companies filed for IPOs with the TSX, but couldn't follow through due to the collapse of the global capital market.

AORA's 'Power Flower' station, so named due to the unique yellow tulip design concept for the plant's solar tower created by architect Haim Dotan. It consists of a field of 30 tracking mirrors (heliostats) situated on half an acre of land.

"Their timing was awful, so they pulled back on their IPOs," King said.

In the following year and a half, the TSX, along with the Canada-Israel Chamber of Commerce, channelled their efforts into building relationships and educating Israelis about the Canadian exchange, which is the eighth largest in the world.

"[Israel] is a great market for us. It has always been strong in innovation, and when it comes to clean tech, we are starting to see more and more Israeli companies in that space. There has always been a push here, where natural resources are limited, to develop wind, water and solar technologies to maximize resources while leaving a minimum footprint on the environment," King said.

Since 1976, Israeli builders have been required to install solar water-heating systems in apartments, and in July 2008, the national electric company started buying excess electricity generated by residential solar systems, thus promoting their use.

Over the last 10 months, the TSX has helped raise more than $50 billion (US) through equity offerings, $1 billion of which was raised by the clean-tech industry. Both are record figures for the exchange.

Now that the capital market has improved, the TSX has renewed its efforts in Israel.

According to King, the record clean-tech financing figures can in part be attributed to the participation of Ram Power Corp., an Israeli-connected company that is listed on the TSX. Ram Power Corp's head, Hezy Ram, raised $180 million from Canadian investment banks and conducted a takeover of two TSX-listed geothermal companies.

"We were quite happy about that," King said. "It speaks to the opportunity for Israeli clean-tech companies to access capital from our capital markets, and to forge co-operation with Canadian clean-tech companies."

He added that he hopes Israeli companies will see the financing opportunities as an advantage to launching an IPO on the TSX.

Continued on page B3

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'A world leader when it comes to clean technology'

Continued from page B2

Along with bringing Israeli companies onto the exchange, the TSX aims to promote partnerships between Israeli and Canadian companies, King said.

Earlier this year, with the guidance of TSX and the Eilat-Eilot Regional Development Council, several Israeli renewable energy companies met with Toronto-based investment bankers and other investors, which led to several IPO offers from the TSX. Joint ventures between Israeli companies and their counterparts in Toronto were also discussed.

"We see this as part of our role – to encourage more co-operative business activity and start driving business in both directions, for both countries," King said.

"Israel is a world leader when it comes to clean technology developments, however, the companies behind these developments often have trouble marketing their technology and raising money – this is where we see our added value in any partnerships we establish."

The TSX extends this advisory role to companies on the exchange, and the venture capitals connected to them.

"It's a very Canadian thing. Quite frankly, we are the friendlier North Americans. This has always been the way that we do our business development – by building relationships we create a more sustainable business model," King said.

"We want to make sure that [companies] are prepared to sustain their listing once they're there."

This has been one of the major problems for Israeli companies that have made it onto the larger exchanges, such as NASDAQ, King said.

Although Israeli companies are well-represented on NASDAQ, an American high-tech stock exchange, they have faced a high failure rate there, he said.

A lot of Israeli companies have met the minimum NASDAQ listing requirements, but they are too small for the analyst and investor communities in the United States, so their liquidity drops, and in weeks they become what are called 'orphan' companies, King said. "They then drop below the minimum share price and subsequently get de-listed from the NASDAQ."

The TSX offers these small companies another alternative. Divided into two tiers, the TSX is made up of the Toronto Stock Exchange, the senior capital marketplace for later-stage companies, and the junior Venture Exchange, which is for earlier-stage companies. The Venture Exchange gives businesses the option to start out in a smaller market and then graduate to a larger one.

"What this does is give companies access to North American capital, give them access to liquidity and an investor base, and as they continue to grow, it gives them the chance for a secondary listing on, say, the NASDAQ," King said. "The North American visibility is important. NASDAQ knows that we are the place to come to for growth companies."

Currently, about 60 high-tech companies are inter-listed on TSX and NASDAQ.

The TSX is the third-largest player in the North American stock exchange system – after the New York Stock Exchange and NASDAQ – and 40 per cent of the trading that takes place on the TSX senior exchange derives from a U.S. investor base.

The TSX is currently targeting more established Israeli businesses for the senior exchange and is looking at cross-listing opportunities with the Tel Aviv Stock Exchange (TASE).

"We are looking at signing a memorandum of understanding with the TASE to do more cross and dual-listing in the future," King said.

Once investors on the TSX gain confidence in Israeli listings, King said, the exchange intends to bring earlier stage companies to its junior market, which includes companies well beyond the startup stage but not huge.

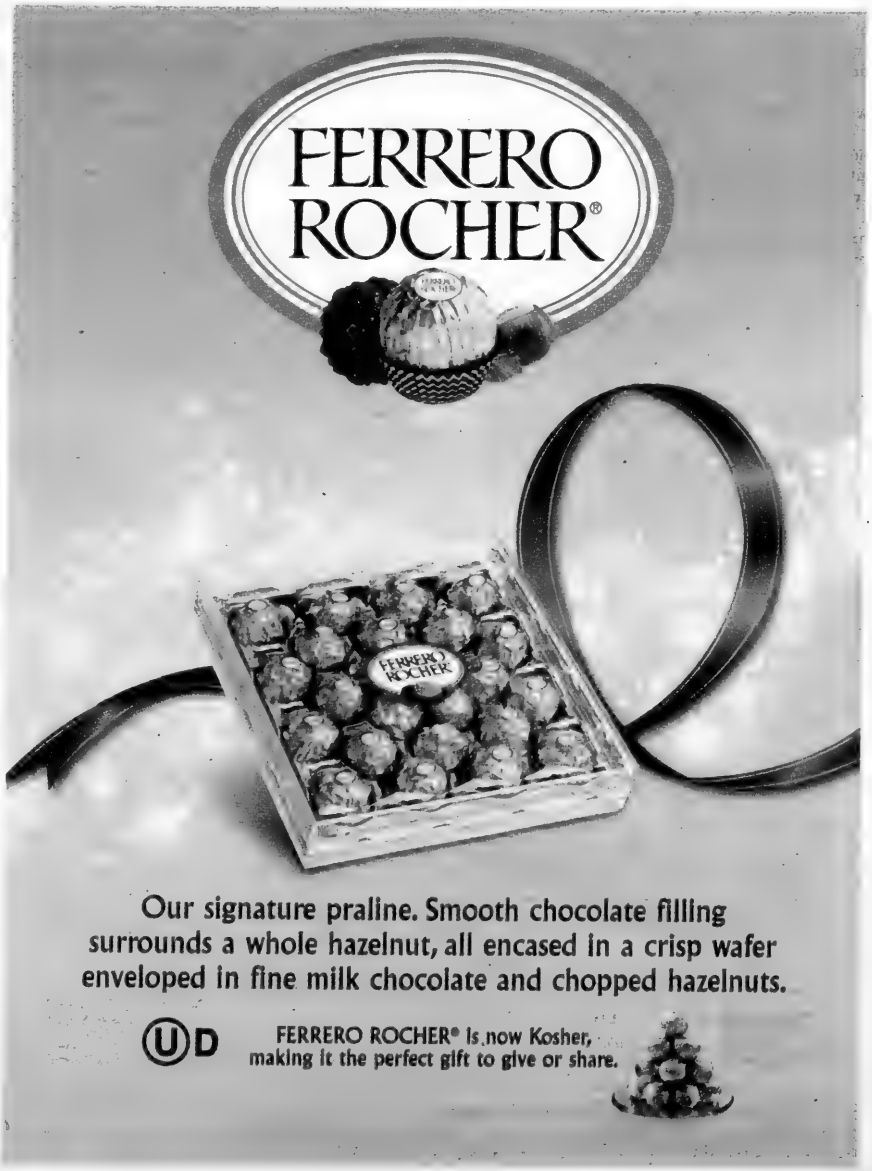
The TSX isn't interested in early-stage startups, King said. "This is not a market for startup companies."

He said that Canadian investors are eager to support Israeli companies.

"There is a natural tie-in between Canada and Israel, especially when it comes to clean tech. While Israel has had to develop ways to conserve its limited natural resources, we in Canada have always been cognizant that we live in a huge country with a huge natural resources base and we have always wanted to conserve that," he said.

"We share a green-thinking mindset. It is our intention, through the interaction and dialoguing that we have initiated to build a robust, professional relationship around these shared values."

According to King, the hope is to launch the IPO process for several Israeli companies at the Eilat-Eilot International Renewable Energy Conference in Eilat on Feb. 16 to 18, 2010. The TSX is sponsoring the conference and will send a delegation of investment bankers and lawyers headed by the TSX's CEO Tom Kloet.



North American volunteers for Israel: 'no one knows about us'

By RALPH LOWENSTEIN
Special to The CJN

Over the years, veterans of Aliyah Bet (who helped immigrants to Mandatory Palestine evade the British blockade) and Machal (volunteers from overseas who fought in Israel's War of Independence) have one common refrain: "No one in North America knows about us, and Israel pretends we never existed."

There is some truth and much misunderstanding about both statements.

We were and are largely unknown in the United States and Canada. Out of a population of more than five million Jews, we numbered only 1,250. It is safe to say that few North American Jews know about the volunteers. During my own lifetime, no American Jew or Christian who discovered that I had volunteered for Israel in 1948 had ever met another American Jew who did the same. The odds against their knowing someone like me are about 4,000 to 1.

Immediately after the 1948 war, there was absolutely no publicity about our experience. All American volunteers had violated the terms of their passports, and perhaps other laws then extant, risking at best fines and jail time, and at worst loss of their citizenship. Canadian laws, if applied strictly, could punish volunteers from that country severely.

Israel's first fighter squadron 101 of which Syd Cohen, standing second from left, of South Africa, was the commander.

We did not want publicity.

Yet, pound for pound, American and Canadian Jews contributed more to building the rock-solid foundation of the Israeli armed forces than any other volunteer group. Consider these facts.

• The first man to hold the rank of *aluf* (general) in the Israeli army was David (Mickey) Marcus, a West Point graduate with a brilliant World War II record. He wrote the Israeli army's first field manual and directed the battle to open the way to surrounded Jerusalem. He was tragically killed by one of his own sentries.

• The first man to hold the equivalent rank of admiral was Paul Shulman of New York City. Shulman was an Annapolis graduate and directed the purchase of most of the 12 Aliyah Bet (clandestine immigration) ships purchased in the U.S. to rescue Holocaust survivors. He was the first commander of the Israeli navy.

• Al Schwimmer of Bridgeport, Conn., was second-in-command of the Israeli air force. He directed the purchase of all the heavy aircraft that provided the air bridge to bring arms from Czechoslovakia to Israel. Without that air bridge to bring in huge amounts of rifles, machine guns, ammunition and fighter planes, Israel might not have won the war. Schwimmer later founded and led Israel Aircraft Industries, Israel's largest employer, with 20,000 employees.

• Ben Dunkelman, a Canadian with combat command experience in World War II, was brigadier of the 7th Brigade, one of Israel's 12 fighting brigades.

• Syd Cohen of South Africa, who had considerable combat experience flying in the northern desert of Africa, became the commander of the first fighter squadron (101) in the Israeli air force after the first commander Modi Allon died in an airplane crash.

• Some 59 per cent of all the 186 pilots in the air force with World War II experience were American and Canadian. These experienced fighter pilots halted the Arab bombing of Israeli cities; they played a key role in stopping the advance of Egyptian armoured columns as they neared Tel Aviv.

• Rudy Augarten of Philadelphia, a Harvard student, shot down three enemy planes, trained Israel's first sabra fighter pilots, then was brought back to Israel in 1950 with the rank of lieutenant-colonel to become commander of Ramat David Air Force Base.

• Israel's entire heavy bomber squadron came from America and was piloted mostly by Americans.

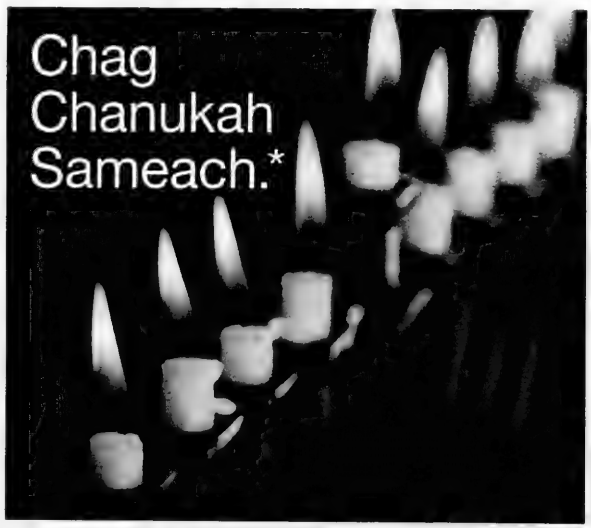
• All five fighting ships in the Israeli navy were purchased in America, initially as Aliyah Bet ships. Americans and Canadians with World War II experience trained Israeli crews in command and maintenance.

• Exodus 1947, the ship credited with tipping the 1947 United Nations Partition vote in favour of Israel, had a Palestinian Jewish captain, but a mostly-American volunteer crew.

• The 10 American "big ships" that ran the British naval blockade between the end of World War II and May 15, 1948, brought to Palestinian waters 43 per cent of all the Holocaust survivors rescued in that period of time. The ships were purchased by American philanthropists. The crews were mostly American and Canadian.

Continued on page B5

David Marcus • Ben Dunkleman Al Schwimmer



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Most who came to help had combat experience

Syd Cohen

Continued from page B4

Most of the American and Canadian volunteers in the Israeli armed forces had World War II experience, and could contribute badly needed military skills to Israel. The clandestine recruitment process sought young men and women from the ages of 20 to 26 – old enough to have had military experience, but not old enough to be burdened with responsibility for spouses and children.

Our parents were not among the movers and shakers in American Jewish life. With only one or two exceptions, we were first-generation Jews on at least one side of our family. Our fathers had not yet "made it." In my research, I found only four volunteers from Ivy League schools. The Jewish representation in the student body at Columbia University was significant in 1948, perhaps as high as 20 to 30 per cent. Yet I was the only undergraduate at Columbia to volunteer.

Only two published novels were written by volunteers about their experience; neither was a bestseller.

The non-fiction books over the years about this general subject concentrated on the effort to rescue Holocaust survivors or acquire arms for Israel, not on the critical role of the volunteers, including some Christians, in actual combat service. The one exception to this was *I Am My Brother's Keeper*, by Craig and Jeffrey Weiss, a book that gave many vignettes of Machal experience.

In short, we were never "forgotten," because we were never known in the first place.

American veterans of Aliyah Bet and Machal have criticized Israel for not giving more public credit to these North American contributions.

But I think that in making such criticism, we fail to take the larger perspective. We fail to see ourselves as Israelis see us.

First, Palestinian Jews suffered the brunt of Arab attacks, beginning in November 1947, well before Machal volunteers were anything but a trickle. By the end of the war, in March 1949, some 4,000 Israeli soldiers and 2,000 civilians had been killed, a staggering one per cent of the population.

Second, Israel did not want to give us publicity that might have affected our lives in America and Canada adversely. Following the war, almost a dozen Americans involved in arms transfer and/or service in the Israeli armed forces were tried, fined (in one case imprisoned) and lost their civil rights for life.

Third, Israel treated us not as arriving saviours, but as arriving immigrants, just like immigrants streaming into the country from the displaced persons' camps of Europe and the internment camps in Cyprus. We were given citizenship documents, along with our enlistment assignments. Not counting several hundred thousand Holocaust survivors, we were 1,250 of some 3,500 volunteers from 44 different countries. I think Israelis expected most of us to stay, and were disappointed when we did not. Only about 200 North Americans (16 per cent) remained in Israel immediately after the war, although many others immigrated to Israel in their later years.

Continued on page B6

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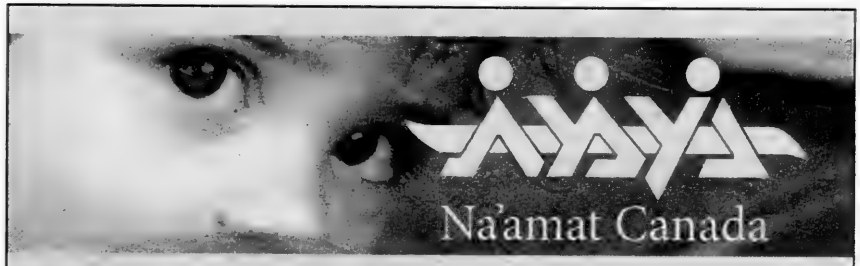

On the menorah, the Shamash candle plays the role of the leader, spreading flame from wick to wick.

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Israelis 'were not alone'

Continued from page B5

Fourth, Israel was involved in nation building. It had to form a cohesive citizenry out of a disparate mass. It needed local, not foreign, heroes as models to inspire Israeli youth.

And fifth, the war did not end for Israel in March 1949. The country has been harassed every day of its first six decades by a succession of enemies determined to undo the victory of 1948 – Fedayeen, the Palestine Liberation Organization, Hezbollah, Hamas, every one of the 22 Arab nations, a politicized United Nations, suicide bombers, academic and economic boycotts, and European nations that have forgotten their sordid history of anti-Semitism and fratricide. Since the armistice that was signed in March 1949, Israel has been engaged in five additional wars for survival of the Jewish state. Israel does not have the luxury of breaking out the flag on Independence Day, watching the parades and looking back at the brave foreign volunteers who helped them to victory in just one of their many wars.

Even so, Israelis of the 1948-49 generation understood and appreciated the contribution of American and Canadian volunteers. Former prime minister Yitzhak Rabin later wrote of us: "You came to us when we needed you most, during those difficult, uncertain days in our War of Independence. You gave us not only your experience, but your lives as well. The people of Israel and the State of Israel will never forget, and will always cherish, this unique contribution made by you – the volunteers of Machal."

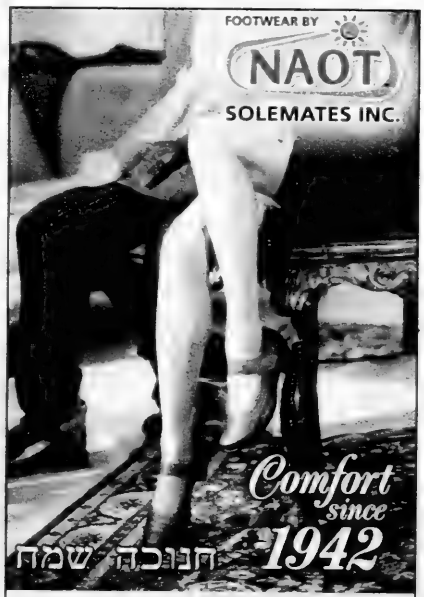
In May 2007, Lt.-Gen. Gabi Ashkenazi, the newly appointed chief of Israel's General Staff, wrote to Harold Simon, chairman of World Machal: "We owe a great deal of Israel's success to Machal and its volunteers. Machal and its volunteers were also among the founders and early trainers of the Israel Defence Forces, and, as the 19th chief of the General Staff, I never allow myself to forget who were the people who made it all happen."

An Israeli army colonel once said to me, about the role of American and Canadian volunteers: "We knew we were not alone."

Israel cannot be blamed for giving too little publicity to this handful of volunteers. But American and Canadian Jewry can be. While five million North American Jews were cheering for Israel and providing the financial and political support that Israel needed so desperately, 1,250 of their sons and daughters were putting their citizenship and lives on the line so there could be a Jewish nation where all of our brethren, now and in the future, could find refuge, if necessary.

People in Tel Aviv celebrate the morning after the partition vote in the United Nations on November 29, 1947. *[IGPO]*

Continued on page B7



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The volunteers were unique

Canadian Armed Forces Chief of Defence Staff Gen. Walter J. Natynczyk, left, and his counterpart Israel Defence Forces Chief of General Staff Lt.-Gen. Gabi Ashkenazi together in Israel earlier this year. *[Israel Sun photo]*

Continued from page B6

In risking their citizenship, as well as their lives, the American and Canadian volunteers were unique. In rescuing Holocaust survivors in such large numbers, American and Canadian volunteers were unique. In air-lifting rifles, machine guns and ammunition to weapons-starved Israel in such vast numbers, American and Canadian volunteers were unique. In providing the greatest numbers of pilots for bombers and fighter planes that helped turn back the Egyptian advance on Tel Aviv, the North Americans were unique.

But American Jewish historians and museum directors, who should know better, have ignored the role that American Jews and Christians played in combat roles in 1948. It's as if a history of American involvement in World War II could be complete with a review of military production in the U.S. and the successful sale of War Bonds – but without mention of the Normandy invasion. The American Veterans of Israel tried for years to convince every major American Jewish museum to devote just one permanent museum case to the role of American and Canadian volunteers – to no avail.

The two museums – one in Florida and another in California – and a web site (www.machal.org.il) that we surviving veterans have built with our own funds and with the help of a few caring foundations are efforts to fill in this shocking gap in North American Jewish knowledge about the War of Independence. We are proud of what we did in the 1948 war, and we believe our fellow North American Jews would be, also – if only they knew.

Ralph Lowenstein volunteered for the Israeli army at the age of 18. He welcomes e-mail responses to this essay and will try to respond to all comments.

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Even while on duty, this Israel Defence Forces soldier stops for a bite from a tasty Chanukah sufganiyah. He is clearly happy to do so.

[Israel Sun photo]

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Happy Chanukah

Guide dogs can change people's lives

By SHERI SHEFA
Staff Reporter

Guy Simchi, who has been coping with blindness for five years, said that his guide dog, Turner, doesn't just help him get from point A to point B, he helps him remain a part of society.

Simchi, a social worker at the Israel Guide Dog Center for the Blind (IGDCB) – a non-profit organization that works to improve the quality of life of the visually impaired by providing them with trained guide dogs – and a graduate of the program, said that becoming involved with the centre three years ago changed his life.

"In Hebrew, the word *kelev*, which means dog, can also be interpreted as like a heart," said Simchi, who lost his sight five years ago as a result of complications from diabetes.

"Turner is my eyes, and I think sight is one of the greatest senses that we have... He's not just taking me from place to place. He's taking my heart with him. Turner brought me back to society."

Until Simchi graduated from the IGDCB program and was paired with Turner, he walked with a white cane.

"I think people were afraid of my cane. They wouldn't come close to me, they wouldn't talk to me. If they did, they would just hold my hand and offer their help. I felt very lonely and I felt handicapped," said Simchi, who was in Toronto earlier this month to raise awareness about the organization.

"Then I had Turner, and when I started walking with him, people started coming up to me and wanted to pet him. Through him, I could talk to them and be part of society again."

Located in Rehovot, Israel, near Tel Aviv, IGDCB, the only centre of its kind in Israel, was founded in 1991 by Noach Braun, the centre's director.

From 1953 to 1970, Dr. Rudolphina Menzel, an Israeli psychologist and dog trainer, provided blind Israelis with guide dogs, but when she died in 1970, so did the service.

Continued on page B11

Guy Simchi said that his partnership with his guide dog, Turner, changed his life. *[Sheri Shefa photo]*

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'Turner taught me to be a good friend'

Continued from page B10

Until IGDCB was founded more than two decades later, the only way a blind Israeli could receive a guide dog was to attend classes in an American training centre.

Only those who spoke fluent English and could leave their families behind for a month could take advantage of this opportunity. If someone did receive a guide dog from overseas and a problem arose later on, there was no system in place to provide assistance.

Braun was in his 20s, working with animals on an Israeli wildlife reserve, when he learned about this and knew that something needed to be done.

"I said, 'No way. We need to change that.' It's easy to say, but it's much harder to start a non-profit organization in Israel."

Now in his 40s, Braun is still focused on improving the facility, raising awareness about the organization and helping visually impaired Israelis.

Braun said there are about 26,000 blind Israelis, but the potential for guide dog ownership is in the hundreds, because there are a number of limitations, such as age, that make people ineligible.

Since the organization was founded, about 330 people have been partnered with a guide dog. About 30 partnerships are made each year, but Braun hopes to increase the number to 40 to help address the year-long waiting list.

"We just purchased another piece of land. We have a program to expand to have more kennels and facilities... It's a big project that will cost around $1 million," he said, adding that all are welcome to come visit the centre, meet the program participants and the dogs, which are bred and trained at the centre.

"We are not magicians... but with [these partnerships] we change people's lives."

Only eight per cent of the agency's $1.4-million (US) budget comes from the Israeli government. The IGDCB is supported almost entirely by private donations from individuals, foundations and organizations.

The centre relies on help from international offices like the one in Toronto, that promote fundraising initiatives to help keep the organization afloat, such as the guide dog sponsorship program.

IGDCB proposes that this program be chosen as a mitzvah project, for which bar or bat mitzvah students take on a Jewish community service activity to supplement their studies. As this is common among bar mitzvah-age students in North America, Braun hopes that they'll consider his centre when working to raise money for a worthy cause.

Simchi, who works for and benefits from the centre, understands the impact the program has on the lives of blind people and their families.

As a married man with two young children, Simchi said being a father is very important to him.

He said that when his son, Daniel, who is now 4-1/2 years old, started going to preschool, it was around the time he started walking with a white cane.

"I wanted to be a good father and take my son to [school] like every other father was doing. I learned how to walk to the kindergarten, I took him on my back in a basket and I walked with my cane."

He said when they arrived, the teacher would meet him outside and take Daniel from him, and when he came to pick him up, the teacher would bring Daniel to him.

"I never got to meet his friends. I never knew about anything there that happened with his friends," Simchi recalled.

"But the first time I came with Turner, I was standing in the yard and I was waiting for Daniel's teacher to bring him to me. Meanwhile, I think half the children in the kindergarten surrounded me, and they wanted to pet him."

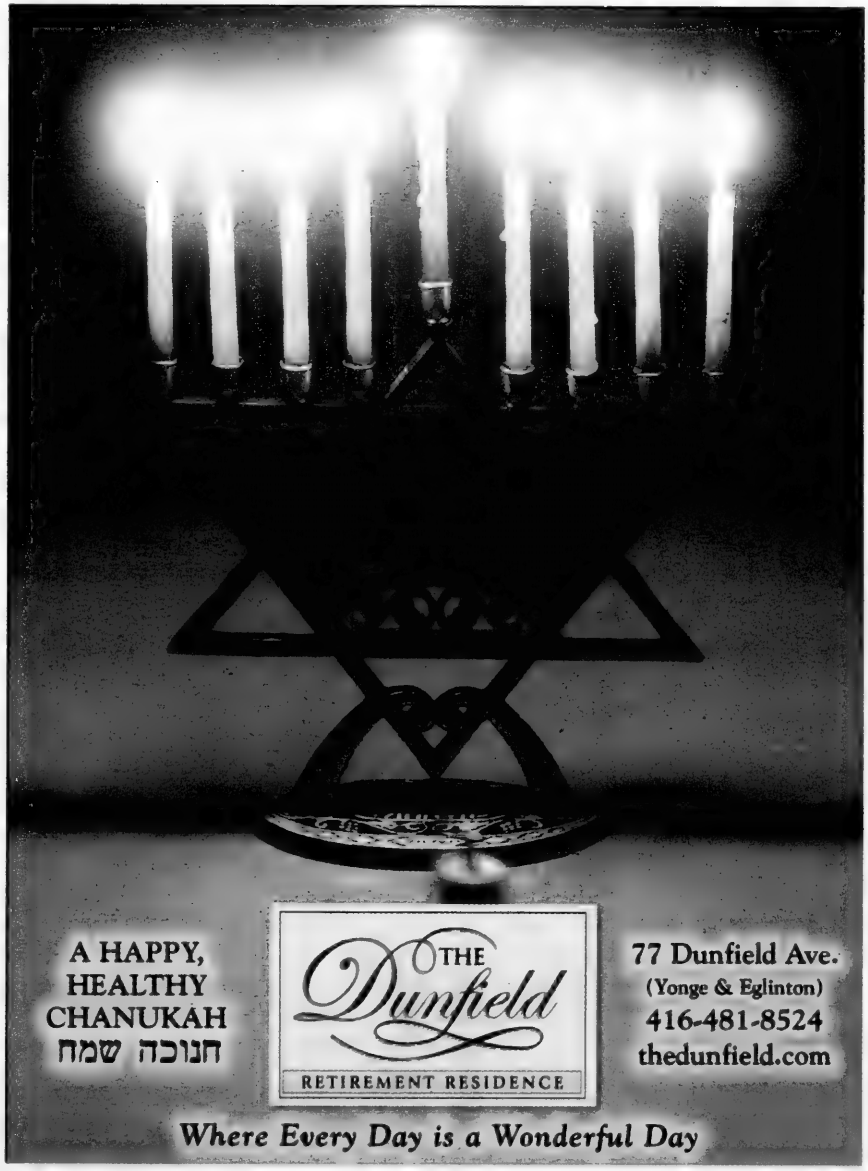
He said when the kids learned that he was Daniel's father, they began telling him stories about all the things they did with Daniel, how they played together, which made Simchi feel more informed and involved in his son's life.

"It was an amazing experience. When Daniel came and saw all his friends surrounding me, he was so happy."

This, he said, is just one example of the positive impact that Turner has had on his life.

"Turner taught me how to be a good friend. I think I knew it before, but not like I know it today... It's amazing to feel what Turner gives me and it immediately gives you the feelings that you want to give back."

To check out the IGDCB mitzvah project, visit the blog at http://mitzvahdog.blogspot.com. For more information about the organization, visit www.israelguidedog.org or call the Toronto office at 416-577-3600.



Happy Chanukah

A sea change in 20 years

By RUTH ELLEN GRUBER
JTA

The English author L.P. Hartley once wrote: "The past is a foreign country: they do things differently there."

That's how I feel whenever I look back at the way that the world – in particular, the Jewish world in central and eastern Europe – worked before the collapse of communism 20 years ago. The changes triggered when the Berlin Wall came down have produced a host of new and complex challenges that Jews in Europe have had to confront.

But as Robert Djerassi, a leader of the Bulgarian Jewish community, put it recently: "When I think back to Socialist days, even everyday experiences sound so improbable and grotesque that it's hard sometimes to convince people who didn't live through them that they actually took place."

The Jews of Eastern Europe

I lived and worked as a journalist in Communist countries from the late 1970s onward, first as a correspondent for United Press International and then as an independent reporter, for JTA and others, as well as the author of several books on the region. It was in the late 1980s that I began dedicating much of my writing to Jewish subjects, just as communism was collapsing and new democratic freedoms allowed Jews to reassert and reclaim their identity and forge a new beginning in what before the Holocaust had been Europe's Jewish heartland.

Under communism in most countries in the region, the practice of Judaism and the expression of Jewishness were semi-clandestine, almost secret, almost taboo.

Leaders of the Jewish communities in these countries were beholden to the regime and generally toed the party line. Less than a year after the fall of communism, a rabbi in Prague was forced to resign after admitting that he had been a police informer under the Communists.

All Communist states except Romania had broken ties with Israel after the Six Day War in 1967. And in most countries, Jewish practice and education, even the study of Hebrew, was strictly limited or even barred.

In Prague, for example, the scholarly publication of what was then the State Jewish Museum was published in English and French and other languages – but not in Czech, in order to limit access by local people. And many Jews I interviewed were unwilling to speak to me on the record, even on a subject such as the restoration of a monument to victims of the Holocaust.

"We had to get authorization from the authorities to speak with foreign visitors, and then afterward we had to write out reports on our conversations, whether it be with visiting scholars, journalists or whatever," a Prague Jewish museum curator told me in 1990. "It was the pressure of a totalitarian regime."

In Warsaw in the early 1980s, I was part of a group called the Jewish Flying University that consisted of young Jews and non-Jews who tried to teach themselves – on their own – about Jewish rituals, traditions, history and culture. The group "flew" from apartment to apartment for meetings.

Western Jews like myself were conduits to the outside world, despite the limits of our knowledge.

"You're a real Jew," they told me, even though I don't keep kosher, go to services much or speak Hebrew. "You've known all your life that you are Jewish."

November 1989 saw a climax of change in eastern Europe that had been coming for months.

Already that summer a negotiated settlement in Poland had led to free elections. And in September, the American Jewish Joint Distribution Committee had officially returned to Hungary after 36 years, and Hungary and Israel had resumed formal diplomatic relations.

Nov. 12 of that year found me in Prague sitting with a small group of eager yet anxious Jews in the top floor function room of the historic Jewish Town Hall. The Berlin Wall had come down three days earlier, but the Velvet Revolution that ousted the Communist regime in Prague was still five days away.

We were there to meet with Edgar Bronfman, then president of the World Jewish Congress, who was making his first official visit to the country.

I saw fear, hope and excitement on people's faces.

"The winds of freedom are blowing across the world like a gale," Bronfman declared. "I don't like to use the word 'democracy,' but prefer to say that there is a new era dawning on everyone that people won't be governed without their consent.

"It is important that the Jewish people in eastern Europe are beginning to feel closer together," he went on.

"It is heartbreakingly sad that there are so few Jews left, [but] the Jewish world will go from strength to strength. We have a mission – to teach others the way of the Lord."

Bronfman concluded: "Freedom is blowing, blowing for all of us." It was an emotional moment at the cusp of the unknown: if the past is a foreign country, so is the future.

Ruth Ellen Gruber's books include National Geographic Jewish Heritage Travel: A Guide to Eastern Europe, Letters from Europe (and Elsewhere), *and* Virtually Jewish: Reinventing Jewish Culture in Europe.

Happy Chanukah

ONE CANNOT BE TOO CAREFUL

An Israeli soldier uses a bomb disposal robot to light the candles on a chanukiyah and then select his favourite sufganiyah.
[Israel Sun photo]

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Now out of the shadows

By RUTH ELLEN GRUBER
JTA

Eastern Europe's Jews have come out of the shadows.

When the Cold War ended 20 years ago with the fall of the Berlin Wall, the Velvet Revolution in Czechoslovakia and the eventual collapse of the Soviet Union, Jewish communities in the region were small, weak and generally veiled.

The Jews of Eastern Europe

Now Jewish life, culture, religious practice and ethnic identity are part of the contemporary mosaic – often unabashedly so.

"When I began working in Poland in 1990, it was almost completely taboo to tell your friends that you were Jewish," said Poland's American-born chief rabbi, Michael Schudrich. "Today, it is just a normal thing to say to almost anybody here in Poland. What was taboo only 20 years ago is today a curiosity or interesting or, for some, of no consequence at all."

The fall of communism two decades ago sparked a burst of energy and optimism among European Jews as newly democratic European countries instituted religious freedoms and restored broken ties with Israel.

Israeli, American and other western Jewish groups fuelled a host of programs aimed at reviving Jewish life in the region and helping build Jewish schools, institutions and religious congregations.

The eastward expansion of the European Union in 2004 and 2007 formally abolished the East-West frontier that for decades had divided postwar Europe and its Jews.

Today there are Jewish clubs, theatre groups, publications, blogs and even Facebook groups – in addition to active synagogues, culture festivals and an alphabet soup of Jewish organizations that coordinate everything from communal welfare to pro-Israel lobbying.

But nearly a full generation after the end of communism, some of the excitement has faded and many of the old challenges remain. Despite new income from property restitution and nascent local fundraising, few eastern European Jewish communities are self-sufficient. Many remain tiny and weak, and others are beset by conflict.

"Ironically, one development of post-Communist Jewish life was not simply the revival of Jewish communal life but often of multiple and even competing – or some might say feuding – community organizations," said Rabbi Andrew Baker, the American Jewish Committee's director for international Jewish affairs.

In 2004, he recalled, a power struggle between two rabbis in Vilnius that boiled over into fistfights and prompted the closure of the synagogue.

In 2005, threats and lawsuits launched against each other by two Jewish communal organizations in Zagreb, Croatia, made banner headlines. And a hotly contested Jewish community election in Prague saw fisticuffs between supporters of rival sides.

"I would sometimes joke that this open fighting was proof that authentic Jewish life had returned," Baker said.

Meanwhile, new challenges have emerged: the global economic crisis, the rise of anti-Semitic far-right parties in some countries, the impact of Muslim immigrant communities and virulent anti-Israel sentiment that sometimes spills over into anti-Semitism.

On many levels, the difference between East and West remains huge, according to Jonathan Joseph, president of the European Council of Jewish Communities, a network linking Jewish community groups in about 40 countries.

"During the boom years, it may have appeared that everything had elided together, but this is illusory," Joseph said.

Rabbi Michael Schudrich

"The economies of these countries are still desperately thin, and if the West has had bad economic influenza, the eastern countries have had double pneumonia."

Jewish communities across Europe are working together on key social welfare and education projects, particularly in former Communist states, he said, adding that "bad times make bad internationalists, and there has been a lot of turning inwards."

The situation differs from country to country, depending on local politics, the state of local democratic institutions and economic factors, as well as on the size, activity and critical mass of local Jewish communities.

Continued on page B15

Happy Chanukah

Change has come

By RUTH ELLEN GRUBER
JTA

The Jews of Eastern Europe

Covering the development of Jewish life in Europe in the 20 years since the fall of communism, I have witnessed many landmark moments.

Among them are many firsts – the first rabbis to take up their posts, the first bar mitzvahs and Jewish weddings in decades, the first new synagogues, the first kosher restaurants, the first Jewish schools.

There were also the first conflicts between Reform and Orthodox, between young generations and the establishment and between rival Jewish factions struggling for communal power.

Sometimes the symbolism was overwhelming: Jewish life and free expression of Jewish identity were re-emerging in the one-time Jewish heartland, in countries whose Jewish populations had been decimated by the Holocaust and where a Jewish presence was long considered a closed chapter of history.

The image it often conjured up for me was of fragile tendrils emerging through ashes.

Over time the tendrils took hold. The new life they represent is still delicate and needs a lot of nurturing – financial and otherwise. Eastern Europe's emerging Jewish communities face internal and external challenges, and it's doubtful that many of the tiny far-flung communities ultimately will survive.

But, generally, eastern European Jewish life is here to stay. That was not at all apparent before the collapse of the Iron Curtain.

In Warsaw in the early 1980s, when I first met the Jewish author and journalist Konstanty Gebert, the sense was that there was no future for Jews in eastern Europe.

"I believe we are the last ones. Definitely," Gebert once told an interviewer.

Recently, however, Gebert heralded Polish Jewish life, present and future.

"There is a bar mitzvah in my shul next week. The yearly Festival of Jewish Culture in Krakow is just around the corner. *Midrasz*, the Jewish magazine, comes to my mailbox regularly late, as always," he wrote in a recently published essay. "My younger son graduated from the city's Jewish school. My older son was press spokesman of the Warsaw kehillah for some time. My invitation for the Israeli Independence Day reception just came in."

In Prague, where the affiliated Jewish community numbers at least 1,600 and the various Jewish denominations have five active synagogues, I remember the intensity of emotion at a 1992 ceremony when Rabbi Karol Sidon, a writer and one-time anti-Communist dissident, was inaugurated formally as the city's rabbi.

Continued on page B16

'A huge potential'

Continued from page B14

About 150,000 Jews are believed to live in the countries of east-central Europe, excluding states that were part of the former Soviet Union, such as Russia and Ukraine.

Of these, Hungary has the largest Jewish population by far, with an estimated 100,000 Jews, nearly all in Budapest and only a small fraction of them affiliated.

Jewish activists in Budapest say that many problems exist despite a plethora of Jewish groups, more than a dozen active synagogues and a burgeoning new Jewish youth culture.

Mircea Cernov, who heads Haver, a new foundation in Budapest that aims to promote dialogue and educate young Jews and non-Jews about Jewish culture, heritage, history and religion, says there are few real leaders who can move the community forward.

"Is there a huge potential?" he said. "Yes. The question is, what next?"

What's next, in Hungary and other countries, will depend on the young generation of Jews who can scarcely remember the world as it was before 1989. Many young Jews reject a Jewish identity based on the Holocaust or anti-Semitism.

Some have embraced religious observance, others seek new ways of Jewish identification. Still others are assimilating.

Many who are engaged Jewishly travel widely and network on the Internet, forging links across the continent and overseas, maintaining close ties with Israel but preferring to remain in Europe.

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'New generation will emerge'

Continued from page B15

It was the eve of Rosh Hashanah, and a standing-room crowd filled the opulent sanctuary of the ornate Jubilee Synagogue.

"All my life I've been moving in a circle toward the inauguration," Rabbi Sidon had told me a few days earlier. "People do things unconsciously. They don't always consciously decide what to do. Their subconscious leads them to it."

Rabbi Sidon was born in 1942 to a Jewish father who died in the Terezin concentration camp and a gentile mother who survived the war.

As an adult, Rabbi Sidon formally converted and escaped to Germany, where he studied Judaism in the 1980s before completing his rabbinical studies in Israel.

Rabbi Sidon, who is Orthodox, is still Prague's chief rabbi, though he was ousted briefly in 2005 during bitter infighting between Jewish community factions.

Peter Gyori, the deputy chair of the Federation of Czech Jewish Communities, remembers the bad old days when almost anything Jewish was suppressed or suspect.

"I remember when all of us would be hiding in one synagogue and leaving in a way that no one would spot us," said Gyori, who is also the head of the non-Orthodox Beit Praha.

"We live now in the luxury of fighting among various communities and groups," he said. "And not going to this or that synagogue."

The Jews of Eastern Europe

In July 1995, Prague was the scene of another first – the first conference since the Holocaust that was dedicated to planning strategy for the future of European Jews. It may seem odd to single out a conference as one of the key moments of Jewish development in post-Communist Europe. But this one, called Planning for the Future of European Jewry, was in fact a landmark.

The three-day meeting aimed to assert, for the first time, that European Jews could control their future, an idea that was inconceivable before 1989.

The conference drew 200 Jewish community leaders, policymakers and scholars from 25 countries across Europe, East and West, as well as the United States and Israel.

Participants included Orthodox and secular Jews, rabbis and laypeople. Many, meeting for the first time, forged networks that persist to this day.

The meeting was the first international forum to identify and outline many of the issues that have since dominated the European Jewish policy agenda: relations between Diaspora Jews and Israel; how to define Jewish identity and what constitutes a Jewish community; anti-Semitism and interfaith activities; the relationship of Jews to Europe and how to reach out to the unaffiliated.

Speaking at the meeting, Gebert described the Jews of post-Communist Europe as "shipwrecked Jews" who were struggling to reclaim a Jewish identity that had been submerged under communism, and in many cases did not know which way to turn.

The conference was an exciting moment – the first formal occasion in which the concept of a post-Communist, pan-European identity was broached.

Ruth Ellen Gruber at her grandmother's grave in Radauti in the Bucovina region of northern Romania.

As such it reflected the energy and optimism that exploded after the fall of communism and led many observers to dub the 1990s "the Jewish decade."

Czech President Vaclav Havel, whose first foreign trip after becoming president in 1989 was to Israel, met with participants of the conference.

"I believe Jews will continue to live a life of their own," he said, "and that new generations will emerge."

An old synagogue revived in St. Polten, Austria

By JACK KOHANE
Special to The CJN

For the past 70 years, no prayers have echoed solemnly inside the sanctuary of the Ehemalige Synagogue in St. Polten, Austria. A heavy hush has lain over the stones of this war-ravaged and century-worn house of worship. Only recently has the *Mah Tovu* prayer recited on entering a shul once again resonated through the entirely restored Ehemalige.

Revived from a blitzkrieg of Nazi violations and restored to its original majesty reminiscent of the Art Nouveau movement, the Ehemalige Synagogue, originally constructed in 1913, stands today as a symbol of what Austrians have essentially lost, writ large in the texture of its rich ornamental designs and splendid stained glass windows.

St. Polten, the hub of the State of Lower Austria, is located about 40 miles (60 kilometres) west of Vienna. From the 1850s onward, its Jewish citizenry built a dynamic community, thriving under the benevolent rule of Austria's Emperor Franz Joseph I. Much loved by his subjects, it was he who bestowed equality of rights on the Jewish population in 1867.

But soon after the Nazi Anschluss of March 12, 1938, the demise of Austria's Jews was set in motion. During the rampages of Kristallnacht on Nov. 9 and 10, 1938, synagogues across the country were nearly obliterated.

In St. Polten, the destruction of the Jewish community's spiritual centre was accompanied by political songs, blared out as its central Star of David was yanked from the overhead dome, windows were shattered, Torah scrolls, Ark benches, chairs, tables and pictures burned. A once glinting Art Deco chandelier was torn down. The cantor's office was vandalized, books and manuscripts thrown onto the street, soaked in petrol and set alight.

During most of World War II, the Ehemalige served the Nazis as a detention camp for Russian civilians and a transfer station for Russian prisoners. In the war's final days, the building's condition deteriorated as a result of air raid damage, degenerating gradually into disrepair. The domed roof was severely damaged, and some structural components threatened to collapse. The windows were boarded up, although rain and snow still penetrated through the cracks. In advanced deterioration by the late 1970s, the synagogue was fated to be torn down for a parking lot.

The interior of the synagogue today

Then local historian Martha Keil spearheaded a drive to save the structure. Her efforts succeeded. The federal Department for Historical Monuments stepped in to declare the Ehemalige a national historical monument.

The process of large-scale renovations began in the summer of 1980 and were completed in 1984.

St. Polten's synagogue signifies many things. It is both a reawakening, recalling the country's role in a terrible period of history, and a reaffirmation of the indomitable will of the Jewish People.

Continued on page B18

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Happy Chanukah

Religious services now unlikely

Continued from page B17

Keil, the current director of the Institute for Jewish History in Austria, opened in 1988 and housed in the Ehemalige Synagogue, says: "For me, it is a beautiful shell which lost its spirit because of hate and violence, so I feel the duty to make a tikkun olam (repairing the world), to heal at least a few wounds by keeping the memory alive and by bringing Jewish people to this place. especially descendants of St. Polten's Jews. It is a space of commemoration and encounter."

The Institute (see: www.injoest.ac.at), located on Dr.-Karl-Renner-Promenade, has a staff of seven in addition to Keil (who is not Jewish), conducting research, publishing historical articles and offering lectures in adult education programs and schools to combat anti-Semitism, prejudice and misinformation.

Although the nearby Jewish cemetery is also maintained by the city authorities, it is unlikely that religious services will ever again be held at the Ehemalige Synagogue. There are just too few Jews here. Of a pre-1938 population of 1,250, only five Jews remain today.

Inscribed into the white stone of the outside gable of the Ehemalige Synagogue are the Hebrew words: "Open for me the gates of righteousness; I will enter and give thanks to the Lord" (Psalm 118). Yet, the synagogue's current raison d'être is to house the Institute for the History of the Jews in Austria, a museum. The bygone bimah has been transformed into a centre stage for concert performances.

The synagogue in ruins in 1941

"As the mural stencils of the patterns of the cupola had been rediscovered, the cupola could be reproduced in all its beauty," Keil explains, adding that the original windows, however, could not be salvaged.

Thus the poignancy of the moment was not lost on a capacity audience when Marion Rabinowitz, an American with roots in St. Polten, recently raised her voice to sing the *Mah Tovu* at the Ehemalige Synagogue, marking the 20th anniversary of the synagogue's phoenix-like restoration.

Attendance at the event, estimated at about 300 people, included such dignitaries as Dan Ashbel, Israel's ambassador to Austria and Slovenia; Lower Austria's finance minister, Wolfgang Sobotka; St. Polten's mayor, and other local community leaders. The occasion was extensively covered by the national media and taped for broadcast on Austrian television.

For the Rabinowitz family who took part in the commemoration, just being there was an emotion-laden experience, not only because Marion so brilliantly vocalized the *Mah Tovu* (the prayer expressing veneration for synagogues not sung within the cavernous hall of the synagogue since the time of Kristallnacht), but also because it was at this house of worship (once encompassing a congregation of about 700) that their grandfather, Philipp Wolf Rabinowitz, served as cantor from 1899 to 1921. Because anti-Semitism was almost ubiquitous in Austria after World War I, Jews began streaming out of the country. Cantor Rabinowitz left in 1923, moving his family to the United States.

"I spoke first to thank all those who have paid such tribute to the cherished memories of those Jews who came through those doors to pray, sing and celebrate life," Marion says from her home in Marlborough, Mass., near Boston. "I was honoured to speak about my family. I tried not to think of how the place must have looked when the Nazis took over the building, burning and smashing everything."

Continued on page B19

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No Torah, but a sense of prayer nevertheless

Continued from page B18

The office of the Institute for Jewish History in Austria holds special significance for Marion's brother, Phil. "There is documentation that my grandfather lived in the back of the synagogue," he notes. "It

The exterior of the synagogue

was surreal for me being in this magnificent sanctuary that looks as it did when it was built. I felt faint as a multitude of thoughts filled my mind."

He was accompanied by his wife, Marilyn, and his twin brother, Louis; and the return of Rabinowitz family to the Ehemalige Synagogue was a homecoming and a closure.

Phil, 67, who lives in Highland Park, N.J., points out that his paternal grandfather wasn't the only ancestor to sing in the synagogue. His father, Emil, who passed away several years ago at 98, also sang in the congregation's choir. Phil recalls a story that when the synagogue was built, Emperor Franz Joseph came to the dedication where his father, then aged nine, sang in the choir for him.

"So as Marion sang *Mah Tovu*, it was awesome," Phil says. "The Israeli ambassador was stunned when she began the prayer. The entire hall sat in a reverential silence."

The acoustics are superb, declares Marion, who was born in New York City. "I could only imagine my grandfather's booming voice, as described many times by our father, singing the beautiful prayers. I was and am glad I sang the *Mah Tovu* that evening as it was a special honour to the memory of their community."

And although the Ehemalige Synagogue contains no Torah, Marion says she nonetheless felt as though she was entering a place of prayer. "Seeing my brothers put on their kippahs brought a sense of sanctity there, coupled with the stone artwork around the Ark and the Ten Commandments etched above it." She believes that the Ehemalige Synagogue represents a powerful visual symbol of the country's Jewish past.

"There is no other building comparable to it," she remarks. "St. Polten was fortunate in that its synagogue was somehow spared irreparable damage over years of negligence. And as the interest in Jewish history has grown, so, too, has the institute become a focus of the cultural landscape of the region."

Keil, who has a degree in Jewish studies from a Vienna university and lectures across Europe on Jewish history, does not boast that she is the synagogue's saviour. She calls the campaign to resurrect the edifice a collaborative effort involving Viennese art historian Karl Gutkas and Hans Morgenstern, one of the city's few Jewish returnees, and financially supported by the Austrian monument preservation office, the government of Lower Austria and the city of St. Polten.

"We are the housekeepers, so to speak, looking after the old synagogue," nods Keil. "We try to bring some Jewish culture to the house, although we have hardly any means to do this. For St. Polten it is a witness to the destruction of a once vibrant Jewish community."

Jack Kohane is a writer who lives in Toronto.

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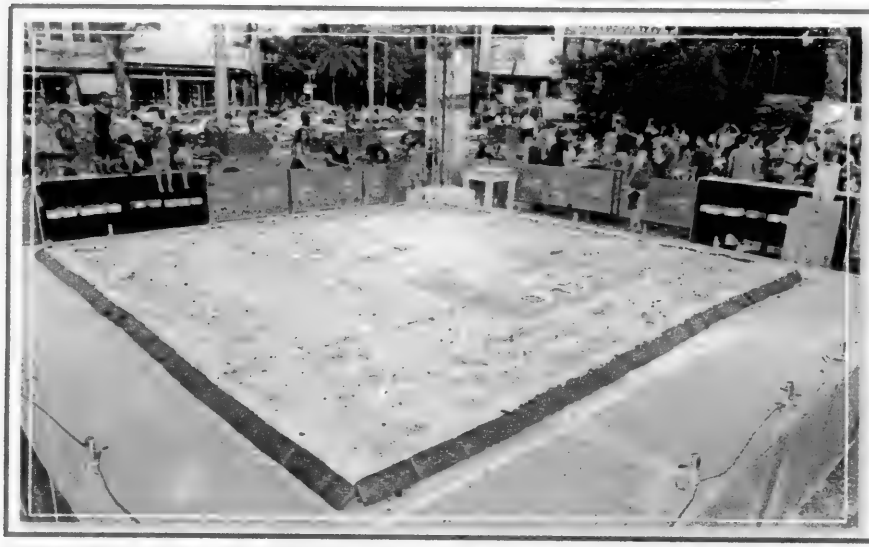

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[Israel Sun photos]

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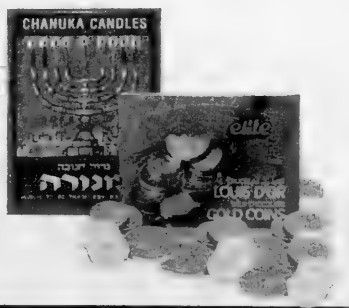

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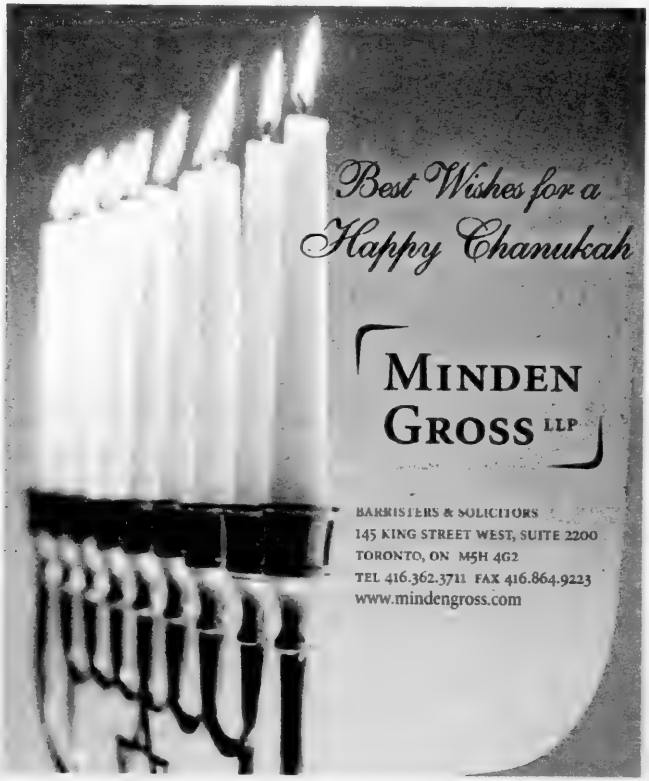
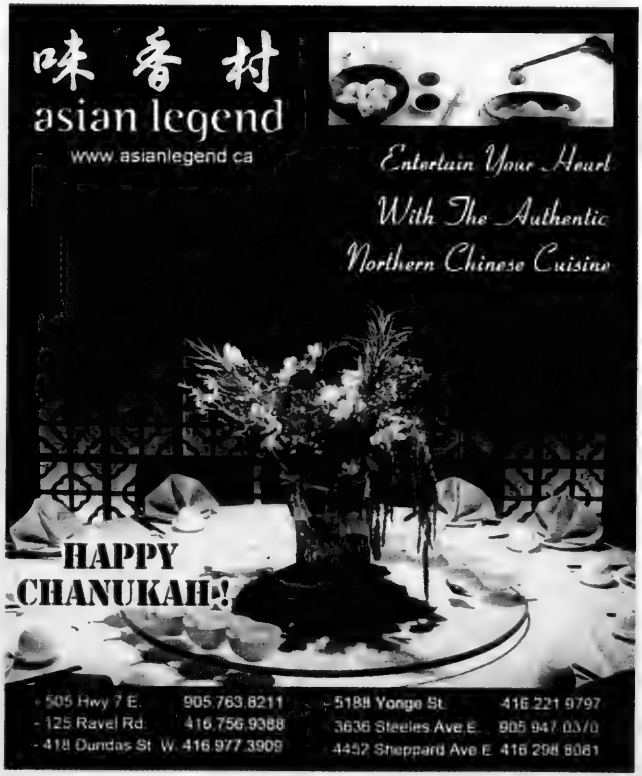
[Israel Sun photos]





Happy Chanukah

U.S., Israel closing gaps on Iran and peacemaking

By LESLIE SUSSER
JTA

Israel and the United States seem closer than they have been for months on two key issues: peacemaking with the Palestinians and Iranian nuclear ambitions.

The point was hammered home with Prime Minister Benjamin Netanyahu's announcement of a 10-month freeze on building in West Bank settlements and strong White House censure of Iran's plans to build 10 new uranium enrichment plants.

But important differences of nuance remain on both fronts. Israel would like to see more robust action on Iran without delay, and the United States wants Israel to make further substantial peace overtures to the Palestinians.

The latest escalation in tension between Iran and the international community came after the International Atomic Energy Agency demanded that the Islamic Republic immediately halt enrichment at a previously secret site near the holy city of Qom, and outgoing IAEA director Mohammed ElBaradei declared that he could not confirm that Iran did not have a nuclear weapons program.

The strongly worded IAEA motion of censure was endorsed by Russia and China, two powers that in the past have tended to steer clear of tough measures against Iran.

Continued on page B23

U.S. President Barack Obama receives Israeli Prime Minister Benjamin Netanyahu in the Oval office.

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Release of prisoners to Hamas could weaken Abbas

Palestinian Authority President Mahmoud Abbas

Continued from page B22

Iran responded with contempt. Rather than close down the facility at Qom, it would start building five new ones over the next few months, and accelerate plans for another five in their wake. The Iranian parliament urged reduced co-operation with IAEA inspectors, and there was even talk of Iran withdrawing from the Nuclear Non-Proliferation Treaty – moves that would give it a free hand to pursue a nuclear weapons program without international scrutiny.

Israeli pundits say the Iranian threats are intended to test international resolve in the hope of getting an improved offer from the United States and other major powers: permission to enrich uranium to industrial grade on Iranian soil rather than in France and Russia.

But this time, the pundits say, the Iranians may have miscalculated, and the clear White House warning that "time is running out for Iran to address the international community's growing concerns about its nuclear program" could presage the end of U.S. President Barack Obama's attempt to engage Iran and the beginning of the harsh sanctions regime Netanyahu has long advocated – with Russia and China aboard.

Indeed, when he first met Obama in 2007, before either man was in high office, Netanyahu pressed the case for strong economic sanctions against Iran. Obama, then a junior senator, picked up on this and soon afterward sponsored the Iran Sanctions Enabling Act.

During Obama and Netanyahu's latest meeting in Washington last month, Iran again was high on the agenda. Netanyahu told journalists that time would show the meeting to have been very significant – he strongly emphasized the word "very" – language some pundits took to imply that major understandings on the Iranian nuclear issue had been reached.

For now, the signs are that Obama and Netanyahu are very much on the same sanctions page, with slightly different views on the timing. The big question is what happens if sanctions fail.

Israeli pundits argue that Obama, embroiled in Iraq and Afghanistan, will not want to open a third front against Iran, while Netanyahu is not ready to take any option, including the military one, off the table.

What is clear to both leaders is that if either decides to attack Iran, Israel will become a target for Iranian retaliation. Hence the huge joint military exercise in the Negev in late October, testing Israeli and American anti-missile defence systems.

On the Palestinian front, the Americans welcomed Netanyahu's building freeze as going beyond anything previous Israeli governments had done. But at the same time, the Americans made it clear that they would have liked to have seen more – for example, a freeze that did not exclude east Jerusalem, and public buildings and housing units already started – because the object of the exercise was to get the Palestinians on board for peace talks, and only a full freeze might have achieved that aim.

The Americans also are pressing Netanyahu to free hundreds of Palestinian prisoners outside the framework of the impending deal for the release of Gilad Schalit, the Israeli corporal held by Hamas for more than three years, because of the bitter rivalry between the secular Fatah organization and the more militant Hamas. The thinking is that the standing of the U.S.-backed Fatah leader, Palestinian Authority President Mahmoud Abbas could be weakened by the planned release of about 1,000 prisoners to Hamas in return for Schalit. Releasing large numbers of Fatah prisoners to Abbas would help prevent him from losing face.

The main U.S. goal, though, is to revive the stalled Israeli-Palestinian peace process, and here they believe Netanyahu could have done more – for example, by agreeing to resume talks where his predecessor, Ehud Olmert, left off, or giving the Palestinians a clearer idea of the contours of a final peace deal.

The way forward now could be new U.S. bridging proposals that do exactly that. Israeli Defence Minister Ehud Barak says Netanyahu's settlement freeze has made this possible, and the United States will soon present the parties with something along these lines.

The Americans, however, are well aware that with Hamas in control of Gaza, and with conflicting Israeli and Palestinian bottom lines on all the core issues, the chances of success are not high. On the other hand, the prize to be won is huge. Success would mean a pacified Middle East with enhanced American influence and prestige.

The question is, will Obama be prepared to take the risk of likely failure, with the attendant consequences for his and America's international standing?

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Into the Holocaust: questions my children asked

By DAVID MEILACH
Special to The CJN

I read the French and began to translate. The moment had arrived. I had to explain the obscenity of the Holocaust to my own children.

My wife and I and our two children aged nine and 11 had become expert "*flaneurs*," the colloquial Parisian word which translates roughly into English as "strollers." We were exploring the back streets and narrow alleys of the 5th arrondissement of Paris, also known as the Latin Quarter. Ambling down the rue de Pontoise, a small side street that travels northward from the rue des Écoles toward the river Seine, we noticed an elementary school with an engraved granite plaque affixed to the brick wall beside the entrance way.

"What does the sign on the school say, daddy?" my nine-year-old daughter asked.

In translation, the plaque reads: "To the memory of the children, students of this school, deported from 1942 to 1944 because they were born Jews, innocent victims of Nazi barbarity with the active complicity of the Vichy government. They were exterminated in the death camps. Let us never forget them."

"Jewish children from this school were taken away from their mommies and daddies and deported, sent away, by the Nazis and killed in concentration camps during World War II," I began to explain.

"But daddy, they were just little children, they didn't do anything. Why were they killed?"

"They were Jewish children, sweetheart. That was their crime. The Nazis were attempting to destroy all the Jews of Europe."

"What are Nazis, daddy?"

"Nazis were what the German people who followed a man named Adolf Hitler were called."

"He was very bad wasn't he, daddy?

"Yes sweetheart, the worst kind"

"Daddy, do you think that Jake and I would have been exported?"

"The word is deported, sweetheart, not exported. Goods are exported, people are deported. If we had lived here in Paris during that wartime, and given that your grandpa and grandma were Jewish, yes, you might have been deported, too."

"Daddy, I don't think I would have wanted to be deported."

"Daddy, how did they kill the little children?"

"They used poison gas."

"Did it hurt?"

"I don't know, sweetheart, I hope not too much."

"Daddy, how many Jewish people were killed by the Nazis?"

"Six million Jews."

"That's a lot of people isn't it?"

"Six million too many."

"Daddy, how many Paris Jewish people were killed?"

"About 75,000 including 11,000 children. We aren't far from the old Jewish quarter of Paris in the Marais. Let's visit France's Memorial to the Shoah."

Inside the courtyard at the Memorial to the Holocaust on rue Geoffroy l'Asnier in the 4th arrondissement, a broad wall of stone has been erected upon which are inscribed the names of the 75,000 French Jews who were deported and killed during the occupation of France before it was liberated by the Allies in 1944.

My 11-year-old son was mesmerized by a name high up on the wall.

"Dad, I think you should see this. The last name, it's got one letter different, an 'I' in place of an 'A.' But it's really close to ours. What do you think?"

"I think he may have been distantly related to us. Remember, Jacob, that my grandparents, your great-grandparents, were already in the U.S. and Canada by the time World War II had begun. But the last name is almost identical to ours. Hebrew names and many Polish and Russian names were often translated and written differently when copied into different languages.

"So, this guy could have been related to us?"

"Yes, Jacob, he may well have been related to us. All six million were."

My children spent the next two hours transfixed inside the Holocaust Memorial building. As they watched multimedia presentations, the memorabilia, the displays of faded yellow stars, passports and identity papers, I tried to field the questions that the events portrayed before them engendered. It was emotionally exhausting, not only internalizing these events once again myself, but attempting to put them into language that a child could comprehend.

The last room of the museum section has its walls covered from floor to ceiling with photographs of the dead – family portraits, schoolyard photos, wedding photos, children, grandparents, brothers, husbands, wives, sisters, all lost in the abyss 65 years ago.

Continued on page B25

'Masters at never forgetting'

Continued from page B24

"Daddy, were all these people killed?"

"Yes, sweetheart, these are the photographs of the dead."

"This is a very sad place, daddy."

"Indeed, very sad."

The French are masters at never forgetting the events and the participants in those events that shaped them as a nation. The period of occupation by the Germans was a pivotal event, tantamount to the Revolution itself. On the street corners of Paris are memorial plaques to members of the resistance and other French citizens who fell before and during the liberation of Paris in 1944. On busy Boulevard Saint-Michel, a retaining wall has been left standing, untouched, complete with the bullet holes from Allied and German small arms fire. Plaques on buildings on rue des Rosiers, in the centre of the medieval Jewish Quarter acknowledge the attempted destruction of French Jewry.

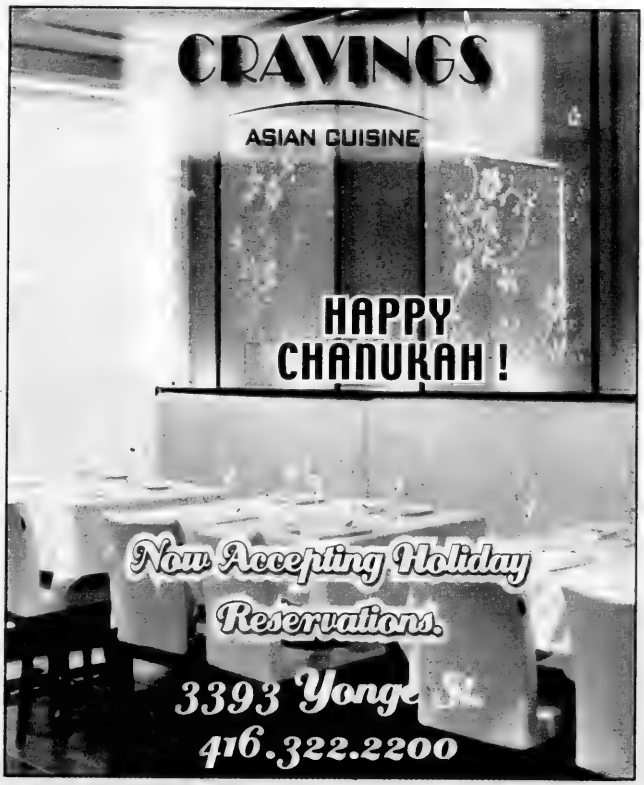
Memorial plaques that honour the memories of Jewish children deported to their deaths from Paris during World War II

Interestingly, each memorial plaque entreats us to "*Ne les oublions pas,*" "never let us forget them." Not one plaque asks us to forgive.

Museums to visit:

- Musée d'Art et d'Histoire du Judaïsme, 71 rue du Temple
- Mémorial de la Shoah, 17 rue Geoffroy-l'Asnier
- Mémorial des Martyrs de la Déportation, Île de la Cité
- Memorial to the "Raflé du Vélodrome d'Hiver," Bir Hakin Bridge

David Meilach is a writer in Paris.



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Israel aims to boost trade with PA

By RHONDA SPIVAK
Special to The CJN

TEL AVIV — Haim Divon, Israel's former ambassador to Canada and currently the head of Mashav, Israel's National Agency for International Development Co-operation, recently told a large group of Palestinian women from the West Bank at a women's business conference that he hopes trade between Israel and the Palestinians will continue to increase in the near future.

The Tel Aviv conference was sponsored by Mashav and the Israeli-Palestinian Chamber of Commerce and Industry (IPCC), which was established in October 2008.

The Palestinian women, mostly Christians from the Bethlehem area and El Azariya, all received special permits from Israel to attend the conference, designed to promote economic peace between Israelis and Palestinians.

"We all feel badly when we hear about difficulties at the checkpoints," Divon said. "But we are sending a message to the international community that we are looking at ways to improve our economies."

The deputy foreign minister of Israel, Danny Ayalon of the Israel Beiteinu party, told the conference that most checkpoints in the territories have been removed by the Netanyahu government.

Ayalon called on the Arab Gulf states to "put $10 billion into the West Bank to create jobs and a new economy," which "will be a basis for a good statehood."

The Palestinian women at the conference were also welcomed by Ofer Gindelman, the former Israeli consul at the embassy in Ottawa who is currently the CEO of the IPCC.

In an interview with *The CJN*, Gindelman, noted that Israel benefits from trade relations with the Palestinian Authority.

"Trade between Israel and the Palestinians amounted to 15 billion shekels [more than $3.5 billion U.S] in 2008. Of that 15 billion, 80 per cent is Israeli exports to the Palestinians, while only 20 per cent is Palestinian exports to Israel. Also, of that 15 billion, 13 billion consists of trade between the West Bank and Israel and 2 billion is trade between Israel and Gaza," he said

"I expect that the amount of trade between Israel and the Palestinians will grow significantly this year, given the removal of many checkpoints, the improved security situation, and the developing Palestinian economy, among other factors," Gendelman added.

When asked why there is no Palestinian co-CEO with him at the IPCC, Gendelman responded: "We would love to have a Palestinian-Israeli Chamber of Commerce, but it is up to the Palestinian Authority to do this. We represent Israeli businesses first and foremost, but we also help Palestinian businesses that want our help. We have had a few dozen Palestinian businesses who have asked for our help, mostly in regard to security and customs issues."

For example, Gendelman, who speaks Arabic fluently, said the IPCC has been asked by the Coca-Cola company for its assistance.

"Coca-Cola in the Palestinian territories wants to import assets to clean its bottles, but the problem is that the assets could also be used to make bombs. Israel prevents dual use materials from entering the West Bank and Gaza, so they can't import it. We are trying to find another product for them that isn't dual use, so that way it is a win-win situation. We haven't yet found the solution," he said.

Haim Divon

A Palestinian woman named Fatima from Bethany expressed that female entrepreneurs are given far less support from the PA than she felt her counterparts in Israel are getting.

"In Palestine, there's nothing to support us. There is no government money in Palestine given to women who want to start businesses. There is no justice. International organizations need to hear this," she said.

Most of the Palestinian women at the event nodded their heads in agreement.

About half the women at the event were sponsored by Mashav to spend a week in Israel to undergo entrepreneurial training in Haifa.

About 20 of the Palestinian women who attended were in their 20s and were students studying at Bir Zeit University, Bethlehem University and the University of Jordan.

Ushering Israel's Arabs into the global village

By KARIN KLOOSTERMAN
Israel21c

NAZARETH — One of Israel's richest men also happens to be one of the country's most socially aware businessmen.

Renowned for his modesty, industrialist Stef Wertheimer made billions in the metal industry and is now building his sixth technology park, this time in the Israeli Arab city of Nazareth.

Wertheimer has already built five tech parks, one in Turkey and four in Israel – including the model park Tefen, which also provides opportunities for Israel's Arab minority. But his vision for Nazareth is different. This time the park will be based inside an Israeli Arab population centre.

Nazareth, a predominantly Muslim city with a significant population of Christian Arabs, was a natural choice for Wertheimer, especially because the area around Nazareth caters to a large population of both Arabs and Jews, he says.

"My purpose is to keep people busy and out of mischief – to create good and interesting jobs for them that help families stay together. I want to get [the population around Nazareth] away from religion, and olive oil, and land and water – which have been the main issues – so they can be part of the free world," Wertheimer adds.

In a way, the latest park may be a replacement for the one Wertheimer was hoping to build for the Palestinians before the second intifadah broke out, shattering the deal. "I want the Arab and Jewish sectors both to be successful each in their own way," he says.

Wertheimer's original vision called for the building of a technology park in Gaza to grow trade and industry for the Palestinians. "I was just days away from getting all the OKs from everybody and then the intifadah made the whole thing impractical. I had signed letters and agreements in place."

But focusing inside Israel proper is important for peace in the region, too, Wertheimer believes. And it may even help to curb terrorism. He dares to hope that the new technology park may go some way toward bridging the divide.

"There is mistrust on both sides," he says, referring to allegations of land expropriation and water theft. He suggests that this lack of trust may be overcome not by coercion, but by allowing the two sides to be successful together.

Stef Wertheimer

Wertheimer thinks globally: "We must change the attitudes. Land and water are not the issues. We need to make this area a successful industrial area. The real problem will be how to get the word out in the market."

Don't ask him if he's a social revolutionary. Wertheimer balks at the description. What he's doing, he says, is just following a global trend. "The Irish made peace. Singapore is a successful place. South Korea is very successful after its independence. The Balkan area is relatively quiet now. All these places used tools that helped them to update modern industry."

These countries, he continues, became successful because of their willingness to be part of the global market. That's his vision for tech park number 6 in Nazareth.

"We copied everything from other countries," he says, referring to Tefen in the Galilee, where he notes that "we created 10,000 to 20,000 jobs for Arabs and Jews and Druze, which has made the Galilee a very positive place."

Eighty per cent of Wertheimer's family business, Iscar, was sold to American investor Warren Buffet in 2006 for $4 billion. But well before that, his reputation and panache for social entrepreneurial projects was already in gear.

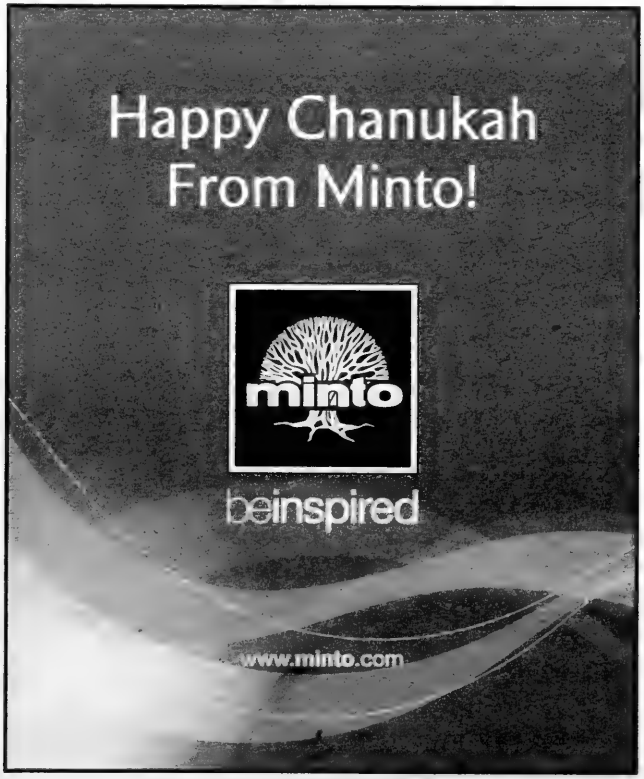
The success of his technology park Tefen, built in 1982, is "a result of not being successful in the Knesset," Wertheimer says.

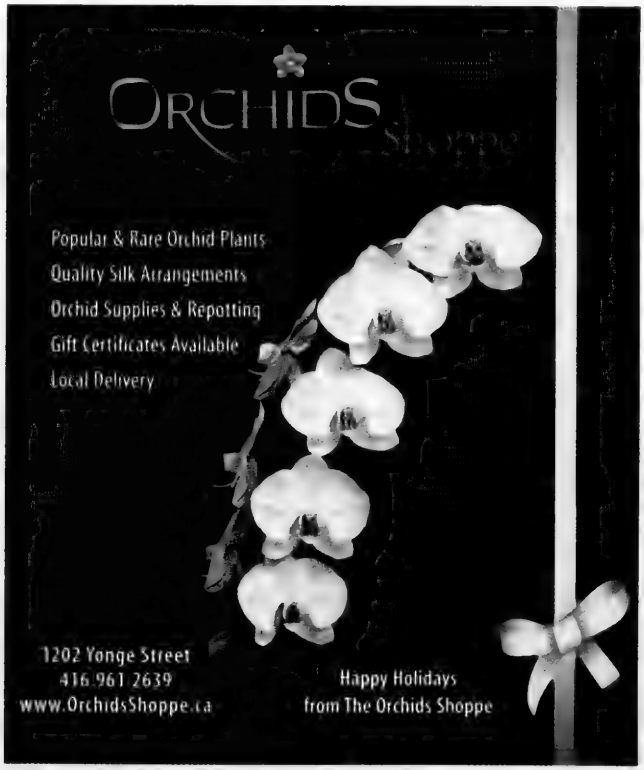
In the late 1970s and early '80s he tried and failed to convince the government that it should differentiate between paid jobs and skills in the Arab labour force: "I wanted to educate the people," he says, stressing that the Arab community has the same entitlement to entrepreneurship as its Jewish counterpart.

That failure pushed him to take matters into his own hands with Tefen, and he's been going full steam ahead ever since. While the new technology park's official status is that of a for-profit endeavour, Wertheimer says that despite its location on a site of just over three acres in area, it won't be a real estate investment. "We'll probably lose money," he says ruefully.

However, in this case, that's not the point. The park will include space for a combination of established and emerging industries and will also offer technical education in line with the European "Berufsschule" model – an economic model that encourages close relationships between the financial and industrial sectors to cultivate economic prosperity.

If his track record in the Galilee is anything to go by, Wertheimer will go some way toward transforming Nazareth into "a very positive place" as well.





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Helping Israel staunch its brain drain

By GARY SUSSMAN
Special to The CJN

On a recent visit to Toronto, I met a dynamic young community leader and philanthropist. During an engaging conversation, he noted that his demographic was not connected to any of the Israeli universities, nor did he think that his peer group would – with the multitude of urgent causes out there – see higher education and Israeli universities as priorities. It's this crucial question that I seek to address.

Gary Sussman

It is worth remembering that three of the country's prestigious universities – the Hebrew University of Jerusalem, the Technion – Israel Institute of Technology and the Weizmann Institute of Science – were created before the State of Israel. Building and supporting universities was an essential part of state-building. This visionary insight into the need to establish world-class universities before independence speaks volumes about the leaders of the Zionist movement and the notable Jewish families that supported these endeavours.

Some 60 years later, Israel is a vibrant democracy with a flourishing economy. The universities played a crucial role in that process. Their most important contribution was that they produced Israel's only and most crucial natural resource: Israel's human capital. Universities are, as New York Times columnist Thomas Friedman quipped, Israel's "oil fields." This early investment created the social and human capital that has since provided Israel with its qualitative edge.

The research at the leading research universities, for example, has laid the platform for Israel's dynamic high-tech economy. The innovation hub that has resulted is only second to Silicon Valley and has seen GDP per-capita income levels rise to standards of the leading OECD member countries. When we think of the contribution of higher education in these terms, the early investment by those philanthropists who supported the universities obtained an incredible return for the Jewish people.

Moreover, the research at the likes of Technion and Tel Aviv University also ensures that Israel maintains its qualitative security edge in a highly unstable neighbourhood. Much of this Israeli R&D (including research driven by security needs) has produced technologies that have improved the daily lives of millions, be it in medical devices, drugs, clean-tech or communications.

If we are to maintain this edge, we need to redouble our investment in education and our research universities. At a time when our neighbours and Iran are increasing their investment in higher education, the State of Israel has sadly cut its investment in higher education. This has led to a troubling brain drain, with talented young Israeli minds heading for America.

Israel is today the biggest net exporter of human capital in the realm of academia. For every four Israeli academics at an Israeli university, there is one at a major American university. In the field of computer science, the basis of our knowledge economy, the ratios area are higher: one-to-three. There is an implosion underway. Israeli universities have gone from being world leaders to stragglers. (It's worth mentioning that the second largest next exporter is Canada, which shares a border with the United States, followed by the Netherlands.)

These recurring budget cuts will see Israeli lose its edge and – in time – adversely affect innovation and our leadership in emerging areas such as clean-tech, bio-informatics and life sciences. I am not suggesting that philanthropy substitute for the state. This is neither feasible nor desirable. What Diaspora supporters and the growing number of Israelis funding universities can do is allow universities to maintain their qualitative edge, and in more extreme situations, stem the tide of talented academics going overseas for greater opportunity.

Our public universities fulfil one more important mission: they are able to facilitate greater inclusion and social mobility. The growing social gaps between the "haves" and those on the social and economic periphery of Israeli society pose a threat that can be addressed by access to higher education. My university pioneered a plan that allows students from the periphery to access education.

Israel has many needs and there are many opportunities for philanthropists. I believe that these points provide a compelling agenda for the next generation of philanthropists. Beyond the strategic need to maintain our qualitative edge and invest in our "oil fields," a philanthropic investment provides the fastest return for investors (philanthropists) when compared to investments in primary and secondary education and allows them to make a strategic investment.

Gary Sussman is vice-president of Tel Aviv University and has a PhD from the London School of Economics and Political Science.

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My path to Israel advocacy

By ALAN HERMAN
Special to The CJN

While stories of my parents' kibbutz experiences were part of my childhood, it wasn't until *The CJN* covered the anti-Israel riot at Concordia University that I felt a desire to learn more about Israel. Now, after I've earned my master's in Middle Eastern studies at Ben-Gurion University in a MASA Israel Journey-accredited program, I have the tools and knowledge to build a career path based on my passion for Israel.

Following my first visit to Israel with Birthright Israel, after graduating from the University of Toronto, I returned to participate in a kibbutz ulpan program on Kibbutz Hazorea, the setting where my parents' lives first unfolded together.

While my family wasn't connected to the organized Jewish community in Canada, Israel was always part of our discussions. I was named for my parents' friend who was killed during the 1973 Yom Kippur War and have always felt a strong responsibility to leave my mark on the land. I learned Hebrew on the kibbutz and returned to Canada,

Alan Herman

sure that another extended stay was in my future.

During 2004, there was a large spate of vandalism in Canada against Jewish sites – an arsonist attacked a Jewish day school and tombstones in a Jewish cemetery were destroyed. Increasingly, I found myself at pro-Israel rallies and knew that I needed to find a way to incorporate my passion for Israel into my daily life.

Ben-Gurion's master's in Middle Eastern studies (MAPMES) gave me the skills to pursue such a career path. In addition to brushing up on my Hebrew, I studied the Arab-Israeli conflict through primary documents under the guidance of Israeli scholar Benny Morris. I also helped organize excursions to the Office of the United Nations Special Co-ordinator for the Middle East Peace Process and the Israel-Palestine Center for Research and Information; I assisted Jamal Alkirnawi, the Bedouin counsellor of Arab students at Ben-Gurion University in his research on Jewish-Arab reconciliation through storytelling, and I engaged in studies of particular personal interest, such as the role of Canada in the Middle East peace process.

The most striking part of my experience was the reactions I received from Israelis, who found my concern for Israel both surprising and inspiring. As they were made aware of the amount of energy I hope to invest one day in Israel advocacy, they were reminded of the importance of the Jewish state.

Ironically, they were the ones who served in the army and have made their lives in Israel, yet it took a Canadian who experienced anti-Israel and anti-Semitic sentiment in Canada to provide a different perspective on the significance of their service.

I returned to Canada with my master's degree in hand, and became a research associate at the Canadian Institute for Jewish Research. After two successful years with the institute, I now work with the Quebec-Israel Committee for its Quebec parliamentary program.

MASA's Ben-Gurion University MAPMES program provided me with the tools to launch a meaningful career. I hope other young adults will take advantage of such opportunities in Israel.

Alan Herman lives in Montreal.

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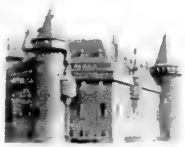

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Homa Sarshar: A towering figure in Persian Jewry

By CYRUS NEEKPOUR
Special to The CJN

When it comes to contemporary Iranian Jewry and its impact on Iranian society, Homa Sarshar is certain to be among the first names to surface. A closer look into Sarshar's life and her contribution to the preservation of Persian Jewish heritage makes it clear that she is a towering figure.

Sarshar is a Los Angeles-based veteran journalist, producer, documentary maker, researcher and political commentator. A highly respected public figure in the Persian community, Sarshar's name appears in numerous print and electronic journals and documentaries.

The CJN spoke with Sarshar in her home office in Los Angeles, Calif., to discuss her experience as a Persian Jewish journalist and her work on the preservation of Persian Jewish heritage.

Born in Shiraz, the city of great Persian poets, and raised in Tehran, Sarshar earned her BA in French literature from Tehran University. As a rising star in Iranian journalism in the 1970s, Sarshar worked for a publication covering women's issues and later made a big move to the *Kayhan* daily, one of Iran's most prominent news publications, which today is under the control of right-wing revolutionaries.

Sarshar's immigration to the United States in December 1978 was one of the most reluctant moves of her life. It took place during the heady days of the revolution when she lost her job at *Kayhan* at a time when prejudice against Jews in Iran was growing with the rise in religious zealotry of revolutionaries.

Sarshar said that after she moved to the United States, the reality of not going back to Iran set in, a realization that took its toll on her in the form of a severe depression. She found a way to lift herself out of this emotional predicament by enrolling in graduate school. The decision took her to the master's program at Annenberg School of Communication at the University of Southern California. She later received an honorary PhD in journalism from American World University.

Homa Sarshar

Sarshar's most significant work in exile has been her tireless research, and her collection of literature on the Jewish Persian heritage. Her interest in the topic was at first personal, but she found a serious lack of information, even though Jews have lived in Iran for more than 25 centuries. Her disappointment at the lack of literature on the subject, and her continued enthusiasm for it culminated in her1995 founding of the Center for Iranian Jewish Oral History (CIJOH: www.cijoh.org) in Los Angeles.

The establishment of the centre was at an opportune time, Sarshar said, because of the mass migration of Iranians, including those of Jewish background, to the Southern California region.

This provided a rich pool of resources from which to glean information. Many of the Jewish émigrés, Sarshar said, were in their 50s, 60s and 70s, and they agreed to have their experiences and knowledge documented for her research. As part of this research, she interviewed more than 100 Iranian Jews, documenting their accounts of life in Iran, their sociocultural and economic experiences and their ancestral background. The work also included over 30 video documentaries, interviews and a large collection of photos. Today, the information and literature coming out of CIJOH is regarded as an important source for researchers, not just in the United States, but also in Europe and Israel.

Sarshar has received numerous awards for her work, including the Medal for Special Achievement in Women's Rights, given by The Iranian Women's Organization of Tehran; the Journalism Award: Distinguished Iranian Women by *The Encyclopaedia Iranica*; and a commendation for community affairs services by the County of Los Angeles.

Continued on page B31

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At left, wheelchair dancers performed at Beit Halochem in Tel Aviv for visitors from Canada who took part in the annual mission of the Beit Halochem Canada, Aid to Disabled Veterans of Israel. The mission was led by Toby Feldberg of Toronto (standing second from left) and her husband Saul. Above, disabled Israeli war veterans and victims of terror took part in the recent Courage in Motion bike ride in Israel sponsored by Aid to Disabled Veterans of Israel, Beit Halochem Canada.

'No future for this regime'

Continued from page B31

Because the goal of CIJOH was to make its literature available to the public for research and education, it decided to distribute its works in digitized format to three institutions: the Library of Congress; the Department of Oral History at the University of California at Los Angeles (UCLA); and the Center for Iranian Studies at Tel Aviv University.

Sarshar is quick to express her gratitude and appreciation for her son Houman Sarshar, who holds a PhD in comparative literature from Columbia University and has assisted her in her research on Persian Jewry. One of CIJOH's most significant works is the publication of the highly acclaimed book *Esther's Children: A Portrait of Iranian Jews*. The book is a compilation of 25 articles on Iranian Jewry edited by Houman Sarshar. Sarshar's other son Sepehr is a doctor conducting research on cancer.

Before turning our discussion to recent events in Iran, Sarshar talked about her attachment to Israel, where she has aunts, nieces and nephews. She travels to Israel to visit her relatives and give speeches at academic institutions.

We saw Sarshar's passionate side when we started to talk about post-election events in Iran and the Iranians' quest to build a democratic society free of religious ideology.

"First and foremost, there is no future for this regime," she said. But she added that despite the difficult road ahead, a big change for Iran is on the horizon.

She was quick to characterize the movement as being genuinely grassroots, born out of people's frustration with the Islamic regime and its repressive policies over the past 30 years. She believes that sooner or later, Iranians will have the democracy they truly deserve. On the regime's crackdown of protesters, including their sexual violation at the hands of regime agents, Sarshar believes that these tactics have been perpetrated by the Islamic regime in Tehran since the early 1980s, and despite all recent post-election publicity, they continue to be perpetrated.

Sarshar describes Iranian President Mahmoud Ahmadinejad and his inner circle as long-standing members of Hojattiyeh, a cult-like group with deeply religious fundamentalist orientations. They are virulently anti-western and anti-Israel in particular and, to a lesser degree, against Sunni Muslims.

"Their cult-like beliefs compel them to terrorize others to achieve their goals."

The incorporation of ideology into a system of religious beliefs is a deadly combination, Sarshar said. It has been witnessed in various cultures and countries, and it is not limited only to Islam.

As to what Barack Obama's administration's policy on Iran is and should be, Sarshar argues that Obama is in a difficult and awkward situation. "I believe negotiations with Iran will continue without getting anywhere because the regime does not respect its own promises."

The Obama administration, according to Sarshar, might get somewhere by having more meetings with Iranian officials, but such meetings will not produce any concrete results. However, she believes that Obama deserves the benefit of the doubt.

Sarshar is presently putting the finishing touches on her upcoming book, which is a compilation of interviews with prominent figures over the years.

Cyrus Neekpour is a Toronto writer.

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Researcher describes little-known world of Jewish pirates

By PAUL LUNGEN
Staff Reporter

Avast Yossi, there be Jewish pirates present. Not mangy men of violence who'd think nothing of boarding yer ship, keelhauling ya, stealing yer cargo and then putting in to the safety of the privateer haven at Tortuga.

Arrgg, these be kosher-eating, Shabbat-keeping pirates who sailed the Seven Seas and plundered gold- and silver-loaded galleons plying the Spanish Main.

Arrgg. Do you want to hear more?

Well, Long John Silver aside, you don't have to dive to the depths of Davy Jones' locker to unlock the secret history of Jewish pirates. Researcher Diana Mingail has done it for you, combing libraries of source material to present a fascinating take on a little-known aspects of the pirate world spanning the 15th to 18th centuries. Mingail, who has presented her findings to community groups, enlightened a small group attending a recent afternoon event at the Beth Tikvah Synagogue.

Surprisingly, Jews were no strangers to the world of piracy and privateering (not the same thing), with the most famous of the buccaneers hailing from Sephardi families dispossessed by the Spanish government. In seeking revenge for the Spanish Inquisition and the expulsion of 1492, several prominent Jews took to piracy. Perhaps the most famous, Jean Lafitte, saw action centuries later, but he, too, was the descendant of Sephardi Jews who had fled Spain for France.

Batholomew Diaz

Lafitte not only harassed the Spanish in the Americas but he also became a real American hero, providing manpower, gunpowder and intelligence that helped the United States defeat a British incursion at New Orleans at the tail end of the War of 1812.

As a result of his heroics, Lafitte and his men were granted a full pardon for smuggling as well as citizenship rights.

So how do nice Jewish boys become pirates or privateers?

In Mingail's telling, most were seeking revenge against Spain. In Lafitte's case, Spanish Inquisitors put to death his maternal grandfather, a Converso – a Jew who had been forced to convert to Christianity but who secretly practised Judaism.

"Jean Lafitte came to hate Spain and the Spanish people," Mingail said.

His family fled to France and later to the West Indies (the Caribbean). From there, the family moved to New Orleans. In 1808, he and his brother, Pierre, established "a pirate kingdom in Barataria Bay, which was on the Gulf of Mexico, 100 miles south of New Orleans," Mingail said.

"Lafitte and his pirates operated under letters of marque from Colombia, which was fighting for independence from Spain. The letters of marque were a legal document indicating Lafitte was operating as a privateer under the authority of the Colombian government against the country's enemy – Spain."

Hugely successful, the Lafittes captured numerous Spanish vessels and seized their cargoes.

By 1811, Barataria hosted 32 armed warships, more than the U.S. navy, and was a commercial hub serving New Orleans.

Lafitte imposed a sort of pirate's code, enacting rules against murder and sexual predation and banning attacks on American ships. Pirates' widows and orphans were cared for and the booty was shared equally.

Continued on page B33

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Lafitte settled in St. Louis

Continued from page B32

Lafitte's anti-Spanish efforts continued until 1821 when the United States and Spain made peace. He eventually moved to St. Louis, where he became a labour leader

Other prominent pirates included "Sinan the Jew." Sinan served the sultan of Turkey, where refuge had been granted to Spanish Jews expelled from Spain. In 1538, Sinan commanded a Turkish armada and destroyed much of the Spanish fleet near Greece.

Samuel Pallache, known as "the Pirate Rabbi," was the son of a rabbi from Cordoba, Spain. Born in Morocco, Pallache not only helped negotiate a treaty with Holland, he was also authorized by the Dutch government as a privateer, giving him the legal right to attack ships belonging to Holland's enemy, Spain.

Moses Cohen Henriques co-operated with the Dutch West India Company to capture Spanish treasure ships, seizing gold, silver and merchandise worth the equivalent of $1 billion US in today's currency.

With the aid of the Dutch, he captured Recife in present-day Brazil, and he set up a pirate island nearby "where Jews could practise their religion openly," Mingail said. When Brazil was recaptured by Spain in 1654, Henriques

Jean Lafitte

became an adviser to famed pirate Henry Morgan.

Other pirates cited by Mingail included Bartholomew Diaz, whose actual name had been Balthasar. One of the "Portugals" – Jewish refugees from Portugal who lived in Jamaica beginning in 1511 – Diaz attacked Spanish ships as a pirate. After being captured by the Spanish and scheduled to be hanged, he swam to safety and hid for three days in a swamp. After being rescued by Jamaican pirates, he continued harassing the Spanish fleet and "remained a pirate to the end of his days," she said.

> ***'Their galleys were kosher and they kept the Sabbath'***

Jamaica, meanwhile, prospered as a home base for pirates attacking Spanish merchantmen. The island's Jews "shared in the booty. They financed captain Henry Morgan's raids on Spanish ports, including his famous conquest of the city of Panama. That was another blow against Spain, and the 'Portugals' of Jamaica helped to make it happen."

Yaakov Morel commanded three ships, while David Abrabanel, who hailed from a famous Sephardi rabbinic family, went by the name Captain Davis and commanded a ship called The Jerusalem, Mingail said.

Some Jewish pirates operated off the coast of Chile and "their galleys were kosher and they kept the Sabbath," she added.

"It is clear that Jews revenged themselves on their enemy, Spain, wherever they could and in every way they could," she said.

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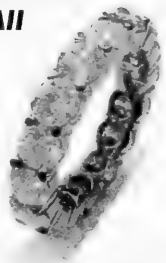

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The Goldbergs dramatized the lives of a Jewish family

By ROSALIN KRIEGER
Special to The CJN

I heard of a household in a nearby city where no telephone calls are answered between 7:45 and 8:00 p.m. because The Goldbergs *are on the air.*
(A fan letter, Maine, 1932).

In a time of entertainment and electronic overload, it is perhaps hard to picture a period in which families enthusiastically gathered around radios in North America over 80 years ago.

It is perhaps even harder to imagine listeners, both Jewish and gentile, working and middle class, "visiting" with a Jewish family on a regular basis, some not taking phone calls while it aired, as the quote above alludes to. Nov. 20, 2009, marks the 80th anniversary of the debut of the landmark radio program *The Goldbergs* (1929-1946), which dramatized the daily lives of a fictional Jewish family – immigrant parents, Molly and Jake, and their two U.S. born children, Sammy and Rosie, and their uncle David – from the Bronx and later Lastonbury, a fictional town in Connecticut.

I can safely – and sadly – assume I am one of a handful of people in Canada who knows about the show and the driven woman behind it. Gertrude Berg (formerly Edelstein,1899-1966), the show's creator and star, was a woman ahead of her time in a male-dominated and rapidly expanding industry looking for ethnic/dialect radio entertainment because of the mega success of *Amos 'n' Andy* (1928-1965). In 1929, Berg, a frustrated yet ambitious homemaker and bookkeeper in her father's Catskill resort, became the auteur, actor, writer and producer of *The Goldbergs*.

Her first paycheck from NBC netted her $75 a week from which she had to pay her cast, however, by the mid-1930s, Berg, with an estimated annual salary of $1 million, became the highest paid woman in U.S. radio. She adapted the popular show for vaudeville, a comic strip, the Broadway stage, a Hollywood film and television. Long before many of the pop stars of today, she developed a successful clothing line (for plus-sized women), and wrote a cookbook (even though she never cooked in real life), an advice column (Mama Talks) and book on family issues. Berg was a one-woman financial empire. Yet, to legions of fans, Molly was the perfect mother who hovered over her family, community and a nation in need of guidance, comfort and escape.

Meet the Goldbergs

Berg, whose own mother, Dinah, was institutionalized periodically after the death of her son, created an idealized and sympathetic mother in Molly (Shakespeare) Goldberg. She was an optimistic, unglamorous, soft-spoken family matriarch and guide in all matters, domestic, moral and romantic who spoke with Yiddish cadence and malapropism ("Don't be an 'ear dropper,' she told Rosie) and coined phrases such as, "Spill me some coffee," and, "I'll scramble you" (some eggs). She was the busybody moral compass and dispenser of homespun advice such as, "Indifference is de greatest sin in the world." (1941). Molly's door and kitchen, much to husband Jake's chagrin ("An army I'm feeding!"), was always open to friends, neighbours and strangers. Jake, a tailor and later a factory owner, who was abrasive, yet kind and smart, also learned from Molly, as the program announcer once said in 1941, Jake must learn from Molly to "accept people in terms of what they can become and not in terms of what they've done."

Assuaging anxiety and alienation

The Goldbergs also tapped into the buried cultural longings of its assimilated Jewish listeners and the need for guidance and comfort in its Christian listeners. She, Peter Smith writes, sensed "what the audience wanted and in some instances needed," especially during the Depression. Psychologist Dorothy Berg (Berg's daughter-in-law) told Smith in 1998, "Berg never really recovered from Dinah's breakdown and... death. Instead *The Goldbergs* provided a possible means of escapism, and... Molly Goldberg [was] the perfect Jewish mother in a world untouched by tragedy or death. Molly represented something... she wouldn't talk about... perhaps her mother."

Religious ritual and utopia

Unlike the realistic and painful depictions of generational conflict and ambivalence of Jewish immigrant life on the Lower East Side in the early 20th century, by Jewish writers such as Anzia Yezierska (1881-1970), who, unlike Berg, actually grew up on the Lower East Side, Berg's Jewish-American vision was decidedly escapist, and hence, more profitable.

In order to attract a wide and diverse audience, she created a program that did not offend the sensibilities of the majority of her non-Jewish and Jewish listeners. In this sense, *The Goldbergs* was very much like the utopia of *The Cosby Show* (1984-1992), a world devoid of racial, religious, gender and class strife.

Continued on page B35

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Show promoted inter-group unity

Continued from page B34

Berg made this point very clear in a 1956 interview with *Commentary*: "I don't bring up anything that will bother people... unions, politics, fundraising, Zionism, socialism, inter-group relations... I keep things average. I don't want to lose friends."

This formula was popular among non-Jews, as this letter attests to: "*The Goldbergs*"... present life as it should be... we like the democratic and friendly feeling they have for Jew, gentile and Catholic... 'Molly' is a beautiful character, an example for all wives and mothers and her philosophy is practical for our everyday living. We like their patriotism, their constructive charitable acts, their sympathy for friends in pleasure or trouble... we cannot imagine any portrayal of family more perfect" (excerpt from a fan letter from Oklahoma City, January 1933, Gertrude Berg Archives).

Except for an oblique reference to Kristallnacht shortly after it occurred (a stone was thrown through the Goldberg's window in a Passover episode of 1939) and the Goldberg parents being called "red outsiders" in a 1937 episode, the family was virtually unscathed with Molly handing out advice and helping others. Like the black characters of *Amos 'n' Andy* (1928-1965) who never faced any racism and were never called a racial slur, this Jewish family inhabited a protective vacuum free of anti-Jewishness of any kind.

Much of the show's content promoted inter-group unity, namely between Jews and Christians, especially in the High Holiday episodes. In all the Jewish religious related programming that I have listened to, and the scripts that I have read, Berg made a point of promoting harmony in various ways, especially at holiday time. In one notable 1944 Yom Kippur episode, Molly and Rosie walk down a street in Cleveland in search of a synagogue and just happen to bump into a real Christian clergyman, Rev. Schuyler, who is on his way to share the pulpit with a Rabbi Newman, something he says they do every year. "In our town," he explains, "Jew and non-Jew have lived side by side so amicably for so many generations that it's no longer unusual for us to take part in each other's religious services."

Gertrude Berg as Molly Goldberg

Religion in the show

The Goldbergs was most directly and lovingly Jewish at holiday time as Berg took great pains to research Jewish ritual and liturgy. Although she did not receive "religious training," as a child, as she put it in 1935, the Goldbergs celebrated Sammy's bar mitzvah, Passover seders and Yom Kippur with performers such as Jan Peerce singing *Kol Nidrei*. These episodes rekindled long-forgotten vestiges of Jewish holiday celebrations in many Jewish listeners of different ages. In addition to religious instruction and celebration, these episodes were interwoven with U.S. values of freedom and individualism, because so much of Berg's unspoken project was to make Jews more acceptable to non-Jews and for this, many Jewish viewers were appreciative.

Jewish journalist Hilda Kassell, in 1932, credited Berg for being "greatly responsible for conveying a more sympathetic understanding of Jews and Jewish life to misinformed gentile listeners than anyone I could think of." After the Yom Kippur episode of 1943, a Jewish educator from Cleveland wrote Berg that the series "has done more to set us Jews right with the 'goyim' than all the sermons ever preached by the rabbis."

Berg's legacy

According to Berg's 1934 NBC radio biography, seven words: "It's a Story of a Jewish Family" for a long time stood between her and an audition." What chance did a show about a Jewish family, in a period of virulent anti-Jewishness, at the onset of the Great Depression have in a national medium? A slim one, but Berg was able to convince the powers-that-be that a Jewish show was viable. She drew upon and rejected aspects of *Amos 'n' Andy*'s performance of a marginalized ethnic community. She was fortunate that as a Jewish person she was able to depict Jews as she wanted to, unlike black Americans in the same era who were routinely denied access to programming that was not music related. Eighty years ago, with the radio debut of *The Goldbergs* on U.S. radio, Berg carved a niche in radio history and her country's conscience, psyche and heart.

Rosalin Krieger is a doctoral candidate in Toronto currently writing her dissertation on tropes of Jewishness in Seinfeld. *She has also written extensively about such television series as* Arrested Development, Curb Your Enthusiasm, Everybody Loves Raymond, The Larry Sanders Show and Sex in the City.

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Toronto District School Board

Happy Chanukah

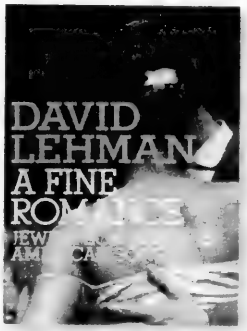
What makes a song Jewish?

By MICHAEL HANDELZALTS

David Lehman, the author of *A Fine Romance: Jewish Songwriters, American Songs* (Nextbook Press), is passionate about what is commonly called the "Great American Songbook."

The term refers to all those popular songs from the 1920s up through the 1960s, many of them written originally for the stage, that people in America and around the world continue to hum – the "standards." Both the melodies and the lyrics comprise the soundtrack of the lives of millions, including Lehman, who integrates snatches of quotes from many into the text of his book, which only makes the reading that much more enjoyable.

Lehman, who is also a poet and editor, is Jewish, as were so many of the composers and lyricists who contributed to the American Songbook over the years, writing mainly for Broadway and Hollywood: George M. Cohan, Jerome Kern, Irving Berlin, George and Ira Gershwin, Frank Loesser, Richard Rodgers, Lorenz Hart, Oscar Hammerstein II, Harold Arlen, Leonard Bernstein, Stephen Sondheim and many others.



There was only one non-Jewish songwriter of the calibre of those mentioned above, namely Cole Porter. And he is the one credited with the saying that constitutes the backbone of this book, and the reason it is part of the Schocken/ Nextbook Jewish Encounters series. In 1926, Rodgers, at the time already an established name on Broadway (for his work with lyricist Lorenz Hart) met Porter, then an ambitious but still struggling composer and lyricist for the theatre. Rodgers recognized a fellow talent, and Porter confided that after all his failures on Broadway, he felt he had finally figured out the secret of writing hits: "I'll write Jewish tunes," he said.

Lehman tries to decipher and explain just what a "Jewish tune" is, which is to say, to understand in what way the Jewishness of these songwriters contributed to their success. Some of the answers offered may sound obvious – a few were sons of cantors (Berlin, Arlen) – but others seem a little far-fetched.

There may, for example, be some resemblance between the melody of the first line of George Gershwin's *Swanee*, "I've been away from you a long time" (words by Irving Caesar), with the Sabbath prayer *Hashivenu*. One may hear melodic overtones from the blessing over the Torah – "*Borchu et HaShem Hamevorackh*" – with the Gershwin brothers' *It Ain't Necessarily So* (whose subject is biblical anyway). As with etymologies of similar-sounding words from different languages, though, one needs to be careful in identifying snatches of melodies here and there. Resemblances don't necessarily mean a thing, even if they've got that swing.

There is no doubt, however, that one can point to some common and pretty general qualities that many of the popular songs written by the composers mentioned above share: the minor key, bent notes, altered chords and a melancholy edge. Most of them are also witty, clever, skilfully rhymed, and full of humour, self-irony and unabashed sentimentality – qualities that could arguably also be labelled as Jewish.

You can find many Yiddishisms in the lyrics ("Alright, I'm just a no-goodnik /Alright already, it's true /So nu /So, sue me, sue me"' – *Sue Me* from *Guys and Dolls*), or "Yiddish syntax," which often means "bending" the sentence structure to fit the melody, which was often written first (which is why Ira Gershwin claimed that any resemblance between lyrics and poetry is purely coincidental, though I dare to think he was being overly modest). But, as we all know now, the non-Jew Cole Porter could also write a song about *Hothouse Rose*, whose name is Rosenbaum, and who when she buys some perfume, "now ... smells like a rose 'n' bloom." So again, incorporation of a "Jewish" element does not necessarily make it a Jewish song.

Jewish words and expressions made it into English long before Jewish songwriters got on the bandwagon: "chutzpah," for instance, is dated by Merriam-Webster back to 1883. I'm not sure that word was ever used in one of those popular songs, but who knows.

Best song ever

Did the Jewish songwriters have chutzpah? Some did, and some didn't. Irving Berlin told his right-hand man Helmy Kresa (who transcribed and orchestrated his songs for him, as Berlin never learned to read or write music, and played the piano only in the key of F) sometime in mid-1942: "I want you to take down a song I wrote over the weekend. Not only is it the best song I ever wrote, it's the best song anybody ever wrote." The song was *White Christmas*. (Such a claim, made before the composition was even on sheet music, took some chutzpah, even if *White Christmas* did turn out to be a huge hit.)

On the other hand, Lorenz Hart was plagued with insecurities. Despite the many hits he had to his name, he did not see himself fit to co-operate with his longtime partner Richard Rodgers on *Oklahoma!*, a decision that was instrumental in creating another successful duo, of Rodgers and Oscar Hammerstein II (who until then had collaborated a lot with Jerome Kern).

With all their ego, most of those songwriters were still able to be generous with one another: Berlin looked up to Kern, Gershwin wanted to be Berlin's secretary, Rodgers helped Porter and produced the music of others in addition to writing his own. They may have been competitors in a field where popularity and sales are the name of the game, but they were also always ready to admit a new talent into their fold and recognize his – or her, let's not forget Dorothy Fields, one of the very few females in the book – talent. Lehman points out that some of the great successes of the American musical occurred when the Jewish musical-lyrical idiom met the African-American: The Gershwins' *Porgy and Bess* (1935), Kern and Hammerstein's *Show Boat* (in 1927, with *Ol' Man River*), and perhaps most significantly, *The Jazz Singer* (1927). The latter was the first motion picture with sound, the real-life story of a cantor's son (Al Jolson) who leaves his Orthodox Jewish family to sing jazz, decked out minstrel-style in blackface, and still makes it in time from shul, where he chants the *Kol Nidrei* prayer, in place of his dying father, uptown to the musical stage, where he wows them all, his mother included, with *April Follies*.

Continued on page B37

Many wonderful gems in Lehman's book

Continued from page B36

Lehman paints a vivid picture of the times, starting with World War II (Kern wrote, "And when I told them how beautiful you are, they didn't believe me," and Porter, who was entertaining the troops in Europe with a portable piano on his back changed the lyrics to, "And when I told them how dangerous it was, they didn't believe me" –*They Didn't Believe Me*); the carefree times before the crash; the Depression years (*Brother, Can You Spare a Dime*, lyrics by Yip Harburg); and then the years leading to World War II and after. He juxtaposes some dates: Berlin's *God Bless America* was first performed on the radio, by Kate Smith, a day after Kristallnacht, in 1938; crematorium II in Auschwitz began to operate on March 31, 1943, the same day *Oklahoma!* opened on Broadway. He sees the Jewish songwriters as expressing with their art the spirit of America.

Not overtly Jewish

But with all the anecdotes and quotes he provides – some of them presented as fictional meetings with Uncle Jerry (Kern) or Uncle Harold (Arlen), or equally fictional interviews with Ira Gershwin or Sammy Cahn – the thesis about the meaning of Jewishness in the American Songbook falls short, due to the very simple fact that most of those songwriters didn't live an overtly Jewish life, nor did they make too much of their own Jewishness, even privately. Rodgers wrote about himself that he identified as a Jew "for socio-ethnic reasons rather than because of any deep religious conviction." None of them was a regular guest in synagogue on Friday night. All of them were hardworking artists and artisans providing material for another opening, another show.

The popular songs written by all the Jewish artists I've mentioned shared many qualities with other popular songs of that era. If they were – and are – unique, it is due less to any particular Jewishness than it is to the individual talents of the composers and lyricists. The question, "What does it mean to be Jewish in America?" is very much in fashion these days, but the biographies and works of all those songwriters does not help to clarify the issue. Still, raising the issue, even if it is impossible to answer it in a satisfying way, presents a great opportunity to wallow in the stories of their life – quoting lyrics, retelling entertainment lore, remembering songs and having as much fun as possible, which Lehman clearly has, even writing a few pastiches as tributes to particular composers or lyricists, one of them wholly made up of phrases from well-known lyrics.

Part of the charm of this book is that under the pretext of exploring the Jewishness of the American Songbook, one comes across some wonderful gems. One is Lehman's explanation of how it is that we usually know, and sing, only the refrain of the song, as popularized by recording artists, omitting the verse which leads to it, which was usually performed when the song was part of a show.

The Gershwin brothers' *The Man I Love*, for instance, starts with a long preamble, actually a kind of recitative that is a beautiful piece of music (and lyrics) in itself: "When the mellow moon begins to beam/ Ev'ry night I dream a little dream/ And of course Prince Charming is the theme: the 'he' for me./ Although I realize as well as you/ It is seldom that a dream comes true/ To me it's clear/ That he'll appear." Only then comes, "Someday he'll come along/ The man I love."

Sammy Cahn explains that the "verse is just the preface to the chorus. For every verse there ever was, you can substitute one phrase: 'And that's why I say.'" By the way, *The Man I Love* was written to be part of one musical, but was scrapped during tryouts; then another musical was written especially to include it (the producer liked the tune), was dropped during tryouts, was published (not recorded –that's how songs were sold then, as sheets) only when the Gershwin brothers agreed to cut their royalties, and then was dropped from yet another musical, until it finally made it on its own.

There is little that Lehman does not know about his subject, so one can wonder if it's really right to ask for anything more. Still, I would like to point out two names I missed from the story. One is Kurt Weill, who, though he emigrated from Germany only at age 35, contributed gems like *September Song* and *Saga of Jenny* to the American Songbook. The other is Stephen Sondheim. Both are mentioned in the timeline the author provides at the end of the book: Weill for the opening of *Threepenny Opera* in 1928, in Berlin; and Sondheim, with his date of birth in 1930, and his lyrics for *West Side Story* in 1957.

But there is no further word about Sondheim's significant and innovative contribution to American popular music, which continues to this day, though I agree that it is difficult to pinpoint its Jewishness. And incidentally, Lehman notes that the line, "Who could ask for anything more" is a key line in two Gershwin songs: *Nice Work If You Can Get It?* and *I Got Rhythm*. It is also a key line in Sondheim's *More*, as performed by Madonna in the movie *Dick Tracy* (1990). And the whole song is a tribute to the American popular song culture: "Once upon a time I had plenty of nothing/ Which was fine with me/ Because I had rhythm, music, love/ The sun, the stars and the moon above/ Had the clear blue sky and the deep blue sea/ That was when the best things in life were free./ Then time went by and now I got plenty of plenty/ Which is fine with me/ 'Cause I still got love, I still got rhythm/ But look at what I got to go with 'em/ "Who could ask for anything more?"/ I hear you query/ Who could ask for anything more?/ Well, let me tell you, dearie."

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Hon. Peter Kent
MP Thornhill

Cilla and I wish you and your family a Happy, Healthy and Peaceful Chanukah

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Happy Chanukah

The tale of two floods

By AVNER MEIRI
Special to The CJN

I read with admiration Alex Gropper's articles on the Babylonians and the Bible in *The CJN* in January of this year. The articles were condensed with a great deal of information about the influence of the Babylonian culture on the Jewish people and the writing of the Hebrew Bible.

Gropper mentioned *The Epic of Gilgamesh*, a story of a flood that is similar to the one in the Bible. This story is at least 1,500 to 2,000 years older than the story of Noah in Genesis.

I would like here to add more details about *The Epic of Gilgamesh*, which was written in cuneiform script on clay tablets and discovered in the 1850s at the ruins of one of the two libraries built by Ashurbanipal, king of Assyria (669- 627 BCE), in Nineveh, the capital of Assyria.

In 1946, I had the opportunity to visit the ruins of Nineveh, which are located a short distance from Mosul in northern Iraq. Nineveh was destroyed in the year 612 BCE and the library lay underground for more than 1,900 years until it was discovered and brought to the British Museum. Years later, George Smith, an assistant to the museum, found two wonderful stories: a Babylonian story of creation and a Babylonian flood story.

The flood story, known as *The Epic of Gilgamesh*, was originally titled *He Who Saw the Deep* or *Surpassing All Other Kings*. Gilgamesh might have been a real ruler in the 27th century BCE.

The essential story revolves around the relationship between Gilgamesh, who became distracted and disheartened during his rule, and a friend, Enkidu, who was half-wild and undertook dangerous quests with Gilgamesh.

Following Enkidu's death, Gilgamesh starts to search for immortality. Eventually, he meets Utnapishtim, the hero of the flood myth. Utnapishtim tells Gilgamesh about the god Ea, who advised him to build an ark to protect himself and his family. The god later created a catastrophic flood, which Utnapishtim \ survived.

Utnapishtim's story is similar to that of Noah and the flood in the book of Genesis. Let us look at what Utnapishtim says of his experience and what the Bible tells us of Noah and the flood.

• • •

Utnapishtim
• On the fifth day, I decided upon the ark's plan. The floor was 200 feet square. The walls were 200 feet high.
Genesis
• The length of the ark shall be 300 cubits (1 cubit equals 1.5 feet), the breadth of it 50 cubits and the height of it 30 cubits. (Genesis 6:13).
Utnapishtim
• I gave it six stories and divided the breadth seven times.
Genesis
With lower, second, and third stories shalt thou make it (6:16)... Rooms shalt thou make in the ark (6:14). And shalt pitch it within and without with pitch (6:14). And Noah and his sons, and his wife, and his sons' wives, went into the ark because of the waters of the flood.
Utnapishtim
• Six sar (measures) of bitumen I poured into the kiln. All that I had I loaded, of the seed of all living things. I brought into the ship my whole family and kinsfolk. The cattle of the field, the beasts of the field, all craftsmen – I made them go up into it.
Genesis
• Of clean beasts, and of beasts that are not clean, and of fowls, and of everything that creepeth upon the earth. There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah (7:7-9). And the Lord shut him in (7:16).
Utnapishtim
• I went into the ship and closed my door. As soon as a gleam of dawn shone in the sky, came a black cloud from the foundation of heaven. Inside it, Adad (a Sumerian god) thundered. Adad's rage reached to the heavens, turning all light to darkness.
Genesis
• And it came to pass, after seven days, that the waters of the flood were upon the earth... the same day were all the fountains of the great deep broken up, and the windows of heaven were opened (7:10-11).
Utnapishtim
• Six days and nights raged the wind. The flood, the cyclone devastated the land.
Genesis
• And the flood was 40 days upon the earth and the waters increased. And the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven (Chapter 7).
Utnapishtim
• The sea became calm, the cyclone died away, the flood ceased.
Genesis
• The fountains of the deep and the windows of heaven were stopped; and the rain from heaven was restrained. And the waters returned from off the earth continually, and after the end of the 150 days, the waters were abated (8:2,3).
Utnapishtim
• And all mankind had turned to clay. The ground was flat like a roof. I opened the window and the light fell on my face.
Genesis
• And all flesh died that moved upon the earth... and every man (7:21). And it came to pass at the end of 40 days, that Noah opened the window of the ark which he had made (8:6).
Utnapishtim
• The ship lay upon Mount Nisir. Mount Nisir held the ship and allowed it not to move.
Genesis
• And the ark rested in the seventh month, on the 17th day of the month, upon the mountains of Ararat (8:4).

Avner Meiri, a scholar and teacher, passed away in Toronto on Nov. 30, 2009.

Councillor Michael Feldman
wishes all his constituents in Ward 10, York Centre and all residents in the City of Toronto a Healthy & Happy Chanukah

Best Wishes for a Happy Chanukah

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Happy Chanukah

Where birds sing

By Rose Romberg

It is written
You took us out of bondage,
gave us manna and parted the Red Sea
yet You rebuked Your angels
because they sang while
Egyptians drowned.
You cried: "Why do you sing?
They, too, are My children."

Sovereign of all that exists
forgive my presumption
for my mind is veiled.
You did decree:
"Thou shalt have no other gods."

For moments in time
we flourished and once again
man became complacent,
self-worshipping... still, You
showed mercy.

Your chosen people survived
the Inquisition, Stalin and Hitler.

Moans from innocent souls
echoed in heaven's chambers,
human ashes turned grass grey
I wept in silence.

Surely Your intervention
softened the gentile heart
and behold...
The State of Israel reborn!

Pioneers turned swamp and sand
into orange groves, carob trees
fields of corn and young forests
where birds sing.
"If you will it, it is no dream."

With heads bowed, we embraced
the Western Wall in silent prayer
of thanksgiving.
Hands joined, rhythmic feet danced
the Horah, voices soared in song.
Hatikvah!

Such rejoicing, such profound
sense of freedom I had never known
and I, I have dignity!
I belong!
Still blood flows.

Today I feel Your anger.
It grieves me.
But not all of Your children
have fallen from grace.
I know You to be a merciful God.
"Give Me ten righteous men, "You said.
Are not our houses of worship
brimming with righteous men to
temper your displeasure?

God and God of my Fathers
once again I ask Your pardon
for my doubt-divided mind.
But I am frightened for my people.
Your creatures, Your Yerusholayim.

Every corner of our sphere
echoes of lust, greed and persecution.
Once again Hitler's graven image
looms... swastikas flutter in the winds.
Will the predators never be stilled?

I have seen Your wrath.
With one thrust the lights went out.
Has the time come for another Ark...?

During one starry night

By Moshe Gruda

During one summer night
While the stars were shining bright
I marvelled at the comeliness of the sky;
At myriads of bright sparks from those stars swimming around
In an ethereal sea; yet never getting drowned

All of a sudden... from somewhere
A star broke off and hurriedly, across the sky
In far distance flight, began to veer
And vanished into a half circle...

Oh, wasn't it too early for this star to disappear?

With my eyes I clasped that star
And cruised along ever so far
I muse... was all this just a ruse?
A ruse that could prevent
The culmination of our longed for goal...
Our main event

NO! This is still part of the process of creation
And we remain indebted as a nation
For the wondrous gift of free will
That leads us to the realization
That everything is Godly
And God is Perfection...
The One and Only

Translated from Yiddish by Hy Bergel

Joe MIHEVC
"Happy Chanukah to all my friends in the Jewish Community"
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COUNCILLOR DAVID SHINER
Ward 24 – Willowdale
Happy Chanukah greetings for the celebration of the Festival of Lights for the year 5770 to all of the residents of Ward 24 – Willowdale, the City of Toronto and surrounding communities

Wishing everyone in the community a happy, healthy and joyous Chanukah!

Best Wishes From
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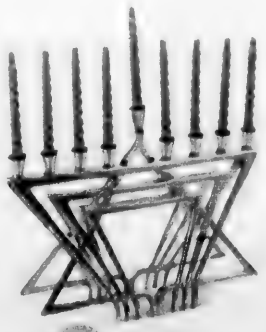
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This Week

National

Anti-Zionism is the new anti-Semitism, community leaders say. **Page 3**

Arts & Travel

Visiting the bastides of southern France. **Page 36**

Books & Authors

Doctorow remains a master of narrative voice. **Page 38**

Heebonics

Rabbinical student makes cross-cultural music. **Page 39**

ATTENTION READERS:
There will be no issue of *The CJN* Dec. 31

Index

National 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
According to Reports 16
Jewish Life 18
Mazel Tov 23
What's New 24
Obituaries and Notices 26
On Campus 27
Yiddish Corner 28
Israel & the Jewish World 29
Arts & Travel 34

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Did UK issue warrant for Tzipi Livni?

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LONDON — Tzipi Livni, leader of Israel's Kadima party, cancelled her appearance at a Jewish function in London because a warrant for her arrest had been issued over her part in the Gaza offensive, Arab-language media reported.

Al-Quds Al-Arabi claimed that Scotland Yard advised the organizers of the Jewish National Fund conference in northwest London that the former foreign minister had cancelled her scheduled address on Monday over threats of a possible charges being pressed by pro-Palestinian groups.

The *Al-Quds Al-Arabi* report also said that a group of about 100 anti-Israel protesters rallied outside the Hendon Hall Hotel on Sunday, just as delegates arrived at the JNF event.

Tzipi Livni

Livni's office said in a statement following the report that her appearance at the London event was cancelled two weeks ago due to a scheduling conflict.

Livni's office also said that the opposition leader was proud of all the decisions she made as foreign minister during last winter's Gaza war, an operation that she said achieved its goal of bringing security to Israel.

A United Kingdom court two months ago deferred until further notice an appeal by local pro-Palestinian groups to issue an arrest warrant against visiting Defence Minister Ehud Barak.

Look who's on YouTube?

Israeli President Shimon Peres is using a brand new YouTube channel to convey season's greetings to the three monotheistic communities in Israel and abroad. His greetings include blessings for the holidays of Chanukah, Eid al-Adha and Christmas.
[*Israel Sun photo*]

Bnei Menashe celebrate Chanukah

The remaining 7,200 members of the Bnei Menashe community of northeastern India ushered in the festival of Chanukah last weekend, as they continue to hope to make aliyah. The Bnei Menashe were not aware of Chanukah's existence until the modern era, because their ancestors were exiled from the Land of Israel some 560 years before the historical events the holiday commemorates. The Bnei Menashe (Hebrew for "sons of Manasseh") claim descent from one of the Ten Lost Tribes of Israel who were sent into exile by the Assyrian Empire more than 27 centuries ago. They have continued to practise Judaism, including observing the Sabbath, keeping kosher, celebrating the festivals and following the laws of family purity.
[*Yochanan Phaltual photo*]

Shabbat-Chanukah Miketz
Candlelighting: 4:24
Havdalah: 5:30

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Iran testing key nuclear bomb component – please see page 29

The News in Brief

Canada

Cream Cheese Recall

OTTAWA — The Canadian Food Inspection Agency (CFIA) has issued a recall alert for two Western brand kosher cream cheese products that may be contaminated with salmonella. Western Original Cream Cheese in a 250-gram container (best before Dec 28 and with the UPC code 0 61641 00006) and Western Light Cream Cheese, also in a 250-gram container (best before Dec. 28 and with the UPC code 0 61641 01550 1) were distributed in Ontario, New Brunswick and Nova Scotia. There have been no reported illnesses associated with them, the CFIA said in a release.

Dreidel Rock

TORONTO — As part of its Classic Rock Weekends series and in honour of Chanukah, radio station Q107 in Toronto dedicated this past weekend to "rockers with Jewish heritage." The classic rock station's "And the Dreidel Will Rock" weekend featured bands with Jewish members, such as Kiss, with Gene Simmons; Rush, with Geddy Lee; and Van Halen, with David Lee Roth

World

Teacher Remanded

SYDNEY, Australia — A former Jewish studies teacher was remanded to custody to await sentencing on Dec. 22 for his part in a global child porn ring. Paul Benjamin, 41, a one-time deputy principal of Jewish studies at the Emanuel School, appeared in a Sydney court Dec. 4. Benjamin was one of 22 men arrested last December in a bust of a child porn ring involving people in more than 50 countries. He pleaded guilty. He resigned from the school after his arrest and is not believed to have been involved in illegal activity while there.

Carter Adviser Dies

LOS ANGELES — Edward Sanders, who played a key role in the 1979 Israel-Egypt peace treaty as senior Middle East adviser to U.S. president Jimmy Carter, died Dec. 7 at 87 of cancer. Sanders, a successful attorney, led the National Conference of Christians and Jews, American Israel Public Affairs Committee and the Conference of Presidents of Major American Jewish Organizations.

Activist Slurs Jews

SAN JUAN — An activist in Puerto Rico called for a boycott of local Jewish businesses, saying a primate-breeding facility approved for construction there is one of many "Jewish economic interests." Bioculture Ltd., a firm based in Mauritius, in Africa, with monkey-breeding facilities at 19 sites worldwide, has secured permits for a facility in the southeastern town of Guayama. It expects to start operating next summer. Activist Robert Brito was quoted in local newspapers blaming Jews for past environmental offences and erroneously calling Bioculture an "Israeli company" and that "bringing a facility for wild monkeys from Israel to Guayama constitutes ethnic discrimination against Puerto Ricans who live in Guayama."

Goldstone Frustration

WASHINGTON, D.C. — The Goldstone report drove Israelis and Palestinians apart, Assistant U.S. Secretary of State P.J. Crowley said. The aside in a Dec. 8 briefing for reporters was the clearest signal of U.S. frustration with the UN Human Rights Council report into last winter's Gaza war, authored by South African Justice Richard Goldstone, which urged war crimes charges against Israel and Hamas.

Grocer Sues 'Bruno'

NEW YORK —A Palestinian grocer is suing actor Sacha Baron Cohen for $115 million (US) over his portrayal in *Bruno*. Ayman Abu Aita filed the lawsuit in the United States against the film's producers and Cohen. In *Bruno*, Ayman Abu Aita, a Christian peace activist, escorted Cohen's alter-ego Bruno, a gay fashion journalist, to a Lebanese refugee camp. Abu Aita was identified as "terrorist group leader, Al Aqsa Martyrs Brigade." Abu Aita says he has received death threats over the movie, adding he didn't realize Cohen was an actor filming a comedy and that he misled him, saying the film would help the Palestinians. Aita was in the Al Aqsa Martyrs Brigades from 2000 to 2003, then spent two years in an Israeli jail for shooting at Israeli soldiers. He now represents the Fatah party in the West Bank town of Beit Sahor.

Oren Raps J Street

NEW YORK — Israel's U.S. ambassador blasted J Street, saying the pro-Israel left-wing group is "fooling around with the lives of seven million people." Michael Oren, responding to a question at a Dec. 7 appearance at the United Synagogue of Conservative Judaism's biennial convention, said the group is "a unique problem in that it not only opposes one policy of one Israeli government, it opposes all policies of all Israeli governments. It's significantly out of the mainstream," the *Forward* reported. Among the issues he cited were J Street's criticism of Israel's attack on Gaza last winter, its refusal to reject the Goldstone report and its failure to back more sanctions on Iran. The same day, J Street said it now backs sanctions by Congress.

Politician Helped Draft Slave Labour Deal

Otto Graf Lambsdorff

BERLIN — Otto Graf Lambsdorff, a key architect of Germany's landmark slave labour compensation deal, died Dec. 5 at a hospital in Bonn at age 82.

In 1999, then-chancellor Gerhard Schroeder tapped Lambsdorff to head the German delegation in slave-labour compensation talks. In 1988, he had been named chair of the liberal Free Democratic Party, his reputation rehabilitated one year after being convicted in a bribery scandal. He served as economics minister from 1977 to 1984.

"Lambsdorff was instrumental in bringing to culmination a German federal law that [since its enactment in 2000] has… ensured compensation for 1,660,000 survivors of the Nazi regime's brutal slave and forced labour programs," the American Jewish Committee said in a statement honouring him. It called him "one of Germany's most outstanding politicians of the post-World War II era."

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Academics, leaders address issue of anti-Semitism

Parliamentary committee hears testimony

By SHERI SHEFA
Staff Reporter

Jewish community leaders, academics and professionals recently testified at the seventh hearing of a parliamentary committee about what they view as the new anti-Semitism: anti-Zionism.

The Canadian Parliamentary Coalition for Combating Antisemitism (CPCCA) inquiry committee has been holding hearings on Parliament Hill since Nov. 2. Both Jews and non-Jews, including students, have been testifying and making recommendations about how to respond to anti-Semitism in Canada.

The seventh hearing on Dec. 7 included the witnesses McGill University history professor Gil Troy; University of Ottawa law professor Karen Eltis; Canadian Civil Liberties Association general counsel, Nathalie Des Rosiers; Canadian Union of Postal Workers (CUPW) president, Denis Lemelin; Canadian Centre for Diversity's vice-president of programs, Carla Wittes; Canadian Jewish Congress president, Mark Freiman, and Quebec Jewish Congress president, Adam Atlas.

Mark Freiman

Freiman said that the new anti-Semitism has been redefined. "Instead of the Jewish religion or the Jewish race or the Jewish culture of decadence or Jewish financial influence, the target is now often redefined as the Jewish state, and, of course, the 'international Jews' who support it," he said.

"The cause no longer calls itself anti-Semitism, but rather anti-Zionism and its new alibi is that what is being targeted is not individual Jews, nor Judaism as religion, but rather the alleged misdeeds of the state founded by Jews as a Jewish national homeland."

Eltis said that when it comes to differentiating between anti-Zionism and anti-Semitism, "de-linking the Jewish people from its homeland can amount to a denial of the very identity of the Jewish people."

She added that anti-Semitism, which targets both individual Jews and the "collective Jew, Israel," has spilled onto Canadian campuses and has created "a hostile environment of intimidation, fear and demonization in which violence, both psychological and physical, is increasingly extended legitimacy and worse… it is increasingly couched in the language of human rights."

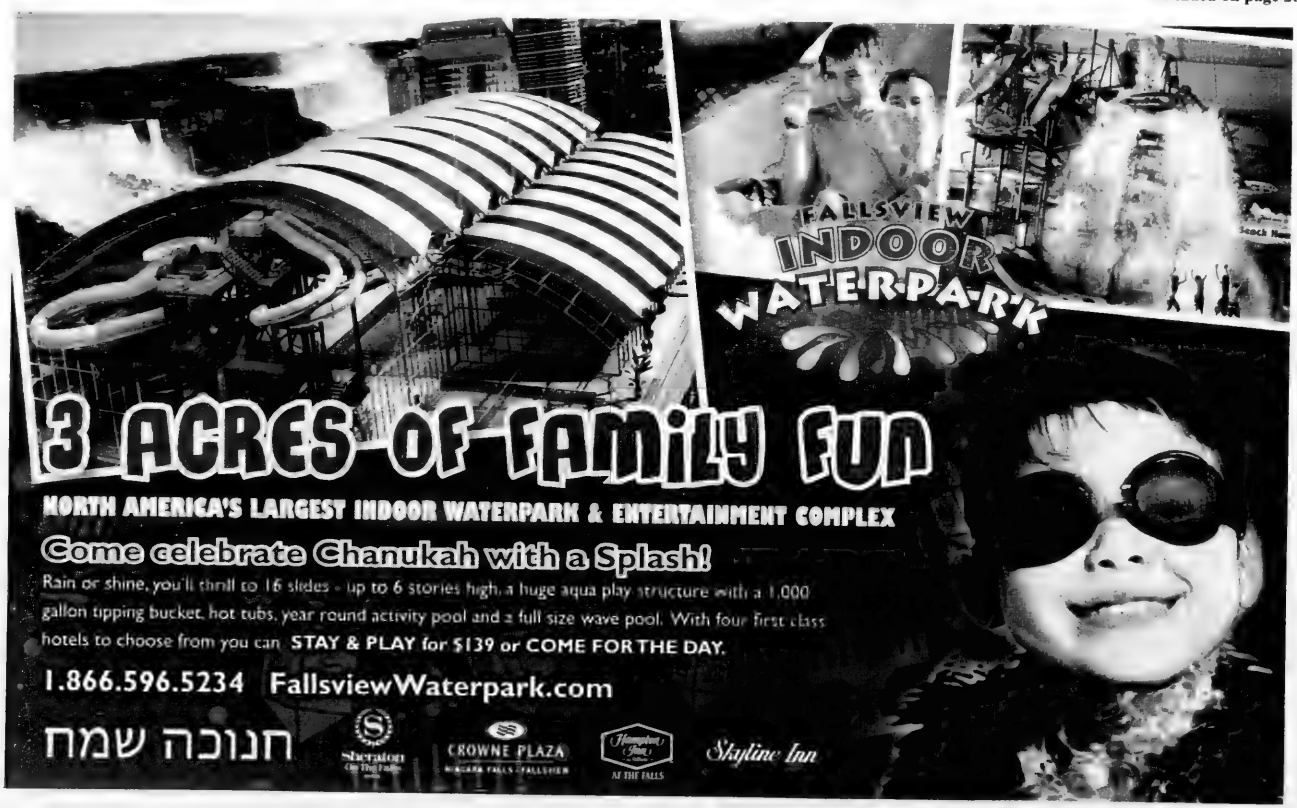
She said events such as Israeli Apartheid Week – an annual, weeklong series of anti-Israel events held on campuses worldwide – equate the Jewish state with ideas that Canadians are taught to loathe, such as racism and Nazism.

"The Jewish state, its citizens and supporters, which include, of course, students and faculty, not surprisingly become legitimate targets for demonization and violence."

But Lemelin said that CUPW disagrees with the proposition that anti-Semitism is the same as anti-Zionism.

"CUPW opposes discrimination against Jewish people in any way, shape or form. We believe that the state of Israel has the right to exist," Lemelin said, adding that one of CUPW's goals is to ensure that Palestinians have the right to live as equal members in Israeli society.

Continued on page 26



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From the editor's desk...

The photo inset (left) is of the Hurva Synagogue after the Jordanian army destroyed it on May 30, 1948, two days after the Jews in the Jewish Quarter of the Old City in Jerusalem surrendered to the Jordanian Legion in Israel's War of Independence.

The synagogue was originally built in the early 1700s and served as a focal point for many of the Jews who had lived in the ancient city for hundreds of years. It was destroyed by angry Muslim creditors who had financed its building (hence the name Hurva, which in Hebrew means "destroyed remnant"). The penurious Jewish community that lived there at the time could not repay the loan on time.

The synagogue was rebuilt in 1864 by the followers of the famous Vilna Ga'on.

According to Etgar Lefkowitz of the *Jerusalem Post*, "It [the synagogue] was a focal point of Jewish spiritual and cultural life in Jerusalem. It hosted the installation of the Ashkenazi chief rabbis of Palestine, and the historic addresses by Theodor Herzl at the turn of the century and by Rabbi Avraham Yitzhak Hacohen Kook over the fate of European Jewry before the outbreak of World War II."

Its distinctive dome was a landmark of the Jerusalem skyline. It was noted far and wide for its elegant, splendidly appointed interior and its many fine works of Judaica, including a large platinum menorah.

Before the Jordanians destroyed the synagogue, they stole the Judaica.

Indeed, along with the Hurva synagogue, the Jordanian army destroyed some 30 other synagogues in the Old City of Jerusalem.

They destroyed them all.

Not satisfied with razing all of the places of worship, they vandalized and demolished nearly every vestige of Jewish life in the Old City, including Jewish gravestones, which they used as paving stones on roads and for flooring in latrines. *(See photo on right.)* They were quite deliberate and purposeful in their destruction. It was not, as we would call the unavoidable fallout from war, "collateral damage."

According to Lefkowitz, the Jordanian commander who led the operation reportedly told his superiors, "For the first time in 1,000 years not a single Jew remains in the Jewish Quarter. Not a single building remains intact. This makes the Jews' return here impossible."

Not surprisingly, that Jordanian commander was proved wrong, as have all Arab leaders and nationalists been proved wrong regarding their sneering dismissal of the Jewish connection to the Land of Israel. The Jews did return.

And now, symbolic of the restoration of Jewish life in the Old City of Jerusalem, and indeed in Israel itself, the Hurva synagogue will be reopening early in the new year. With the help of the Jerusalem Foundation and countless private donors from around the world, it has been restored to the house of prayer that it was before the Jordanians destroyed it.

It is important to note the history of the Hurva as a relevant historic backdrop to the egregiously misplaced remonstrating of the Swedish government last week, and in particular of its foreign minister, Carl Bildt.

Ha'aretz reported that Bildt had warned that Israel must not play "divide and rule" with the 27-member European Union over the resolution adopted last Tuesday calling for Jerusalem to become the shared capital of Israel and a future Palestinian state.

The European foreign ministers had voted to soften somewhat the Swedish proposal that had urged the redivision of Jerusalem, expressly recognizing east Jerusalem as the capital of a Palestinian state. To allow the Swedes to save face, the press statement that accompanied the vote stated: "The EU will not recognize any changes to the pre-1967 borders, including with regard to Jerusalem, other than those agreed by the parties."

Acknowledging the need to have the parties agree to the final borders realigned the EU proposal to the historical western approach to the resolving the conflict, that is, direct negotiations between the parties.

The re-emphasized reference to "pre-1967 borders including with regard to Jerusalem" was a nod in the direction of the Palestinians. Nodding toward the Palestinians, of course, was a slap in the face of Jewish history.

The ethnic cleansing in 1948 by the Jordanians of any Jewish presence in Jerusalem's Old City ultimately failed.

It was always doomed to fail. The absence of Jews in Old Jerusalem lasted "only" 19 years. Jews returned to Jerusalem not as conquerers. Jews returned as children, family coming home because Jerusalem had always been our home.

Foreign Minister Bildt warned the Jews against dividing the EU. He found neither irony, nor diplomatic dissonance, nor wilful blindness to history, nor any shame, in assiduously trying to redivide Jerusalem.

When the Hurva reopens, perhaps he should be invited? – ***MBD***

SeeJN

SEPHARDIC SHUL RECEIVES MAJESTIC GIFT

Elias Toby, Sephardic Kehila Centre president, left; Maurice Benzacar, the executive vice-president, and Simon Keslassy, Moroccan Jewish community leader, on the far right, look on as the Moroccan king's ambassador to Canada, Nouzha Chekrouni, cuts the ribbon to unveil the new fountain donated by the Moroccan King Mohammed VI.

[Joe Cohen photo]

Please see story on page 12.

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Iran poses no existential threat: ex-Mossad director

By SHELDON KIRSHNER
Staff Reporter

Contrary to the anxiety of many Israeli politicians, Iran doesn't pose an existential threat to Israel, says the former director of the Mossad, Israel's external intelligence agency.

Speaking at Beth Sholom Synagogue last week, Efraim Halevy adopted an upbeat approach, describing Israel as extremely strong and indestructible.

Halevy, who joined the Mossad in 1961 and headed it from 1998 to 2002, cautioned that Iran, rather than Israel, should be concerned about its future.

In a menacing allusion to the possibility that Israel might well bomb Iran's budding nuclear weapon sites one day, he said, "There is great fear and uncertainty in Iran as to what Israel might do.

"We are capable of things the Iranians fear," added Halevy, whose appearance here was under the auspices of Canadian Society for Yad Vashem.

Halevy said he agreed with Israeli Defence Minister Ehud Barak's most recent assessment on Iran. In an interview with the Israeli newspaper *Yediot Achronot* on the eve of Rosh Hashanah, Barak said Iran would not be an existential threat to Israel's existence even if it acquired a nuclear arsenal.

Efraim Halevy

Anchoring his remarks to Barak's analysis, Halevy said, "Israel today is indestructible. It's not possible to destroy Israel. Israel today has an array of offensive and defensive abilities that make its destruction impossible."

Yet in a sober aside, he warned that while Iran cannot destroy Israel, Tehran can cause "grievous harm" should the Iranian armed forces retaliate in response to an Israeli strike on Iran's nuclear facilities.

Saying that Israel has evolved into "a formidable country" in terms of its military prowess, Halevy tried to dampen concerns that Israel is vulnerable. As he put it, "Israel is here to stay, and will stay forever. This is seeping into the mind of our enemies."

This mindset accounts for the fact that Egypt and Jordan signed a peace treaty with Israel and that Saudi Arabia has expressed a readiness to come to terms with Israel if it agrees to withdraw to the pre-1967 armistice lines, suggested Halevy, who is currently chair of the Israel Intelligence Heritage and Commemoration Center and head of the Shasha Center for Strategic Studies at the Federman School of Public Policy at Hebrew University.

"Even Hamas, in its heart, understands that Israel is here to stay."

Disclosing that he devoted half his waking hours to the Iranian file when he headed the Mossad, Halevy said that Iran's current president, Mahmoud Ahmadinejad, inadvertently helps Israel.

"He is one of the greatest gifts the Almighty has given Israel," he said, adding that the Mossad would have had to invent such a figure if he did not exist.

Referring to Ahmadinejad's repeated calls for Israel's destruction, Halevy caustically remarked, "He has performed an enormous service to Israel by explaining why the world should unite against him. We shouldn't do anything to disturb him."

Observing that Iran has been thrown into a leadership crisis since last June's disputed national elections, Halevy suggested that "the clock has begun to tick," signifying "the end of this regime." But he declined to say when it would fall.

Saying he disagreed with a recent comparison by Prime Minister Benjamin Netanyahu equating the rise of Iran with the emergence of European fascism in the 1930s, Halevy said that Israel cannot be likened to a defenceless Jew and that its capability to protect itself is known far and wide.

Israel is one of the world's most powerful nations and is doing what is necessary to deal with future contingencies. As he said, "We've always met and neutralized threats."

In an implicit reference to the Holocaust, he asserted, "It will never happen again."

Exuding supreme self-confidence, Halevy said that the Jewish People have never been as strong as they are today, notwithstanding the prevalence of anti-Semitism. "We're stronger than ever. This is not just a statement of bravado, but it doesn't mean we should be cocksure or oblivious."

From an operational point of view, however, Israel can't afford to restrain itself, even if Diaspora communities stand to be threatened, he said, citing Hezbollah's bombing of the Jewish community centre in Buenos Aires in the mid-1990s following Israel's assassination of the secretary general of Hezbollah in southern Lebanon.

Saying that Israel focuses on "conflict management" rather than "conflict resolution," Halevy cast doubt on the chances of an Israeli peace agreement with the Palestinians any time soon. "Conditions for peace don't exist now."

But if negotiations with the Palestinians resume, Israel would be negotiating from a position of strength rather than weakness, he said.

Even if both sides manage to sign an accord, the Palestinians would not be able to implement it due to the tenuous nature of its leadership. It would thus remain a "shelf agreement."

Within the spirit of conflict management, Israel should try to reach an accommodation with the Palestinians. As part of this process, Israel should be prepared to give up "dear tracts of land."

Calling negotiations a component of conflict management, Halevy said that talks tend to lower the level of violence and hostility and lay the groundwork for future co-operation.

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Parliamentarians seek answers

Some 10 months ago, a group of 125 legislators from nearly 40 countries met in London for the inaugural conference of the Inter-parliamentary Committee for Combating Antisemitism. Eleven Canadian Members of Parliament attended that conference. Citizenship and Immigration Minister Jason Kenney and Liberal MP Irwin Cotler were instrumental in forging Canadian participation in London.

After the delegation returned to Canada, it was sufficiently motivated by the presentations they heard in London and by the urgency of the need to deal with resurgent anti-Semitism, to form the very next month, in March, the Canadian Parliamentary Coalition to Combat Antisemitism (CPCCA).

CPCCA comprises 22 parliamentarians from all parties in the House of Commons. The coalition has two committees: an inquiry panel, chaired by Liberal MP Mario Silva and a steering committee chaired by Conservative MP Scott Reid. As its website explains, the group exists "for the stated purpose of confronting and combating antisemitism in Canada today." The coalition zealously guards its independence and explicitly states that it is "not affiliated with the government of Canada, any NGO, or any advocacy group."

The coalition began its work on June 2 with a call for written submissions. In response it received nearly 200. Four months later, on Nov. 2, it began public hearings with a plan to complete them after eight sessions. Last week, three more days of witness sessions were scheduled in the new year in order to hear from Canadian university presidents and law enforcement officials. *(Please see the related story on page 3.)* The committee has promised to submit a report to the government of Canada on its findings.

In his column last week, Prof. Gil Troy, wrote about the work of the CPCCA. (Troy also testified before the coalition last week.)

He expressed the hope that the hearings will help Canadians "understand the historical pathology of anti-Semitism" as well as learn from its "modern mutation," anti-Zionism.

The coalition has marshalled the prestige and the resources of a non-partisan, all-party committee to oppose the bias and the bigotry that attempts to pass – fraudulently – as mere criticism of the Jewish state but which in truth transfers age-old calumny and hatred of the individual Jew to the state of the Jews.

The coalition began its work by pronouncing that "Anti-Semitism by its nature is fundamentally opposed to the multicultural identity of Canada and to the Canadian values of human rights and human dignity."

The work of CPCCA, therefore, not only aims to root out anti-Semitism from within our midst. It strives also to protect the integrity of Canadian society.

"Canada deserves praise for launching these important hearings," Troy wrote in *The CJN*. We agree.

25 years ago in *The CJN*

Sephardi Chief Rabbi Mordechai Eliyahu was welcomed with great enthusiasm as he toured Toronto and Montreal locales. He visited legislators, schools, shuls and institutions, and gave several well-received speeches.

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Quotes from Marx decontextualized

Sally Zerker's guest voice, "Anti-Zionist Jewish leftists are part of a line stretching back to Marx" (Nov. 26), is misinformed, in particular, about Karl Marx and his work. She could have consulted many Israeli politicians and public intellectuals, notably Shlomo Avineri, a former Knesset member and one of the foremost authorities in the world on Marx's prodigious output. As well, Marx's early piece, *On the Jewish Question*, is a scathing indictment of anti-Semitism, as it appeared in the form of a book by his fellow Hegelian, Bruno Bauer. The quotes she attributes to Marx are generally considered – by Avineri, Hal Draper and other democratic socialists – to be a sarcastic caricature of Bauer's book *The Jewish Question*. The sum total of this early essay is a critique of the idea, shared by some of Marx's comrades, that fighting for particular rights (Jewish emancipation in Prussia) would be a distraction against the fight for democracy and against "alienation." Marx disputes this idea strongly. The piece in its entirety can be found, along with all of Marx's collected works (as well as works by Avineri), at www.marxists.org.

Jordy Cummings
Toronto

* * *

Social democrats behind Israel

It would be grossly unfair to categorize leftists in general as anti-Zionist, but Sally Zerker is correct in tracing those who are all the way back to Marx ("Anti-Zionist Jewish leftists are part of a line stretching back to Marx, Nov. 26). She is also accurate in characterizing groups such as the Bund as hostile. However, she fails to take into account the social democrats who were supportive of Israel.

True, Zionism did not start as a leftist movement, but as the pressure to create a Jewish state increased, Jewish leftists were at the forefront of the struggle, and not just in Europe. We had in South America a very strong Zionist movement, constituted in great part by leftist youth, contributing personally to kibbutzim and the army.

Jaime Oksemberg
Toronto

* * *

Neo-Nazi organizations a threat

Mindy Alter's letter, "Rights act and Islamic 'hate speech'" (Nov. 26), claiming that "Nazis pose no threat to us" comes as the Jewish communities in Calgary, Barrie, London and Oshawa clean the filth of swastikas from their houses of worship and places of residence. It comes, also, as the Calgary Police Service continues to search for Aryan Guard member Kyle McKee, who is facing charges of attempted murder after two pipe bombs exploded in a residential neighbourhood. Alter may take some comfort that the target of McKee's efforts was not a member of the Jewish community, but I think that having a neo-Nazi organization in Calgary with the means and motivation to build and deliver an explosive device represents a level of threat that should not be ignored.

Admittedly, these incidents do not fall within the ambit of the Canadian Human Rights Commission or its provincial counterparts, but it takes a rosy pair of glasses to imply that there is no connection between hateful speech and hateful action. None of this is to minimize the threat that is posed by radical elements within the Muslim community or their fellow travellers, but Alter's view, that the Canadian Jewish Congress is ignoring this threat, is inaccurate in the extreme.

Hannah Cooperman
Toronto

* * *

Islamists pose the real threat

Mindy Alter's letter, "Rights act and Islamic 'hate speech'" (Nov. 26), accurately paints a new reality in which Islamists pose the real threat to our safety, security and values. She also correctly explains that the Canadian Jewish Congress is missing the point by continuing to see the world through binoculars made in 1939.

Gary Gerofsky
Dundas, Ont.

* * *

'Inflammatory' flyers

I take strong exception to the Liberal candidate's position on the "inflammatory" flyers sent out by the Tories ("Inflammatory rhetoric for political gains," letters, Dec. 3). I was a recipient of one of these flyers, as well as flyers sent out by letter writer Karen Mock and the Liberals. What is it in the Tories' flyer that is inflammatory? What does Mock, who is the Liberal candidate for Thornhill riding, mean when she says the Liberals support Israel? How many times did the Liberals vote in the United Nations against or abstained on Israel resolutions. I can recall the Liberals only voting once in support of Israel. I wonder who is really using tactics for political gain. To me, it seems like the Liberals.

Irv Kasner
Thornhill, Ont.

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

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Perspectives

Settlers step up protests, but Netanyahu politically strong

By LESLIE SUSSER
JTA

In the wake of the Israeli government's freeze on building in West Bank settlements, Jewish settlers are planning widespread protests and demonstrations, including blocking roads in Israel proper.

Their aim is to delegitimize the freeze decision among the wider Israeli public. The danger for the settlers, however, is if they are perceived as too extreme, their actions could actually hurt their public standing.

In a campaign reminiscent of actions by the far right in the aftermath of the Oslo agreements in the mid-1990s and the run-up to the Gaza pullout in 2005, young radical settlers plan to keep the police guessing as they turn up randomly at major thoroughfares at different times to block the traffic.

Their first target was traffic to and from Jerusalem, where dozens of settler youths were quickly dispersed by police Dec. 7 after trying to block the main entrance to the city.

Settler youths also have been at the forefront of moves to harass government inspectors entering settlements to issue warrants against further building. In several cases, this has led to violent confrontations between settlers and police protecting the inspectors.

The worst settler violence, however, has been against Palestinians. In what they call "the price tag" policy, extremists attack nearby villages whenever they feel the government is trying to restrict settlement in any way. Over the Dec. 5-6 weekend, settlers rampaged through the village of Einbus, near Nablus, torching vehicles and setting a home on fire.

Settler leaders have spoken out against violence.

Dani Dayan, head of the Judea and Samaria Settler Council, warned settlers Dec. 8 to keep the protest campaign free of violence, partly for moral reasons and partly in order not to alienate the vast bulk of non-settler Israelis.

But the settler leaders aren't fully in control of the situation, and Prime Minister Benjamin Netanyahu has warned the settler community not to cross the fine line between legitimate protest action and open rebellion. And while the mood is not as ominous as it was in the days leading up to the Rabin assassination in 1995, the Shin Bet security service has intensified its already close protection of the prime minister.

Besides the protests and demonstrations, the settlers plan legal and political action against the freeze. They have petitioned the Supreme Court, arguing that the authorities had no right to implement a political freeze without the settlers first being given a hearing.

Their main hope, though, is in the political arena, where the settlers are banking on a rebellion within the Likud Party. Although the two most hawkish parties in the government, Yisrael Beiteinu and Jewish Home, have expressed deep sympathy for the settlers, they show no sign of bolting the coalition over the freeze.

Inside Likud, there has been a degree of unrest, as government ministers and Knesset members criticized the freeze as antithetical to party ideology. No one, however, has threatened to resign over it, and the chances of a full-scale rebellion within the party – like the one against Ariel Sharon over the Gaza disengagement in 2005 – are remote.

In 2005, Sharon found himself under attack from leading Likudniks such as Uzi Landau and Netanyahu himself, who were ready to resign their ministerial posts to throw in their lot with the settler cause. That's not the case today, and there seems to be little likelihood of Netanyahu's government being shaken by internal party ferment.

Nevertheless, given the threat, Netanyahu has been working hard to cultivate wide party support. He has been able to play on the trauma of the break with Sharon and to urge the rebels not to take action that again could split the party.

His second argument has been to stress that the freeze is only for 10 months and won't be repeated. On the contrary, Netanyahu says, as soon as it lapses, building will be resumed at an accelerated rate.

The prime minister also assured would-be rebels Dec. 6 that there would be no second Gaza-style withdrawal, and that the future of the West Bank would be decided only in a final peace deal with the Palestinians, who thus far are showing no interest in making peace.

More than 10,000 right-wing activists gathered near the prime minister's residence in Jerusalem Dec. 9 to demonstrate against the 10-month freeze in settlement construction announced in November.
[Israel Sun photos]

Apart from the fact that no ministers or Knesset members have walked out on him, Netanyahu has received strong backing from some 50 of the Likud's veteran mayors. His position in the party seems unassailable.

Despite all the settler agitation, the government has been unwavering in its determination to implement the freeze. It has taken satellite photographs of the region to make it easy to pick up any new building, and mobilized dozens of inspectors to monitor the situation on a daily basis. Seasoned officers in the Israel Defence Forces say that for the first time, the government has issued clear and serious instructions on how to implement a building freeze.

The big question, though, is how serious Netanyahu is about using the freeze as a springboard for cutting a deal with the Palestinians. Serious implementation of the freeze doesn't necessarily mean serious strategic intent, and several leading pundits see the freeze as nothing more than a tactic to blame the Palestinians for failure to make peace. Netanyahu himself has hinted as much, adding that the freeze also was necessary to get America in Israel's corner on other key issues, such as Iran.

His message to the settlers seems to be to wait out the 10 months, during which time nothing will happen on the Palestinian front, and then, together with the government, they can go back to the business of settlement building.

The trouble is, the settlers don't trust Netanyahu and fear that under pressure from the international community, he will sell them out and the freeze will serve to prepare public opinion for a territorial compromise with the Palestinians, at their expense.

U.S. not opposed to Israel adding funds for settlements

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JERUSALEM — Prime Minister Benjamin Netanyahu's decision to seek cabinet approval for a new map of "national priority" zones does not contradict Israel's declaration of a 10-month construction freeze in West Bank settlements, the Prime Minister's Bureau assured senior U.S. administration officials late last Thursday.

The new map would enable 110,000 settlers – most of whom live outside the major settlement blocs – to receive the economic benefits conferred on residents of zones already included on Israel's list.

Senior U.S. administration officials told *Ha'aretz* that the Prime Minister's Bureau had provided satisfactory explanations, as long as the benefits plan was in keeping with the freeze and that money would not be transferred for new housing in the settlements.

All Labor party ministers were expected to vote against the proposed revision of the country's national priority zones at Sunday's cabinet meeting. The ministers are objecting to the fact that the new map confers national priority status on several isolated settlements.

"Such a move contradicts the desire to divide the land under a future peace agreement. But in everything related to advancing the Negev and the Galilee, the map has clear advantages [over the one currently in force]," said Welfare Minister Isaac Herzog.

In related news, the British government has issued an official recommendation urging business owners to mark Israeli products from West Bank settlements so that consumers who want to boycott such items will find it easy to identify them.

The recommendation is not binding, but this step marks an escalation in the country's attitude toward Israel's settlements.

According to European Union law, many types of products, especially food products, that are imported from outside the Union, by law must be labelled with the country of their origin. The British government issued its recommendation after several NGOs and marketing chains asked for guidelines regarding the differentiation between settler products and Palestinian products from the West Bank.

According to the new guidelines, the British government recommends indicating whether the product was made by Palestinians or Israeli settlers on the label of every product originating from the West Bank.

The government recommendation goes further to say that labelling a product from a settlement as having been manufactured in Israel would be considered a criminal offence, as it is misleading to the consumer public.

Israel's Foreign Ministry said that this was a severe escalation of the existing protocols regarding the labelling of West Bank products, adding that the recommendation promotes boycotts of Israeli products.

"This only harms the Middle East peace process, and will hinder Israel's and the world's efforts to renew the diplomatic process at such a critical stage, and that is doubly disappointing," said Foreign Ministry official Yossi Levy.

The British Embassy in Israel issued a statement clarifying that the move was not a boycott. "This is a recommendation, not a binding order," the embassy said. "The British government is opposed to any kind of boycott of Israel."

Opinions

The rising tide of Jewish apathy

On a recent visit to Toronto, the chairman of the Jewish Agency for Israel, Natan Sharansky, drew attention to the disturbing increase in disaffection with Israel among young Jews in Diaspora communities.

Lawrence Hart in Hamilton

And while generational rifts in attitudes toward Jewish statehood have been observed for decades, recent studies have again highlighted the scope and seriousness of the phenomenon.

In *Beyond Distancing: Young American Jews and Their Alienation from Israel*, researchers Steven Cohen and Ari Kelman report on a sampling of opinions derived from a national survey of American Jewish households. From the broad range of questions that were asked, there is evidence that, compared to older respondents, young Jews are generally less attached to, supportive of and engaged with Israel. Perhaps most shocking among the findings is the revelation that almost 50 per cent of participants under age 35 indicated that they wouldn't regard Israel's destruction as a personal tragedy.

In a post-modernist world where universal issues of social justice invariably trump Jewish particularity and where assimilation into a host culture has come to be regarded as the most comfortable and desirable of possible objectives, it's not especially surprising that Zionism has come to represent an anachronism, if not an outright source of embarrassment for growing numbers – though still a minority – of our younger generation.

Sharansky himself takes this one step further when expressing his concern that Israel's enemies try to exploit signs of apathy among Jews to "delegitimize Israel and weaken the connection between Israel and the Jewish people."

What is apparent, however, is that the growing indifference toward Israel will likely accelerate unless creative ways are found that speak more convincingly to young members of our communities. Old paradigms that rely heavily on unquestioning emotional and financial support for Israel and an absolutist preoccupation with Holocaust commemoration need to be reviewed within the context of changing perceptions and expectations.

Fresh approaches that focus on intrinsic Jewish values and Jewish peoplehood – which have been found to correlate strongly with support for Israel – need to become more prominent at all levels of Jewish education.

Furthermore, as Cohen and Kelman found, it's notable that an important predictor for attachment to Israel is travel to Israel. This was shown for all age categories, but was most pronounced in the younger demographic. Regardless of motivation, even a single trip – taken at any point in one's life – results in less alienation from Israel.

An intensive effort is needed to stem the rising tide of Jewish apathy. It's now up to our communal leadership to meet this challenge.

Israel takes risk for peace

By MICHAEL B. OREN

Guest Voice

Michael B. Oren in Washington, D.C.

Distracted by the crucial debate over Afghanistan, many Americans may have missed a pivotal event in the Israeli-Palestinian peace process. On Nov. 25, Israel's government announced a 10-month construction freeze in Judea and Samaria – the areas generally known as the West Bank. Though some projects already begun will be completed and essential public buildings like medical clinics and schools will be approved, no new housing permits will be issued.

"We hope that this decision will help launch meaningful peace negotiations," Israeli Prime Minister Benjamin Netanyahu declared, "and finally end the conflict between the Palestinians and Israel."

The administration of U.S. President Barack Obama praised the decision and recognized its significance. Special envoy George Mitchell hailed the decision as "substantial," and Secretary of State Hillary Clinton called it "unprecedented."

By contrast, Palestinian leaders rejected Israel's gesture as grossly inefficient. Without an indefinite cessation of all Jewish building in the West Bank and Jerusalem, they say, peace talks cannot resume.

What Mitchell and Clinton understand, but the Palestinians miss, is that Netanyahu has shown more flexibility on this issue than any previous head of his Likud party, which is staunchly pro-settlement. Indeed, he has gone further than any prime minister in limiting a right that many Israelis consider incontestable and a vital component of their national security.

Twice – in 1948 and 1967 – the West Bank served as the staging ground for large-scale attacks against Israel. While defending itself, Israel captured the territory and reunited with its ancestral homeland: Haifa is not in the Bible, but Bethlehem, Hebron and Jericho decidedly are. Hundreds of thousands of Israelis rushed to resettle their tribal land.

These communities widened Israel's borders, which at some points are a mere eight miles wide. American policy-makers recognized Israel's need for defensible borders and, in November 1967, they supported UN Resolution 242, which called for withdrawals from "territories" captured, but not from "all the territories" or even "the territories."

All successive Israeli governments supported the settlements. Only with the signing of the 1993 Oslo accords did then-prime minister Yitzhak Rabin agree to restrain construction in outlying communities that he considered unnecessary for Israel's defence. But the settlements continued to expand. Meanwhile the peace process progressed. The Palestinians never made a construction freeze in Jerusalem and the settlements a precondition for talks – until earlier this year.

Netanyahu initially responded that Jews, like all people, can build legally in Jerusalem, and that it's unreasonable to disallow settlers from building even an extra room for a newborn. Still, he promised not to establish new settlements, not to appropriate additional land for existing ones, nor even to induce Israelis to move to them. Yet the Palestinians balked. The peace process was moribund, awaiting an intrepid stroke.

Netanyahu has now taken that initiative. By suspending new Israeli construction in all of the West Bank, he has done what none of his predecessors, including Rabin, ever suggested.

At home, Netanyahu's decision has been fiercely criticized, even by some members of his own party. The Knesset has considered a vote of no-confidence in his leadership. And the most recent poll shows that more Israelis oppose the freeze than support it.

The prime minister has nevertheless persisted – his coalition is among the strongest and most representative in Israel's history – but the opportunity generated by his action will not endure indefinitely. Together with the Obama administration, which has repeatedly asserted its commitment to restarting talks without preconditions and to achieving a permanent two-state solution, Israelis hope that Palestinians will once again join them in talks.

By taking risks and accomplishing the unprecedented, Netanyahu has demonstrated his commitment to peace. Now the Palestinians must match that dedication and seize this propitious moment.

Michael Oren is Israel's ambassador to the United States. This essay first appeared in the Wall Street Journal.

Is the occupation just an excuse?

If settlements and the "occupation" were to suddenly end, would the condemnations and demonization of Israel also stop? An increasing number of Israelis would answer "no" to this question. Evidence indicates that rather than defend Israel's right to exist, many activists, journalists and academics would continue the vilification, even in the absence of post-1967 settlements or settlers.

Gerald Steinberg in Jerusalem

One of the main manifestations of this unlimited Israel-bashing is the "BDS" (boycotts, divestment and sanctions) movement, which uses terms like "apartheid" and "racist." Rallies and conferences that promote these themes are organized by non-governmental organizations (NGOs) and often funded by European governments (Canada has ended this practice), under the façade of promoting peace and human rights.

In parallel, Israeli defences against terrorism are condemned as "war crimes," while suicide bombings and thousands of rocket attacks by Hamas, Hezbollah and other groups are given the status of "resistance." This immoral inversion is perpetuated in the United Nations' Goldstone report on Israel's conduct during the Gaza war, and by campaigns of purported "human rights" organizations. An anti-Israel theme dominates the media in newspapers such as the *Guardian*, the articles of Robert Fisk (often republished in the Canadian press), and, to a significant degree, BBC reports.

The focus of their rage isn't Israel's policy in dealing with the occupied territories, but rather the existence of the Jewish nation-state itself. Their real goal is to reverse the establishment of sovereign equality for the Jewish people. This goal is also at the core of conspiracy theorists such as Stephen Walt and John Mearsheimer in their modern version of the *Protocols of Elders of Zion*.

In order to promote and justify this objective of demonization, the history and context of the Arab-Israel conflict has been rewritten and falsified. In this version, found in many universities and among the anti-Zionist radical left, the "occupied territory" is all of Israel.

Adopting the Arab and Muslim fictions, the 4,000-year-old Jewish presence in the Land of Israel has been replaced by the myth that Israel is part of a European colonialist invasion, while Palestinian Muslims are relabelled as "indigenous peoples." In refusing to consider any compromise to end the conflict at the 2000 Camp David summit, then-Palestinian Authority president Yasser Arafat insisted that there was no Jewish Temple in Jerusalem. This is the dominant view, not only among Palestinians and Arabs, but also among their supporters in the West.

To cite one example of this ludicrous fiction, Jay Johnson, a geographer from the University of Kansas, recently cancelled an event in Israel on the grounds that "it's inappropriate to go onto territory claimed by indigenous people," meaning the Palestinians, and not the Jews. To support this inversion, Johnson quotes Neve Gordon, from Ben-Gurion University in Be'er Sheva and a favourite of the BDS proponents.

Another manifestation of this delegitimization is the support for what is known as the "one-state solution," meaning the elimination of Israel and its absorption into an Arab-majority state of Palestine. A series of pseudo-academic conferences were held promoting this theme, including one hosted by York and Queen's universities. The "one-state" solution has been the main Arab and Palestinian objective since the rejection of the November 1947 UN Partition Resolution, and continues to be pressed through the use of refugee claims (the so-called "right of return" sought for millions of Arabs).

On this basis, many Israelis now conclude that there's nothing to be gained, in terms of legitimacy and acceptance, by the creation of a Palestinian state and the painful process of withdrawal from the West Bank. Concessions on Israel's part will not end the ideological campaigns and demonization, according to the pattern seen following the withdrawal from Gaza in 2005. Israel would only be even more vulnerable to terror attacks, resulting in more casualties and false accusations of "war crimes" by Goldstone's successors.

Perhaps this is an unwarranted and overly pessimistic conclusion, and the world would embrace an Israel that "put an end to the occupation." The evidence, however, points in the other direction.

The Kirshner File

A cornucopia of books...

On Chanukah, the Festival of Lights, let this eclectic selection of books illuminate your path toward greater knowledge.

Israel's political and military struggle with the Palestinians is a running sore in the Middle East, a tragedy that seems to have lasted forever and defies a non-violent solution. Ian Bickerton's accessible primer, *The Arab-Israeli Conflict: A History* (The University of Chicago Press), delves deeply into this tangled dispute and covers the British mandate, the wars, the skirmishes and the diplomacy. His sensible message is that the dispute cannot be resolved by military means.

Sheldon Kirshner in Toronto

Start-Up Nation: The Story of Israel's Economic Miracle (McClelland & Stewart), by Dan Senor and Saul Singer, is a portrait of a besieged country whose achievements in high-tech research and development are out of all proportion to its size. The authors claim that Israel represents "the greatest concentration of innovation and entrepreneurship in the world today."

Jeremy Salt's *The Unmaking of the Middle East: A History of Western Disorder in Arab Lands* (University of California Press) is both a non-conformist analysis of western intervention in this strategic region since Ottoman times and a critical examination of Israel's policies toward its Arab neighbours.

Iraq matters, as Hans J. Nissen and Peter Heine suggest in *From Mesopotamia to Iraq: A Concise History* (The University of Chicago Press), a volume of sweeping scope that places this pivotal nation in historic perspective. Iraq's turbulent trajectory from city state, empire and Ottoman and British colony to monarchy and republic is succinctly traced.

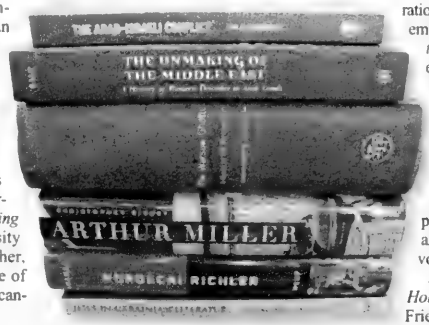
In *Unintended Consequences: How the War in Iraq Strengthened America's Enemies* (Simon & Schuster), Peter W. Galbraith, a former U.S. diplomat, claims that the United States and its allies miscalculated by invading Iraq in 2003. He argues that the invasion emboldened Iran and Syria, rendered Israel less secure, alienated a key ally, Turkey, and generally undermined American interests in the Mideast.

A recent incident in which a Muslim army captain shot and killed several people on a military base in Texas in the name of jihad aroused anger and indignation but also prompted some commentators to downplay his extreme religious beliefs. Their reaction will surely be fodder for cultural critic Bruce Bawer, whose thoughtful and provocative book, *Surrender. Appeasing Islam, Sacrificing Freedom* (Doubleday), maintains that fear and political correctness have led journalists, politicians and intellectuals in the United States and Europe to coddle radical Islam at the cost of free speech.

Christopher Dickey, in *Securing the City: Inside America's Best Counterterror Force – the NYPD* (Simon & Schuster), explains how the New York City police department has transformed itself since 9/11 and the wave of Palestinian suicide attacks against Israel during the second intifadah.

The sheer complexity of contemporary Iran is deftly set out by Iranian American foreign correspondent Azadeh Moaveni in *Honeymoon in Tehran* (Random House), which is based on her reporting from Iran from 2005 on. Moaveni, whose previous work was *Lipstick Jihad*, explores Iran from a highly personal point of view.

A distinguished Canadian novelist is the subject of Reinhold Kramer's rigorous biography, *Mordecai Richler: Leaving St. Urbain* (McGill-Queen's University Press). Kramer, a meticulous researcher, digs deeply, unearthing a motherlode of sparkling nuggets about this talented, cantankerous man.



A heavyweight American literary figure is given respectful biographical treatment by Christopher Bigsby in *Arthur Miller* (Harvard University Press). Using newly discovered documents, Bigsby sheds light on Miller's evolution as a playwright, his political involvements and his relationship with and marriage to Hollywood goddess Marilyn Monroe.

After the 1917 Bolshevik Revolution, Jewish theatres in the Soviet Union, namely Habima and the Moscow State Yiddish Theatre, became catalysts for modernist experimentation in acting and design by employing such artists as Marc Chagall and Natan Altman. This lively period is recreated in *Chagall and the Artists of the Russian Jewish Theater* (Yale University Press), consisting of erudite essays edited by Susan Tamarkin Goodman.

N.N. Shneidman's *Double Vision: The Jew in Russian Literature, 1991-2006* (Mosaic Press) focuses on works in which Jewish characters appear or Jewish issues are discussed in a changing socio-political landscape.

Billed as a path-breaking work, *Jews in Ukrainian Literature: Representation and Identity* (Yale University Press) is by Myroslav Shkandrij, a professor of Slavic studies at the University of Manitoba. Synthesizing the most recent material and discussing writers little known or unknown in the west, he challenges the notion that the Ukrainian and Jewish communities were antagonistic toward each other.

A worthy companion volume by Yohanan Petrovsky-Shtern, *The Anti-Imperial Choice: The Making of the Ukrainian Jew* (Yale University Press), posits the theory that Jews in Ukraine were an integral part of its literary tradition and challenges assumptions about Jewish acculturation and Ukrainian-Jewish relations.

In *Bundist Counterculture in Interwar Poland* (Syracuse University Press), Jack Jacobs contends that the Jewish workers' Bund, a secular and socialist party, played more of a powerful role in the Jewish community on the eve of World War II than is commonly assumed, notwithstanding its absence from the Sejm, Poland's parliament.

Through Jonathan Webber's informed text and Chris Schwarz's evocative photographs, a vanished world is resuscitated, if only fleetingly. *Rediscovering Traces of Memory: The Jewish Heritage of Polish Galicia*, published by Indiana University Press on behalf of the Galicia Jewish Museum in Krakow, gives a reader a glimpse of the richness of prewar Jewish life.

Cosmopolitans: A Social & Cultural History of the Jews of the San Francisco Bay Area (University of California Press), by Fred Rosenbaum, is an intriguing case study of a vibrant Jewish community whose origins are bound up with the founding of this city in the mid-19th century. Marching through the narrative is a colourful cast of characters.

Apparently the first book of its kind, Ayala Fader's *Mitzvah Girls: Bringing up the Next Generation of Hasidic Jews in Brooklyn* (Princeton University Press) bores into a closed community, examining the place of young females in a traditional, male-centred society.

Advertised as the first comprehensive exploration of Jewish social integration in the Roman empire, Seth Schwartz's scholarly work, *Were the Jews a Mediterranean Society?* (Princeton University Press), deals with the Jews of the Second Temple era.

The Holocaust remains a seemingly endless source of new books.

The Warsaw Ghetto: A Guide to the Perished City (Yale University Press), by Barbara Engelking and Jacek Leociak, is an awe-inspiring, encyclopedic masterpiece of reconstruction. Maps, biographies and a bibliography are included in this hefty volume.

Jewish Refugees in Switzerland During the Holocaust (Valentine Mitchell) is written by Frieda Johles Forman, a Viennese-born Torontonian who spent part of the war in a Swiss internment camp along with her parents and brother. A most interesting account.

Kristallnacht 1938 (Harvard University Press), by Alan E. Steinweiss, examines a catastrophic event through fresh eyes and material. *Crossing Hitler: The Man who Put the Nazis on the Witness Stand* (Oxford University Press), by Benjamin Carter Hett, recounts a forgotten 1931 trial which pitted a Jewish lawyer against Hitler.

Michael Marrus' *Some Measure of Justice: The Holocaust Era Restitution Campaign of the 1990s* (University of Wisconsin Press) is a very useful primer on a prime topic.

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Greater Toronto Area

Moroccan king donates fountain to synagogue

By SHERI SHEFA
Staff Reporter

About 200 members of Toronto's Moroccan Jewish community braved cold winter winds last week to attend the dedication ceremony of a traditional Moroccan fountain.

The fountain was donated by the Moroccan King Mohammed VI to the Sephardic Kehila Centre.

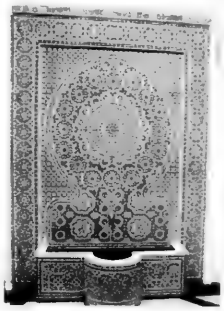
The Moroccan king's ambassador to Canada, Nouzha Chekrouni, attended the dedication and ribbon-cutting ceremony on Dec. 10 to unveil the colourful mosaic fountain located in the foyer of the synagogue.

"This gift is a tribute to all of you," Chekrouni said.

"Whenever you come to the Kehila Centre, please take a second and stop near the fountain and feel through the flow of water, the everlasting love that links you to your country wherever you are."

Kehila Centre executive vice-president Maurice Benzacar, who acted as the MC, said that 52 years ago, the first wave of Moroccan Jews began settling in Toronto.

"Since then, we were committed to preserving the customs and traditions of our Moroccan heritage," Benzacar said.



This traditional Moroccan fountain, located in the foyer of the Sephardic Kehila Centre. *[Joe Cohen photo]*

"This is a very special gift, a gift that is a testament to the strong cultural ties between the Toronto Moroccan Jewish community and the land of our heritage."

Chief Sephardi Rabbi Amram Assayag, who immigrated to Toronto from Morocco when he was 15 years old, called the dedication a "historical event," and said it "brings back the wonderful memories of our childhood as we walk into a building with such a majestic feature."

Rabbi Assayag said that his community was "privileged" to live in Morocco.

"Our kings were full of understanding and mercy… Moroccan Jewry flourished in a way that very few Diasporas have flourished."

Kehila Centre president Elias Toby said that while the Jewish community in Morocco has dwindled over the past 50 years, "Jewish synagogues and schools continue to receive government subsidies."

He added that "after half a century of separation, the Jews of Morocco are finding their way home. Many of us have recently visited Morocco, and through those visits, we recall and better understand the culture and dimension of being a Sephardic Jew."

Teacher charged with sexual assault

By FRANCES KRAFT
Staff Reporter

A popular French teacher at Toronto's Bnei Akiva Schools was charged last week with sexually assaulting a girl between Nov. 26 and Dec. 3.

Jaskaransingh (Jask) Ramburn, 68, appeared in court at 1000 Finch Ave. W. on Dec. 7. He was charged with sexual assault, sexual interference, sexual exploitation and invitation to sexual touching.

Ramburn was released with conditions, Det.-Sgt. Jim Sproxton of Toronto Police Service's 32 division told *The CJN* last Thursday. A trial date has yet to be determined.

Police are continuing to investigate, mostly in regard to identifying other possible victims, Sproxton added.

Ramburn worked at both branches of the religious Zionist school – Yeshivat Or Chaim, the boys' high school, and Ulpanat Orot, its counterpart for girls.

There were no "allegations, information or knowledge that any misconduct occurred at Bnei Akiva Schools or involving students from Bnei Akiva Schools," Rabbi Scot Berman, Bnei Akiva's headmaster wrote in an e-mail to parents, faculty, board members and students on Dec. 7.

Earlier that day, he learned of the charges when police contacted the school. "Our reaction was one of shock and despair," said the rabbi, who joined the school earlier this year.

Ramburn joined the Bnei Akiva Schools in January 2002, after spending most of his career teaching in Niagara Region public schools. He is currently suspended, pending further investigation.

The rabbi's e-mail, in which he stated that the school's first priority is the safety of its students, was sent as the students were informed of the news in separate assemblies at the two campuses.

As well, the school's social worker, Diane Harvey, who works with Jewish Family & Child, "had assembled her team, and they were there to provide support for students and faculty in the aftermath of the announcement," Rabbi Berman said.

Rabbi Berman encouraged current and former students to come forward with relevant information.

Police are asking anyone with information to contact them at 416-808-3200, or to call Crime Stoppers anonymously at 416-222-TIPS (online at www.222tips.com).

Greater Toronto Area

CIDA cuts funding to group labelled anti-Israel

By SHELDON KIRSHNER
Staff Reporter

The Canadian International Development Agency (CIDA) has cut off millions of dollars worth of aid to a Christian human rights organization in Toronto that has been accused of pursuing an anti-Israel agenda.

CIDA, which administers foreign aid programs in developing countries in partnership with Canadian organizations, severed its financial relations with KAIROS recently by rejecting its $7-million grant renewal application.

NGO Monitor – a Jerusalem-based group whose objective is to counter non-governmental organizations around the world from promoting anti-Israel campaigns – said that KAIROS supports the Israel divestment and boycott movement in Canada, backs Israel Apartheid Week at Canadian universities and generates hostility to Israel.

KAIROS, an interdenominational church-based group known as the Canadian Ecumenical Justice Initiative, denies these charges. KAIROS spokesperson Adiat Junaid described them as "patently false," saying that "attempts to smear our reputation by making such claims are offensive."

In rejecting the $7 million in funding over four years to KAIROS– which means "the right moment" in ancient Greek – International Co-operation Minister Bev Oda didn't mention its record on Israel.

Instead, she said KAIROS' mandate doesn't meet CIDA's current priorities.

In the past, KAIROS has taken issue with Canadian mining practices abroad and warned of ecological hazards in the extraction of petroleum from the Alberta tar sands. It has also campaigned against the production of bottled water in Canada.

KAIROS' executive director, Mary Corkery, said that while it has called for a negotiated end to Israel's occupation of the West Bank and criticized the construction of the "separation wall" and the building of settlements beyond the Green Line, it supports Israel's existence and its "right to live in peace" and "deplores" violence by Israelis and Palestinians.

KAIROS also favours the creation of "a viable and just Palestinian state."

She added that KAIROS neither supports Israel Apartheid Week nor a boycott of Israel, and will only consider divestment should it be proven that "corporate investments… contribute directly to the suffering" of Palestinians in the West Bank and the Gaza Strip.

Corkery said that KAIROS has funded projects related to non-violence in greater Jerusalem. She cited a program in which Bat Shalom in western Jerusalem and the Jerusalem Centre for Women in eastern Jerusalem work collectively to promote peace.

Corkery said that KAIROS' criticism of certain Israeli policies is in line with "positions taken regarding human rights concerns in other countries, including Canada, where we have been outspoken on indigenous rights, water, energy, anti-poverty and the rights of migrant workers."

CIDA's funding accounted for about 40 per cent of KAIROS' $4-million annual budget, Corkery said.

KAIROS also receives funding from member groups and churches, foundations, unions and individual donors, and it sometimes gets "project-based grants from other government departments," she added.

CIDA spokesperson Scott Cantin said in an interview that the Canadian "government is taking measures to make Canada's international assistance more focused, more efficient and more accountable. CIDA has focused bilateral aid on 20 countries and [has] established three priority themes: food security, children and youth and sustainable economic growth."

He added, "While we receive many excellent proposals, we cannot possibly fund every one, and we have to make difficult decisions."

After "due diligence," CIDA determined that KAIROS' proposals don't conform with its current priorities, Cantin said.

Nonetheless, several of KAIROS' "member organizations" will continue to receive separate funding from CIDA, he noted.

He wouldn't comment on "rumours" or "proposals under consideration" that Alternatives – a Montreal-based organization that NGO Monitor has also branded as anti-Israel – would no longer receive CIDA funds.

Corkery said KAIROS has yet to obtain a detailed explanation from CIDA on why funding was terminated after a 35-year relationship.

CIDA's decision will force KAIROS to end a number of overseas projects, such as in the Democratic Republic of Congo. But its overall program, particularly its work with Canada's indigenous peoples, will continue, she said.

Shimon Fogel, CEO of the Canada-Israel Committee, said he is pleased by the Ottawa's decision to cut off KAIROS, charging it has diverted CIDA funds into political advocacy that is anti-Israel.

"I like to believe that the government factored this consideration into its calculations," he said.

Kingston invites community to 'light up the night'

The Jewish community in this eastern Ontario city lit the Chanukah candles together again this year, and for the first time, invited the entire city to take part. To read this story, exclusive to cjnews.com, please go to our website.

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Harper called role model at tribute

By RITA POLIAKOV
Staff Reporter

When Oleg Shteyner lived in Ukraine, and then in Sderot, Judaism was a mystery. When he moved to Canada, it became his passion.

Shteyner, 20, spoke last week at the Orthodox Union Canada and NCSY (National Conference of Synagogue Youth) Canada's gala dinner and concert, where Prime Minister Stephen Harper was honoured.

"I couldn't connect to the Jewish people around me" he said before his speech to an audience of about 1,600 people. "A year ago things changed."

While at Newtonbrook Secondary School in North York, Shteyner joined the Jewish Student Union club, where he began to learn about his religion.

Now, a year later, he keeps kosher, is heavily involved with NCSY Canada, a group that engages Jewish youth through social and recreational activities, and, at the time of his speech, was preparing to undergo a circumcision.

"I'll be both physically and spiritually a part of [Judaism]. It is important to go all the way. Only by that are you able to understand what God is all about," he said.

Harper is the first recipient of the OU/NCSY Outstanding Award of Merit. At the event, he was represented by members of his cabinet.

"Prime Minister Stephen Harper has been a role model for all Canadians," Shteyner said. "He made the decision to support Israel, he is a man of his word."

During the reception and concert, organizers played a video tribute to Harper, which highlighted his condemnation of anti-Semitism and his decision to boycott the Iranian president's speech at the United Nations General Assembly this year.

According to Rabbi Glenn Black, the CEO of NCSY, Harper received the award of merit because of his consistent support of the Jewish community.

"There has never [before] been a prime minister... who has been steadfast in their support of righteousness and freedom," Rabbi Black said about Harper's relationship with Israel. "Israel is a lone democracy in a sea of hatred... [Harper] understands his role is to stand up against the power of evil."

Black, along with Philip Reichmann, the tribute event chair, and Larry Zeifman, the president of OU Canada, met with Harper in Ottawa at the end of last month to present the award to him.

Pierre Poilievre, Harper's parliamentary secretary and Jason Kenney, the minister of citizenship, immigration and multiculturalism, spoke at the reception on behalf of the prime minister.

"We're... proud to be part of a government that has taken a zero tolerance approach towards anti-Semitism," Kenney said.

Kenney talked about his experience four years ago at the University of Calgary, where he tried to organize a Solidarity with Israel rally. When he approached a Jewish group on campus, he was surprised by their response.

"They said, 'We don't like to cause trouble, we don't want to be controversial. We have our bagel lunches on Wednesday. That's enough,'" he said.

"I was ashamed to hear that. We need... young Jews who are proud of their identity. I know the youth involved in NCSY are exactly those kinds of young people."

TOY DRIVE: Seth, left, Aaron and Shaina Kerzner load a truck at 7 a.m. for the Chanukah toy drive organized by the National Council of Jewish Women. They had been collecting toys for the last two months in memory of their bubbie, Barbara Frances Grimson, at Beth Emeth Bais Yehuda Synagogue, Associated Hebrew Schools' Posluns campus and from many friends and family. It's their fifth year participating in the toy drive.

Cynamon and Sokolowski families team up for major gift

$5 million donation will create new Sports Complex on Sherman Campus

By Daniel Horowitz

Two visionary and generous philanthropic families have come together to share their love of sports through UJA's Tomorrow Campaign, and Toronto's Jewish community – and the community at large – will never be the same.

Last week, David Cynamon and Howard Sokolowski announced that their families have made a joint $5 million gift for a new, state-of-the-art sports complex, part of the Prosserman Jewish Community Centre at Bathurst St. and Sheppard Ave.

When completed, the Cynamon/Sokolowski Sports Complex will be a vital part of the Prosserman JCC, which opened its first phase this past fall. The complex will offer a comprehensive, holistic approach to health and wellness for all ages. The facility will include a multi-sport gymnasium, indoor and outdoor pools, including a therapeutic pool for seniors and children, an indoor running track, and a fitness centre.

"This is an extraordinary gift made by philanthropic leaders in our city," said Alan Winer, chair, UJA Federation of Greater Toronto. "The Cynamon/Sokolowski Sports Complex will embody the generosity, passion for sports, and commitment to community for which the Cynamon and Sokolowski families are renowned."

In fact, both families have distinguished themselves by providing leadership and support for many vital causes. David and Stacey Cynamon have been involved in numerous community endeavours. Howard Sokolowski is a past chair of United Jewish Appeal's annual campaign, while his wife, Senator Linda Frum Sokolowski, is a past chair of UJA's Women's Philanthropy.

"It's been a long process; a long time in the dream stage and now we are in the midst of seeing those dreams come to fruition," said Honey Sherman. "There's no question that the Cynamon and Sokolowski families' efforts are going to go a long way to benefiting not only our community's immediate needs, but our future, as well. Still, as far as we have come, we need the participation of all those within our community who can do so to truly make this dream a reality."

(L-R) Honey Sherman, David and Stacey Cynamon, Howard Sokolowski and Linda Frum Sokolowski, and Barry Sherman (Caley Taylor photography)

The Cynamon/Sokolowski Sports Complex will be part of the second phase of Sherman Campus, a unique centre of community services located on 27.5 acres adjacent to the Don Valley ravine on Bathurst, north of Sheppard Avenue. The campus includes the Prosserman JCC, The future National Centre for Jewish Heritage, the Sarah and Chaim Neuberger Holocaust Education Centre, The Koffler Centre of the Arts and the Leah Posluns Theatre.

"Although I'm from Edmonton, I've been coming to the JCC here since I was 17 and I have so many good memories," said Cynamon. "Howard and I really did our homework on this project; it's such an important facility, in the heart of the city, and it feels so good to be able to give back. Sports has a way of bringing people from all backgrounds and experiences together in the pursuit of excellence. My family and I are thrilled to be part of the growth and vibrancy of the Prosserman JCC on Sherman Campus."

"I grew up here at what we all used to call the Northern Y," said a smiling Sokolowski, owner, along with Cynamon, of the Toronto Argonauts. "I have so many great memories of this whole place that when I was given the opportunity to be involved in its revitalization, I simply had to do what I could. This is all about making a first-class facility available to the entire community. And that's precisely what we expect the Cynamon/Sokolowski Sports Complex to be."

"The vision and generosity shown by the Sokolowski and Cynamon families through this gift is remarkable," said Peter Cohen, chair, Sherman Campus Development Project. "The scope of the new Sports Complex that will bear their names will benefit the community-at-large in so many ways, while providing an essential atmosphere of health and wellness to all, and what better way is there to improve a community than that?"

Sherman Campus is part of UJA Federation of Greater Toronto's $400 million Tomorrow Campaign, which is building three centres of Jewish life that will serve all residents of the Greater Toronto Area. Chaired by Gerry Schwartz and Larry Tanenbaum, the project is the largest non-profit infrastructure development in Canada.

An architectural rendering of what the Cynamon/Sokolowski Sports Complex will look like upon completion.

Full story of Gaza smuggling tunnels goes untold

According to Reports

By PAUL MICHAELS

On Dec. 9, the BBC reported from Cairo that, according to unnamed intelligence sources, Egypt, helped by American army engineers, has started building a 10- to 11-kilometre-long "super-strength steel" wall along its border with Gaza. The barrier is described as extending 18 metres below the surface and is intended to cut the "smuggling tunnels" that run between Egypt and Gaza under the town of Rafa.

But given the magnitude of this 18-month project, it's interesting to note the concluding paragraph in the BBC report: "The wall is not expected to stop all the smuggling, but it will force the Palestinians to go deeper and it will likely cut the hundreds of superficial tunnels closer to the surface that are used to move the bulk of the goods."

In other words, this new, supposedly impenetrable barrier, will only make the tunnels more difficult to build, but will not prevent them from operating.

Jonathan Halevi

According to Jonathan Halevi, a Toronto-based intelligence expert and former adviser for policy planning in Israel's Ministry of Foreign Affairs, the Egyptians are carrying out a devious policy.

In conversation, Halevi explained: "Egypt is trying to benefit both by appearing to 'fight' the smuggling along the border and letting the border remain virtually open without taking responsibility for the Gaza Strip. Egypt wants that responsibility to remain Israel's burden. This double game must be unveiled.

"Even more ironic is the fact that that while the U.S. government sent Egypt sophisticated devices for spotting tunnels, they can be seen clearly from afar, so the equipment is not even needed. Occasionally, but just for show, the Egyptians blow up or flood an abandoned tunnel here and there, but, according to Palestinian sources, between 500 to 800 tunnels remain actively and openly in business, amounting to about $650 million this year, to both Egypt's and Hamas' benefit."

Halevi added: "The full and proper story about the 'smuggling' operations, which are actually regular import activity, remains to be told."

* * *

In "'Clock for change is ticking' in Iran, former top spy for Israel says" (*Globe and Mail* Dec. 9), Tu Thanh Ha interviewed Efraim Halevy, a former head of the Mossad (1998-2002).

Departing from what is widely seen as a virtual consensus among Israeli strategic analysts, Halevy maintains that though dangerous, Iran is not an existential threat to Israel.

Thanh Ha wrote: "Mr. Halevy rejects the apocalyptic language typically used to frame the prospect of Iran lobbing nuclear bombs at Israel."

Halevy is quoted as saying: "I believe Israel is indestructible… I believe it is not possible to destroy the State of Israel. Because we have a defensive capability. And because we have a variety of offensive capabilities. A variety, not just one particular capability… We are a big country now… We have a critical mass of population which ensures that we cannot be destroyed."

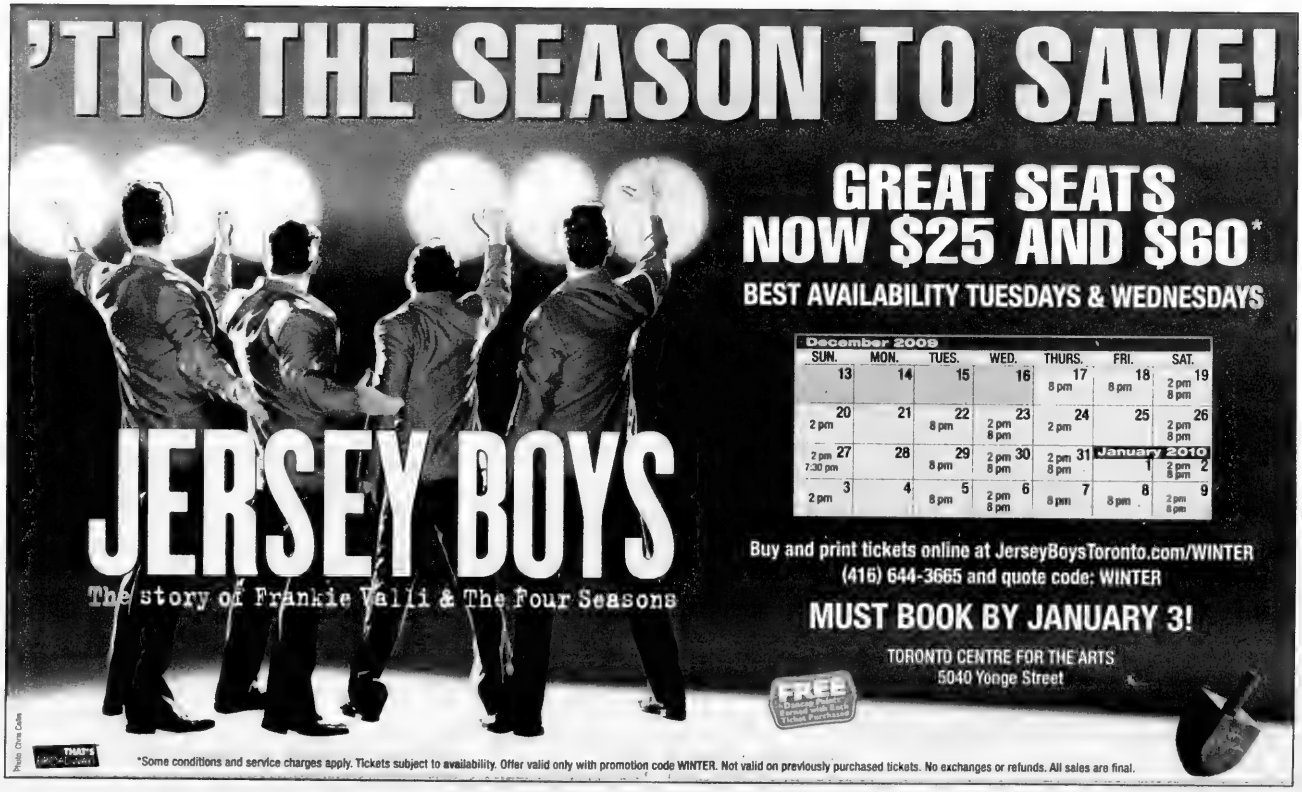
Mentioning one example of Israel's capability, Thanh Ha cited Israel's three new German-built submarines equipped, it's believed, with nuclear missiles. According to other sources, these submarines are likely deployed in the Mediterranean and Arabian Seas within striking distance of Iran.

Many Israelis analysts, however, point out that while such weapons may discourage normal, rational actors, it cannot be known whether Iran's current religiously fundamentalist leaders, who are determined to acquire nuclear weapons and have repeatedly threatened to destroy Israel, can in fact be deterred (as was the case, for instance, with the United States and the former Soviet Union during the Cold War).

Moreover, while Israel is indeed a very strong country, given its tiny size (slightly smaller, within the 1967 lines, than Lake Ontario), even one Iranian nuclear bomb could do immense damage.

It's refreshing to hear Halevy's confident assertion that Iran is not an existential threat to Israel. But most strategic thinkers believe Israel can't operate under this assumption.

Paul Michaels is communications director for the Canada-Israel Committee.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Greater Toronto Area

Conservatives focus on restructuring

By FRANCES KRAFT
Staff Reporter

Rabbi Philip Scheim says he is "pretty optimistic" about the future of the United Synagogue of Conservative Judaism (USCJ), following his return from the organization's four-day biennial convention in Cherry Hill, N.J., last week.

"Basically, this is a movement in transition," said the rabbi and spiritual leader of Toronto's Beth David B'nai Israel Beth Am Congregation.

As part of Hayom: The Coalition for the Transformation of Conservative Judaism, Rabbi Scheim was a signatory to a letter written earlier this year to then-USCJ president Raymond Goldstein expressing an urgent need to discuss new strategic directions for the organization, which comprises some 700 North American congregations.

Over the course of a decade, the movement has dropped from 800 synagogues to fewer than 700. In the past year, 30 congregations have disassociated themselves from the USCJ, among them Toronto's Adath Israel Congregation, Beth Emeth Bais Yehuda Synagogue and Beth Tzedec Congregation. The Toronto shuls cited mainly financial issues, but also philosophical ones, as reasons for leaving.

The USCJ "realizes it has to clearly be much more responsive to congregational needs and anticipating what those needs might be in the future," Rabbi Scheim said. The biennial was "in a sense, a celebration of the transition," he said.

Rabbi Steven Wernick, who became the USCJ's executive vice-president and CEO on July 1, told the 500 delegates – among them 14 Canadians – that the issue is "the proverbial 'elephant in the room.'

"In recent years we haven't been all of what we could be. We haven't been enough of what you wanted us to be."

A major change that has begun to be implemented is the consolidation of 15 regions into six districts.

Paul Kochberg, president of the USCJ's Canadian region, said the key feature of the biennial was "approval of the bylaws that put into force transformation of the organization."

Among other initiatives Rabbi Wernick mentioned, the USCJ is addressing leadership training and the issue of prayer.

"Many of our congregants report that tfillot in many of our synagogues do not speak to them, do not inspire them and do not reach their hearts or their souls." He said that the movement must confront the issue "immediately."

The USCJ is also examining ways to reinvigorate its youth groups. Kochberg, who chairs the USCJ's international youth committee, created another committee to examine what works – and what doesn't – in the organization's youth programs, including United Synagogue Youth (USY).

"Numbers are declining, and kids' interests are changing," Kochberg said, adding that the committee's work will be fast-tracked "because it's urgent."

Rabbi Scheim said a meeting of the Rabbinical Assembly's committee on laws and standards, which he's on, had to be rescheduled because it was left without a quorum when teleconferencing technology malfunctioned.

It was expected to debate a responsum that would urge Jewish cemeteries to create separate sections where non-Jewish spouses can be buried. It was also slated to debate forms of contraception, and the issue of violent video games.

With files from JTA

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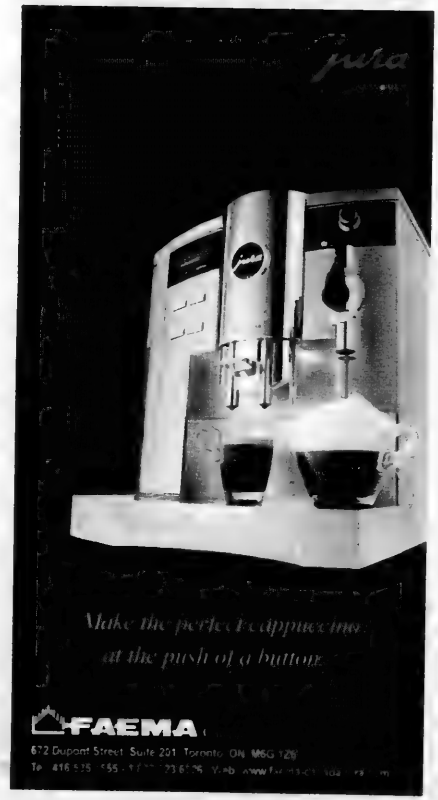


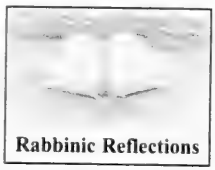
Jewish Life

Angels: messengers of God

By RABBI DAVID CADOCH

Do angels exist, and if so, what is their nature and what do they have to do with our world?

These questions have been studied by our sages in various contexts, from a philosophical, logical and kabbalistic perspective. Each brings a different school of thought, spanning the ages of our rich rabbinic tradition.


Rabbinic Reflections

We begin by looking at the first biblical reference to the spiritual world of angels, in Bereshit (Genesis): "And God spoke: 'Let Us make man (a representative) in a form worthy of Us as is commensurate with being in Our likeness…' So God created man in a form worthy of Himself…, male and female."

According to our sages, when the Eternal created human beings, He consulted with the angels, who were created before mankind. The Talmud relates that the angels' reaction was that God should not create mankind, as that would lead to destruction. In His unlimited kindness, however, He chose to go ahead and create mankind, gifting him with the ability to earn his divine nature in the midst of an earthly life, in order to sanctify God.

In Genesis, a passage in Akedat Yitzchak (the sacrifice of Isaac) reads: "An angel of God called unto him from heaven and said: 'Abraham Abraham… Stretch not your hand towards the lad.'" There are more references to angels in Genesis, the last of which is in parshat Vayishlach, where Jacob wrestles with a man that the sages identify as an angel of God.

An angel is a messenger, a guardian and an advocate, an entity created to carry out a specific mission for a specific time. Just as there are no two people exactly alike, there are no two angels exactly alike. The nature of the angel corresponds to its mission. According to the Kabbalah, every person is accompanied by two angels at all times.

Our sages teach that when a person does an act of kindness or a mitzvah, an angel is created and acts as an advocate when this person's time comes to leave this world and stand before the Heavenly Tribunal. But if a person commits acts of dishonesty and is evil toward others, he creates an opposing angel that serves as an accuser before the Heavenly Tribunal.

There is another school of thought according to Moses Maimonides, the Rambam, in his *Guide for the Perplexed*. He writes that angels are incorporeal intelligences without matter, but nonetheless, created beings that adapt to different forms and are seen in prophetic visions only.

Maimonides writes that angels may appear as male or female, depending on their mission. Acts of God are performed by angels, and hence the term messenger of God as an attribute of the angels.

The sages write that angels cannot replicate themselves nor consume food as we do, although they give the impression of specific human attributes when they are assigned a mission on earth, as in parshat Vayera, when three angels are sent to Abraham with three missions: to visit him at the time of healing from the brit milah; to announce the birth of Isaac; and to carry out the destruction of Sodom and Gomorah.

Abraham receives his guests and prepares special foods for them. The Torah writes that they eat and drink, but the sages remark that since they were angels, they merely pretended to consume the food and drink.

Rabbi David Cadoch leads Shabbat services at Beth HaRambam Synagogue in Cote St. Luc, Quebec, and is the rabbi for the Maimonides-affiliated private homes.

A fresh start for the new year

In the new year, all of us want the vibrancy of health, the security of worldly goods, the inspiration of beauty and the solace of love. But the cup of life runs bitter as well as sweet. The world gives us not only the pleasant things but also cruel things. And because we know the fickleness of fate, we are afraid.

Bookmarks
Bernard Baskin

The new year poses some basic questions – "Who am I?"; "What do I stand for?" and "What does life demand of me?" They are anxiety producing because we are practical people living in a technological society. Technocrats say, "I will get you there more efficiently, but once you get there, I have nothing to say to you."

Ours is a society that is concerned with means, with instruments, not with ends. Ends petrify us. It makes us terribly uncomfortable to be asked, "What for?"

The ultimate questions of where we are, or who we are, get drowned in small talk, or in doubts, or in quarrels, or in drink. People hide the questions behind the complaint, "I am bored." People tell me that they are bored, and I observe that they have everything to live for. Nevertheless, they tell me, they are bored.

When one has to face the grey walls of a hospital or a mortuary or a divorce court, the boredom ends, the strategies of evasion crumble, and the question comes out in the form of a scream, "Where is the life I have lost while living?"

The truth is that we lack perspective. We are not prepared for disappointments. There is a story about a distraught mother who wanted to commit suicide after she had lost her child. She was told by a venerable sage that if she found a certain rare mustard seed, her child would be restored. But she found that wherever she went, she heard similar sad stories.

She never got the mustard seed, and she did not commit suicide. But she learned the lesson the sage meant to teach her, that if you take your tragedy, no matter how grave it is, and hold it up in perspective to all that is happening in the world, it becomes small and you can bear it.

If there is nothing more than you and your troubles, then there can be nothing but frustration. If there is nothing more than the immediate moment, then we are truly in a madhouse. If there is no purpose to life, then the death of a loved one is without meaning.

But is there purpose in life? Can tragedy be overcome? Can suffering be endured? Are we part of some greater and more enduring design than the few years granted us?

In her wide-ranging new book, *The Case for God*, Karen Armstrong asserts that the remote God of the philosophers tend to fade from peoples' minds and hearts. There is little comfort to be found in an unknowable and indefinable God.

Instead, she commends those who live generously, large-heartedly and justly, and inhabit every single part of their humanity. They honour the ineffable mystery they sense in each human being and create societies that protect and welcome the stranger, the alien, the poor and the oppressed. "Of course, they often fail, sometimes abysmally. But, overall, they find that the disciplines of religion help them to do all this," she writes.

We serve God best when we enhance the "worth whileness" of life by using His gifts, holding firm to the conviction that the world is good and that life is worth living and its possibilities are unending.

Jewish Life

A la carte religion weakens tradition

By ELLIOTT MALAMET

JEWISH EDUCATION
The Next Generation

Intermarried couples with children have long faced the "December dilemma," the question of whether to celebrate Christmas, Chanukah or both.

Immortalized by *The OC*'s "Chrismukkah" and by jokes about Chanukah bushes, the holiday season brings to the fore the potential tensions that face multifaith families. With an intermarriage rate hovering at about 50 per cent since 1990, such conflicts aren't uncommon. But not only the statistics are new. With the demographic changes comes a seismic shift in attitudes. What was once seen as a tragedy is now just another lifestyle choice in the age of autonomy.

But the celebration of Christmas by Jews transcends the delicate blending of religious customs that may be common for Jews who marry Gentiles. The general pull of the Yuletide season – songs, movies, decorations, food and treacly materialism cleverly sold as universal brotherhood – holds enchantment for many who are not even intermarried, but feel as if they're "missing out" on something. For many Jews, Christmas envy doesn't seem to burn off along with the eight days of oil.

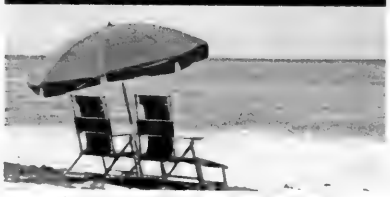
Witness Cindy Chupack and her husband, both Jewish. Chupack was a writer and executive producer of the TV show *Sex and the City*. Flipping through the Pottery Barn catalogue, she recalled, in a 2006 article in the *New York Times*, being hit by a wave of desire to own a Christmas tree, complete with stockings and holly. This wasn't about Christianity, mind you. It wasn't about celebrating the birth of a saviour, or the belief that God is incarnate (considered idolatrous in Judaism). It wasn't about centuries of proselytization, forced conversion and cross-stained blood, or flayed skin, empty tombs and Torquemada. Nor was it about Mother Teresa and the sheer power of faith to penetrate the darkest corners of humanity and redeem the world.

Rather, in Chupack's words, after purchasing a tree and velvet stockings and attending her first gingerbread-house decorating party, she and her husband "both love our winter wonderland. Some nights I put on our Starbucks Christmas CD, light a fire, turn on the tree and play with the different settings... and then I sit back and enjoy my first Christmas in all its kitschy splendour." Her rationale for doing all this reflects how religious particularism is now seen as the enemy of enlightenment: "It's nice to teach children that holidays can be done a la carte. Every religion, every culture has so many beautiful rituals and traditions to choose from. Maybe celebrating is a step toward tolerating."

But ordering pieces of disparate religious ritual like so many courses on a menu – contemporary samplers of Christianity and Judaism, with each new purchase "a la carte" – produces the ironic effect of weakening, and even dismantling, the traditions they claim to love.

For a moment I wondered, what would happen if we applied this mentality to other institutions in our life – say, for example, marriage. But given the staggering rate of adultery in the modern West, I quickly realized that this, too, is an idea whose time has come.

Are You Covered?



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The frozen Chosen

By MARK MIETKIEWICZ

The Jewish Highway

Whenever Danny gets the urge to strap on his skates, he hops into his car and drives to the nearest rink – a mere four-hour trek! Danny loves hockey, but he lives half a country away from Israel's only regulation-size rink in Metulla, in the country's north. When he's not skating, the transplanted Canadian can take in the shrine he has built to hockey – an entire room festooned with hockey memorabilia – jerseys, autographed hockey cards, even bobbleheads – thousands of miles away from North American shores. **[bit.ly/hoks01]** Danny is one of hockey's true believers in Israel, the frozen chosen.

According to israelhockey.com, "Hockey got its start in Israel in the mid-1980s when a Haifa carpenter who had seen ice skating rinks on a visit to California decided the folks back home would love a new activity. He set out to build Israel's first skating rink, which was opened in January 1986." Thanks to Canadians, American, native Israelis and immigrants from the former Soviet Union, by 2005, Israel won the gold medal at the International Ice Hockey Federation Division II Group B. **[israelicehockey.com]**

This summer, Israel played host to the second World Jewish Ice Hockey Tournament. More than 200 Jewish athletes from around the world competed on behalf of teams from Canada, the United States, Russia, France and Israel. The *Globe and Mail*'s Patrick Martin was there and was impressed. "It was an odd place to find such a high level of hockey being played – the Middle East in July – but it made the occasion that much more special." And Israel didn't fare too badly, winning the senior bronze medal. **[bit.ly/hoks09]**

Lest you be under the impression that hockey in Israel is an all-male affair, take a look at the promotional video for Israeli women's ice hockey. **[bit.ly/hoks08]**

As mentioned, all Israeli hockey fans eventually find themselves in the country's only Olympic skating rink in Metulla at the Canada Centre. The centre has put together a lovely photo gallery of budding hockey and figure skaters. **[bit.ly/hoks07]**

Although most Israelis don't have easy access to an ice rink, that doesn't mean they can't improve their ice skills. Using a bit of homegrown ingenuity, an Israeli software developer has created a computer program that is supposed to enable athletes to hone their perception and decision-making abilities. The company, Applied Cognitive Engineering, has been working with USA Hockey on the "Hockey IntelliGym." **[bit.ly/hoks06]** The company claims that it is possible to "train brain skills in the same manner that muscles are trained." It has adapted techniques used to train fighter pilots of the Israeli air force for athletes on the basketball court and hockey rink. **[intelligym.com]**

So far, we've seen a lot of transplanted North Americans who have retained their hockey roots when in Israel. But there actually is a league that boasts Israelis now living in Canada, who play on behalf of the old country. **[bit.ly/hoks05]** You can watch a clip of the Israeli Maccabees face off against the Ojibwe Northern Storm for the Canadian Multicultural Women's Championship. Without giving too much away, let's just say for the Maccabees, there's always next year. **[bit.ly/hoks04]**

In January, Israel will play host to the fourth annual International Israel Ice Hockey Tournament with representation from the United States, Canada and Europe. **[bit.ly/hoks03]** Maybe one day when Israel reaches true peace with its Middle East neighbours, its ice hockey elite will have a chance to face off against hockey teams from some other countries better known for sand than ice: Kuwait, Algeria and the United Arab Emirates. **[bit.ly/hoks02]**

Truth be told, hockey in Israel is not quite as prominent as soccer, basketball or tennis, and has some work to do on raising its profile. There's the story of the fan who lived on Kibbutz Ein Gedi, not far from the Dead Sea. He was waiting for a bus holding his hockey stick, but a passerby thought he was tending his flock holding a shepherd's crook.

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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ISRAEL 2009-2010

Quebec cuts funding to three Orthodox colleges

By JANICE ARNOLD
Staff Reporter

MONTREAL — A post-secondary institution founded 25 years ago to provide job training for chassidic Jews is fighting to stay open after the Quebec government announced that because of the school's religious character, it will no longer receive funding. It is currently being funded through a public institution.

TAV (the Torah and Vocational Institute of Montreal), which essentially operates as a private institution, has received provincial money through the public Marie-Victorin CEGEP (MVC), throughout its history.

On Dec. 4, Education Minister Michelle Courchesne told Radio-Canada, "We cannot accept that a CEGEP supported by public funds goes so far as to accept restrictions related to religion. What is not acceptable is that elements of a religious character are introduced into the curriculum."

Her decision also affects two other Orthodox Jewish educational institutions that have agreements with MVC: Bais Chaya Mushka Seminary and Beth Jacob Seminary, which offer teacher training and other courses to women.

TAV is not permitted to accept any new students, and a plan is being worked out to allow its current 550 students to finish their courses, said academic co-ordinator Eli Meroz. Public funding will end next year.

Meroz said the ministry has been asking questions about TAV in recent weeks, but the news stunned him.

He said he hopes to enter into talks with the education ministry to have TAV reclassified as a private college. Such institutions are eligible for funding of up to 60 per cent of what public CEGEPs receive, which is approximately what TAV has been getting via CMV.

Although Jewish studies were an integral part of the curriculum when TAV was founded, Meroz said religion is not taught in any course today. TAV has changed in other ways over the years, he added. Women and men are no longer necessarily in separate classes, although they usually sit separately within the classroom, and the teachers are not all Jewish.

While the majority are Orthodox, students now come from different segments of the Jewish community, he said. TAV does close for Jewish holidays, but classes are made up at other times.

Meroz said TAV accepts only Jews in compliance with earlier education ministry directives.

The school currently offers courses in early childhood and special needs education, office systems and accounting, and personal fitness.

Meroz said.

TAV founder and director Abraham Boyarsky, a Concordia University mathematics professor, blasted the decision as "pandering" to certain elements in the Quebec media and society determined to eliminate any vestige of religion in the educational system.

He insists that nothing in the arrangement with MVC contravenes the education act.

Mtl. Federation reviews role

By JANICE ARNOLD
Staff Reporter

MONTREAL —After three decades of decline, the Montreal Jewry is "stable," say Federation CJA leaders, who believe the community is no longer aging and is retaining and even attracting young people.

Having reached this state of equilibrium, the federation thinks it's a good time to take the pulse of the community and examine its role in it.

The federation has begun a process that it calls "strategic revisioning," which entails reviewing its operations and goals, and planning for how to better serve the community in the future.

Immediate past president Marc Gold, who is heading the project, said the federation recognizes that it has to be open to change in order to be relevant to Montreal Jews, especially the younger generation and those not involved with the organized community.

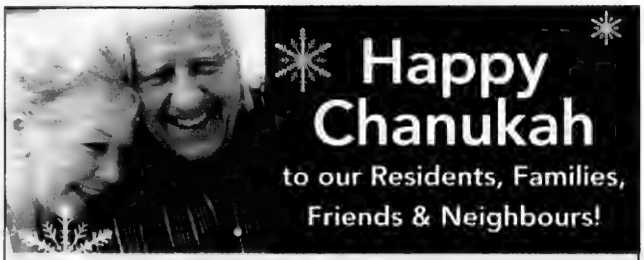
"This an exercise to better understand what the community wants and how it sees its future and what role we can play," he said. "We want to listen to what people have to say, and the federation board and executive committed to act on what we learn."

He heads a steering committee made up of people with different backgrounds and ages.

Now is an ideal point to undertake such a process, he added, because the federation has a new executive director who has experience in taking stock of Jewish communities in transition.

Argentine-born Andres Spokoiny, who assumed the post this past summer, worked for the previous 12 years with the American Jewish Joint Distribution Committee, based in Paris, with responsibility for the revival of Jewish communities in the Baltic states and Poland.

The process has been launched by sounding out focus groups composed of representatives from its agencies and other community groups. Early in 2010, this inquiry will expand to try to reach all segments of the community through one-on-one interviews, town hall meetings and a formal survey, conducted by independent consultants. The federation is looking for innovative ideas.



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Cotler organizes petition on Iran's genocidal incitement

By DAVID LAZARUS
Staff Reporter

MONTREAL — Liberal MP and human rights activist Irwin Cotler is calling on the international community to collaborate and combat the genocidal ambitions of "Ahmadinejad's Iran" through an international petition he presented last week in Ottawa.

Irwin Cotler

Titled "The Danger of a Nuclear, Genocidal and Rights-Violating Iran: The Responsibility to Prevent Petition," the 85-page document, according to Cotler, lists measures that the United Nations, as well as state parties to the Genocide Convention, the European Union, the International Court of Justice and others, can legally undertake to prevent President Mahmoud Ahmadinejad's Iran from committing mass genocide and to hold the country to account.

"This is the most comprehensive, complete and current compilation of witness testimony and documentary evidence that has ever been gathered," he told *The CJN*.

"It makes it clearer than any other petition or document before, that Iran is in standing violation of international legal prohibitions against the development and proliferation of nuclear weapons… [and] that Iran has already committed the crime of incitement to genocide."

The measures in the petition include remedies through domestic and international law, as well as a range of economic and investment sanctions and other initiatives.

Cotler characterized Iran as showing a "toxic convergence" of three threats: nuclear ambition, incitement to genocide and "massive" domestic human rights violations.

Cotler timed the petition's announcement to coincide with the 61st anniversary of the Genocide Convention and with the eve of the anniversary of the Universal Declaration of Human Rights.

The 60 signatories who had endorsed the petition as of last week included prominent jurists, politicians, and human rights figures, such as former UN Human Rights high commissioner Louise Arbour; Nobel laureate Elie Wiesel; former UN mission commander for Rwanda, Senator Roméo Dallaire; Harvard law professor Alan Dershowitz; former prime minister John Turner; former Swedish deputy prime minister and genocide expert Per Ahlmark, and several Iranian human rights scholars.

The litany of Iran's transgressions cited in the petition – the "precursors to genocide" is exhaustive, including demonization of Israel, Holocaust denial, anti-Semitism, genocide incitement, nuclear threat, systematic and widespread killings and torture, assaults on women's rights, and murder of political dissidents.

The petition also delineates a "12-point framework for remedy and redress" to counter the Iranian threat. It includes 12 "generic sets of remedies" that countries can follow, as well as "threat-specific remedies" for states and institutions to use.

As the petition specifies, states such as Canada could file an "inter-state complaint" before the UN Security Council for sanctions and account, Cotler said.

"This has been done for the nuclear issue, but it also has to be done for the genocide issue," Cotler said.

He noted that the genocide issue will not reach the International Criminal Court unless the UN Security Council refers it there.

The petition also recommends that other nations try to pass legislation similar to Cotler's own private member's bill, the Iran Accountability Act.

Cotler said the next step would be for signatories to the petition to advocate for measures in their own countries. Cotler expected to seek Israeli support this week during a trip there and said there would be a campaign in 12 countries, including the permanent members of the UN Security Council the United States, France, Britain, Russia and China – as well as Germany, to have the petition supported and implemented.

Husband urged to grant *get*

By JANICE ARNOLD
Staff Reporter

MONTREAL — Jewish men in Montreal who refuse to give their ex-wives a *get*, a religious divorce, have been put on notice that they could be exposed to public naming and shaming.

The Coalition of Jewish Women for the *Get* and several rabbis are supporting the effort by Rachelle Hecht to make it known that her former husband, Eric Seltzer, has not granted her a *get*, even though they were divorced civilly three years ago.

A rally that was to have taken place outside Seltzer's place of work, a restaurant on Sources Boulevard in Dollard des Ormeaux, was cancelled Dec. 9 due to last week's snowstorm, but apparently it would not have been able to go ahead anyway because the municipality denied the group a permit.

Evelyn Brook, president of the coalition, which was founded by major Jewish women's organizations in Canada, said some sort of future public action is planned.

The rally had the support of rabbis Chaim Steinmetz, Reuben Poupko, Mordecai Zeitz and Michael Whitman, all leaders of modern Orthodox synagogues. The action also included notifying media and an announcement on Facebook, the social-networking website.

This is only the second time in Montreal that the rabbinate has endorsed a public demonstration drawing attention to a recalcitrant ex-spouse. Three years ago, the Rabbinical Council of Montreal organized a rally outside the home of another man who had not given his wife a *get* for seven years.

Rabbi Steinmetz, of Congregation Tifereth Beth David Jerusalem, said this method of communal pressure is used quite often in the United States and has been effective.

Rabbi Steinmetz, who is the rabbi of the Hecht family, said such action is used only when lengthy private persuasion has failed.

Please go to cjnews.com for full story

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Class Acts

CHANUKAH BUDDIES
Jake Pascoe, left, and his little buddy, Matt Nadolny, show off the candle they created at United Synagogue Day School's Beth Tikvah campus buddy day, which focused on Jewish life and the celebration of Chanukah.

CREATIVE KIDS
Grade 4 students at Leo Baeck Day School's Thornhill campus made their own chanukiyot using materials of their choice. Pictured, from left, are Jordan Maresky, Ariel Yefet, Emily Blum, Eden Rotenberg, teacher Rachel Kopyto and Brian Herman.

HOLD THE 'PRESSES'
Grade 3 students at Netivot HaTorah Day School, Hadar, left, and Noa, helped Rabbi Yonah Vilenkin of Tzivos Hashem operate an olive press while learning about the preparation of olive oil for lighting the menorah on Chanukah.
[Rebecca Ansel photo]

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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

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Mazel tov to Lil & Ron Jacobson. Best wishes on your 45th wedding anniversary, Dec. 6. Love, Shawn, Mark, Elisa, Eryn, Joshua and Sheila.

Mazel tov to Micheal & Karen Sadovnick on their recent marriage. Children of Arnie & Fay Niederhoffer of Toronto, Arnie & Dessa Sadovnick of Vancouver.

Mazel tov to Ezzie Stavsky on his fifth birthday.

We are thrilled to announce the engagement of Matthew Waltman & Jennifer Gordziel. Mazel tov from Ernie & Brenda Waltman and Steve & Victoria Gordziel.

The proud parents are Leah (Lila) & Matthew (Yonah) Simon to a new daughter, Chana Rivka.

Erin & Jamie Wilson announce the arrival of Eden. Brothers, Jacob and Noah, great-grandparents, Irving & Verna, grandparents Barrie & Linda, Judi & Aron, Donny & Barbara.

Mazel tov on the brit milah of Aedden Rothman.

Mazel tov Gayle & Matthew David on the birth of their daughter, Sophie Ephra Oct. 25. Love, Bubbie Alydia, Bubbie Janet, Zaidy Irwin and Zaidy Raphael.

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What's New

By LEILA SPEISMAN

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What's New deadlines: The last issue of *The Canadian Jewish News* of 2009 will be Dec. 24, with a deadline of Dec. 14. The first issue of 2010 will be Jan. 7, and that deadline is Dec. 29. Telephone 416-391-1836, fax 416-391-0829, or e-mail lspeisman@cjnews.com or info@cjnews.com.

Thursday, Dec. 17

WINE AND ART GALA

Chabad of Danforth-Beaches holds its Wine and Art Gala fundraiser, 7:30-9:30 p.m., 2273 Queen St. E. 7:30 p.m., live music, silent auction, David's Gourmet Chanukah latkes. 8 p.m. Quality kosher wine, with wine guru **Neil Fortes**. 8:30 p.m. Art Gallery and sale, showcasing local artists. Tickets $50 per person, $75 per couple. Proceeds to support activities of Chabad of Danforth-Beaches. For tickets, 416-809-1365, or e-mail tickets@chabaddb.com.

ASK THE RABBI

Pride of Israel Synagogue's Rosh Chodesh program provides a chance to have a lively exchange with **Rabbi Sean Gorman**. 7 p.m. Admission is a non-perishable food item or cash donation to the Kosher Food Bank. Drop off questions at the synagogue office. Light refreshments and an opportunity to learn. 416-226-0111, ext. 10

CHANUKAH PARTY

Kulanu Toronto holds its Chanukah Party, Miles Nadal JCC, Jacobs Lounge, 7:15-9:30 p.m. Menorah lighting, Chanukah songs, latkes, drinks, chocolate coins and shmoozing. Friends and allies welcome. $6 at the door. RSVP kulanutoronto@gmail.com.

Saturday, Dec. 19

PARTNERSHIP MINYAN

Toronto Partnership Minyan (central) meets at Toronto Heschel School, Sheppard and Faywood. Shiur 9 a.m., services 9:30 a.m. www.torontopartnershipminyan.com

And also . . . .

BETEL CENTRE

With the coming of bad weather, many seniors are feeling more and more isolated and would welcome a friendly visitor. If you, or someone you know might be interested in volunteering, contact Naomi Ziegler, volunteer co-ordinator, 416-225-2112, ext. 127, or naomiz@betelcentre.org.

BAYCREST VOLUNTEERS

Volunteers are urgently needed to assist clients with a new web visiting project developed at Baycrest. If you are reliable, friendly and computer savvy, call Volunteer Services, 416-785-2500, ext. 2572, for more information.

Volunteers are needed to assist in the gift shop. Hours flexible. Call 416-785-2500, ext. 2572, for more information and to set up an orientation.

ALL-OCCASION CARDS

For a minimum donation of $10 to Canadian Friends of Nishmat, you can honour someone on any occasion. The organization will write your message, address and mail your cards for you. Tax receipts provided for each card. E-mail denise.cfn@gmail.com.

YIDDISH FILM NIGHT

Kehillat Shaarei Torah Yiddish Club presents *Tevye*, the 1939 original Yiddish film, with English subtitles, featuring **Maurice Schwartz**. Saturday, Dec. 26, 7:45 p.m. Refreshments. Suggested contribution $5. Everyone welcome.

FAMILY FUN NIGHT

Wondering what to do on Thursday Dec. 24? Pride of Israel invites you to come to their Family Fun Night, 6:30 p.m. Karaoke machine, prizes. Bring your own games like chess, poker, euchre, Boggle, Scrabble,

Continued on page 25

Beth Tikvah Synagogue - 3080 Bayview Ave. - Toronto 416-221-3433

TUESDAYS WITH LARRY - MOVIES

Doors open 1:30 pm Films at 2:00 pm

Jan 5 **Lemon Tree** (Etz Limon) (2008) 106 min.
(English subtitles)
A Palestinian widow must defend her lemon tree field when a new Israeli Defense Minister moves next to her and threatens to have her lemon grove torn down.

Jan 12 **Fugitive Pieces** (2007) Filmed in Toronto 105 min.
(English subtitles)
Produced by **Robert Lantos** Directed by **Jeremy Podeswa**
A child escapes from Poland during WW II and goes to Greece before coming of age in Canada

Jan 19 **Yidl Mitn Fidl** (1936) starring Molly Picon COMEDY 92 min.
(Yiddish with English Subtitles)
A young woman poses as a man in a group of klezmer musicians in Poland.

Jan 26 **The Band's Visit** (2007) COMEDY 86 min.
(Hebrew with English Subtitles)
An Egyptian police force band arrives in Israel to play at the inaugural ceremony of an Arab arts center, only to find itself lost in the wrong town

Feb 2 **Hello Goodbye** (2008) starring Gerard Depardieu COMEDY 99 min.
(English Subtitles)
A barely religious French Jewish gynecologist is cajoled and convinced by his converted-to-Judaism wife that she really wants to move to Israel to explore their Jewish roots. Many complications.

Feb 9 **A Tickle in the Heart** (1996) 90 min.
The story of the Epstein Brothers - Max, Willie and Julius - klezmer legends on a joyous (and hilarious) international tour. The world's most popular film about klezmer music.

Feb 16 **The Mad Adventures of Rabbi Jacob** (1973) COMEDY 96 min.
(French with English subtitles)
A bigoted Frenchman finds himself forced to impersonate a popular rabbi while on the run from a group of assassins - and the police.

Feb 23 **Beaufort** (2008) Nominated for **Best Foreign Film Oscar** 131 min.
(Hebrew with English Subtitles)
A group of young Israeli soldiers is stationed in an ancient Crusader fort in southern Lebanon just before the Israeli withdrawal.

Mar 2 **Arranged** (2007) 90 min.
Two young women - one an Orthodox Jew, the other Muslim - meet and become friends as first-year teachers at a public school in Brooklyn.

Mar 9 **The Frisco Kid** (1979) starring Gene Wilder and Harrison Ford COMEDY 114 min.
A Polish rabbi wanders through the Old West on his way to lead a synagogue in San Francisco.

Sponsored by Thorne Mill
Each presentation includes an introduction and commentary by Larry Aaklewicz - Programming Coordinator, Toronto Jewish Film Festival
No advance reservations. Each film $5, at the door.

UJA Federation of Greater Toronto
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Thursday, January 14, 2010
Lipa Green Centre | 4600 Bathurst Street
Tamari Hall Conference Room, Ground Floor (Free Parking)

Registration: 8:30 a.m.
Program: 9:00 a.m. – 4:00 p.m.

Program topics:
- Update on CRA Guidelines: business activity/related activity; charitable receipting issues and more
- New Fundraising Policy: the view from the trenches; panel discussion on the good, the bad and the ugly
- Corporate Governance issues
- Managing Endowments in Tough Economic Times
- And much more

The seminar will benefit your professional lay leaders:
CEO, Executive Director, Fundraisers, Officers and Directors.

Presenters: Elena Hoffstein, Partner, Fasken Martineau | Mark Blumberg, Partner, Blumberg Segal LLP | Mark S. Anshan, General Counsel, UJA Federation of Greater Toronto | Yael Pressman, Associate Counsel, UJA Federation of Greater Toronto
Space is Limited
Registration fee: $75
(includes materials, breakfast, refreshments and lunch - Kashruth observed)
For registration and information contact:
Janice Freedman at **416.631.5676**
or **jfreedman@ujafed.org**
UJA Federation of Greater Toronto

Continued from page 24

Pictionary and Trivial Pursuit Draw. Pizza and salad dinner. $7 per adult, kids and teens $3 each. Must prepay by Dec. 18. www.prideofisraelsynagogue.com.

BERGEN-BELSEN BABIES

Paulette Volgyesi is compiling a data base of those born in Bergen-Belsen between 1946 and 1950, as research for a documentary film. Contact her at pvolgyesi@rogers.com.

BAYT YOUTH

Beth Avraham Yoseph of Toronto Congregation Youth Committee has instituted several new programs

Chevrutah winter semester program for high school and university girls, Thursdays, 8-9 p.m. in BAYT Youth Minyan Room. Includes wings and salad from Joe Boos. Bring your study partner and materials you would like to study from, or they will provide a chevrutah. Free.

Guys Sunday Morning Breakfast Minyan, grades 7-12 and university students. Bayt Youth Minyan Room, 8:45 a.m

Mishmor for grades 7 and 8 boys, Thursdays, 8-8:30 p.m. followed by food and prize cards. Classroom 1. **Arthur Goldwasser** offers a bird's-eye view of the Chumash.

To register, or for more information, call **Rabbi Danny Bahar**, 905-882-6755.

RACHAEL'S CENTRE

Registration now open for Rachael's Centre Beit Midrash Program. Sessions facilitated by **Dr. Rachael Turkienicz** on a variety of topics, including Women and Prayer; Mussar; Torah texts, Prophets and Scrolls, and a Lunch, Learn and Linger series exploring Jewish holidays. Phone 416-630-6488 or e-mail info@rachaelscentre.org.

FOR SENIORS

Earl Bales Seniors Club in the Park is closed for holidays from Dec. 21 until Jan. 11. Activities resume Jan. 12. Office opens and calls taken Jan. 12. Valerie, 416-395-7881.

Adath Israel Wednesday afternoon social afternoons for men and women, membership not required. Bridge, mah-jong, cards, refreshments. $2. 1-4 p.m. Call Pearl, 416-635-6317, or Sheila, 416-665-3333.

BERNARD BETEL CENTRE, 1003 Steeles Ave. W., 416-225-2112.

Tuesday, Dec. 22. **Myriam Shechter** delivers a lecture in the series Who's Afraid of Classical Music? Part 2 is "The Passion of Puccini: *La Bohème*." 10-11:30 a.m. $3 members, $6 non-members.

Wednesday, Dec. 23. Bingo Bonanza. 1-3 p.m., 2 cards for $1.

WAGMAN CENTRE, 55 Ameer Ave., 416-785-2500, ext. 2267.

The Entertainers of the Wagman Centre are looking for energetic seniors to join with their ongoing program of providing entertainment to other seniors. They are working on new material – songs and dances from Broadway and Hollywood. Call **Judy Ross**, 416-733-0580.

New lecture series, Jewish Life. Review current issues and trends in Canada and around the world with **Rabbi Sholom Korn**. Wednesday afternoons, Fireside Lounge, 1:30 p.m.

The Wagman Centre has some tips for those going south for the winter, so that they can enjoy the warm weather.

Drive during the daylight hours and avoid rush-hour traffic. Check with your doctor as some medications can affect your driving skills.

Know where you are going before you leave. Keep car doors locked and windows up. Use freeways and major roads, and park in well-lit areas.

Tourists are seen as easy targets. Don't wear flashy jewelry. Keep cameras concealed.

Walk confidently.

Minimize sun exposure. Cover up and use sunscreen.

MILES NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www. mnjcc.org.

Chinese and a Movie: *Star Trek*, Dec. 24. Miles Nadal JCC will beam you up to explore a new frontier on the screen of the Al Green Theatre. Glatt kosher Chinese Food, catered by Golden Chopsticks, dessert and plenty of popcorn.

Dinner 7 p.m., movie 8 p.m. Advance, $40/students $25. Table of 8, $280. Day of $50, students $30. Movie only $15. Rush seats 7:45, if available. Tickets, ext. 0, info ext. 154, jewishlife@mnjcc.

Toronto Jewish Film Society 2010 memberships on sale now. Eight great film events from January to December, including *The Believer*, and *Joshua Then and Now*. Memberships **Joelle Malka**, ext. 139, or joellem@mnjcc.org. Film program info: Esther Arbeid, ext. 606 or film@mnjcc.org.

Miles Nadal JCC, together with the Al Green Theatre and the Canada Israel Cultural Foundation, present Israeli vocal group Habanot Nechama. Wednesday, Jan. 13, 2010, 8 p.m. Al Green Theatre. $20, ext. 0 or algreentheatre.ca.

Registration on now for all winter courses, including klezmer, Hebrew, cooking, children's classes, Alef Bet and Me, pottery, seniors computers and more. Ext. 0.

Final days for "4 Cameras/1 Country" exhibition in the Jacobs Lounge. Ext. 133

Michael Bernstein Chapel at the Miles Nadal JCC. Services, Sundays 8 a.m., Thursdays, 7:15 a.m. Complete kosher breakfast buffet after services. Call **Coleman Bernstein**, 416-968-0200.

PROSSERMAN JCC

Prosserman Jewish Community Centre, Sherman Campus,, 4588 Bathurst St. 416-638-1881 or www.prossermanjcc.com.

Let's Talk bulletin outlines senior and adult programming starting in January. E-mail kareng@prossermanjcc.com.

Prosserman fitness now open at the new Goldie Fitness Centre. Drop by to see the facilities. For info and group exercise schedule, call ext. 4105.

What's New is now online, for subscribers only. You can find it at cjnews.com

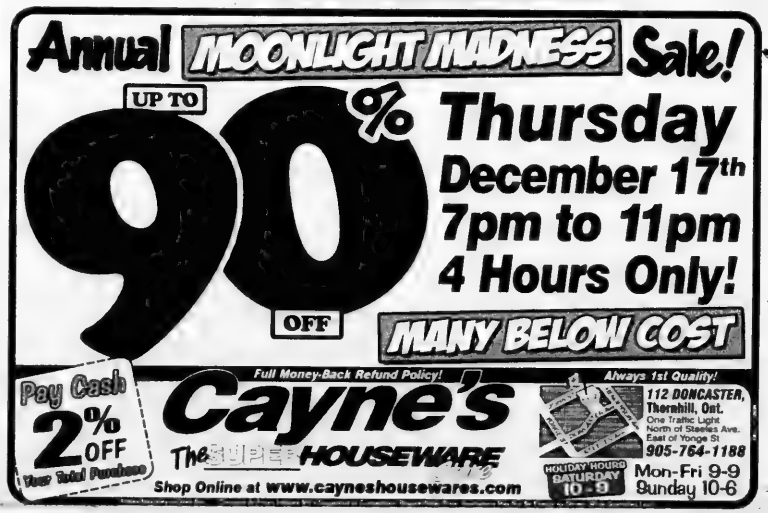
SINGLES EVENTS WILL RETURN

MINI MACCABEES: Bialik Hebrew Day School was proud to be protected by the cutest band of Maccabees – from left, Jaden Ossip-Richmor, Oliver Schecter, Jaimie Saipe, Matthew Saipe and Ofir Porat – as they prepared for their senior kindergarten Chanukah performance.

CHANUKAH GET-TOGETHER

The Women's League for Conservative Judaism, international northeast region (INR), Canadian Seaway Region, met at Shaar Shalom recently and enjoyed musical entertainment by the Kol Neshama Choir. From left are Rabbi Jerrod Grover of Beth Tikvah Synagogue, who spoke at the event, and Iris Zackheim, INR president.

[Mollie Rothman photo]



OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Sam Rubin	Nov 27/09	7601 Bathurst St
Betya Gorin	Nov 29/09	4266 Bathurst St
Mela Timshovsky	Nov 25/09	79 Grasslands Ave
Louise Caryn	Nov 26/09	561 Tara Hill Cir
Louis Fishbayn	Nov 27/09	4 Willimart Crt
Beth Sky	Nov 29/09	1555 Finch Ave E
Rifca Dembo	Nov 29/09	3560 Bathurst St
Grace Carsley	Nov 29/09	71 Charles St E
Rose Krieser	Nov 29/09	19 Bayhampton Ct
John Barbarash	Nov 30/09	48 Nottingham Dr
Thelma Pressman	Dec 1/09	7375 Allspice Trail
Jack Rattner	Nov 29/09	7889 Dundee Ln
Jack Freedman	Dec 2/09	3636 Bathurst St
Alvin Spitzberg	Dec 1/09	1555 Finch Ave E
J. Richard Shiff	Dec 1/09	28 Alexandra Wood
Freda Weiner	Dec 3/09	55 Ameer Ave
Cristina Hardt	Dec 4/09	1328 Queen St E
Maureen Shenken	Dec 5/09	4005 Bayview Ave.
Sorin Edelstein	Dec 4/09	120 Promenade Circle

Steeles Memorial Chapel

Nisman, Raisa	Nov. 29/09	Private
Wise, Louis	Nov. 30/09	2075 Bayview Ave
Rabinovich, Michael	Nov. 30/09	18 Pali Ave
Iseman, Golda	Nov. 30/09	Private
Kazdan, Judith	Nov. 29/09	3560 Bathurst St
Meiri, Avner	Nov. 30/09	23 Renoak Dr
Grosberg, Edith	Nov. 30/09	228 Faywood Blvd
Gurevich, Maryna	Nov. 30/09	Private
Besser, Frank	Dec. 4/09	205 Cummer Ave
Marcus, Seymour	Dec. 4/09	287 Betty Ann Dr
Swadron, Rebecca Betty	Dec. 4/09	Private

The families of

ROSE KRIESER ז"ל

would like to express our heartfelt gratitude to all our family and friends for your love and support at this difficult time.

Leonard and George Krieser & families

The Fitzerman and Aiken Families wish to thank our families and many friends for the support and the care shown to us as we mourn the loss of our beloved son, husband, father, brother and son in law

PAUL FITZERMAN ז"ל

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Obituary

Shiff lived 'North American dream'

By RITA POLIAKOV
Staff Reporter

In the Jewish community, Joseph Richard Shiff was known as a philanthropist, businessman and teacher

But to his grandchildren, he was just Zaide.

"Zaide was funny," Rachel Shiff, one of his 20 grandchildren, said at his funeral, held at Shaarei Shomayim Congregation. "He was mischievous… Zaide loved to laugh with us."

Shiff, who was 83, died on Dec. 1 after suffering from liver problems and prostate cancer.

The businessman helped create the position of the J. Richard Shiff Chair in Canadian Jewish Studies at York University and two similar positions at the University of Toronto.

Apart from being a former president and chair of Bramalea Ltd., a real estate company, Shiff lectured at various universities and was a former lawyer, as well as a past vice-president of Associated Hebrew Schools.

Joseph Richard Shiff

During his eulogy, Rabbi Chaim Strauchler of Shaarei Shomayim Congregation described Shiff's story as "the North American dream."

"[He is a] dreamer, and one who understands dreams," the rabbi said, explaining that, when Shiff immigrated to Canada from Poland at age six, his family had very little.

"The family entered Canada on the lowest economic rung," Rabbi Strauchler said. "But they came to this country with an asset to be cherished above all others – a love of learning and a passion to achieve."

As a teenager, Shiff – called Dick by his friends– was no stranger to hard work.

He worked as a waiter, at carnivals, in the fur business and as a teacher.

"Dick's poor roots drove him to succeed. He was always working, running, striving," the rabbi said, adding that, by his late 20s, Shiff became a partner in a law firm.

"He dreamed of what might be… he dreamed of years of plenty and years of famine," Rabbi Strauchler said. "And he prepared, he worked, he thought and he created."

In the business world, Shiff was a success, but his grandchildren will remember him as a man who made funny faces at the dinner table and still wrote love letters to his wife, Dorothy.

For Rachel, family gatherings were always memorable.

"Zaide was the happiest when his family was all together. It was never calm. It was always noisy," she said. "Zaide loved his family…[He] loved every single person who was connected to us – our friends, our boyfriends, our dogs."

Randy Shiff, one of Shiff's five children, remembered his father as an intellectual, a leader and a storyteller.

"When we were young, he would lie with us in our beds and tell us stories of his fictional friend, Chief of Police MacKenzie. He would jump from bed to bed and read books to us until late in the night," he said.

"He encouraged all his sons to do their best. He was in many ways an academic and led by example… It is hard – no, it is impossible – to say goodbye."

Shiff is survived by his wife, Dorothy; his sons and daughters-in law Randy and Donna, Barry and Aleta, Danny and Elaine, Ari and Carla, and Lisa; and 20 grandchildren. He was predeceased by his son, Laurie.

Coast to Coast

CJN columnist addresses panel

Continued from page 3

Last year, CUPW passed a resolution that supported a boycott, divestment and sanctions campaign against Israel and released a statement that called Israel an apartheid state.

Lemelin recommended to the CPCCA panel that "the report from these hearings make it clear that criticism of Israel is not anti-Semitism… [and] that the Canadian government be urged to actively persuade Israel to stop the building of settlements, end the occupation, support the right of return, and treat all of its citizens in an equal manner."

During Troy's testimony, he said that while it is not anti-Semitic to criticize Israel or to question Zionism, it is "not just criticism of Israel – but reeks of anti-Semitism – when the criticism is so disproportionate, continuing the West's historic obsession with the Jew."

Troy, a *CJN* columnist, added that criticism of Israel crosses the line into anti-Semitism "when Israel is demonized with traditional anti-Jewish tropes, really tics, exaggerating the Jewish lobby's power, making the Jewish state the one pariah nation, transforming the old big lie of 'Christ killer' into the new big lie of apartheid or Nazi-style racism."

Gil Troy

He said that those who are merely critics of Israel should "denounce the ugly anti-Jewish caricatures in the Arab press, the rank anti-Semitism polluting Islamism, the Hamas charter, much Palestinian media, and so many anti-Israel protests.

"If anti-Israel protesters stood up to Jew hatred, saying, 'No, take down that sign, don't publish that cartoon, change your charter,' we would not need parliamentary inquiries like this."

Wittes, the daughter of a Holocaust survivor, said that her work with the Canadian Centre for Diversity has taught her that education is the key to making social change.

"Until all of us are having honest conversations about what anti-Semitism looks like – traditional anti-Semitism, the new anti-Semitism – and how it impacts individuals in our community, we are just talking to the wall," Wittes said.

"We need to bring other people in to hear the story of anti-Semitism, to understand the rich history of the Jewish people, certainly to understand the Holocaust, but also perhaps recognize that anti-Semitism and the Holocaust do not solely define Judaism or the Jewish experience and Jewish culture.

"In order to be able to move forward and be embraced in a full way by Canadians on every level, we need to open up and share who we are apart from just that negative piece."

The CPCCA originally scheduled eight hearings, but earlier this month, three more hearings were added to invite Canadian police force representatives to make recommendations about better defining and tracking anti-Semitic incidents, and to give university presidents – who were unable to attend the Nov. 24 hearing about anti-Semitism on Canadian campuses due to scheduling conflicts – an opportunity to testify.

The CPCCA, formed in March, brings together 22 Canadian parliamentarians whose aim is to confront anti-Semitism in Canada today. It was inspired by the inaugural conference of the Inter-parliamentary Committee for Combating Anti-semitism held in London, England, last February.

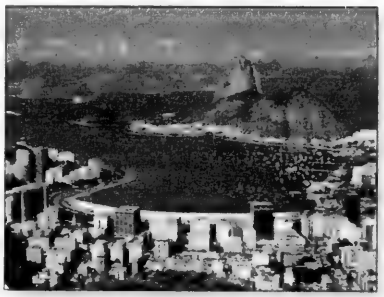
On Campus

Students to volunteer in Brazil

By SHERI SHEFA
Staff Reporter

Hillel of Greater Toronto and Hillel Rio De Janeiro are teaming up, for the first time, to give Canadian students the opportunity to visit and volunteer in the Brazilian Jewish community.

During reading week, Feb. 14 to 21, 2010, Laura Herman, Hillel of Greater Toronto's engagement co-ordinator at the University of Toronto, plans to lead 12 to 15 students to Brazil. She hopes they will learn about the under-served populations in Latin America and practise the values of tikkun olam.



"We hope and do expect that when they come back from the trip, they will be involved in advocacy or fundraising or different opportunities that the students can create here relating to the issues that we learn about in Rio," Herman said.

Out of about 175 million Brazilians, the Jewish community makes up about 120,000, with the majority residing in Sao Paulo, Rio De Janeiro and Porto Alegre.

Most of Brazil's Jews are secular and are considered to be part of the upper middle-class of Brazilian society. The Jewish community is focused on preserving and enhancing its Jewish identity, and one of the main concerns is the rate of intermarriage, which hovers around 60 per cent.

The Brazilian Jewish community boasts about 80 organizations that are affiliated with the Federação Israelita do Estado do Rio de Janeiro (Jewish Federation of the State of Rio de Janeiro – FIERJ). The organizations include about 30 synagogues, five Jewish schools and Zionist women's organizations, as well as sport and cultural associations.

Herman said Hillel Rio is different from Hillel's in North America in that it operates more as a community organization, rather than a group strictly for students. It provides Jewish youth of all denominations with a place to congregate and establish a connection to their Jewish heritage; provides programs, including Hebrew classes and lectures about Israeli history and culture, and promotes travel opportunities through Taglit-Birthright Israel and MASA – The Project for Long Term Programs in Israel.

Herman said that Hillel Rio invites students involved with Hillels all over the world to participate in weeklong tours that include volunteer opportunities, meeting members of the Brazilian Jewish community and sightseeing.

The cost of the program, which is $900, includes accommodation in Lagoa (near the beach), transportation to and from all activities and most meals. The cost of the flight is extra, but Herman said a grant from Hillel International will provide a $200 subsidy to offset some of the cost of the flight.

Hillel Rio provides a tentative itinerary that includes volunteer opportunities with organizations such as Project Smile, which gives underprivileged children the opportunity to learn about oral hygiene; Child in Motion, a program that invites volunteers to visit a local community centre and teach values through games and music, and Project Sababa, a program that involves volunteers visiting a Jewish seniors home and interacting with the residents.

Other cultural activities students can expect to participate in include a Capoeira workshop, where students learn about this Brazilian mix of martial arts, dance and music; a Caipirinha workshop, where students learn how make the most famous Brazilian drink, and a Samba dance class.

"We'll be spending Shabbat with the Jewish community in Rio, so because of that, we'll gain an even greater understanding of the way the Jewish community works there, the history there. And we're going to visit the Jewish museum," Herman said.

"All those kinds of things will really be a great opportunity for our students, so they not only understand the external culture in Rio, but they can also understand what makes that Jewish community unique and how we can work with them in the future."

But, Herman said, the itinerary provided by Hillel Rio isn't set in stone.

"When we go in February, it happens to be during the week of Carnaval [an annual festival], so we said we're interested in participating as a group in one of the Carnaval events," Herman said.

"If we know that [students] are interested in volunteering in a specific place, we would help to facilitate that as well."

She added that she'll be accepting applications until the beginning of January, and she said she's looking for students who are interested in social justice work and helping communities aside from their own.

"They should have a keen interest in actually bringing what they're going to be learning back to the community," Herman said.

"In an increasing global environment, the Jewish youth is really connected to the broader community… In order to reach out to people who have multiple identities, this is a great way for them to take an interest in impoverished youth and for them to incorporate that with Jewish values."

For more information or to apply, contact laura.herman@hilleltoronto.org.

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THE
DISPUTATION

BBC produced film of the dramatic debate between Rabbi Moses Nachmanides and the Jewish apostate Pablo Christiani held in the court of King James of Aragon in 1263.

Rabbi Michael Skobac will introduce the film and lead a discussion and Q&A session after the screening.

Thursday, Dec. 24, 8:00 p.m
Shaarei Tefillah Congregation
3600 Bathurst St
To register call (416) 789-0020
FREE ADMISSION
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Save the Date

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26 OF IYAR 5770

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דער יידיש ווינקל

דזשערי קעין

שלום שטערן–די בריק צווישן קוויבעקס "צוויי איינזאַמקייטן"

פֿון דזשערי קעין

"צוויי איינזאַמקייטן" איז אַ ליטעראַרישע אַלעגאָריע פֿאַר דער היסטאָרישער אָנגעצויגענקייט און ברוגז צווישן די ענגלישע און פֿראַנאַצייזישע קיבוצים און קולטורן אין קוויבעק. "צוויי איינזאַמקייטן" איז אויך דער טיטל פֿון היו מאַקלענענס באַוווסטן ראָמאַן וואָס האָט געשטעלט פֿאַר די ענגלישע לייענער אַ פֿראַגע וואָס די מערסטע פֿון זיי האָבן נישט געוואָלט אָנערקענען אָבער וואָס שטערט אונדז נאָך היינט.

פֿראָפֿעסאָר רעבעקאַ מאַרגאָליס, פֿון אָטעווער אוניווערסיטעט, האָלט אַז שלום שטערנס שאַפֿונג איז אַ בריק צווישן די צוויי איינזאַמקייטן. און פֿראָפֿעסאָר פֿיער אַנקטיל, אַ קוויבעקער נאַטיציאָנאַליסט, אַ באַוווסטער לערער און אַ קענער פֿון יידיש. אין דעם אַרייניפֿיר צו זיין איבערזעצונג פֿון אַ טייל פֿון שלום שטערנ'ס "שרייבער וואָס איך האָב געקענט" האָלט אַז דורך דער ערשטער העלפֿט פֿון צוואַציקסטן יאָרהונדערט, "זיינען די נייַ- געקומענע יידישע שרייבער געווען מער הצלחהדיק יועז זיי האָבן אָנגעהויבן שרייבן אויף יידיש וועגן מאָנטרעאָל פֿריער פֿון די ענגלישע אָדער פֿראַנצייזישע ליטעראַטן וואָס האָבן געהאַט די פֿאָרהאַנט פֿון אַ לאַנגע געשיכטע אין שטאָט. היינט איז זייער שאַפֿונג אַ הויפּט מקור פֿאַר די וואָס ווילן פֿאַרשטיין דער וווקס פֿון מולטי־קולטוראַליזם אין מאָנטרעאָל." שלום שטערן איז געווען צווישן די ערשטע יידישע שרייבער צו לויבן מאָנטרעאָל:

מאָנטרעאָל־שטאָט
מיין היים
איך בענטש
שטוב און שטיין, איך וועל נישט פֿליען
אין קיין פֿרעמדע רוימען,
דאָ בליען מיינע בענקענדיקע טרוימען.

ד"ר יודזשין אָרענשטיין, פֿון מאַגיל אוניווערסיטעט, זאָגט אַז " סיי פֿאַכמענישע קריטיקער... און סיי דערפֿאַרענע לייענערס זאָגן אַז שלום שטערן איז דער קאַנאַדישסטער פֿון די יידישע שרייבערס. ער האָט אַרויסגעשטעלט קאַנאַדע און די פֿראָווינץ קוויבעק בפֿרט, מיט אירע פֿראַנצייזישע פֿאַרמערס און מיטן פֿראַנצייזישן דאָרפֿס לעבן אויף דער מאַפּע פֿון דער יידישער ליטעראַטור..."

אין אַ פֿוילן וווּ אַנטיסעמיטיזם האָט געהערשט און וווּ פֿרייע און פֿרומע, לינקע און רעכטע, האָבן קאָנקורירט אַריינצוציען די יוגנט, איז שלום שטערן שוין געווען אַ לינקער איידער ער איז געקומען קיין מאָנטרעאָל.

אין זיין נייַע היימשטאָט איז ער פֿיל יאָרן געווען דער פֿרינציפּאַל פֿון דער מאָריס ווינטשעווסקי שולע און דאָס פֿנים פֿונעם יידישן קולטור פֿאַרבאַנד.

פֿראָפֿעסאָר אַנקטיל באַמערקט אַז שלום שטערן האָט, אין די יאָרן נאָכן חורבן, פֿאַרשטאַנען אַז דער עולם פֿאַר יידיש האָט זיך דראַסטיש פֿאַרקלענערט. אַנשטאָט פֿראָבירן שרייבן אין אַן אַנדער שפֿראַך האָט ער בכיוון געענדערט זיין ליטעראַרישען סדר־היום און אָנגענומען עכטע קאַנאַדישע טעמעס, כדי גרינגער צו מאַכן נייַע לייענער פֿאַר זיין אַרבעט איבערגעזעצט אויף ענגליש און פֿראַנצייזיש. צווישן 1960 און 1978 האָט שלום שטערן געשריבן פֿיר אימפּרעסיווע ראָמאַנען, דאָס ווייַסע הויז, אין קאַנאַדע (אין צוויי טיילן): דאָס הויז געזינד פֿון פֿראָפֿעסאָר סידני גאָלדשטיין און די משפּחה אין קאַנאַדאע. די ביכער זענען איבערגעזעצט געוואָרן אויף ענגליש און פֿראַנצייזיש מיט דער שטיצונג פֿון דעם קאַנאַדער דעפּאַרטמענט פֿון מולטיקולטוראַליזם.

אויב איר האָט געדאַנקען וועגן אונדזער ווינקל לאָזט וויסן. שרייבט דורך פּאָסט אָדער בליץ פּאָסט: info@cjnews.com

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Iran testing key nuclear bomb component

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LONDON — Iran is set to test a key component of a potential nuclear weapon, the *Times of London* reported Monday, citing secret intelligence documents related to Tehran's controversial nuclear program.

According to the documents cited in the report, which foreign intelligence agencies date to early 2007, Tehran had planned to test a neutron initiator, the component that triggers the explosion in a nuclear weapon.

The document revealed in the *Times of London* report described the use of a neutron source, uranium deuteride, which experts said could not possibly be used for anything but the development of a nuclear weapon.

Experts also told the British newspaper that uranium deuteride is the material used in Pakistan's nuclear bomb, from which Iran obtained its blueprint.

Benjamin Netanyahu

"Although Iran might claim that this work is for civil purposes, there is no civil application," David Albright, president of the Institute for Science and International Security in Washington, told the *Times of London*, adding that the document is "a very strong indicator of weapons work."

According to Monday's report, a top source at the International Atomic Energy Agency (IAEA) confirmed that the evidence had been passed to the UN's nuclear watchdog.

Responding to the *Times*' findings, an Israeli government spokesperson said Israel is "increasingly concerned about the state of the Iranian nuclear program and the real intentions that may lie behind it."

Publication of the nuclear documents will increase pressure to have tougher UN sanctions against Iran, which are due to be discussed this week. But the latest leaks in a long series of allegations against Iran will also be seized on by hawks in Israel and the United States, who support a pre-emptive strike against Iranian nuclear facilities before the country can build its first warhead.

Mark Fitzpatrick, senior fellow for non-proliferation at the International Institute for Strategic Studies in London, told the *Times* that the "most shattering conclusion is that, if this was an effort that began in 2007, it could be a *casus belli* [a justification for starting a war]. If Iran is working on weapons, it means there is no diplomatic solution."

"Is this the smoking gun? That's the question people should be asking. It looks like the smoking gun. This is smoking uranium," Fitzpatrick added.

Taiwan said on Monday it would investigate reports that local firms had sold nuclear technology to Iran, which the West suspects aims to build bombs.

Its economic ministry's import and export administration pledged to conduct the investigation partly as a result of a report in the London *Daily Telegraph* that said Iran had set up a nuclear equipment smuggling network using Taiwan companies, administration director Chen Ching-chih said.

Other intelligence also pointed to a Taiwan-Iran link, he said.

Iran obtained 100 transducers, tools that convert pressure into electrical signals, that were made in Europe and sold to a company in Taiwan, the *Telegraph* said, citing western intelligence officials. It said Taiwan in turn sold them to Iran.

"This is going to take some time. It's a thorough investigation and very detailed," Chen said. "We need to know, after all, which, if any, domestic firms are involved."

Taiwan firms are not known globally for their nuclear technology, Chen said, and none had a permit to sell to Iran.

The Taiwan Defence Ministry, which can authorize military-related trade deals, said last week it had heard of no such transactions.

A government probe in March following intelligence from overseas cleared a Taiwan company reported to be working with a foreign partner to offer nuclear technology to Iran, Chen said.

Iran needs up to 15 nuclear plants to generate electricity, its foreign minister said on Saturday, underlining Tehran's determination to press ahead with a program the West suspects is aimed at making bombs.

On Saturday, Israeli officials said the UN Security Council could launch a fourth round of deliberations on sanctions against Iran as early as January.

The United States, Great Britain, Germany and France will likely file a first draft with the council next month, Israeli foreign policy officials and European and American diplomats told *Ha'aretz*.

Israeli officials' intensive talks with their Russian counterparts have led them to believe that Russian President Dmitry Medvedev is more willing than ever before to have additional sanctions against the Islamic Republic.

Israeli and European authorities believe Russia's support virtually guarantees that new sanctions may be put in place. A senior Israeli official said that "if Russia moves toward sanctions, the Chinese won't want to be left standing alone and will have no other choice but to join as well."

Nonetheless, Israel is interested in drafting an alternative plan in case the Security Council debates do not progress.

Prime Minister Benjamin Netanyahu said in closed-door meetings that an effective sanctions package can be assembled through U.S.-European Union co-operation, bolstered with assistance from regional powers like Japan and South Korea.

Meanwhile, Iranian Foreign Minister Manouchehr Mottaki said Saturday that his government is willing to adopt the UN recommendation and exchange most of its stock of enriched uranium for nuclear fuel rods to power what it calls its research reactor, but only in keeping with its own timetable.

"We suggested that in the first phase, we give you 400 kilograms of 3.5-per cent enriched uranium and you give us the equivalent in 20 per cent uranium," the Associated Press quoted Mottaki as telling reporters at a regional security conference in Bahrain.

Mottaki said Iran would follow its own timetable and "mechanism," and suggested that the exchanges of uranium for fuel take place on Iran's Kish Island in the Persian Gulf.

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Karen & Howard Conter

on the recent passing of

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Rabbinate revisits conversion annulments

By CNAAN LIPHSHIZ
Ha'aretz Daily Newspaper Ltd

JERUSALEM — An Israeli non-profit group that assists Jewish converts is for the first time planning to take the Chief Rabbinate of Israel to court for not preventing the retroactive annulment of conversions, *Ha'aretz* has learned.

The organization's founder says that "back room" talks convinced him such outside pressure would give rabbinical leaders the impetus to address the issue on its own.

"We've co-operated with the rabbinate for years, building a dialogue and trust with them, but the situation cannot be allowed to go on," said Rabbi Seth Farber, the U.S.-born founder of the Jerusalem-based assistance organization ITIM, which is preparing a petition to the High Court of Justice against the rabbinate.

Numerous Jews over the past years whose conversions had already been approved by the rabbinate, have encountered officials – primarily municipal rabbis and rabbinical judges – denying their religious status, Rabbi Farber asserts. In the petition's draft, he asks the court to order the rabbinate to ensure that all of its employees and representatives fulfil their duties, namely recognizing all Jews with rabbinate-approved conversions as such.

Sources inside the rabbinate said the outside interference called for by the petition could be "harmful" and said they would "address internally and possibly change" the treatment of converts as early as next week.

Rabbi Seth Farber

Rabbi Farber, a modern Orthodox rabbi who moved to Israel in 1995 from New York and founded ITIM in 2002, said he would go ahead with the petition unless "the current reality changes." "I will do so with a heavy heart, but if we don't stop this now, the ramifications could be far worse."

ITIM has a staff of 11 people and assists people in dealing with Israel's religious institutions.

The decision to litigate came after Rabbi Farber "saw that the rabbinate would just not confront the rabbis and rabbinical judges who refuse to recognize converts," he said, explaining that when ITIM complains to the chief rabbinate, the chief rabbinate refers ITIM "right back to the rabbi in question – to work it out with him."

This week, Farber sent a letter to Israel's respective Sephardi and Ashkenazi chief rabbis, Shlomo Amar and Yona Metzger, detailing the basis for the planned petition. In the letter, he recounts recent cases where officials retroactively nullified conversions or refused to process marriage requests for converts.

In the letter – which Rabbi Farber calls a "last plea for action" to avert litigation – he asks what the rabbinate intends to do regarding the actions of Rishon Lezion's chief rabbi, Yehuda David Wolpe, who last summer ruled that four converted couples could not be wed because they weren't really Jewish. So far, the rabbinate hasn't answered his letter.

Hod Hasharon's chief Ashkenazi rabbi, Reuven Hiller, speaks of "a rift within the chief rabbinate" between haredi ideologues and "National-Orthodox pragmatists" who seek to facilitate the integration of Israel's 300,000 non-Jewish Russian-speaking immigrants into its Jewish population.

Rabbi Hiller says he doesn't support getting the High Court of Justice involved, because he believes it has "no jurisdiction over halachic issues" and is therefore legally futile at best and antagonistic at worst.

Still, he says the petition could be "an effective tactical move that will give the rabbinate's leadership an excuse to clean the stables and lay down the law."

Such a solution, however, would be short-lived, he says, because "there is a strong radical contingent that will eventually find ways of making its presence in the rabbinate felt."

Rabbi Hiller says the "strategic solution" is to bypass the "radical contingent" with Tzohar, a non-profit group comprising hundreds of volunteer rabbis working to "bridge the gap between religious and secular Jews," as the organization's mission statement says.

"Over the past year, we have set up a network of municipal rabbis who are sympathetic to our cause and can be trusted to fairly process all applicants - converts or not," said Rabbi David Stav, Tzohar's chairman and Shoham's chief rabbi. "In so doing, we hope to insulate converts from rabbis who aim to obstruct their path."

Rabbi Stav and other key figures in the field don't expect conversion-nullifying rabbis to be punished, an idea raised in a recent Knesset discussion. A senior adviser to Sephardi Chief Rabbi Amar said: "If the rabbis who nullify conversions thought for one minute they might get fired for it, then they would not be nullifying conversions."

Rabbi Amar's adviser also said that "there are other internal means and devices to pressure radical rabbis who for political reasons decided they needed to show their communities that they are 'more Catholic than the Pope' by reversing conversions sanctioned by Rabbi Amar and Rabbi Metzger."

The adviser said some of the rabbis in question – including Rabbi Wolpe of Rishon Lezion and Ashkelon's chief rabbi, Yosef Haim Bloi – were to be be called in Monday to explain their decisions to the Supreme Rabbinical Council, presided by the two chief rabbis of Israel and more than a dozen city rabbis. "This meeting could change that which needs changing," said the adviser.

U.K. appoints first Jewish ambassador to Israel

JTA

LONDON — The British government has for the first time appointed a Jewish diplomat to be its ambassador to Israel.

Matthew Gould's appointment was announced last week. He's set to take up his post in the second half of 2010.

Gould, 38, is considered one of the Foreign Office's high-flying diplomats, currently serving as the Principal Private Secretary to Foreign Secretary David Miliband. He has already started taking Hebrew-language lessons as part of his preparation for the new job, though he has some advantage on that front, since he is familiar with the language.

During his 16 years at the Foreign Office, Gould had two postings to Muslim countries, the most recent as deputy head of mission in Tehran. He told the *Jewish Chronicle* that during his time there, he "made a point of going to shul in Tehran. It was both a means of expressing support to Jews there and putting down a marker to the Iranian government that there was a watching brief on how it treated its minorities."

Israel is not foreign to Gould, who has visited the country many times in the past. He also has some relatives in Israel.

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Sweden warns: Don't divide EU

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JERUSALEM — Swedish Foreign Minister Carl Bildt warned that Israel must not play "divide and rule" with the 27-member European Union over a recent resolution calling for Jerusalem to become the shared capital of Israel and a future Palestinian state.

Bildt, whose country holds the EU's rotating presidency, said last Thursday the bloc was united and would not "remain shy" on so crucial an issue.

The EU's adoption of the new resolution on Jerusalem sparked an angry reaction from Israel, which captured the eastern half of the city in the 1967 Six Day War.

Israel Foreign Ministry said the statement by the European Union on the status of Jerusalem was substantially softer than Sweden's initial draft, once again demonstrating the Scandinavian country's failure as the EU's rotating president.

EU foreign ministers called for negotiations over Jerusalem, saying a way should be found to make it the capital of two nations, Israel and a future Palestinian state.

"Sweden has done nothing over recent months to advance the Middle East peace process," a Foreign Ministry official said. "The EU's only saving grace is that some of its members are responsible and moderate nations that didn't support the Swedish draft, which looked like something taken out of the Fatah platform at the Bethlehem conference."

Sweden last month presented a draft document supporting the division of Jerusalem and the recognition of east Jerusalem as the capital of a future Palestinian state.

"The peace process in the Middle East is not like IKEA furniture," a Foreign Ministry official said, referring to the Swedish furniture chain. "It takes more than a screw and a hammer. It takes a true understanding of the constraints and sensitivities of both sides, and in that Sweden failed miserably."

A senior ministry official added that a group of nations had "saved the European Union from itself, since any other decision would have dealt severe harm to the relations between Jerusalem and Brussels, and would have prevented the EU from becoming an important partner in the peace process."

Earlier, the Foreign Ministry issued an official response to the EU statement, saying that the "European Union ignores the primary obstacle to achieving a resolution between Israel and the Palestinians: the Palestinian refusal to return to the negotiating table."

Israel Briefs

Hasmoneans ruled Negev

The rule of the Hasmonean dynasty extended south to the Negev, new archaeological excavations have found. "The Hasmonean king Alexander Jannaeus, great-grandson of Matityahu, conquered Gaza and the Negev and for decades prevented the Nabateans from using the Incense Road," said Tali Erickson-Gini of the Israel Antiquities Authority in a statement last week. The Nabateans were an ancient Semitic people from southern Jordan, Canaan and the northern part of Arabia. "We are talking about a revolutionary discovery that will redraw the maps of the region which describe that era and greatly increase the territory governed by the Hasmoneans into the heart of the Negev Highlands as we know it," said Erickson-Gini, scientific editor of the excavation at Horvat Ma'agurah, near Sde Boker in the south. "This is an important discovery from an archaeological and historical standpoint."

Referendum needed on pullout

An amendment approved by the Knesset will advance a bill requiring a referendum on Israeli territorial withdrawal as part of any future peace deals. The 68-22 vote that passed the amendment came two days after Prime Minister Benjamin Netanyahu announced Syria was ready to restart peace talks without first requiring Israeli agreement to a full Israeli withdrawal from the Golan Heights. The referendum bill has passed its first reading in Knesset. An Israeli law requires a referendum on any territory under Israeli control, including the Golan, but it requires that the Knesset pass legislation mandating how the referendum would be handled.

Fayyad rejects unilateralism

In a meeting with Jewish Council for Public Affairs leaders, the Palestinian Authority prime minister said he opposed a Palestinian unilateral declaration of statehood. Salam Fayyad told a group of 15 JCPA leaders visiting Israel last week that he does support Palestinians unilaterally building infrastructure and political institutions in preparation for future statehood, and compared those efforts to the work of the founders of Israel before its statehood in 1948.

Vandals sack W. Bank mosque

Vandals sacked a West Bank mosque and left settler graffiti on its walls. The vandals raided the mosque before dawn Dec. 11, burning furniture, prayer rugs and holy texts and defacing the mosque's walls, *Ha'aretz* reported. One graffiti read "Price tag – greetings from Effi." Effi is a Hebrew name and "price tag" apparently refers to the slogan extremists have adopted to describe their pledge to extract a "price" in attacks on Palestinians for settlement freezes. Prime Minister Benjamin Netanyahu's government has just launched a 10-month settlement freeze to accommodate the Obama administrations attempts to revive peace talks. Ehud Barak, the defense minister, slammed the attack. "This is an extremist act geared toward harming the government's efforts to advance the political process for the sake of Israel's future," *Ha'aretz* quoted him as saying. The army is investigating.

Schalit release not imminent

Senior Hamas officials said last Friday that a prisoner swap deal for the release of abducted Israel Defence Forces soldier Gilad Schalit was unlikely to be completed in the near future. The officials told the *Al-Hayyat* daily that Israel was still refusing its demands regarding 100 of the 450 prisoners set for release. Media have recently reported that there has been progress in the talks to free Schalit, more than three years after he was abducted by Palestinian militants in a cross-border raid from the Gaza Strip.

Danish Jews ponder bleak future

By BEN HARRIS
JTA

COPENHAGEN— Forty years ago, when a few thousand Polish Jewish refugees arrived in Denmark fleeing an anti-Semitic campaign orchestrated by Poland's Communist government, Danish Jews welcomed the newcomers with high hopes.

Previous waves of Jewish immigrants had rejuvenated a community marked by high rates of intermarriage, assimilation and emigration, and Denmark's Jews held out the same hopes for these new immigrants.

But many of the Polish Jews were assimilated and saw little value in Jewish affiliation, and even those who joined the active Jewish community have seen their children – following the example of generations of Danish Jews before them – intermarry and drift from Jewish life in Denmark.

"Our children, even some of them who went to Jewish school, most of them are getting assimilated," said Jacob Zylber, who arrived in Denmark four decades ago at age 23. "You cannot do much about it."

Sergio Della Pergola

Today, Denmark's Jewish community of some 2,000 members is scarcely bigger than it was 40 years ago. With no great wave of Jewish immigrants on the horizon, Jewish leaders fear they may be witnessing the death throes of a community that dates back to the 17th century.

"It will be a very, very small community, and probably a more cultural, social, friendship club," said Bent Lexner, the country's chief rabbi, when asked what he foresees for Danish Jewry. "You never know what's going on tomorrow. But as I see it now, there will be very few people who are identifying themselves as traditional Jews."

Denmark's Jewish leaders are trying to figure out how to sustain a community whose active young Jews decamp for better social and religious opportunities abroad and whose least committed melt into a society that has been, by European standards, remarkably welcoming of its Jewish minority.

"The answer is to try to hold on to the members that we can hold on to, and try to get a lot of the potential members to join, which is very hard to do," said Finn Schwarz, the president of Mosaiske Troessamfund, the community's main umbrella group.

Schwarz recently took the unprecedented step of sending letters to 500 former community members urging them to return. Besides touting all the typical community offerings – the Jewish school, old-age home, the synagogue – he also noted the importance of fighting for Jewish rights, a point that these days has a particular potency in a country with a growing and restive Muslim minority.

Schwarz says he prefers to view the future of Danish Jewry with optimism. Other community leaders, however, are more accepting of the community's declining numbers.

Rabbi Lexner, chief rabbi since 1996, caused a minor stir when a Danish newspaper quoted him as saying, in effect, that there was no law requiring Denmark to have a Jewish community. Rabbi Lexner's three children all live in Israel.

"I'm happy to see them there," he said. "I can see that my education has succeeded."

The plight of Denmark's Jews raises questions about the fate of scores of smaller European Jewish communities, many with distinguished histories that go back centuries. Though even stable Jewish communities in the United States face similar challenges of intermarriage and assimilation, the lack of a critical mass of members contributes to a self-reinforcing cycle: each Jewish emigrant raises the incentive for others eager for a vibrant Jewish life to follow suit.

"That's the fate of small communities," said Sergio Della Pergola, one of the world's foremost Jewish demographers and himself a European emigrant. Born in Italy, Della Pergola now lives in Israel.

"[Community life] is not feasible below a certain threshhold," Della Pergola said. "And this is something that strangely enough people do not realize."

About the only person who doesn't fear for the community's future is an outsider: Andrew Buckser, a professor of anthropology at Indiana's Purdue University and the author of perhaps the most comprehensive academic study of Danish Jews, *After the Rescue*.

Buckser says Denmark's Jews have worried about their community's disappearance for a century, yet the community is still around. While he acknowledges the demographic challenges posed by emigration and assimilation, Buckser's notion of what constitutes a Jewish community in the modern age leaves him confident that the predictions of Danish Jewry's demise are overstated.

In *After the Rescue*, Buckser argues that Danish Jewry is not a community in the classical sense – a clearly defined group marked by a common set of beliefs and practices. Rather, Judaism in Denmark is more of a "toolbox," a set of symbols from which individuals draw at will to construct their own identities. And that toolbox, he says, is as vital as ever.

The fear of communal demise in Denmark is "based on an assumption that assimilation and intermarriage will result in your community disappearing," Buckser said in an interview. "I'm not sure that's a correct assumption."

Though Buckser may be right, most Danish Jews aren't thinking about Jewish symbolism when they ponder the fate of their community. They are thinking about their institutions – the synagogues and schools and nursing homes that they fear will no longer have a constituency to support them.

"I'm not an optimist," said Arne Melchior, a seventh-generation Dane whose father and brother both served as chief rabbis.

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Films present the family history

By NANCY WIGSTON
Special to The CJN

In the 1960s, Canadians were captivated by the graceful athleticism of Canadian skating champion Petra Burka. Coached by her mother, Ellen, Petra conquered world figure skating in 1965 (our first world champion since Barbara Ann Scott in 1947) and won the bronze medal in the '64 Olympics.

Famous for her record-breaking triple salchow, Petra now consults for Skate Canada, discovering young talent.

Ellen Danby Burka at St.Moritz in 1938, (left photo). With her daughters Petra and Astra (middle photo) and Ellen and her friend Elsbeth

Petra's success was but the tip of the iceberg in the Burka family story. A 2008 documentary, *Skate to Survive*, written and directed by Petra's sister, Astra, tells the extraordinary story of their mother, Ellen Danby Burka, who survived Nazism to create a new life for herself and her girls in Canada.

The film, Astra's third, focuses on Ellen's dynamic personality while shedding light on her history. A champion skater and choreographer in her native Holland, Ellen kept important truths about her past from her daughters until they were in their teens.

When it was suggested that Astra make a film about her mother, she seized the opportunity. "I pored over all the pictures and wanted to do something with them creatively. I wanted to tell stories about my family's past from found objects. It has been a very wonderful journey, and I am happy that these stories are being seen," Astra said.

Ellen's story is beautifully told. Archival footage is balanced with scenes from the present, as Ellen tells her story in comfortable surroundings, joined by her childhood friend Elsbeth. We witness this close friendship between two Dutch girls, one Jewish and one Christian, both besotted with skating. Elsbeth tells us that the day the Nazis came for Ellen and her family, she too was threatened with arrest. Elsbeth's father kept Ellen's family's keepsakes safe during the war.

Ellen lost her parents and grandmother in the Holocaust, but her older sister survived by going underground. Ellen met artist Jan Burka, whose drawings appear in the film, at Theresienstadt. After the war, the couple married and immigrated to Canada. When they settled in Toronto, Ellen saw pervasive anti-Semitism and "restricted" private clubs, and decided to keep her past a secret. After the couple divorced, she worked hard as a coach and raised her girls alone.

"My sister Petra and I always felt there were family secrets," Astra says. "When my mother told me [her story] at 16 years, I was old enough to understand what had happened. It was strange to be raised in Canada with no mention of relatives or any family history. My mother said my grandparents died in a car accident. When you're young, you accept and don't question."

The documentary is a multi-faceted gem of esthetics, character, and politics. Now an octogenarian, Ellen is still coaching young skaters – in addition to Petra, Toller Cranston is another famous pupil who uses the dance moves that she pioneered in the figure skating world.

She speaks honestly about the dangerous years under the Nazis that were followed by a tough emotional and financial adjustment to Toronto, yet these experiences neither limit nor define her.

"Most people are inspired by Ellen's energy," Astra says, "and realize that one can succeed in life if one is determined to do so. Her typical saying is, 'If there's a will there's a way.'"

After *Skate to Survive*, Astra realized that she had another story to tell.

When she was in Israel in 2008 to present *Skate to Survive* at a Film Festival in Ashkelon, she was invited to Yad Vashem for a private screening.

"As I entered the display of Theresienstadt, I saw a huge blow-up of one of my father's drawings... and started crying. It really upset me. After leaving the memorial, I went to the art gallery exhibit of paintings done by artists during the Holocaust. The first display I looked at was a display of artists' tools used to make drawings during the war. I read the label – they belonged to my father."

Moved by the experience, Astra made another film, *Painting Daddy*, which, focuses on the paintings Jan Burka created at Theresienstadt and how this experience influenced his life as an artist. The Burka family history now seems complete.

Astra Burka's short film, *Painting Daddy*, is scheduled to air on TV this spring. *Skate to Survive* is available for sale at www.ruthfilms.com.

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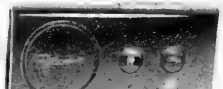
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Eye on Arts

By BILL GLADSTONE

ROM TO OFFER EXTENDED HOURS FOR DEAD SEA SCROLLS EXHIBIT

Somewhere near 250,000 visitors have seen the Dead Sea Scrolls exhibition since it opened at the Royal Ontario Museum last June. The items on display include four fragments that have never been publicly shown before, as well as more than 200 artifacts loaned by the Israel Antiquities Authority to illuminate the environment in which these ancient texts were written.

The scrolls remain in Toronto only until Jan. 3. To ensure everyone has the opportunity to experience them while they are here, the ROM is offering special extended hours and half-price admission after 4:30 p.m. daily between Dec. 26 and Jan. 3. Don't miss this unique opportunity to view one of the greatest archeological finds of the 20th century. www.rom.on.ca

* * *

Update on *Yichud (Seclusion)*: As reported in last week's Eye On Arts, the Harold Green Jewish Theatre Company pulled *Yichud (Seclusion)* from its 2010 season after a major sponsor withdrew its financial support. The play, by **Julie Tepperman**, was to be a co-production with Theatre Passe Muraille, which gallantly decided to stand by the play despite the loss of $50,000 in financial backing.

In only a few weeks, Theatre Passe Muraille (TPM) has raised most of the necessary funds, thanks to the generosity of a "variety of angels," according to TPM artistic director **Andy McKim**. Last week, TPM was still attempting to raise the last portion of funds to pay for the first week of rehearsal. Even so, it was clear that in the best show-business tradition, the show would go on as part of TPM's 2010 season.

The production is to be directed by **Aaron Willis** with a cast consisting of **Diane Flacks**, **Richard Greenblatt**, **Jordan Pettle**, **Michael Rubenfeld**, **Julie Tepperman** and **Aaron Willis**, plus a live klezmer band. The play previews from Feb. 6 and runs Feb. 10 to 27 at Theatre Passe Muraille, 16 Ryerson Ave. For tickets, visit artsboxoffice.ca or phone 416-504-7529.

* * *

Dinner & *Star Trek*: The Miles Nadal Jewish Community Centre presents Chinese and a Movie: *Star Trek*, featuring glatt kosher Chinese food, dessert, popcorn and a film screening in the Al Green Theatre. $40 and $25 (students/seniors) in advance, $50 and $30 on the day of the event. Movie only, $15. Thursday, Dec. 24. Dinner 7 p.m., movie 8 p.m. Please reserve by Dec. 20. 416-924-6211, ext. 0, www.mnjcc.org

* * *

Live Theatre

• Dancap is selling discount tickets to *Jersey Boys* until Dec. 20. Great seats may be had for only $25 and $60, valid for performances to Feb. 14. Toronto Centre for the Arts, 5040 Yonge St. www.ticketmaster.ca

• Mirvish Productions is selling discount tickets to *My Mother's Lesbian Jewish Wiccan Wedding* for as little as $25. Panasonic Theatre until Jan. 3. 416-872-1212. Use code "Yuletide."

• Teatron Toronto Jewish Theatre has begun selling tickets to *Bluish*, a comedy by **Janece Shaffer** and directed by **Ari Weisberg**. Toronto Centre for the Arts, Studio Theatre, 5040 Yonge St. Runs March 3 to 14. www.teatrontheatre.com, 416-781-5527

* * *

Arts in Brief

• A group show of the Gallery Artists, including **Myriam Levy**, opened this week at Engine Gallery, Distillery District, 37 Mill St. On view until the end of January.

• The Miles Nadal JCC with the Al Green Theatre and the Canada Israel Cultural Foundation present Israel's platinum vocal group, **Habanot Nechama**. $25. Al Green Theatre, Miles Nadal JCC, Wednesday, Jan. 13, 8 p.m. 416-924-6211, ext. 0

• The Jewish Publication Society has re-issued *Maimonides: Torah and Philosophic Quest*, by renowned scholar **David Hartman**, originally published in 1976. The 2009 expanded edition features a new postscript by Hartman that offers an innovative look at the 12th-century philosopher who is regarded as one of the greatest Torah scholars of all time. Hartman focuses on two of **Maimonides'** most famous works: *Mishneh Torah* and *Guide to the Perplexed*.

Correction

The article "German auctioneer drops sale of claimed Stern art" (*CJN*, Dec. 3) contained an incorrect statement based on information received by *The CJN*. A German auction house did refuse to withdraw Stern art on at least two occasions in the past, but this was the first time the auction house Lempertz has been asked to withdraw a work.

ESTHER GELBER FUND

The Esther Gelber Fund was created by sisters Nance Gelber, Patty Rubin, Judith Gelber and Sara Charney in honour of their late mother, Esther Gelber, a well-known Toronto arts supporter and philanthropist. The fund provides performers with the opportunity to commission a composer of their choice for a debut performance. Wave, a chamber symphony for soprano, violin, cello and piano by composer Gary Kulesha, was commissioned by the Gryphon Trio, the first performance through the fund. Pictured at the premier of Wave at the Jane Mallett Theatre last month are, from left, Patty Rubin, pianist Jamie Parker, Nance Gelber, cellist Roman Borys, violinist Annalee Patipatanakoon, and Judith Gelber.

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Arts & Travel

Historical towns, art and natural beauty in southwest France

By WOLF ARNOLD
Special to The CJN

AGEN, France — In the land spreading across the regions of Aquitaine and Midi-Pyrenees in the southwest of France, the countryside, with its valleys and wide vistas, is lovely when the trees are about to change colour and the air is still mild enough for you to sit at an outdoor café.

Here, you are in the land of the medieval troubadours, of Henry II, Eleanor of Aquitaine and Richard the Lionheart. In their times, these areas of France were contested by the English, defended by the French and ravaged by battles and hit-and-run warfare during the Hundred Years War.

An hour south of Agen, a market town on the Garonne River famous for its plums, fortified villages and towns abound. Called bastides, they were founded by the English and the French in the 13th century to encourage a stable population in the contested areas before the Hundred Years War. They are out-of-the-way places, yet still worth a detour.

A typical bastide is Vianne, a few kilometres from the town of Nérac. It's an English bastide, founded in 1284. Set beside the river Baïse, it is a prime example of a fortified town.

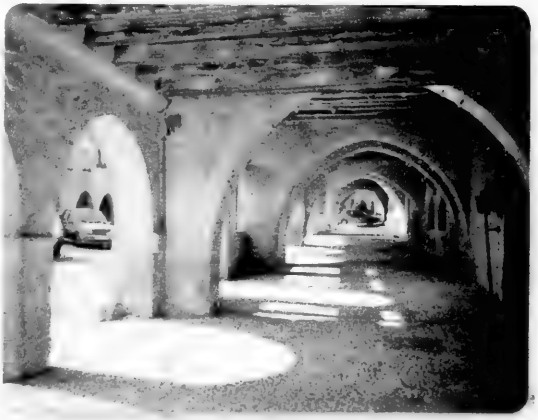
Nearby is the bastide of Barbaste, a little town where the French king Henri IV, when he came here to hunt, would bed down for the night in the fortified mill that stands on the Baïse.

Henri was a popular monarch and instrumental in the construction of the Pont Neuf, the place des Vosges and the place Dauphine in Paris. He was raised a Protestant, but while his mother remained loyal to the Huguenot cause, Henri, to bring peace to his kingdom, became a Catholic. Making his way to Paris, he supposedly coined the expression: "Paris is worth a mass."

The mill with its towers and arrow slits still looks formidable, but today, it is a quiet spot where the river is spanned by a picturesque bridge.

On the opposite bank, lies Lavardac, a French bastide from 1268, built as a rival to Vianne, although hardly any traces of the medieval town remain today. More bastides can be found north of the river Garonne, one of them the former bastide of Villeneuve-sur-Lot. Rather than spending a lot of time in this town where the 13th-century bridge offers the only interesting view, drive up to the nearby hilltop village of Pujol-Haute, from which you can enjoy a view of the town and countryside spread out beneath you.

If you want to visit a Romanesque abbey, the place to go is Moirax, a short drive south of Agen where, on a steep hill, a 12th-century Cluniac abbey dominates the fortified village. With its clean lines and the warmth of its stones, the church has a simple grandeur. And especially when the afternoon sun bathes the ancient stones, you can't escape the feeling that here is a place worthy of admiration. Despite the silence today, the courtyard of the abbey between the church and the monks' dormitory will take you back to a time when this abbey was humming with life in the medieval world of worship and work.



Inside a bastide town *[Wolf Arnold photos]*

Continued on page 37

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A trip to Armagnac country

Continued from page 36

A more famous abbey that should not be missed stands at Moissac east of Agen, an hour's drive on the N113. The abbey was founded near the end of the seventh century and enjoyed the patronage of Charlemagne. Moissac was also on the pilgrimage route to Santiago de Compostela. Pilgrims prayed and assembled here before embarking on their dangerous journey through hostile territories to Spain, although it is believed that pilgrims enjoyed a sort of diplomatic immunity.

The works of art that adorn the south portal of the church and the capitals of the cloister are masterworks of 12th-century sculptors and master masons. Seventy-four stone carvings, some religious, other secular, adorn the capitals (the usually heavily decorated cap or crown of a column). Outstanding are also the figures on the tympanum above the south portal. Though they are of the Cluniac style, some appear rather curious, as if the chief sculptor, as art historian Lord Clark remarked in his book *Civilisation*, must have been "a sort of Romanesque El Greco of the first order."

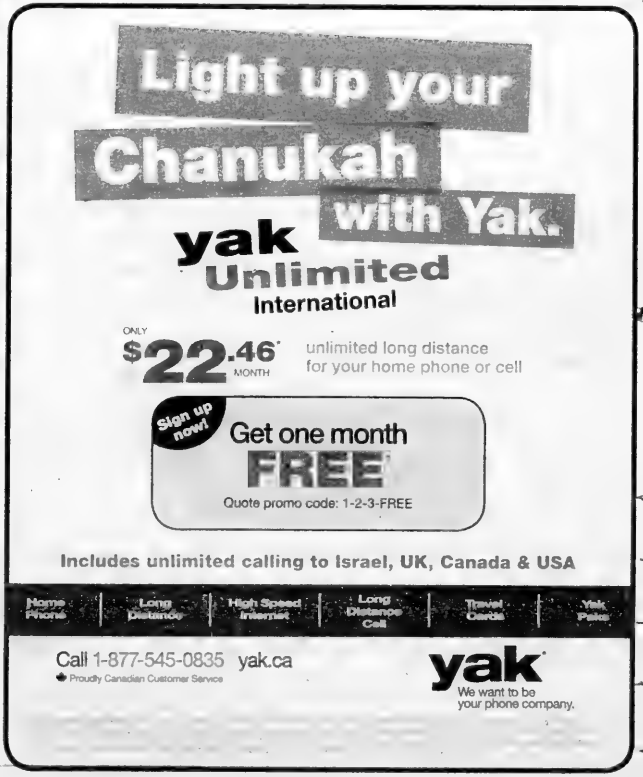
This land is also Armagnac country. Armagnac is the noble cousin of Cognac, which hails from the region of the river Charente, some 160 kilometres to the north. Both Armagnac and Cognac are brandies and derive from the distilling of ordinary white wine. While Cognac ages in barrels of white Limousin oak, Armagnac matures in local "black," sappy oak, a process that makes it age much more quickly. Because it is also distilled at lower strengths than Cognac, Armagnac delivers a stronger, more fiery quality. The lower the strength of this process, the more flavouring elements remain.

Cognac has been around for some 300 years after merchants from the British Isles discovered that inferior white wine can be distilled, and thus Cognac was born. The names that are now synonymous with the top brands of Cognac such as Hennessy, Martell and Hines attest to this heritage. Armagnac, on the other hand, was not appreciated until early in the 20th century, because most of it was sold to the distillers in the Charente. Much is said about the individual attributes and distinctions of the two, and neither seems to come out a clear winner, but it is generally believed that the best of well-aged Cognacs carries the day.

A village grocer

If you go: The town of Agen is a good base from which to explore the surrounding countryside. Agen can be reached by train from Bordeaux and other centres. For self-contained holiday flats (gites) in the regions of Aquitaine and Midi-Pyrenees, check out this website (in English and French): www.gite-de-france.fr. If your stay in Europe calls for 21 days or longer, consider the car buy-and buy-back scheme of Renault Eurodrive. A car fresh from the factory will be waiting for you at French airports or at the railway station at Avignon. You don't pay any taxes or a collision damage waiver. Website: www.renault-eurodrive.com.

Views of the river Baïse at Nerac *[Wolf Arnold photos]*



Books & Authors

Going gentle into that good night

By BILL GLADSTONE
Special to The CJN

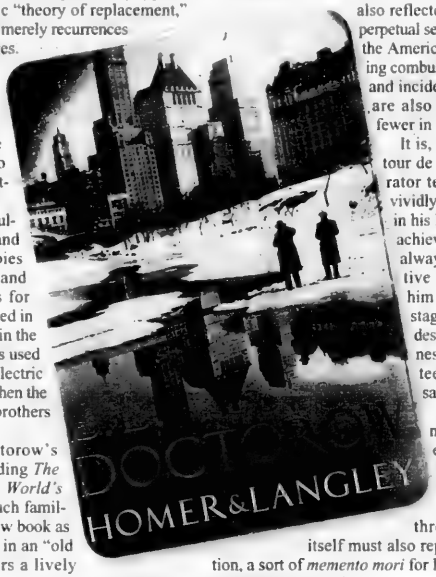
The Collyer brothers, Homer and Langley, were the stuff of urban legend. A couple of eccentrics, they lived in a grand Fifth Avenue brownstone left to them by their parents who died when the boys were young adults. Langley, wounded by mustard gas in the Word War I, became a classic hoarder of junk from the streets of Manhattan and increasingly misanthropic with the years. Homer had lost his sight but knew his way around the clutter-filled halls, corridors and stairways of the family manse.

Suspicious of authority and fearful of intruders, the brothers grew increasingly reclusive as they grew older. They boarded up the windows and stopped paying their taxes and utility bills. The real-life brothers died within days of each other in 1947: Langley first, then Homer some days later because he had relied upon his brother for sustenance and was helpless without him. Notified of a foul odour, the authorities broke down the door and found Homer's body. Only after removing tons of junk from the house, a labour that took more than week, did they stumble upon Langley's corpse just 10 feet away.

Onto this historic foundation, American writer E.L. Doctorow has built a strange novelistic edifice, *Homer & Langley*, that seems to be crumbling at the cornices just like the declining mansion in which its eponymous central characters reside like inmates in an asylum.

It is, in the early years, a place where music and laughter resound and weekly tea-dances are held as a public service. In Doctorow's reworking of the Collyer legend – ably narrated by the blind Homer – the brothers have servants, romantic affairs and social interests beyond their homestead, and they outlive their real-life counterparts by about half a century, enduring through the hippie era into at least the 1990s.

Langley's lifelong project is to compile a universal newspaper containing a distillation of all news that ever happened: he keeps files of newspaper stories, categorized by type of event. According to his eccentric "theory of replacement," all occurrences and all people are merely recurrences of previous events and personages. Yet he cannot find an equivalent for certain events such as the Jonestown mass suicide or for certain people such as the brothers themselves, whom he regards as "sui generis." They go into his file of unique items awaiting a repetition.



Langley fills the house with multiple sets of daily newspapers and the detritus of his various hobbies and enthusiasms: old bicycles and typewriters and assorted parts for same, medical specimens preserved in alcohol, a Model-T Ford parked in the main hall – the motor of which is used to generate electricity after the electric company turns off the power. (When the city disconnects the water, the brothers haul water from a nearby park.)

Readers familiar with Doctorow's other acclaimed novels – including *The Book of Daniel*, *Billy Bathgate*, *World's Fair* and *Ragtime* – will find much familiar "Doctorow" detritus in the new book as well. Like beloved items found in an "old curiosity shop," one encounters a lively speakeasy, jazz music and musicians, an old-fashioned police raid, Chicago-style gangsters, and a lovely Japanese-American couple whose position as loyal servants to the Collyers cannot prevent their internment after Pearl Harbor.

Doctorow's reverence for New York and its history is also reflected in these pages, as is his perpetual sense of disillusionment with the American dream. Those astonishing combustible moments of character and incident for which he is famous are also present, although much fewer in number.

It is, of course, something of a tour de force to have a blind narrator tell a tale so credibly and vividly. That he is also going deaf in his later years only adds to the achievement. But Doctorow has always been a master of narrative voice. What is newer for him is the focus on that lateral stage of life that Shakespeare described as "second childishness and mere oblivion, sans teeth, sans eyes, sans taste, sans everything."

The Collyer mansion was not just a home to the brothers but "a road on which Langley and I were travelling like pilgrims," Homer notes about midway through his tale. The novel itself must also represent a spiritual meditation, a sort of *memento mori* for Doctorow himself as he approaches the age of 80.

Its central conflict seems to be the brothers' attempt to integrate into the world around them, and their ultimate failure as they withdraw ever more fully and permanently into the home that eventually becomes their tomb. What begins as a Dickensian frolic ends up more like a gothic nightmare from Poe. This is a story of decline and decomposition, of the loss of the light, of two brothers sinking so deeply into the morass of their own eccentricity that they are transformed into mythic figures, the stuff of legend.

Homer & Langley is 208 pages long and is published in hardcover by Random House.

* * *

The Humbling by Philip Roth

For some years now, in novels like *The Dying Animal* (2001) and *Everyman* (2006), Roth has been obsessed with the declining potency of the aging human male, leading critics to speculate that aging novelists who are themselves in decline are fashioning a whole new genre of geriatric lit.

Roth's latest offering is *The Humbling*, which features a 65-year-old protagonist named Simon Axler, a stage actor who now does more fretting than strutting as he mourns his diminished abilities, on stage and off. Axler, we are told in the first paragraph of the novel, has "lost his magic. The impulse was spent. He'd never failed in the theatre, everything he had done had been strong and successful, and then the terrible thing happened: he couldn't act. Going onstage became agony. Instead of the certainty that he was going to be wonderful, he knew he was going to fail."

Axler retreats from the spotlight of the stage only to step into the spotlight of literature. The script then calls for a spell in a psychiatric institution, a serious consideration of suicide, and a series of women in whose hand mirrors the hapless Axler hopes to find some still-intact reflection of himself.

It is humbling for a man to grow old and lose his powers – novelists included. Rare is the writer who prefers to light a candle instead of mourning the loss of the light. Happy Chanukah, everybody.

The Humbling is 140 pages long and is published in Canada by Hamish Hamilton, a division of Penguin.

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And now for something completely different: HEEBONICS

Rabbinical student makes cross-cultural music

By VICKY TOBIANAH
Special to The CJN

Noam Katz's latest album, *A Drum in Hand*, blends traditional prayers with hand drumming and rhythms from around the world.

Katz, 31, played his songs in front of 3,500 people at the URJ Biennial, a conference for Reform Jews held in Toronto last month, hoping his music would "foster community and bridge gaps between both Jewish and other interfaith communities."

Due to complete his rabbinical program at the Hebrew Union College in Los Angeles in May, Katz hopes to help the Jewish community develop connections with other areas of the Diaspora through social justice and the arts.

As a young child, Katz attended Jewish summer camps where he was immediately struck by the power of song leaders.

"It was transformative to watch song leaders get up in front of hundreds of people for beautiful services or a raucous song session," said Katz, who plans to move to Toronto with his wife and daughter.

He said he saw how music is able to make Jewish prayer services more meaningful.

"It was on a hilltop or in the forest, instead of in a sanctuary, and that made Judaism come alive for me. I knew that's what I wanted to be doing."

Growing up listening to Bob Dylan and Joni Mitchell, as well as other folk musicians, Katz quickly learned that music was something he wanted to contribute to, not just listen to.

His first album, *Rakia*, released in 2001, was a folk rock album of new Shabbat and *Havdalah* melodies. At that time, he was part of the Freedom Music Project, headed by a Jewish folksinger, Peri Smilow, whose goal was to bring Jewish and African voices together to form a gospel choir that would sing new renditions of songs from the Passover seder and songs from the civil rights movement.

"Once I was exposed to this cross-cultural musical experience, it made me hungry to start looking elsewhere for partnerships and musical influence."

Katz later met J.J. Keki, the leader of the Abayudaya Jewish community in Uganda.

The Abayudaya Jewish community observes Jewish laws and traditions as they were observed in the early 1900s.

Initially, the Jewish community had more than 3,000 members, but the numbers dwindled to the 600-member community it is today.

"They have to continue to pass the Jewish torch or else it won't be continued," Katz said.

They live as traditional Jews, keeping the mitzvot of kashrut and Shabbat, celebrating holidays and conducting morning prayers.

"I was just blown away by the authenticity and diversity of their Jewish music. They had their own melodies, harmonies, blending Hebrew liturgy and East African rhythms together."

After quickly forming a friendship with Keki, Katz said he "immediately felt a personal sense of obligation, knowing I had the skills as an English and Judaic teacher, as well as a musician, to contribute to their community."

With the help of the American Jewish World Services and with Kulanu, organizations that assist dispersed Jewish communities around the world, he travelled to Uganda to spend time living among the Abayudaya Jewish community.

He learned that they suffer from the common maladies facing any community in the underdeveloped world, such as poverty and malaria, but they still observe Judaism.

"It was a very different experience. For a few months, I lived in a simple room, without electricity or running water. I slept under a mosquito net and I had to learn to deal with a different, diet – their meals consist of plain rice with some vegetables and very little sources of protein," Katz recalled.

"I had to physically and culturally adapt, but the fact that we shared Judaism, a vision about education and a love of music helped me feel as much at home as I could in East Africa."

Katz helped create a Jewish youth group for the Abayudaya community, which was the first of its kind in Uganda.

"One day, we rented a taxi, stuffed 20 people in it and drove to the Sipi Falls, one of the most beautiful places in Uganda. Many of them had never been [there] even though they lived in Uganda their entire lives, because it cost the equivalent of $1.25 to get there," Katz said.

Katz's second album, *Mirembe*, is a tribute to the Abayudaya community and the way it has helped shape his music.

"They helped me make my music more worldly, and they had shown me never to take my Judaism for granted. My music has more of a social justice theme now that had not been there before."

Katz wrote a new melody to a traditional Jewish prayer, *Am Yisrael Chai*, which was inspired by the Abayudaya community.

The Abayudaya speak Luganda, a local language in which a vowel sound is often placed at the end of words. They have adopted this speech pattern in their distinct pronunciation of the Hebrew language.

By taking Hebrew words and mixing them with the Luganda pronunciation, the song reflects the blend of the two cultures and two languages joining together to form one universal message: that the strength of God and the Jewish community will live on forever.

Another song, *Mirembe, Salaam, V'shalom*, is a tribute to the different faith groups who Katz sees as "exemplars of peace and coexistence."

Katz's newest album, *A Drum in Hand*, bridges different rhythms and influences from around the world. With a mix of Afro-pop, Spanish melodies, Middle Eastern instruments and genres rooted in Katz's own American rock 'n' roll background, he hopes the diverse album can transcend barriers and make his audiences feel like part of a global community.

Noam Katz, centre, said he was "blown away by the authenticity and diversity" of the music of the Abayudaya Jewish community.

For more information about Katz, visit www.noamkatz.com

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10 HOUSES FOR SALE PRIVATE
15 HOUSES FOR RENT
20 HOUSES FOR SALE RENT
24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE RENT
45 LIVE-IN/ROOM WANTED
50 ACCOMMODATIONS AVAILABLE
55 ACCOMMODATIONS WANTED
60 SHARED ACCOMMODATION AVAILABLE
65 SHARED ACCOMMODATION WANTED
70 APARTMENT EXCHANGE
75 HOUSE SITTERS
80 INTERNATIONAL ACCOMMODATION
75 APARTMENT FOR RENT
78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT SALE
120 COTTAGE WANTED
121 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
124 ARIZONA PROPERTIES
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL.
145 FLORIDA SHARED ACCOMM. WANTED
150 FLORIDA ACCOMMODATION
155 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT OF TOWN PROPERTIES
185 OUT OF COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
196 VACATION PROPERTIES EXCH. SHARE
198 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
200 OFFICE SPACE AVAILABLE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
203 STORAGE SPACE AVAILABLE
205 LAND LOTS FOR SALE
210 LAND LOTS FOR LEASE
215 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
235 BUSINESS FOR SALE
235 BUSINESS WANTED
237 CAREERS/RECRUITMENT
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
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248 DAY CARE WANTED
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257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
265 PEOPLE SEARCH
270 PERSONALS
273 INTRODUCTION SERVICES
275 PERSONAL COMPANIONS WANTED
279 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
313 BOATS
315 CARS
320 CONTENTS SALE
325 GARAGE SALE

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL SALES/REPAIRS
357 AUTOMOTIVE
358 BRIDAL
365 CARPENTRY
368 CARPETS
370 CATERING
372 CHUPPAHS
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Als' head coach Trestman savours victory

By DAVID LAZARUS
Staff Reporter

Maybe having a Jewish head coach such as Marc Trestman has helped the Montreal Alouettes – after all, it was coach Marv Levy who helped make the Als two-time Grey Cup champions in the 1970s.

Speaking last week, Trestman couldn't have sounded more relaxed or content, savouring what could only be described as one of the most miraculous and sweetest Grey Cup comebacks of all time after the Als squeaked by the Saskatchewan Roughriders 28-27 Nov. 29 in Calgary with zero seconds to spare on the clock.

"I feel great about it," Trestman said in a telephone interview from his home in Raleigh, N.C. "I feel very happy for our players, coaches… everybody's worked very hard.

"We played hard throughout the season, had a little bit of luck at the end, and it worked out for us."

A little bit of luck?

The Als were 16 points down – 27-11 – with only 11 minutes to play. They hadn't led during the whole game, despite being huge 9-1/2-point favourites before kickoff, after going 15 and 3 in the regular season and crushing the B.C. Lions 56-18 the week before to earn a trip to the big game.

Then, thanks to a touchdown drive and pass led by quarterback Anthony Calvillo, and another TD by running back Avon Cobourne, the Als were within two points – but kicker Davon Duval missed a 43-yard field goal attempt for the win.

Then, a miracle happened.

The Riders had a 13th man on the field for the kick – linebacker Sean Lucas – and with no time left on the clock, Duval got one more kick at the can, so to speak, and 10 fewer yards to cover in the second attempt after the Riders were assessed a penalty.

Sweet victory. The Als earned their first cup win since 2002.

Trestman agreed that the "too many men on the field" call was a "gift from heaven," even though his team came within striking distance on their own.

"Like I said afterwards, we had Lady Luck on our side," Trestman said. "Lady Luck, the hand of God, whatever you want to say – the universe was aligned the way it needed to be aligned to have another chance."

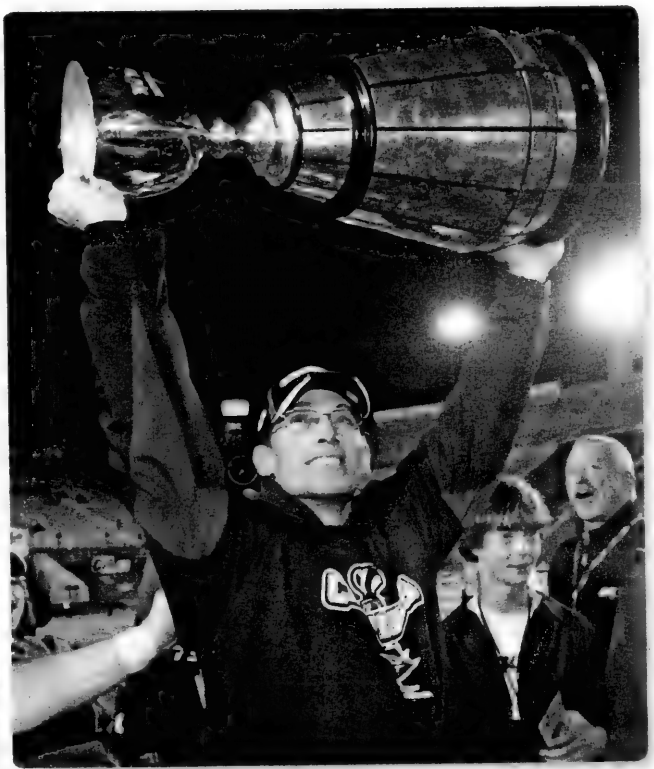
Indeed, it seemed a deserving way for Trestman to mark his two years with the Als.

"I've said it from the beginning: I fell into a very good situation [with the Alouettes] – a very good owner, president, general manager, and a group of players that was basically in place."

Did he go through the proverbial roller-coaster of emotions during the big game?

"No, you don't really go through any," Trestman replied. "You're just busy working. There was a moment there that [the thought] flickered in my head: 'What am I going to say to these guys if we don't get this done?'

"But it only lasted a billionth of a second. Then you just go back to work and try to do your job."



Montreal Alouettes head coach Marc Trestman hoists the Grey Cup after his team beat the Saskatchewan Roughriders.

Trestman, who spent 17 years with the National Football League in various coaching capacities – but not as a head coach – said he loves the Canadian game, but doesn't prefer it to the American brand. "It's still football, and it's still coaching and teaching players, and I don't find it any different."

He does, however, greatly admire the Canadian Football League and its high calibre of teams.

"There's really no difference between the first team in the league and the last. It's a close and very talented league. But if you don't play well for 60 minutes, you're gonna get beat. We've shown that can happen as well."

Trestman's plans are to rest and, in January, to begin to get focused for the upcoming season by communicating with players and meeting with staff at his home in Raleigh.

"Then I'll come back up at the end of May and get started again."

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Hamilton opens new day school

By HOLLY GINSLER
Special to The CJN

HAMILTON — Hamilton's Jewish community launched a new community-wide middle school this fall with two Judaic streams – one traditional and text-based, and the other geared to demonstrating the importance of Judaism in the modern world.

The Hamilton Jewish Middle School (HJMS), which has been up and running since September, is a joint initiative of the city's two Jewish day schools – the 116-student Hamilton Hebrew Academy, a co-educational Orthodox school with students in junior kindergarten to Grade 8, and the smaller, egalitarian Kehila Jewish Community Day School, which has 34 students from preschool to Grade 5 and is housed in Temple Anshe Sholom.

The new middle school is located in the Hamilton Hebrew Academy building and uses its administration and infrastructure.

Hamilton Hebrew Academy's middle school has been folded into the new HJMS, which now consists of grades 6 and 7, and will add a Grade 8 next year.

Danna Horwood, a co-chair of the HJMS development committee, said that because the Kehila Jewish Community Day School ends in Grade 5, her children would have had to attend either a private or a public school for grades 6, 7 and 8.

Her goal was to "create a school that had a stream of education that wasn't just Orthodox-based, that would have two streams."

The new school has 12 students in Grade 6 this year, as well as 14 in Grade 7.

The process to form the school began this past summer. Horwood said the two schools were able to develop a new curriculum after they received a grant from the Avi Chai Foundation in the United States.

The director of Jewish studies at HJMS is Faiji Itkin, who helped to create the school's curriculum.

The HJMS refers to its two streams of Jewish education as "cultural" and "source-based," respectively.

The cultural stream stresses a modern look at meaningful Jewish living. Its emphasis is on the contemporary and personal relevancy of Jewish customs and ideas. Students will study present-day life in Israel, as well as how biblical and talmudic ideals apply to everyday living, HJMS' school literature says.

The source-based stream – the Orthodox track, which is similar to the curriculum at the Hamilton Hebrew Academy's old middle school – will emphasize developing the textual skills needed to read, interpret and analyze classic Jewish texts.

The adviser who's been brought in to help develop the program is Rabbi Charles Grysman of Toronto, whose doctorate focused on multi-streamed Jewish education.

The students spend most of their day studying the Ontario provincial curriculum together. "When the two streams come into play, that is when the students separate," Horwood said.

The teachers bring the two streams together to share their learning experiences. Horwood and Rebecca Shapiro, the other co-chair of the HJMS development committee, have worked with the two school administrations to plan tours and special programs for current and prospective students and their parents, and they hope Grade 5 students at the Kehila school will be encouraged to attend HJMS next year.

POTATO-PARSNIP LATKES

2 1/2 sticks unsalted butter
2 russet potatoes peeled
2 parsnips peeled
2 tblsp fresh chives
2 lg egg whites
1 tsp salt
pinch of black pepper
sour cream or applesauce

Grate potatoes and parsnips into large bowl. Stir in egg whites, chives, salt, and pepper. In large nonstick pan over low heat, heat 1/2 of butter until hot but not smoking. Drop 1/4 c portions of potato mixture into pan and flatten with spatula to form 3 1/2" pancakes. Fry until golden-brown, turning once, about 5 min per side. Drain on paper towels and keep warm in oven. Add more butter as necessary and cook remaining pancakes in same manner. Serve pancakes warm with sour cream or applesauce.

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About Life

Dear Ella,

Seven years ago today, I became a widow after 32 years of a wonderful marriage. I was so lost without my husband. He was truly my soulmate. Almost immediately, my friends tried to pair me up with different men. Not only was I not interested, I was totally repulsed by the idea.

Now, seven years later, I believe I'm ready to start thinking about possibly meeting new men. I'm not saying I'm ready for a relationship, but I am tired of being the "single" in a couples world. Even when I travel, I have to pay a hefty singles supplement to get the same things my husband and I were able to get with no added penalties.

I'm going through all kinds of mixed emotions, and I'm not sure I'm ready, but I'm also not sure it's healthy to stay isolated from any chance of having a relationship with another man. Thoughts?

Will I Ever Be Ready?
Dear Will I Ever Be Ready?

There is no right or wrong time for a decision such as this. Seven years has given you the time you need to be able to handle day-to-day routines in life. You carry with you a lifetime of wonderful memories, but it's time to move forward. There are no guarantees that dating again will fill the void in your life, but it will at least put you on a different path and change your focus. There's no need to search for romance right off the bat. Just get your feet wet. You've been used to being half of a couple. You have now had the time to become a whole person in your own right. You're not looking to replace the man you loved for 32 years, but you are right to want to open yourself up to the possibility of new experiences and a meaningful relationship.

You don't need to have high expectations, or a time frame. Take one meeting, one conversation, one cup of coffee at a time and see where things lead and how you feel. Although well-meaning family and friends may try to persuade or push you, heed your own instincts and do what feels right for you. It's OK to step outside your comfort zone. It takes bravery and confidence to jump into the unknown. You have thought this through and are taking small, deliberate steps toward a big decision. Remember, without risk there is no reward.

Readers may submit their questions to Ella at The CJN., e-mail: ebi@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional

How to attract the 'right' people

Life Coach Corner

By JUDY SIBLIN-LIBRACH

We all know what we would love ideally to manifest into our lives. Yet often we choose the wrong people and less than perfect situations for our ultimate happiness.

So how do we attract the right people into our lives and also choose situations that will bring us closer to joy, magic, wonder, love and feeling good? I was so excited when I came across Dr. Lillian Glass' latest book, *Attracting Terrific People: How to Find and Keep the People Who Bring Your Life Joy*. I knew her years ago, when I used to produce a national television talk show, and she was often a thoughtful and lively guest on the program.

In her newest book, Glass talks about the difference between toxic people and attracting the "right" people to you. "Just as there are toxic people you have met through your life for whom you did not particularly care, who had traits and characteristics that drove you up the wall, or brought out the worst in you, there are terrific people who bring out the best in you."

So how do you determine what is terrific for you? Glass gives some great suggestions. She asks that you list five men and five women you have admired and respected from childhood to the present. She goes on to suggest you think about why you like or love these people, and beside each name, asks that you list some of their most positive characteristics. She adds, "Now compare your list of traits and see how many positive traits each of the people whom you respect and admire have in common. You will be intrigued, as I was to see how many positive traits are shared by these particular people on your list."

Glass describes 20 traits and types of terrific people in the book and gives a detailed description of each. See if you recognize any of the terrific people in your life (yourself included, of course!) on this list:

They are: The Feel Gooders; the You, You and You Anti-Narcissists; the Generous Givers; the Non-Judgers; the Good Mouthers; the Self-Respecters; the Class Acts; the Honest Abes; the Lightened-Ups; the Cheerleaders; the Completely Conscious; the Keep-On-Goers; the Emotionators; the Win-Winners; the Loyalists; the Immediate Doers; the Calculated Risk-Takers; the Non-Victims; the Life Livers and the Enlisters.

People that fall into any of these categories are what she calls "positive mood contagions." People on this list just help to put you into a good mood.

I touched on it earlier, but don't forget to talk nicely to one of the most terrific people you know – you!

Says Glass, "When you make statements like, 'I'm so fat,' or 'I'm too dumb' or 'I'm a jerk,' other people will unusually follow suit, because they think you know yourself better than anyone else does. If you think you are fat, then you probably are. Learn to say sweet and loving things to yourself. For example, when you drop a glass of water, or spill something on the floor, don't call yourself names or say it was dumb, stupid or clumsy. Instead be kinder to yourself and say, 'That's okay, sweetheart' or 'don't worry, honey.'"

It may seem funny to do this, but it actually works. I often thing of Kara DiGiardio, the newest judge on *American Idol*, and how she sweetens her comments and criticism to the contestants by saying, "sweetie, darling, sweetheart, honey, doll," maybe next time. When you say I can't do this, or this will never work, the universe responds in kind and gives that kind of reaction.

So put out positive energy and positive intentions and go to the wishing well that's full of water in your life, not the wells that are dry or that deplete you of your love and energy. Also notice the terrific people in your life. Sometimes they are right under your nose, and you just don't see who they are.

Judy Siblin-Librach is an Adler-trained coach. Website: www.findingyourbliss.com; e-mail: judyelle@ican.net.

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This Week

National

Ashkenazim at greater risk of developing breast and ovarian cancer. *Page 3*

Low-income survivors can benefit from Claims Conference funding. *Page 6*

Arts & Travel

Jewish quarter boasts a past worth re-telling. *Page 32*

Harvey Fierstein is no stranger to Tevye role. *Page 34*

On cjnews.com

Wine guide is useful for finding the right bottle.

Index

National 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 14
According to Reports 16
Family Moments 19
What's New 20
Obituaries and Notices 22
On Campus 23
Just Between Us 24
Health & Lifestyles 26
Heebonics 28
Israel & the Jewish World 29
Arts & Travel 32
Classified 36

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France touts stronger Iran sanctions

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PARIS — French Foreign Minister Bernard Kouchner said on Monday that the international community has no choice but to impose new sanctions on Iran for its refusal to cooperate on its nuclear program.

Kouchner said Russia is already on board with the need for sanctions, and he believes the Chinese will follow suit.

"I think there is no other solution," Kouchner told journalists. "The exact nature of the sanctions is still under discussion," he said, but added that they would be specific.

"The wealthy will be hit," Kouchner said, implying that measures to restrict access to funds outside Iran were under consideration. He also said sanctions would be difficult to put in place.

The United States has given Iran an informal deadline of the end of the year to demonstrate that it is seriously willing to discuss its nuclear program. The UN Security Council is not expected to discuss the issue of possible sanctions until January.

French Foreign Minister Bernard Kouchner

Kouchner also expressed continued support for the Iranian opposition movement.

"I believe deeply in the importance of this movement," he said, adding that the "opposition had been urging the international community to do more to support its efforts."

Also on Monday, the top U.S. military officer said military force must remain an option, although it would have only limited effect in stopping Iran from developing nuclear weapons.

"Tehran shows no signs of backing down in the standoff over what the United States and other countries say is its drive for a nuclear bomb," Adm. Mike Mullen, head of the U.S. joint chiefs of staff, told his staff in an annual assessment of the nation's risks and priorities.

"My belief remains that political means are the best tools to attain regional security and that military force will have limited results," Mullen wrote. "However, should the president call for military options, we must have them ready."

The same day, Republican Senator John McCain voiced support for applying economic pressure on Irawwn before considering military action. "Sanctions have to be tried before we explore the last option," he said on ABC television.

But McCain, the top Republican on the Senate's armed services committee, wondered whether other countries, including Israel, have the patience to see if sanctions will work.

A Day at the Kotel

People of all ages, backgrounds and affiliations find a place at the Kotel. Last week, a 13-year-old boy, right, from Kibbutz Beit Alfa in central Israel, celebrated his bar mitzvah. The same day, a group of women from the Conservative movement celebrated Rosh Chodesh under an arrangement made by Women of the Wall with the religious authorities at the Kotel. Last month, a woman was arrested for wearing a prayer shawl while worshipping there. ***[Flash90 photos]***

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The News in Brief

Canada

Kudos For Cotler

JERUSALEM — Knesset Speaker Reuven Rivlin presented Mount Royal MP Irwin Cotler, the international chair of the Inter-Parliamentary Coalition for Combating Antisemitism, with an award Dec. 16 for "outstanding service in the fight against anti-Semitism." It was presented in a Knesset ceremony in conjunction with the Global Forum for Combating Antisemitism, attended by some 500 international delegates, including a sizable Canadian delegation of parliamentarians and NGO members. The previous day, the former justice minister received the prestigious Menachem Begin Prize at the Menachem Begin Heritage Center in Jerusalem for leadership in international law and human rights.

Chanukah At Mosque

CALGARY — Muslim and Jewish families met Dec. 13 at a Calgary mosque to celebrate Chanukah in what one organizer said may have been the first time the Festival of Lights has been celebrated in a Muslim house of worship. The families met at the Green Dome Islamic School and Mosque to talk about their beliefs and traditions. "We live in a multicultural society and we have to know each other, we have to understand each other," Imam Syed Soharwardy of the Islamic Supreme Council of Canada told CTV.ca, who said the event was probably the first celebration of Chanukah at a mosque.

"There's more things that are similar than are different in various faiths, and it's very important for people to get together and learn about each other and talk to one another and understand what those similarities are," said Judy Shapiro of the Calgary Jewish Community Council.

World

Seattle Shooter Guilty

SEATTLE — The man who shot up the Jewish Federation of Greater Seattle building in July 2006 was found guilty of murder in his second trial. A jury found Naveed Haq, 34, guilty on all eight counts against him. Haq, of Pasco, Wash., will serve life in jail. After nearly two months of testimony, the jury agreed with the prosecution that Haq knew full well what he was doing when he wounded six women, killing one, at the federation building in 2006. Haq has a bipolar disorder and his defence claimed he didn't understand his actions.

Rabbi Attacked

VIENNA — A Chabad rabbi was attacked after presiding over a public chanukiyah lighting in Vienna. The assailant who punched Rabbi Dov Gruzman and bit off part of his finger after the lighting Dec. 12 in Stephansplatz Square was reportedly Muslim. Gruzman, principal of the Lauder Chabad High School in Vienna, had part of his finger amputated, Chabad.org reported. More than 1,000 people attended the event. Security was subsequently increased at public menorah lightings in the city.

Moldovan Regret

CHISINAU — Moldova expressed "deep regret" over the tearing down of a public menorah in its capital on Dec. 13. Moldova's U.S. ambassador made the statement in a letter to the NCSJ, an advocacy group for Jews in the former Soviet Union. Some 200 fundamentalist Orthodox Christians took down the chanukiyah in downtown Chisinau that was installed by the Jewish community and planted a wooden cross in its place. Neither police nor onlookers intervened. News footage showed a bearded priest leading the group in chanting anti-Semitic slogans.

Boy Buried Apart

MADRID —A 13-year-old boy was buried in a special section of Madrid's Jewish cemetery because he had a Conservative conversion. Gai Ben-David died earlier this month from brain cancer and was buried in an area of Madrid's Jewish cemetery set off by a row of trees and reserved for people whose Jewishness is in question. Israel's chief Sephardi rabbi, Shlomo Amar, ruled that since Gai had a non-Jewish mother and was converted by a Conservative rabbi that he shouldn't be buried in the main cemetery. He was asked to rule on the issue by the chief Orthodox rabbi of Madrid. The Rabbinical Assembly, the worldwide association of Conservative rabbis, said its members not only "take great offence at Rabbi Amar's incorrect and inhumane interpretation of Jewish law, we also abhor this misuse of power that has increased the suffering of a Jewish family grieving the loss of a child."

Rabbi Quits Group

NEW YORK —The head of an organization that oversees conversions to Judaism has resigned amid accusations of sexual improprieties. Rabbi Leib Tropper, head of the New York-based Eternal Jewish Family, is leaving the organization he founded five years ago. In a statement last week, he said his desire to "pursue a variety of other interests" led him to quit. Stories have surfaced of his sexual misconduct while overseeing conversions. A woman, whose name has not been released, told FailedMessiah.com that Rabbi Tropper allegedly asked for sexual favours in return for completing her conversion process. The woman claims she also arranged for sexual encounters between herself and his wife that the rabbi allegedly watched. FailedMessiah.com said the woman made unauthenticated video and audio tapes of sexual encounters with the rabbi that are now on the Internet. "These tapes appear to support her claims," FailedMessiah.com wrote.

Students Taunt Jews

PHILADELPHIA —Philadelphia-area high school students were disciplined after they taunted a basketball team with Holocaust slurs. Police, school authorities and the Anti-Defamation League are probing events at a Dec. 15 game between Upper Darby and Lower Merion high schools. The latter has many Jewish students, and as the game went on, taunts from a small group of Upper Darby fans turned anti-Semitic, such as "Warm up the ovens," and "We'll write you letters when you're in Auschwitz." School officials said the students were identified and subjected to "very serious disciplinary actions." Lower Merion won the game 51-27.

Prof Won First U.S. Nobel in Economics

Paul Samuelson

NEW YORK — Paul Samuelson, the first American Nobel laureate in economics, died. Dec. 13 at his home in Belmont, Mass., at age 94.

The Massachusetts Institute of Technology economist, who received his Nobel Prize in 1970, through his best-selling textbook *Economics*, exposed his students to the ideas of British economist John Maynard Keynes.

Keynesian economics promotes government intervention to stimulate economies in recession. Most industrialized countries are currently employing Keynesianism in response to the current downturn.

Samuelson also is credited with turning economics from a theory-based to an action-based discipline, using mathematics to answer questions about cause and effect.

Samuelson also consulted for U.S. presidents, members of Congress, the Federal Reserve Board, the U.S. Treasury and global leaders.

Samuelson, a native of Gary, Ind., said his family was "made up of upwardly mobile Jewish immigrants from Poland who had prospered considerably in World War I, because Gary was a brand new steel town when my family went there," the *New York Times* reported.

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Ashkenazi women face greater cancer risk: study

Researchers urge all women be offered DNA testing

By SHERI SHEFA
Staff Reporter

A study of more than 2,000 Ontario Jewish women found that Ashkenazim are much more likely than the general population to possess a genetic mutation that significantly increases the risk of developing breast and ovarian cancer.

But of the 22 women in the study who were found to carry the BRCA1 or BRCA2 breast cancer gene, less than half were eligible for genetic testing based on Ontario's current screening guidelines, which prompted the study's authors to recommend that all Jewish women be offered DNA testing as a matter of course.

Dr. Kelly Metcalfe, the adjunct scientist at the Women's College Research Institute who began working on the study in 2008 with Dr. Steven Narod, said that only women with a strong family history are eligible for genetic testing under existing guidelines.

Dr. Kelly Metcalfe

"In the past, we would only find mutations in families where there was a strong family history, but this study showed us that we picked up a lot of mutations in women without a strong family history," Metcalfe said.

"That could have been because there were no relatives available to have developed cancer because of family members that [died] during [the Holocaust], or it could have been because it had come from the father's side and there were no women on that side of the family to have developed cancer."

Another concern outlined in the study that was published on Dec. 14 in the *Journal of Clinical Oncology*, was the fact that 10 of the 22 women in the study who were found to carry a mutation in the BRCA1 or BRCA2 genes did have a strong family history of cancer, but none of them were referred by their health-care provider for screening.

The purpose of the study – which the Women's College Hospital Foundation extended to allow up to 5,000 more Jewish women to have the genetic screening – is to provide high-risk women with preventative care and screening that they might not otherwise have access to based on the current screening process.

The study concluded that women who possess a mutated gene have up to a 40 per cent chance of developing ovarian cancer and up to a 70 per cent chance of developing breast cancer.

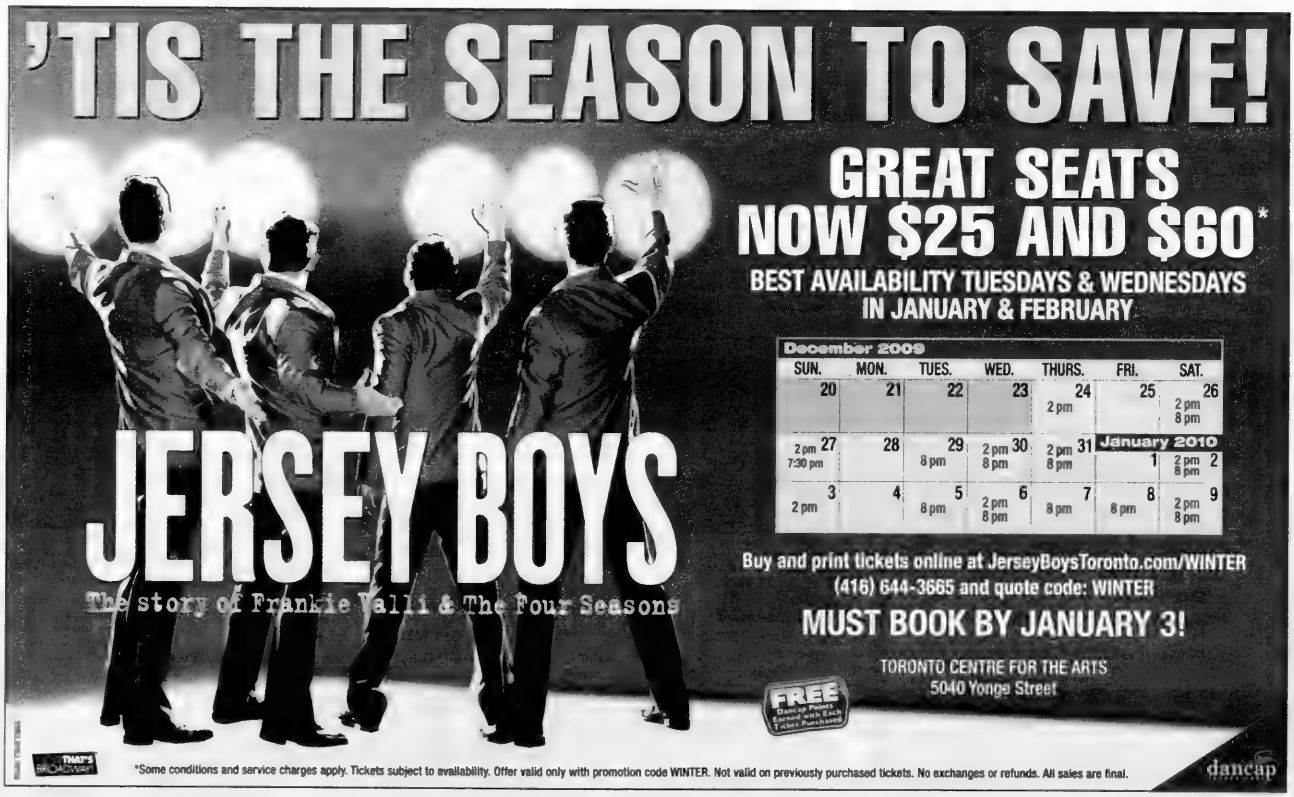
Metcalfe said that about 1 in 45 Jewish women will have a mutation, compared to 1 in 250 women in the general population.

According to the study, there is an equal risk of inheriting the gene from the maternal or paternal side, but many women and their physicians underestimate the significance of a family history of breast cancer on the father's side.

The study referred to a recent survey that showed that only 29 per cent of 628 physicians surveyed knew that genetic susceptibility to breast cancer could be passed through the father.

Of the 22 families with a BRCA mutation, 14 mutations were transmitted paternally, six were transmitted maternally, and for two women the mutation source could not be determined.

Continued on page 18



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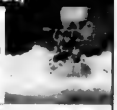

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The magic of Jewish music

From the editor's desk...

Kislev is an especially musical month. In explaining and presenting Chanukah to our children as a joyous, light-filled holiday, we have taught them an entire repertoire of Chanukah songs. During our daily morning prayers, we add extra songs of Hallel. And on Shabbat of Chanukah, we tunefully recite an extra portion of the Torah.

Music is a typically Jewish way of responding during crisis, a simple answer to the mysterious complexity we call the human condition. The instinctive, immediate reflex response toward music as either an anguished or a celebratory cri de coeur is found deep within the soul of the Jewish people.

For example, it was as an expression of thanks, catharsis and relief that Miriam led the awestruck Israelites in a spontaneous eruption of song and dance after their escape from the charging Egyptian charioteers at the Red Sea.

It was as an enhancement of the power of collective worship that the Levites sang and played instruments during the Temple service.

As a passageway into the heart of our innermost emotions, music is a unique thoroughfare. It is so compellingly true, as the renowned scholar Hillel Zeitlin wrote many years ago, that "there are places that open only to music."

It is in the spirit of Zeitlin's observation regarding the transformative entry into usually closed places that I bring to our readers' attention a superb instructional book that actually opens up music – in particular, Jewish music – to the inquiring mind and the seeking soul.

What to Listen for in Jewish Music by Charles Heller (Ecanthus Press, 2006) is a textual key that unlocks the high realms of music's magic.

Heller is a rare, talented individual who combines mastery of music as a practitioner, composer and historian. He has performed with and written for some of the contemporary giants of Jewish music including Shlomo Carlebach, David Kusevitsky and Louis Danto. As the former choir director at the Beth Emeth Bais Yehuda Synagogue in Toronto and a consultant editor for the Cantors Assembly of New York he has composed or arranged countless pieces of music for performances in venues across the world.

What to Listen for in Jewish Music is written with a witty, deft touch that offers solid, footnoted research, large caches of interesting detail, musical scoring and wry humour.

"What is Jewish about Jewish music?" Heller asks. He answers the question by deriding it.

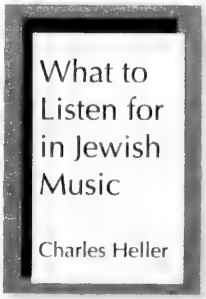
"The great musicologist Eric Werner dismissed this as 'the eternally silly question' which has no answer."

And yet, mere pages later, Heller provides an answer, though conditional, to that very same "eternally silly question."

"The answer to the question... has to be: 'Why do you want to know?' In other words, the purpose underlying the question and the nature of the person posing the question determine the content of the answer. There is no singly satisfying answer.

The purpose of this book, Heller tells us, is "to provide a listener's guide to Jewish music focusing on selected pieces which you are most likely to hear."

But if the extent of the author's success can be measured by weighing the content of the book against his stated aim, we can unhesitatingly write that the author's aim was expressed far too modestly. For the book reaches far higher than "merely" guiding the listener to Jewish music.



To be sure, Heller does provide "close-up" examinations of four distinctly Jewish pieces of music replete with musical notation and commentary.

But he also engages the reader in fascinating introductory discussions of a wide horizon of subjects regarding Jewish music. Thus, there is a chapter on psalmody and cantillation, synagogue music, folk music and art music.

Moreover, Heller plunges feet first into wider, if also more personal, discussions on a range of subjects connected to the somewhat large question: Why do we have music?

Heller's book is always informative, occasionally entertaining and constantly challenging. Familiarity with the mechanics of reading music is helpful though not essential to exacting full benefit from this deeply instructive and uniquely charming work.

* * *

Additional books on the subject of Jewish music that are recommended:

• *Leibu Levin: Words and Melody, Yiddish Poetry Set to Music*, Ruth Levin, Piano arrangements by Hanan Winternitz (I.L. Publishing House, Tel Aviv, 2005). This book is a tribute to a remarkable man (1914-1983) by his daughter. Levin was a prolific composer of Yiddish lieder.

• *Leib Glantz: The Man who Spoke to God, Jerry Glantz*, (The Tel Aviv Institute for Jewish Liturgical Music, 2008). This book is a tribute to a remarkable cantor (1898-1964) by his son.

There is so much to enjoy and by which to be inspired in Jewish music. These works and the music they bring to us can help transport the reader toward those places that convey that enjoyment and inspiration. –***MBD***

SeeJN

LIGHTING THE CHANUKIYAH

Prime Minister Stephen Harper lights a menorah with 13-year-old Max Silver, one of the children from RAMBAM day school in Ottawa who came to participate in the event, and Rabbi Berel Mockin. The candle-lighting was co-ordinated by the Canadian Federation of Chabad Lubavitch.

JEWISH NATIONAL FUND OF TORONTO

61ST ANNUAL NEGEV DINNER

The 2009 Negev Dinner in tribute to Tony and Elizabeth Comper was an outstanding evening attended by almost 1000 guests. Dinner Co-Chairs were Leslie Dan and Larry Tanenbaum. The Dinner took place on Sunday, November 29th at The Fairmont Royal York Hotel. The evening began with children from grades 2, 3 and 4 from The Toronto Heschel School marching into the Ballroom carrying the flags of Keren Kayemeth Le'Israel, Israel, Canada and Ontario, singing *O Canada* and a Hebrew melody. A highlight of the evening was ten-year old prodigy pianist, Yike Yang of The Royal Conservatory who played music by Chopin. Actor, Albert Schultz, emceed the evening.

Thank you to all of our corporate sponsors, guests and volunteers.

Honourees Tony and Elizabeth Comper with JNF Toronto President Jerry Werger & Shelley Werger

Tony and Elizabeth Comper, Negev Dinner Co-Chair Leslie Dan & Anna Dan

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Greater Toronto Area

Extra funding available for low-income survivors

By CAROLYN BLACKMAN
Staff Reporter

Low-income Holocaust survivors will benefit from a substantial increase in funding that Circle of Care has received from the Conference on Jewish Material Claims Against Germany (Claims Conference).

Founded 50 years ago, the Claims Conference has negotiated for the return of and restitution for Jewish-owned properties and assets confiscated or destroyed by the Nazis; obtained funds for the relief, rehabilitation and resettlement of Jewish victims of Nazi persecution; and administered individual compensation programs for Holocaust survivors.

Arnold Foss, director of communications and administration at Circle of Care, said the purpose of the funds is to provide supplementary care such as meals on wheels, transportation and home services.

Arnold Foss

He is trying to reach out to people who may not know about the program. "We have about $1 million (US) from the Claims Conference and $100,000 from UJA Federation [of Greater Toronto]," he said. "We're now serving about 400 people, but I'm sure there are more people that could use our services. I [estimate] about 13,000 Holocaust survivors live in Toronto. I don't know how many of these meet our requirements, but I do want to reach out."

Applicants must disclose where they were born, where they lived before and during the war, and prove that they earn less than $23,000 a year.

"Once they are deemed eligible, their application is forwarded to a service consultant who determines which services fit their needs," Foss said.

He said he also has emergency assistance funds for such services as dental and eye care from the Hungarian Gold Train settlement, aimed solely at Hungarian Holocaust survivors.

The Hungarian Gold Train was a train of approximately 24 freight cars containing personal property that was seized, confiscated or stolen by the Hungarian government from Hungarian Jews. The property was taken into custody by the United States Army in May 1945.

The settlement was reached in 2005 in Florida, after a class-action lawsuit was brought by Jewish Hungarian Holocaust survivors against the United States government regarding the handling of the property on the train.

The agency has an advisory committee made up of Holocaust survivors that oversees the application process. "These people are so knowledgeable about Holocaust history it amazes me," Foss said. "If someone tells them something happened on a specific date, they always know if the date is correct."

He said there are many low-income seniors, "and we want to meet their needs."

He has received thank-you letters from seniors taking advantage of the program, he said, "who told me that without this assistance, they would not be able to remain at home."

One client has dementia and lives with her daughter and son-in-law. "She receives three hours a week of personal care through the North York Community Care Access Centre. The family is on a fixed income and purchasing extra hours of care is difficult," Foss said. "The family has expressed the need for additional relief, as the stress of caring for their mother has become overwhelming. The fund provided the family with relief and the necessary help the mother needed."

Receiving these funds is not a privilege, but a right, he said. "The program has been successful in supplying care and keeping people at home. They are still surviving, and we are helping them survive at home."

For more information, call 416-635-2860 and ask for the Holocaust program.

FOOD DRIVE: **In the spirit of tzedakah, grade 8 students at The Leo Baeck Day School's south campus spearhead their second annual food drive. The grade 8s collected money from their fellow students, went shopping at Sobey's and donated the food to the North York Harvest Food Bank.**

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Fundamentally unfair

There is no escaping the conclusion that European policy toward Israel has taken a harsher, more aggressive, fundamentally unfair turn. The Swedish proposal last month calling for the immediate recognition of east Jerusalem as the capital of an independent Palestine was an abrupt, jolting surprise to the government of the Jewish state. To be sure, the proposal was softened somewhat by the vote last week by the European Union (EU) members. But it is now clear beyond doubt that the original Swedish initiative was no aberration of foreign policy planning.

It was a harbinger of harsh, anti-Israel hectoring.

In her first address last week as the EU's new high representative for foreign affairs and security policy, Britain's Catherine Ashton severely condemned Israel.

"East Jerusalem is occupied territory together with the West Bank. The EU is opposed to the destruction of homes, the eviction of Arab residents and the construction of the separation barrier," Ashton said.

Her far-ranging screed against the Jewish state also derided the Netanyahu government's freeze of new construction in the West Bank, calling it merely a "first step." It did not warrant mention by Ashton that the Israeli prime minister's initiative in the West Bank inclines further toward the Palestinians than any of his predecessors. Nor did she find any reason to be critical of the Palestinians' steadfast refusal to resume negotiations with Israel. She inveighed against the Jewish state with the smug, self-righteous sanctimony that has become endemic in many parts of European "elite" society.

The media reported that after Ashton's remarks, a number of members of the European Parliament – undoubtedly emboldened by the tone and the content of Ashton's one-sided reproach of Israel – called for punitive measures against the Jewish state. The Irish parliamentarian Proinsias De Rossa called Israel's treatment of Palestinians a form of "apartheid."

At around the same time that Ashton was inciting her European parliamentary colleagues to further inflammatory rhetorical against Israel, a British judge actually issued a warrant for the detention of former Israeli foreign minister Tzipi Livni. As one political commentator in *Ha'aretz* noted, "criticism of Israel has become the language of choice in European discourse."

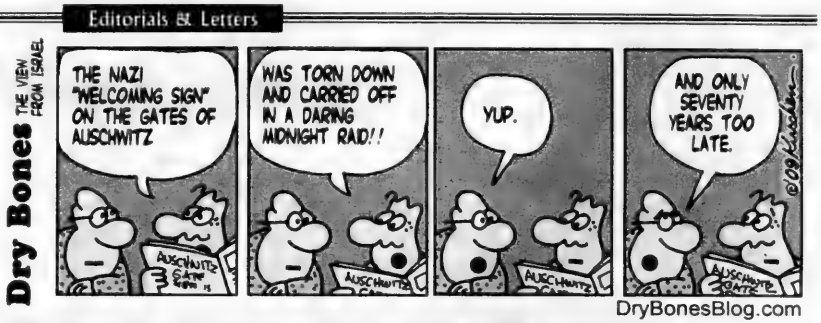
Not surprisingly, Israeli government officials reacted angrily to the newly aggressive policies by the Europeans. They noted that Ashton's remarks "cast a pall over relations."

"Europe would do better to promote agreement rather than division between the parties," an Israeli official told the media.

No one begrudges the Europeans' desire to see a genuine peace between the Palestinians and the Israelis. Indeed the vast majority of Israelis yearn for precisely the same thing. But it is a mystery why the EU believes it can help bring that peace nearer by bullying Israel and pushing it into a corner, isolated from the democracies of Europe, distrustful of their motives and thus disinclined to accept European involvement in the search of the thus far elusive peace.

25 years ago in *The CJN*

Nineteen women dressed in prison garb and chained together marched in Tel Aviv to protest Soviet violations of the human rights section of the Helsinki Agreement. They carried pictures of a Jewish activist and the slogan: "On trial in the Soviet Union."



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No voice for fair play

I have not seen or heard any organizational voices raised in the Canadian Jewish community to protest against the unfair attack pamphlet issued by the Conservatives (Tories, Liberals spar over Israel, Nov. 26). The pamphlet was not simply an effort to tout the Tory record on Jewish issues but came close to libelling the Liberal party as anti-Semitic

Their first accusation, that the Liberals "willingly participated in anti-Semitic Durban I," is clearly outrageous and aimed quite obviously at former Liberal justice minister and MP Irwin Cotler and the Liberal candidate in Thornhill, Ont., Karen Mock, who were both part of the Canadian delegation at UN World Conference Against Racism in Durban, South Africa, in 2001. Rabbi Michael Melchior, who handled the portfolio for the Israeli government, specifically commended Cotler, saying "no one worked harder… to combat anti-Semitism and… Israel-bashing." In other words, the Tory pamphlet was defamatory and an attempt to undermine the courageous work of Cotler, Mock and other Canadian participants at Durban I.

Our community groups have previously recognized both Cotler and Mock for their many contributions in the defence of Israel and in the fight against anti-Semitism. Shame on those leaders in our Canadian Jewish community who remain silent when members of the community are unjustly attacked. However, I suspect that in the last few years the ties of some in our community to the Conservative party have become too strong and now overwhelm any sense of fairness on their part. They do not speak up in behalf of leading members of our community. Shame on B'nai Brith, shame on Canadian Jewish Congress, shame on all those in positions of community responsibility who have become so narrowly politically partisan that they choose to ignore unjust attacks on outstanding Canadian Jews.

Stephen Scheinberg
Montreal

* * *

Liberals have bad UN voting record

I'm sick of hearing the Liberals cry "low blow" over the Tories recent flyer mail-out (Tories, Liberals spar over Israel, Nov. 26). The beautiful thing about the mail-out comparing the two parties' policies on Israel is that the Tories can say what they said for one reason: it is true! I love former Liberal justice minister and MP Irwin Cotler just like the rest of you, but the facts speak for themselves. The Liberal party's abysmal voting record in the United Nations against Israel is a fact.

Leon Kushner
Toronto

* * *

'Jew-hating' Jews

I am increasingly concerned about those in our community who delegitimize and deny those who have different views on Israel as somehow "self-hating." One could argue that these Jews, feeling inadequate at lacking the courage and conviction to move to Israel, feel the need to compensate by assuming the idealized character of the "tough Jews" of Likud and Yisrael Beiteinu. What is most concerning is they are becoming "Jew-hating" Jews.

Leo Levin
Toronto

* * *

Fair exchange?

The Palestinians have had a change of mind. They want to trade kidnapped Israeli soldier Gilad Schalit for the entire population of Israel.

Harold Medjuck
Thornhill, Ont.

* * *

Overspending on simchahs

Kudos to Avrum Rosensweig for calling it like it is. "Jewish simchahs are bankrupting us" (Dec. 10) is so true. It is a very appropriate title, because the simchahs are bankrupting us not just financially, but morally, too. The "keeping up with the Cohens" philosophy is especially upsetting in view of what is going on in the world. In "Anti-Semitism: the coast is clear" (Aug. 20), Rosensweig talked about the need for an investment to build an international shield to fight rising anti-Semitism. Such a fund is just one of many examples of where the money for lavish simchahs could be better spent.

Those who spend exorbitant sums for simchahs and the guests who believe their gifts need to subsidize those simchahs accordingly are living in a bubble. They are oblivious to how their lifestyle and the bubble itself could disappear in a moment. I have attended some simchahs with the tastiest food, but I have felt nauseated to observe the excesses. Exposing this decadent phenomenon is a good start. Now more of us need to act on it. Contributing to a worthy cause instead or in addition to whatever gift is chosen makes a statement. There is a lot more out there to think about than party planning, cocktail dresses and in some circles, how to dress "to kill" while being "modestly attired" in long sleeves and wigs.

Shirley Katz
Thornhill, Ont.

LET THEM GO…
Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

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Charitable fund strives to heal Israeli societal rifts

By JENNY HAZAN
CJN Israel Bureau

Thanks to Jeffrey Stutz, an independent public policy adviser in Toronto, it's now possible for Canadian donors to contribute via UJA Federation of Greater Toronto to the Jewish Federations of North America's (JFNA) Social Venture Fund for Jewish-Arab Equality and Shared Society.

Initially, the fund, which was established in December 2007 with endowments of $50,000 each from the JFNA (formerly known as the United Jewish Communities) and 21 private philanthropies, was meant not for small private donors such as Stutz, but for major donors and foundations.

But Stutz, who heard about the fund on a trip to Israel this past October, thought everyone should be able to give to the cause.

The JFNA intended it to be the first of several such funds, based on the idea of bringing together major donors with similar philanthropic interests, along with existing organizations operating in the field, to strategize together, combine resources and ultimately have a greater impact than each would have operating alone. But because of the global economic crisis, the Jewish-Arab Equality and Shared Society fund has been the only one that got off the ground.

In its first year, donors – among them the sole Canadian contributor, the Andrea and Charles Bronfman Philanthropies (ACBP) – pooled together more than $1 million (US) to dedicate to the economic and educational welfare of Israel's minority Arab, Bedouin and Druze populations.

"This particular group of philanthropists looks at Israel and sees inequality in the distribution of resources between Arab and Jewish Israeli populaces. They see that Arab Israelis experience higher levels of poverty and unemployment than their Jewish neighbours, and they see a need for change in Israeli society," said Gail Zucker, the fund's director.

"They believe that providing equal opportunities to these populations and creating a shared society is not only the right thing to do for the sake of social justice and democracy, but that it will serve the state by bolstering the economy and fostering loyalty, and this will ultimately contribute to Israel 's safety and security."

Jason Soloway, vice-president of the ACBP, said: "Whether your interest is political, economic, security, or civil rights, improving conditions for Israel's Arab citizens is part of the solution.

"For me, it's a moral issue. It's just the right thing to do."

A first for the JFNA, both in terms of policy area and format, the fund has raised some difficult questions: should North American Jewish financial support go to Israeli Arabs rather than Israeli Jews? How true is the fund's underlying assumption that the state is at fault for current socio-economic realities? Is the fund's promotion of "affirmative action" ethical? Will it actually increase Israeli Arabs' loyalty to Israel? Is this a political move on the part of the JFNA to fight negative notions of Israel in North America, or does the fund, the product of the most mainstream North American Jewish group, represent a shift to a more critical tone in the relationship between the North American Diaspora and Israel?

The fund's contributors – who are currently setting allocations for this year, totalling $800,000 – see its emergence as a sign their once-marginal cause is moving toward the centre.

They say this shift started in 2003, after Israeli Supreme Court Justice Theodore Orr released his commission's report on the October 2000 Arab riots, which criticized the police for using excessive force against the rioters.

A second factor was the rebuilding of the north after the Second Lebanon War in 2006, when the JFNA ran an emergency campaign to help children in Israel's geographic periphery, many of them Arab.

While the JFNA has helped members of the Israeli Arab community before, until the venture fund, it has never advocated for their equality in such a politically charged way.

"I think it's a sign of the growing recognition of American Jews of the importance of addressing the needs of all of Israeli society. It's a significant statement and a sign of a growing trend," said Jessica Balaban, executive director of the Joint Distribution Committee's (JDC) inter-agency task force on Arab Israeli Issues, which is advising the new fund.

"For many years, there has been a small band of dedicated philanthropists and NGOs that have been working in the Arab Israeli arena, but the issue was on the margins of the American philanthropic agenda," Soloway said.

"The fact that this new fund is coming out of the JFNA gives it a 'communal hechsher.' It's an important and powerful symbol of progress."

But Malcom Dash, associate director of public affairs at the Institute of Zionist Strategies in Jerusalem, attributes the shift not to a genuine change in the perspective, but rather to a desire to be politically correct.

"This 'political correctness' has been in the making for some time – think Goldstone, settlements freeze, and Gilo," he said. "I view this trend with much gravity and see the North American Jews as parting company from Israel. This drift is very negative for the solidarity of the Jewish People."

In contrast, Gerald Steinberg – a Bar-Ilan University professor, *CJN* columnist and president of NGO Monitor, a watchdog group that promotes accountability for human rights NGOs in the Arab-Israeli conflict – suggests the fund was inspired less by a desire to appear politically correct to the general public and more by a desire to bring younger, left-leaning members of the Jewish Diaspora into the fold.

Supreme Court Justice Theodore Orr, far right, visits Um el Fahem for a first hand view of the site of the violence his commission was investigating. ***[Israel Sun]***

"While there is a peripheral trend of this sort [of political correctness] – we see it in the emergence of organizations like JStreet and the New Israel Fund – the JFNA is not part of this," he said. "The federation system doesn't want to alienate this segment of Diaspora Jewry from the establishment. I hand it to the [JFNA] for not writing them off and for creating something to bring them in."

Steinberg said the thinking behind the fund is brilliant, because its potential donors would give to such causes anyway, and it's better to keep them "inside the family" and giving to an organization that has a JDC, Jewish Agency and Israeli government seal of approval and are subject to the JFNA's high standards of due diligence than push them toward more radical groups.

"You have Israelis with more radical agendas that take the money and give it to more radical organizations on the ground, and people in the U.S. don't necessarily realize what they're contributing to," Steinberg said. "[JFNA] has the potential to be much more careful in funding specific programs that will limit this kind of political impact."

Indeed, Zucker said that all 15 organizations that have received financing from the fund so far were subject to extensive due diligence.

Others have criticized the fund for promoting affirmative action, which they see as a form of reverse discrimination.

Howard English, vice-president of strategic communications at UJA Federation of Greater Toronto, said that people can donate to the fund through his organization, but the federation will neither allocate money nor solicit contributions to it: "We have made a strategic decision to focus on strengthening peripheral communities [in Israel]. We do not support any programs that are exclusively for Arab Israelis."

Others say the fund blames Israel for the economic and social conditions of Israeli Arabs – which is also controversial.

In a recent article in the *Jerusalem Report* titled "Jews for a Just Society," the chair of the new fund, Carol Smokler, said that in 2007, 51 per cent of Arab families and 62 per cent of Arab children were living under the poverty line, compared with 15 per cent of Jewish families and 24 per cent of Jewish children. She also noted that only 22 per cent of Arab women were in the labour force, compared to 76 per cent of Jewish women.

But to blame this situation completely on Israel is unfair, Dash said. "Like the haredim, whose men spend their days studying in yeshiva and consequently do not earn an income, Arab culture discourages its women from seeking outside employment and this, too, contributes to their lower income status."

Another assumption, critics charge, is that improving the condition of Arab Israelis will deepen their loyalty to the state, noting that Israeli Arab Knesset members often speak out in loyalty not to Israel, but to the Palestinians.

Dan Diker, senior foreign policy analyst at the Jerusalem Center for Public Affairs, said that although Israeli Arab leaders are often hostile to the state, the actual population is loyal, by and large.

The competition for Israeli Arabs' loyalty is pretty stiff, with Israel up against strong Islamic influences and a Palestinian Authority that has launched what Diker calls a "discreet diplomatic jihad," which accuses Israel of apartheid, occupation and war crimes.

"[Israeli Arabs] are being incited daily by Al Jazeera and Palestinian media to break away and join this narrative against Israel," he said. "The Arab Israeli public can be made to be loyal to the state and we can enhance loyalty and good citizenship by investing in them and in making Israel an honourable place for Arab Israelis to live and work."

Dash is less optimistic. "I'm all for economic improvement in the Arab sector, but I firmly believe that this will not affect their ideology," he said, pointing to what happened after Israel's Gaza pullout in 2005.

"When Israel withdrew… the Palestinians were faced with a number of choices. They could have taken the many hundreds of millions of dollars that the European community was prepared to advance to them and turn the strip into a Singapore of the Middle East. Instead, they turned Gaza into a military camp with the sole aim of destroying Israel – this at great economic sacrifice to the Gazans, who had overwhelmingly voted for and supported the Hamas regime… For the Palestinians, ideology trumps economic advancement.

"Until there is a final settlement between Israel and the West Bank Palestinians, it is most unlikely that Arab Israeli loyalty to Israel will be obtained," he said.

In her *Jerusalem Report* article, Smokler, whose family foundation is among the fund's founding 21, raised another point of dissension against the fund: "Sometimes North American Jews question our work saying that 'Arab Israelis live better than Arabs in the rest of the Arab world.'"

But she said this comparison is irrelevant, because "Arab Israelis are entitled to the same benefits and opportunities as Jewish Israelis."

Soloway, who said the ACBP intends to begin introducing other Canadian philanthropists to the new fund, believes Smokler's social justice argument will resonate with Canadians.

"I am optimistic about engaging Canadian Jewish philanthropy, because I believe Canada is a society with a deep understanding of multiculturalism and equality."

Ugly sibling rivalry

While anti-Semitism, and especially anti-Israel expression, is thriving and we must be ever-vigilant, our worst problem is insider hatred. We live in a world of intense sibling rivalry, much like the kind that led Cain to kill Abel. In an effort to find favour with God, one brother sees it as his right to destroy or delegitimize the other. We turn on each other rather than to each other. We cannot live and let live.

Norma Baumel Joseph in Montreal

According to tradition, the Second Temple was demolished because of baseless hatred between Jews. Jews stopped trusting each other. Instead, they were suspicious, finding fault and deficiency.

Look around. What do we see today? Jews hating other Jews, claiming that they're not really Jewish. Groups of Jews taking it upon themselves to judge other Jews. Is that possible? Only God can judge us. Surely, every Jew can decide to follow a path of greater ritual piety. But they can't hold the rest of us to those standards. And they certainly can't sit in judgment of our practice. It's as if they've taken over God's role of judgment, and that feels heretical.

Who can determine who is legitimate and whose prayers are acceptable? Who can determine who has the right to pray at public Jewish heritage sites such as the Kotel?

Recently, the police arrested a young female medical student for wearing a tallit (prayer shawl) at the kotel. Why? According to Halachah, at least as resolved by both Rabbenu Tam and Maimonides, women can wear a tallit.

But in 2003, the Israeli government decided to yield its authority to the haredi community and allow the haredim to continue their takeover of the Western Wall. They don't like women wearing prayer shawls while they pray, but there is no Jewish reason to prevent it. Just as some women listen to the shofar from which they are exempt and many take on the obligation of procreation, even though they are rabbinically exempt, no one can tell me that exemptions mean prohibitions!

So why arrest her? Because the state was acting in a cowardly fashion, in fear of the haredi community and not in consort with Jewish tradition and our heritage.

Who gets to define the correct type of observance? Why can't we agree to disagree, to let different approaches to Jewish law and tradition live side by side? Why not accept our diversity and see it as vibrant, not an outrage? Who is to sit in judgment of brothers and sisters? Our public places should be a celebration of diverse expressions and not a source of ugly sibling rivalry.

The confidence to take Torah in new directions

"I thought this was the *Jewish* community centre."

I was leaving the Vancouver JCC when I was caught up in a wave of toddlers coming out of the Rothstein Theatre where a children's show was being performed.

Jean M. Gerber in Vancouver

These words were spoken by a young teen walking in front of me wearing a black kippah and tzitzit. I lost it.

I did something I rarely do when teens are involved. I followed him and touched his arm. "Did you just say…?" I demanded. "Yes," he replied, obviously nonplussed at being accosted by this strange woman.

"Well," I snapped, "I do hope that they're not teaching you that at your school." I pointed to his kippah.

"I'm sorry," he mumbled and tried to escape quickly, which was difficult owing to the sea of urchins trapping us.

This is Vancouver. Most of those children and their parents were Asian, which obviously had prompted his snide remark.

What, I thought, was he being taught? Worse, had he acquired that attitude at home?

It was not so long ago that ideas of racial exclusiveness and superiority were rampant in the world, and these ideas didn't turn out so well for us between 1939 and 1945. Why then, at this time in North America, would a young boy think it's clever to dis a group of preschoolers?

We live at a time of unprecedented openness and opportunity for Jews. There are no barriers to university, to professions, to business opportunities or to anything we could aspire to do or become. Yet obviously, somewhere hidden in attitudes of either school or home, the idea of Jewish exclusiveness, of superiority, still incubates. Is the concept of being part of a wider community, to which we can offer access and enrichment – at no cost to ourselves – slipping away?

What would he say to the day school kindergarten group that my granddaughter attends? Would he sneer at her blond hair and blue eyes? Or at the Asian child in her class? As daughters of converts, are they considered to be outside the circle of light? Am I making too much of a snarky remark made for a quick laugh?

I hope so.

Long ago, I was told a story about the Rav, Rabbi Joseph B. Soloveitchik. Supposedly he lamented as his life drew to a close, "I have no talmidim," meaning no students to follow him as he tried to combine the life of Torah with the best intellectual traditions of the wider world.

I can only hope that this story exaggerated a distress that the aging teacher felt. The Rav set a standard that would elevate all learning, religious as well as secular, to a higher plane of holiness, of kedushah. Yes, we need the scholars who dedicate a lifetime to learning. But if that learning teaches that Jews are above the general world – that they have no duty to community and no respect for others – then indeed we have come to a narrow place, one that leads to a dead end.

It's easy to build up walls. It takes no effort to construct a closed community, where a sectarian life can be lived within artificial, or even real, barriers to interacting with the larger world. And, yes, sometimes we can be so totally swallowed up in the general world that Jewish thought and praxis seem a burden. But I have more faith in Judaism's tradition, history and faith practices than that.

In a drashah earlier this month on Parshat Vayeshev, Arnold Eisen, chancellor of the Jewish Theological Seminary, dares us to "figure out what it means, here and now, [to bring] all our full participation in the larger culture to bear. To make Torah an effective force for justice and compassion in our communities, our society, and our world. To build communities of Torah that don't just preach those virtues, but practice them. In a word: to settle into Judaism the way our parents and grandparents settled into America. To use the home we have as a base from which to take Torah to new places and in new directions."

Scary? Difficult? That's the fun, and the challenge.

The importance of our festivals and holidays

By the time this article appears in print, Chanukah will be over. While the bright lights of Chanukah remain fresh in our minds, it seems fitting to reflect on the role that festivals and holidays play in the Jewish calendar.

Gerald L. Gall in Edmonton

Jewish holidays can be categorized in a number of ways. We have religiously prescribed holy days, such as Rosh Hashanah, Yom Kippur and Simchat Torah. We have festivals that are tied to the seasons and the agricultural year, such as Sukkot and Tu b'Shvat. We have holidays related to Israel, such as Yom Ha'atzmaut and Yom Hazikaron. And we have holidays that are tied to historical events, such as Chanukah, Purim and Pesach.

It has been said that our historical holidays can be summed up in a few short sentences: "They hated us. They persecuted us. We fought. We won. Let's eat."

More seriously, the holidays recall historical events that carry with them a message for future generations. They recognize milestones in Jewish history that have played a formative role in shaping our heritage and in defining the Jewish experience. At the same time, they formalize an occasion or an opportunity for family, friends and community to embrace their heritage in both a reflective and a celebratory atmosphere.

For example, Chanukah marks a time to recall the bravery of a small group of courageous forefathers, the Maccabees, in confronting religious suppression, a struggle symbolically recalled through the miracle of oil that served to rededicate the Holy Temple in Jerusalem. Some modern historians have cast doubt on the widely accepted veracity of the traditional Chanukah story. But why does this matter?

Chanukah reminds us of the historical repression of Judaism and the need to face this challenge in every generation. While we hopefully remain mindful of that message, the modern celebration of Chanukah is an occasion of joy, bright lights, family and friendship.

Purim is also an occasion to recall persecution against Jews. Our reading of Megillat Esther, as well as Purim shpiels, songs, graggers, costumes and hamentashen draw us together as a community for religious and cultural purposes. While the threat of annihilation is no laughing matter, our Purim customs add some levity to our observances and remind us not to take ourselves too seriously.

Pesach arrives somewhat early this year and, as we anticipate the coming of spring, our minds will turn to the memory of our journey from generations of slavery in ancient Egypt to freedom.

Some scholars have examined whether the story of the Exodus is historically accurate and whether there could be a scientific explanation for the events. In the 2006 documentary titled *Exodus Decoded*, filmmaker Simcha Jacobovici and producer/director James Cameron attempted to do just that. While interesting and well produced, in my opinion, this fascinating film invites the same observation as mentioned above with respect to Chanukah – namely, why does it matter? It's the message that's important.

In every generation, Jews must be vigilant in confronting hatred and discrimination. In fact, the message of Pesach transcends the Jewish experience and has been adopted by others in their struggle against slavery and repression. This message was immortalized, for example, in the African-American spiritual *Let My People Go*.

At Pesach, we are commanded to experience the Exodus as if we had been present during this historical struggle. But it's also a festive occasion, when once again, family, friends and even strangers in the community gather together at a seder and enjoy traditional food, songs, stories and traditions. It's an opportunity to spend precious time with those dear to us.

Although our festivals and holidays have their own traditions that may vary from family to family and from country to country, they also provide a time for reflection on the message that has been passed down from generation to generation. Our holidays also serve as a vehicle to preserve our culture and traditions and celebrate our heritage.

The Kirshner File

The Passing Parade...

They died recently, leaving footprints in time.

Budd Schulberg, 95, an American novelist and screenplay writer, wrote the novels *What Makes Sammy Run?* and *The Harder They Fall*, and the film scripts for *On the Waterfront* and *A Face in the Crowd*.

Lionel Davidson, 87, wrote thrillers, notably *A Long Way to Shiloh*, *Night of Wenceslas* and *Kolymsky Heights*. **Stuart Kaminsky**, 75, a detective novelist and the former president of the Mystery Writers of America, was the author of *Bullet for a Star*, *To Catch a Spy* and *Murder on the Yellow Brick Road*. **Phyllis Gotlieb**, 83, widely known as the grandmother of Canadian science fiction, wrote *A Judgement of Dragons* and *Sunburst*. **Raymond Federman**, 81, a French avant-garde novelist, wrote *Double or Nothing: A Real Fictitious Discourse* and *The Twofold Vibration*.

Sheldon Kirshner in Toronto

Sheila Lukins, 66, a caterer, wrote *The Silver Palate Cookbook*. **Sylvia Schur**, 92, a food editor and owner of Creative Food Services, wrote recipes for the fictional chef Betty Crocker, produced a variety of cookbooks, including *Cooking with Soup* and *Waring Blender Cookbook*, and developed the diet drink Metrecal and the juice cocktail Clamato.

Karla Kuskin, 77, was a children's author/illustrator (*In the Middle of the Trees* and *The Rose on my Cake*). **Esther Hautzig**, 79, wrote children's books, some based on her childhood in Poland and Siberia (*The Endless Steppe* and *A Gift for Mama*). **Milton Meltzer**, 94, was the author of nonfiction books for young people (*The Jewish Americans: A History in Their Own Words* and *The Amazing Potato*).

Budd Schulberg

William Safire, 79, a speechwriter for U.S. president Richard Nixon, was a *New York Times* op-ed columnist from 1973 to 2005 and coined the phrase "nattering nabobs of negativism." **Robert Novak**, 78, was a syndicated political columnist and a regular on the CNN talk show, *The Capital Gang*. **Sidney Zion**, 75, was a crusading reporter, working for the *New York Post* and the *Daily News*, and the biographer of Roy Cohn. **Irving R. Levine**, 86, a broadcast journalist for NBC TV, was the first network reporter to cover economics on a full-time basis. **Don Hewitt**, 86, a contemporary of broadcast pioneers Edward R. Murrow and Walter Cronkite, was the creator of the *60 Minutes* newsmagazine show and the producer/director of the first U.S. televised presidential debate in 1960, which pitted John F. Kennedy against Richard Nixon. **Ken Roberts** (Saul Trochman), 99, a radio and TV announcer, was the voice of *The Shadow*, *Candid Camera*, *The Secret Storm* and *The Adventures of Ellery Queen*.

Irving Kristol, 89, was the godfather of the U.S. neo-conservative movement and a theorist of the Republican party. **Anne Wexler**, 79, was a political lobbyist in Washington D.C., advising Jimmy Carter and Hillary Clinton, among others. **Jerry Yanover**, 62, was a parliamentary strategist in Ottawa, working for every Liberal party leader and prime minister since 1969.

Ellie Greenwich, 68, wrote or co-wrote 1960s songs like *Leader of the Pack*, *Be My Baby*, *Why Do Lovers Break Each Other's Heart?*, *Da Doo Ron Ron* and *Then He Kissed Me*. **Aaron Schroeder**, 83, wrote Elvis Presley's number 1 single hit, *It's Now or Never*. **Freddy Bienstock**, 86, a music publishing executive, was charged with finding songs for Presley's movies. **Gene Barry** (Eugene Klass), 90, starred in the TV dramas *Bat Masterson* and *The Name of the Game*. **Sylvia Lennick**, 93, was a Canadian TV and radio actress. **Joseph Wiseman**, 91, was a Montreal-born stage and screen actor who played a villain in the first James Bond movie, *Dr. No*. **Lou Jacobi**, 95, a Toronto-born actor, appeared in Broadway plays (*The Diary of Anne Frank*) and in films and TV shows. **Henry Ramer**, 85, an actor born in Romania but raised in Montreal, starred in CBC radio and TV dramas.

Ellie Greenwich

Daniel Melnick, 77, was a TV/movie producer whose credits include *Kramer vs. Kramer*, *All That Jazz*, *Get Smart* and *The Flintstones*. **Abraham Paul Wendkos**, 84, directed the surfer movie *Gidget* and the first film featuring sex goddess Jayne Mansfield. **Dick Berg**, 87, was a TV producer best known for *Wallenberg: A Hero's Story*. **Cliff Solway**, 82, was a pioneer CBC TV public affairs producer and director (*Fighting Words* and *Background*). **Larry Gelbart**, 81, a comedy writer, was behind the television series *M*A*S*H*, the Broadway play *A Funny Thing Happened on the Way to the Forum* and the film *Tootsie*.

Don Fisher

Soupy Sales (Milton Supman), 83, a madcap comedian, turned pie throwing into a routine on *The Soupy Sales Show*. **Carl Ballantine** (Meyer Kessler), 92, was a rapid-fire jokester who appeared in *McHale's Navy*, *The Ed Sullivan Show* and *Laverne & Shirley*. **Jo Amar**, 79, a singer, fused Sephardi and Israeli melodies into a Middle Eastern pop style. **Sandra Warfield** (Flora Jean Borenstein), 88, was a mezzo-soprano who performed for the Metropolitan Opera in New York. **Drake Levin**, 62, played the lead guitar for the teen idol rock band Paul Revere & the Raiders. **Adam Goldstein** (DJ AM), 36, was a celebrity disc jockey.

Vitaly Ginzburg, 93, the co-winner of the 2003 Nobel Prize in physics, helped develop the first Soviet hydrogen bomb. **Aage Bohr**, 87, won the 1975 Nobel Prize in physics for Denmark. **Paul Samuelson**, 94, was the first American to win the Nobel Prize in economics, in 1970, and wrote a standard university textbook, titled *Economics*. **Louis Rosen**, 91, a physicist, worked on the first atomic bombs at the Los Alamos lab in New Mexico. **Gerhart Friedlander**, 93, a nuclear chemist, was a veteran of the Manhatten Project, which developed the atomic bomb. **Claude Levi-Strauss**, 100, was a French anthropologist who studied native cultures and mythologies in North and South America. **Ephraim Katzir**, 93, was an Israeli chemist who served as Israel's president in the 1970s.

Israel Gelfand, 96, was a Ukrainian-born mathematician whose work had an impact on physics as well as on medical imaging. **Ilya Piatetski-Shapiro**, 79, a Soviet-born math theorist who divided his time between the United States and Israel, shaped a proof for the Converse Theorem. **Yury Verlinsky**, 65, an embryologist from Russia, was one of the first scientists to develop techniques to detect genetic disorders in embryos. **Aron Moscona**, 87, a biologist, provided new insights into how embryonic cells evolve into tissues and organs.

Orrie Max Friedman, 94, a Canadian chemist, was instrumental in developing the cancer drug Cytoxan and founding one of North America's first biotech companies. **Harold Synder**, 86, was one of the first American manufacturers of generic drugs. **Sheldon Segal**, 83, a chemist, led the team that developed Norplant, the first significant advance in birth control since the first contraceptive pill. **Abraham Stone Freedberg**, 101, a cardiologist and a pioneer in the study of ulcers, devised a treatment for angina. **Leon Eisenberg**, 87, a physician, conducted some of the first rigorous studies in autism. **Jeremy Morris**, 99, a British epidemiologist, laid the scientific groundwork for the aerobics movement. **Yosef Haim Yerushalmi** 77, a scholar, wrote *Haggadah and History*, among other works.

Don Fisher, 81, founded the Gap clothing store chain. **Stanley Kaplan**, 90, established a test preparation company, Kaplan Inc. **Theodore Nierenberg**, 86, was a founder of Dansk International Designs, a cookware chain. **Melvin Simon**, 82, was the largest American mall operator, with 386 properties. **Bernard Goldstein**, 80, helped start the modern riverboat casino industry in the United States. **Bobby Frankel**, 68, was one of the most successful American thoroughbred horse trainers. **Rena (Rusty) Kanokogi** (Glickman), 74, was a judo champion who coached the first U.S. Olympic women's judo team. **Myles David Brand**, 67, headed the National Collegiate Athletic Association. **Louis Alter**, 86, was a Montreal-based Canadian featherweight boxing champion from 1947 to 1950.

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Employment program targets young professionals

By RITA POLIAKOV
Staff Reporter

The economy is in shambles, job interviews are terrifying and no one will take your business card.

Helen Wilkie

That's where Jewish Employment Toronto (JET) comes in.

JET, a joint initiative with the Jewish Urban Meeting Place (JUMP) and Birthright Alumni Committee (BAC), offers programming and social networking opportunities for Jewish young professionals aged around 22 to 34.

Launched late last month, JET combines lectures from successful businesspeople and workshops on topics such as networking and resumé writing.

"[JET is for] skilled professionals who are really unhappy with their current position or who are just having difficulty finding employment," said Shira Webber, a JET organizer, adding that it can be used as a support system for recent graduates. "You're out there to fend for yourself. There's no real guidebook of what to do once you've graduated."

The idea for the program was born this past summer and has taken several months to organize. For Weber, who moved to Toronto from Montreal about two years ago, JET's filling a void.

"I didn't really feel, as a new person to Toronto, that this existed," she said. "I lived in Montreal – they do have a variety of social networking groups that I was part of. I looked for that and didn't find it here."

Shoshana Allen, JUMP's program and marketing manager and a JET organizer, said that social networking programs are available in Toronto but few target Jewish professionals.

"All of these things are available somewhere else, but the point is doing it in a Jewish context," she said. "It just brings [participants] closer to their own identity and to meeting other Jews. It builds a stronger and more unified Jewish community."

So far, JET, which is funded by private donors, has held two events, a lecture given by Joelle Adler, the CEO of Diesel Canada, and a networking workshop with Helen Wilkie, a professional speaker and workshop leader.

Wilkie, who had about 50 participants at her workshop, sees the program as an important networking opportunity.

"Young professionals... have access to other people who can help them through the obstacles of the business world," she said, adding that networking is easier when it takes place within organizations such as JUMP, BAC or JET.

"I always say if [young professionals] are active in a religious organization, this is a great place to start your network. It means you have something in common with these people, something that is a major part of your life," she said.

Wilkie sees a bright future for JET.

"The people running it now appear to be very enthusiastic and very confident," she said. "They've got some good ideas... I see no reason why it shouldn't succeed."

Some of these ideas include a referral group, which would meet monthly.

The group would include one representative from several selected professions and would encourage participants to refer friends and family to these professionals.

JET's next event, on Jan. 21, is a talk by Michael McGauley, a professional speaker. McGauley will discuss the importance of persistence in business and personal life.

Anti-Semitic episode lands man in jail

By SHERI SHEFA
Staff Reporter

A Thornhill, Ont., man who spewed "anti-Semitic profanities" and threatened a Jewish man and his young son with a knife in front of their home will spend six months in jail.

Matthew Veersasammy, 28, will also serve three years probation following his release with conditions that include doing cultural-sensitivity training.

Last month, Veersasammy pleaded guilty to criminal harassment, assault with a weapon and possession of a concealed weapon. He was sentenced on Dec. 11.

York Region Police Det.-Sgt. John Sheldon said Veersasammy was walking his dog in the Bathurst Street and Clark Avenue area in Thornhill on Sept. 11 when, unprovoked, he began yelling "anti-Semitic profanities" at the 43-year-old father and his 11-year-old son, who were standing at the end of their driveway.

Sheldon said that when the victim warned him that he would call the police if he didn't leave, Veersasammy pulled out a knife and threatened to kill him.

"The police had a description and with help from the neighbours, we could locate where the accused lived," Sheldon said.

He added that hate crimes are always taken very seriously by York Region police.

"This type of behaviour is not tolerated and will be treated severely before the courts. This is a fairly significant sentence and rightfully so," Sheldon said.

Len Rudner, Canadian Jewish Congress' Ontario regional director, said CJC was asked to provide a statement for the sentencing hearing about the impact that hate crimes have on a community.

In it, he wrote that "the rise of Nazism and the ease with which Jews were marginalized within societies in which they lived for centuries also demonstrated that integration into a society is no guarantee of safety. For our community, the lessons of history are not easily forgotten."

In an interview with *The CJN*, Rudner said that this conviction "really demonstrates the commitment that the police and the crown have to pursuing justice, and I think the citizens of York Region should feel good about the commitment that [they] demonstrated on this particular matter.

"It's important for a message to be sent not only to the perpetrators but to the wider community that... there is a special abhorrence that society holds and expressed when criminal acts are motivated by hate," Rudner added.

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Investors lose $27M in alleged Ponzi scheme

By PAUL LUNGEN
Staff Reporter

An alleged Ponzi scheme linked to an Israeli-born businessman is said to have bilked more than 70 investors out of $27 million.

Forty-two year old Tzvi Erez is facing criminal charges in connection with the scheme. Erez, who moved to Canada as a teenager, faces seven counts of uttering forged documents, fraud and failure to comply with probation. At the same time, Erez and a number of companies he controlled have been declared bankrupt and a court-appointed receiver found that Erez used fraudulent or forged documents to raise millions of dollars.

"Investors would be provided fraudulent documentation, including forged purchase orders, invoices and other documents to support what was presented as a highly profitable, yet under-financed print brokerage business," the receiver's report, filed in court, stated.

As described in the receiver's report, Erez, who operated a small printing business in Richmond Hill, offered investors a hefty return for short-term financing he said he needed to complete large contracts.

One investor who spoke with *The CJN*, who did not want his name used, said he lost more than $1 million with Erez. Investors, who were mostly from the Jewish community, were enticed by potential deals that offered 10 per cent profit in one month, and Erez presented written orders and other documentation to substantiate the business, the investor stated.

"It was all based on deals, that's how he presented it," he said. "He wasn't a typical salesman. He was well known in the community, very polite. He didn't make waves… Most investors and creditors knew him and his family for many years."

Erez once performed at a pianist at a concert for Beit Halochem, a popular organization that aids wounded Israeli soldiers, the investor pointed out.

Relying on world of mouth, Erez drew more people into his schemes, which for a time paid well, the investor said. (Ponzi schemes rely on the infusion of cash from new investors to pay off earlier debts.)

According to the receiver's report, little is left of the millions that flowed through Erez's various businesses. The receiver noted that Erez stated during the investigation that the money was gambled away online.

The investor suggested greater efforts should be made to track down the money, much of it invested only in the last year or two.

Jeanille John, a detective with the Toronto Police Service's fraud squad, said the investigation is focusing on the alleged domestic fraud and not on following the money trail abroad. She said the charges laid so far are in connection with a single complaint received by police. Only two other family groups have come forward with specific complaints, and these are being investigated.

None of the many other alleged victims mentioned in media reports have come forward with complaints and supportive documentation, she said.

Lawyer Lou Brzezinski, who represents the receiver and creditor Glickma Investments, said tracing the money is problematic. While a court order gives him broad investigative powers, such a legal document has little practical effect in conducting inquiries abroad. If, as is suggested, the money was lost through online gambling, several foreign jurisdictions would be involved, including one hosting the server computer, another where the Internet service provider is located, another for the owners of the gambling site and yet another where the money might be located.

"It's virtually impossible to get the right court orders to get this enforced in other jurisdictions," he said. "It would be very expensive, time-consuming and even then, we might not get anything back."

Court documents disclose that his client got involved after being introduced to Erez by a third party. An affidavit filed with the court indicated that Glickma was offered three deals based on what later appeared to be forged purchase orders in favour of Erez Graphics paying between nine per cent return for 58 days and 14 per cent return for three months and 6.25 per cent return for 75 days.

The whole thing appeared plausible, Brzezinski, a lawyer with Blaney McMurtry, said.

"Erez didn't get 70 intelligent business people involved because he could play piano. He was smart."

Efforts to reach Erez or his lawyer for comment before *The CJN*'s deadline were unsuccessful.

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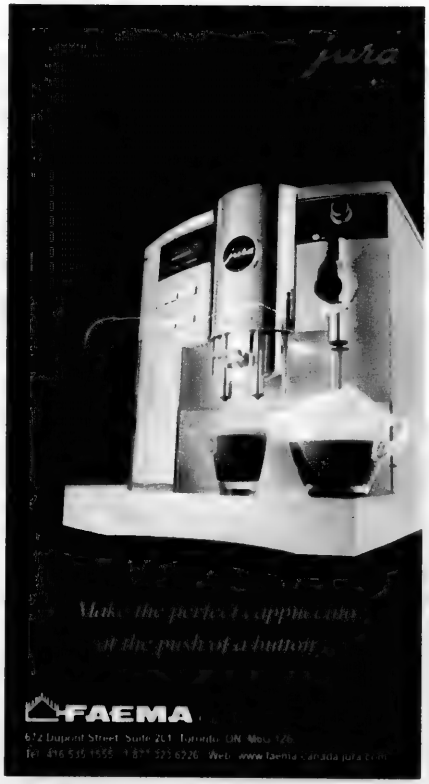


I will never forget

By ALYSE DAN
Special to The CJN

Guest Voice

Last spring, I took part in a trip organized by March of the Living, in which I travelled to Poland and then to Israel. March of the Living is a Jewish organization that takes 16- and 17-year-olds for two-week visits to Poland and Israel, both places of historical importance for Jews.

During the trip, we were to visit concentration camps and reflect on the Holocaust. The job of the participants was clear: to ensure that the world will never forget what our people, as well as so many others, went through. We all attended seminars and workshops to prepare for the journey, but no matter how long or how much I tried to prepare myself, nothing could have readied me for what I saw.

What I saw was evidence of the deaths of millions who deserve to never be forgotten.

Our trip began in Poland, the place where six million innocent people were brutally murdered in a place many of them called home. We arrived in the evening on April 17, and by the evening of April 18, we were ready to leave. We couldn't take a step without thinking about those who had died there. We travelled to concentration camp after concentration camp, seeing places that were designed to kill the most Jews in the shortest period of time while making sure to embarrass them as much as possible.

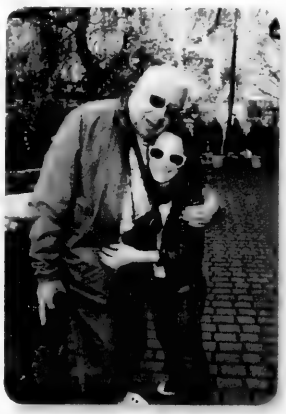
We saw gas chambers where my family members and so many others suffocated until their wretched deaths, and we saw where their bodies were taken and burned into ash.

Over the course of a week, we travelled to Treblinka, Plashow, Auschwitz, Birkenau and Majdanek – five places we walked into fully aware that if something were to go wrong, we could all simply leave without a second thought. Five places that millions walked into, never to leave again.

It took me a while to fully process what I was experiencing. The first concentration camp we visited was Treblinka. I remember feeling numb upon walking into this foreign place. As I looked around the camp – once a place filled with buildings that held horrible secrets – I could not feel anything besides numbness. The camp was now barren and held no resemblance to the one that once existed. All that remained were bleak tombstones remembering those who had been murdered. I looked around at the sights in front of me, but inside, it felt as if I had walked outside on a cold winter's day in nothing but a T-shirt. I was completely hollow inside. As we continued on our journey to Plashow and then to Auschwitz, I continued to feel nothing. I tried so hard to be sad or at least to cry, but nothing would come.

On April 23, all 9,000 March of the Living participants from around the world took part in the annual March of the Living from Auschwitz to Birkenau. The march is held each year in contrast to the Nazi death marches that hundreds of thousands of Jews and others were forced to undergo toward the end of World War II. Many of the prisoners perished during these gruesome marches. We completed the very same walk in total silence, holding hands with those next to us.

As we entered Birkenau, the sight was startling. In the middle of the camp there were train tracks, the very same that had led millions to their deaths.



Alyse Dan and Holocaust survivor Amek Adler

Everywhere you looked, you could see smashed buildings, and at the very end of the camp were the gas chambers, which lay in ruins. The wires that once gave power to these sick buildings stuck out from the ground as if they were tree roots that had been there for hundreds of years. These "roots" held the secret stories, wails and screams of the six million who perished. They are our history, our roots.

My eyes followed the wires until the end, where my focus blurred until it zeroed in on the broken walls around me. There were scratches etched into them. These were the scratches made by people trying desperately to hold on to every last inch of life that they could. These were the scratches of lost hope. As I ran my fingers along the rubble, I felt the cool chill of death pass through my body. I could feel the ridged surface beneath my fingers, each new mark representing a new death. My hand suddenly began to sting, as if the sorrow and pain etched into these imperfections were slicing into my hand and seeping into my heart.

Eventually we made our way into the barracks, where the victims were forced to live. It was there that we first heard survivors talk about their experiences in the war. It was there that my numbness began to fade. My body, which had been frigid and cold, suddenly began to feel as though it was on fire.

My emotions startled me, and at first I could not really make sense of what I was feeling. Still trying to make sense of it all, I continued to listen to the survivors' amazing stories, then suddenly I began to cry. Hot, searing tears began to fall from my eyes, and I was struck with a sudden realization: I was angry.

I was mad that someone could do something so monstrous as murdering innocent people. I was mad that the survivors who had gone with us on the trip, as well as their family and friends, had to suffer so much at the hands of evil. But most of all, I was angry at the unfairness of it all. I was mad that after spending a few mere hours in a place where so many entered never to leave again that I could simply just walk out without a second thought. I stood there in the barrack, rooted to the spot, my hands curled into fists at my side with burning tears rolling down my face. I had never felt so angry. My whole body was shaking with uncontrolled rage. It was at this point I realized that I would be sure to never forget, and I would make sure that the rest of the world did so as well.

I left on this trip a naïve girl, but came back a changed woman.

How do you come back from a trip like this and return to normal? The answer is simple: you don't. I had grown up knowing the facts of the Holocaust, but it never seemed real to me. Now it is more real than ever, for I saw the evidence first hand. Millions sat by and did nothing while millions more died at the hands of the Nazis. It is up to us to take a stand and fight to ensure that a Holocaust never happens again.

The world can still be evil and hold prejudices. No war will ever be able to stop that from happening. All we can do is never forget and make sure to never let another Holocaust happen again.

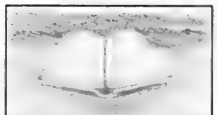
My name is Alyse Dan, and I will never forget.

Alyse Dan is a grandchild of a Holocaust survivor. She was a participant in the 2009 March of the Living.

Jewish Life

Taking the path to Jewish learning

By RABBI ELIEZER BREITOWITZ



Rabbinic Reflections

Anything worth doing in life has a high learning curve. Playing a musical instrument, writing poetry, designing a web page or performing open heart surgery all require extended periods of training. Doing them well may involve years of practice. Malcolm Gladwell writes in his 2008 book, *Outliers*, that to achieve true virtuosity one must be ready and willing to invest 10,000 hours.

To the best of my knowledge, only one activity is exempt from the 10,000 hour rule: watching television. Of course, this is to be expected. An activity that is fundamentally passive and sedentary should be easy to master. But can it compare to a craft or intellectual pursuit that challenges the mind and enriches the soul?

I would like to make one simple point: Living as a Jew is a task as complex and gratifying as any, and learning to do so is deserving of that major investment of time and resources. We must strive, as individuals and as a community, to promote universal Jewish literacy. "No Jew left behind" must be our motto.

We must acknowledge the spectacular achievements of Jewish educators to date. But we can and must do better.

According to the Talmud, providing basic Jewish education is a communal obligation. Today, cost-shifting has imposed a heavy tuition burden on parents. Unlike other forms of cost-shifting, however, where an obligation is assumed by those in a better position to pay, the young parents of school age children are often in a worse position than their better established elders. And although schools offer generous tuition subsidies, many parents are too proud to take advantage of these and consequently choose not to enrol their children in religious schools.

Schools that are not filled to capacity then engage in another cost-shifting measure: the burden that would otherwise be carried by the parents of a full class must now be carried by the smaller number of parents of the smaller class.

Our long-term goal must be to develop creative methods of funding our schools to minimize the cost-shifting tragedy. In the meantime, we must promote a change in attitude: there must be no stigma attached to accepting a tuition subsidy. Instead we must attach the stigma to those who would deny their children access to their rightful heritage. Giving our children a basic Jewish education must become a categorical imperative.

At the same time, we must promote a second change in attitude: Jewish education is not just for children; it must become a lifelong avocation for adults as well. Our synagogues, temples and outreach organizations have done much to provide opportunities in these areas.

I am reminded, however, of the chassidic rabbi who, after the charity appeal, reported to his wife, "I was only half successful; the poor agreed to take, but the rich did not agree to give." Here, too, the teachers have agreed to teach, but where are their students?

We all know the neophyte who drops in to the synagogue or temple expecting to experience enlightenment or ecstasy and ends up leaving in frustration. Through education, we can change this and make participation in a rich, satisfying religious life a universal experience.

Rabbi Eliezer Breitowitz is dean of Yeshiva Darchei Torah in Toronto

Marketing with morals

Money Matters

By Rabbi Jay Kelman CA

All too often, the financial news, especially when viewed from an ethical perspective, is disheartening. The talmudic adage that all people sin with regard to money is observed meticulously by too many. Yet, like complaints that most media stories focus on the negative, such is the nature of ethics that honest behaviour is generally not considered newsworthy.

Thankfully, most people are, for the most part, law abiding, and the talmudic adage noting that 100 per cent honesty is a most elusive goal. Whether this honesty is by conviction or whether it's due mainly to circumstance – many are in no position to easily commit financial wrongdoing – isn't really important. It's crucial that we recognize our weaknesses and not put ourselves in a position where immorality can even tempt us.

It was gratifying to see the Toronto Transit Commission turn down large sums of money when it recently refused to accept advertising from Ashley Madison, a firm that promotes adultery, an activity that Jewish law classifies under the category of "be killed rather than transgress" – just like murder. Moral principles are priceless.

Our society correctly regards the enablers of wrongdoing to be a greater threat than the perpetrators themselves. The drug pusher is treated more harshly than the drug user, as is the organized crime boss who never actually commits a crime himself. Aiding and abetting the moral failings of others – that is, being an enabler – violates the biblical command not to "put a stumbling block before the blind." Even if the "blind" don't actually stumble, the offering of ill-suited advice, be it financial or moral, is prohibited, not the following of such "advice."

This biblical mandate must resonate deeply with all those who serve in advisory roles (such as agents, brokers and counsellors) and those who wield influence over the moral behaviour of others, which includes each and every one of us in our capacity as parents, teachers or friends.

The obligation to avoid being a party to wrongdoing places much responsibility on the media to screen ads for their appropriateness. Governments both in Canada and the United States understand this, as seen by their banning of tobacco advertising, in consonance with Jewish law, which prohibits smoking. Jewish ethics however, goes beyond physical danger and eschews advertising that would negatively affect one's character.

While specific ads would have to be analyzed on a case-by-case basis, advertising that encourages people to live beyond their means would violate this principle. It was the encouragement of people to take on debt that they couldn't afford that led to so much financial pain. The recent statement from Bank of Canada governor Mark Charney warning Canadians about taking on excessive debt prior to the inevitable rise in interest rates was most appropriate.

Such moral sensitivity would also be demonstrated by a liquor company noting briefly the dangers of drinking and driving even as it legitimately advertises its product. Unlike smoking, drinking can be done in a responsible way, so there's no need to ban liquor, wine and beer ads.

A most tricky area is that of comparative advertising, in which companies highlight the superiority of their product by pointing out deficiencies in that of their rivals. While a business is allowed to state that its product is better than the competition's, businesses must be exceedingly careful that they're comparing "apples to apples" – for instance, that the exact same phone plan would run faster on a particular wireless network.

However, to highlight a particular flaw of the competition without noting its offsetting strength renders such comparison ethically wanting. Pointing out the extra features of your product over the competition's without noting the price saving that the competition offers unfairly converts a trade-off into a very questionable superiority claim.

Send comments to rabbijay@torahinmotion.org.

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Israeli officials singled out for legal harassment

According to Reports

By PAUL MICHAELS

It was widely reported in the Canadian media last week that Israel's Kadima Party leader and former foreign minister, Tzipi Livni, had to cancel a planned visit to Britain earlier this month upon learning that a judge there had issued a warrant for her arrest.

Sound bizarre?

In the Dec. 16 *Toronto Star* ("Ploy forces Israelis to dodge U.K.") Gregory Katz of AP explained: "Lawyers working with Palestinian activists are increasingly targeting senior Israeli political and military figures by seeking their arrest in Britain under the principle of 'universal jurisdiction.' This holds that alleged war criminals can be nabbed and charged anywhere, not just in a country directly involved in the crime."

These activists attempted to bring a charge of war crimes against Livni, who was foreign minister in the previous Israeli government during last winter's Gaza war. They also previously attempted to go after current Defence Minister Ehud Barak, as well as senior Israeli military officials, over several years on similar charges.

Israel has been outraged by these efforts to arrest its leaders and, following this latest episode, strongly protested – leading to a crisis in Israeli-British relations.

The message wasn't lost on Britain's government. In response, British Foreign Secretary David Miliband promised to reform a legal system in which, as it now stands, judges can issue such arrest warrants "without any prior knowledge or advice by a prosecutor" – that is, without the government having any awareness of what its judiciary, in private, is up to.

Still, it remains to be seen how soon Britain will act to end this "legal harassment," as Katz wrote, of Israeli officials.

Katz cited Yehuda Blum, a professor of international law at Hebrew University of Jerusalem, who argues that the concept of universal jurisdiction is being misused for political purposes and should be abandoned. If not, Katz quoted Blum, "Why not use this against Vladimir Putin over Russia's role in Chechnya?... There is no end to it."

Theoretically, while there may be no end to it, Israelis understand that, in practice, their own country is being singled out and isolated as part of a delegitimization campaign.

Israelis know that Russian Prime Minister Vladimir Putin has no need to fear for his role in Chechnya or, more recently, in Georgia. They know, moreover, that no leader of any democracy involved in warfare in the past decade or so has any reason to fear, either.

British Foreign Secretary David Miliband

Israelis, including many on the left, are responding angrily to what they see as a hypocritical double standard being applied to the Jewish state. They argue that political leaders such as Livni and Barak, who've tried to achieve peace with the Palestinians, should never have to face war crimes charges anywhere for justifiably defending their country against unceasing terrorist attacks.

Recent Israeli reactions to the double standard abound. Space allows for just one example. Highly respected *Ha'aretz* columnist Ari Shavit, in "UN must hold Obama to same standards as Israel" (Sept. 17), wrote the following: "No sane person in the world believes that the United States, Russia or China could be subjected to purist international law. The United States has killed thousands of innocent civilians in Iraq and Afghanistan and in the last few months encouraged Pakistan to make an extremely brutal military move in its Swat Valley. The United States was not required to account for it, because everyone understands that this is the price of the terrible War on Terror. Russia committed blood-curdling war crimes in Chechnya, while China deprives its citizens of basic rights and is conducting a wicked occupation in Tibet. They are not asked to pay for this, because everyone understands that you don't mess with superpowers...

"Only in matters involving Israel do international law and justice suddenly discover that they have teeth. Only when Israel is involved is the judgment administered out of context. Only Israel is required to uphold a moral standard no superpower or Middle Eastern state is required to uphold."

Paul Michaels is communications director for the Canada-Israel Committee.

Israel is part of new Middle East, professor says

By RITA POLIAKOV
Staff Reporter

Israel is fighting a new war in a changing Middle East, said Prof. Asher Susser last week at a lunchtime lecture.

"People would equate the Middle East with the Arab world. It's an out-of-date equation," Susser told an audience of several dozen at the lecture, which was sponsored by the Speakers Action Group, Canadian Jewish Civil Rights Association and the Canadian Friends of Tel Aviv University.

According to Susser, a senior fellow at the Moshe Dayan Center for Middle Eastern Studies at Tel Aviv University, the current threats in the Middle East are vastly different from those 20 to 30 years ago.

"You can have a conversation over dinner for three hours, no one will mention Egypt. It will all be about Iran," he said. "The greatest threat to Israel is not from an Arab state at all."

Unlike the situation two or three decades ago, the three most influential countries in the region are Iran, Turkey and Israel, none of which are Arabic countries, he told the audience.

"Syria and Egypt are not as powerful as they once were. We don't face the kind of conventional military threats we have had to face in the past," he said, adding that Israel is now fighting a different war – the war against terrorism.

The greatest threat to Israel is Iran's current rise in the world stage, Susser said, adding that the country now helps arm Hezbollah and Hamas.

"If anyone attacks Iran, Iran will let Hezbollah and Hamas loose on Israel," he said.

In the past, he would have said that Iran was the bad news for Israel, and Turkey the good news, but this situation has also changed, Susser told his audience.

"The Turks, historically, have been very good to the Jews. Israel and Turkey were then two secular... states that had a common interest against Arabic fundamentalism. But that is changing," he said.

"Turkey is undergoing a radical metamorphosis... [the country] is emphasizing its Islamic identity."

Prof. Asher Susser

As Turkey is being pushed out of the European Union, it is trying to become a greater Middle Eastern power, which means embracing a less secular identity, Susser said.

During his lecture Susser, who was introduced by *National Post* editor Jonathan Kay, addressed Israel's position in the region.

"Israel is the third of the great powers, but Israel is not in the same league [as Iran and Turkey]," he said. "These are massive countries geographically... Israel is Israel."

Still, Susser maintained that Israel has had more success in the war against terrorism than many people realize.

Susser used the decrease in the number of suicide bombers in Israel as an example of this success, explaining that, instead of the conventional strategies of warfare used in the past, the government is now using deterrence.

This strategy was used in 2006 against Hezbollah and again in Gaza early this year, he said. While Israel did not occupy Lebanon and Gaza, it did demonstrate its military power.

"We withdrew from... Lebanon and Gaza for nothing in exchange... I would argue it wasn't a mistake," he said. "We prevent [our enemies] not by occupying territory, but by deterring them... we can give them much cause to think [before attacking]."

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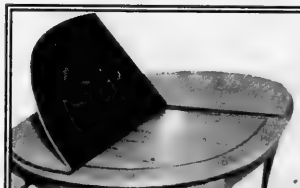
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Generations meet at the dinner of miracles, from left, Jeremy Pilarski, Marc Cohen, Lauri Cohen, Gabi Krug, Lenka Weksberg, Warren Krug and Romy Pilarski.

Survivors tell their stories to younger generation

By RITA POLIAKOV
Staff Reporter

In July of 1943, while in a work camp, Sally Eisner thought the world was going to end. The skies were filled with lightening and thunder, and the air was thick with the sound of gunshots.

Eisner, confused and scared, had no way of knowing that her parents had just been stripped down, told to stand in a line and shot by a group of Nazis.

This was the saddest day of her life. And last week, over a dinner of soup and chicken, she shared it with a group of young Jews.

Eisner, born in Poland, was one of about 70 Holocaust survivors to speak to approximately 450 young Jewish professionals at the fifth annual dinner of miracles. The dinner was sponsored by the Canadian Society for Yad Vashem and the Azrieli Foundation, two organizations that promote Holocaust education and commemoration.

The event allowed young Jews to dine with Holocaust survivors and hear their stories first-hand.

For Shawna Samuel, the dinner's co-chair, the night was not about food. It was about dialogue.

"We really want to be honouring the survivors and their stories… when you're able to have that one-on-one conversation… I think it puts the face to the story," she said.

Samuel and co-chair Sherri Rotstein started the dinner five years ago, after finding out that many of their friends had never heard first-hand stories from survivors. This year, the dinner was so popular that people had to be turned away.

"Over 500 wanted to come," Samuel said. "I really do think that people are realizing that it's a race against time at this point. If they want to hear these survivors, it's really now or never."

During the event, Naomi Azrieli, chair of the Azrieli Foundation, spoke about the importance of active listening and the danger of silence.

"One can not help but be struck by how powerful the act of listening can be. The most important thing we can do is listen. And then we ask questions," she said, adding that, after the war, survivors did not share their stories because "many people did not want to listen."

While this silence has been broken, the Jewish community is facing a new problem, Azrieli said.

"Many [survivors] are no longer with us. As the years pass, there will simply be no eye witnesses," she said. "We are almost there. And this silence can never be broken."

For Hali Ahlfeld, 30, the dinner was an important reminder.

"It's so easy to get caught up in your own life," she said. "To [remember] how blessed we are – this just helps to remind us of that," she said.

Day program launched for Alzheimer's patients

By CAROLYN BLACKMAN
Staff Reporter

Circle of Care and Baycrest have teamed up to run the first day program in York Region for seniors with Alzheimer's disease, dementia and age-related cognitive impairment.

Clients, who can participate from one to five days a week, are provided with escorted transportation and kosher breakfast and lunch, and can take part in activities targeted toward their interests – including an exercise program, "news and views," creative arts, music and Jewish culture.

Kosher meat or pareve diet-controlled meals are prepared at Baycrest's kitchen and brought in through kosher Meals on Wheels.

The program's staff includes a social worker, a registered nurse, recreation therapists and program assistants, as well as a part-time social worker from the Alzheimer Society. It's funded by Central Local Health Integration Network (LHIN),

Devora Schwartz-Waxman, a social worker and manager of the centre, located at 1600 Steeles Ave. W., said it's Circle of Care's first day program and the first time the two agencies have worked together on a project.

"It's necessary for both the seniors and their caregivers," she said. "In order for seniors to age at home, they need a variety of services, and that includes respite care for their caregivers."

Schwartz-Waxman said she realized how big the need was for such a service in York Region when 30 people expressed interest it it before it even opened its doors this past fall.

Before joining the program, clients are assessed by a social worker, nurse and recreation therapist to determine if it's suitable for them.

For more information, call 905-738-1128.

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Toronto hosts think tank on social entrepreneurship

By FRANCES KRAFT
Staff Reporter

Last week, UJA Federation of Greater Toronto hosted a two-day international think tank on Jewish innovation and social entrepreneurship.

About 30 people – social entrepreneurs (people who use a business model to address societal issues), researchers in the field, and funders – took part in the event. Approximately a third were Canadian, and there was one participant each from Sweden and from England.

The subject represents a growing trend and emerging sector in the Jewish world, according to Robin Gofine, the federation's vice-president of strategic planning and engagement.

Gofine has participated in North America-wide discussion about the trend since an initial meeting two years ago organized in New York by United Jewish Communities, the umbrella for North American federations, now known as Jewish Federations of North America.

At that meeting, she said, Toronto's federation was the only one represented. "I think the point at the time was that, organizationally, if we as a federation don't continue to nurture innovation, we're going to lose out on reaching out to young people in particular."

The recent Toronto meeting was co-sponsored by its lead organizer Jumpstart – The Network for Jewish Innovation, which is based in California; the New York-based Lippman Kanfer Institute, a think tank for innovation in Jewish learning that is part of JESNA (Jewish Education Service of North America); Jewish Federations of North America; and Toronto's federation; with support from the Andrea & Charles Bronfman Philanthropies.

Gofine said she sees the meeting as "a significant opportunity to embrace young people who historically may not have wanted to become involved with the organized Jewish community... It's an opportunity to enrich Jewish life."

As well, she said, it has created a group of peers, and she sees it as a way to "open doors to new groups of donors looking for new Jewish projects to become involved in."

Toronto was chosen as the conference site in part because of its "exciting and interesting models of innovative projects" including MaRS, a partnership of research institutions; and the Centre for Social Innovation, Gofine said.

Local participants included Risa Alyson Strauss of the Kavanah Garden, an educational Jewish community garden; and Assaf Weisz of Young Social Entrepreneurs of Canada.

Most of the participants work independently of the federation, said Gofine.

The Kavanah Garden – an organic teaching garden that has donated more than 400 lbs. of produce to tzedakah since it opened in the spring – is located on land provided by UJA Federation on the Lebovic Community Campus in Vaughan, but has not been otherwise funded by the organization.

UJA Federation is exploring the possibility of launching an "incubator" in Toronto, to provide support and possibly work space as well as other resources to social entrepreneurs.

"These people are the future of our community," Gofine said.

Panelists discuss "The Meaning and Importance of Social Entrepreneurship" at last week's think tank. From left, are moderator Shawn Landres, Jewish Jumpstart, Los Angeles; and panelists Nina Bruder, director of JESNA's Bikkurim, an incubator for new Jewish ideas, in New York; Marcella Kanfer Rolnick, vice-chair of GOJO Industries; Rabbi Aaron Levy of Makom, a downtown Toronto Jewish community; and Risa Alyson Strauss of Kavanah Garden.

Gene mutations can result in cancer

Continued from page 3

About 40 per cent of ovarian cancers and 12 per cent of breast cancers are the result of these mutations, and they're potentially preventable.

"There are options that she can elect for to reduce these risks," Metcalfe said.

"That could be preventive surgery, taking medications to reduce her risk of developing cancer or she could elect to undergo very vigilant screening. For breast cancer, she would look at having breast MRIs, clinical breast exams. For ovarian cancer, there are ultrasounds and blood tests she can take."

Although none of the 22 women in the first part of the study who carried a mutated gene were Sephardi, both Ashkenazi and Sephardi Jews are encouraged to enrol in the second part of the study as long as they are between 20 and 70 years old, Ontario residents and have not had previous genetic testing for the BRCA1 or BRCA2 genes.

"What we ask them to do is complete several questionnaires, because it is still a research study – this isn't being offered as a clinical service yet – so there are several questionnaires that they have to fill out and then they provide us with a saliva sample," Metcalfe said.

Women who are found to have a mutation will be retested to confirm the positive result and will then receive personal genetic counselling and individualized cancer risk management options.

It might take up to a year to receive the results from the test.

Metcalfe anticipates that many Jewish women will want to take part in the next phase of the study. Within one day of the publication of the initial results, 1,500 women signed up for the second part of the study, which will start in March.

Metcalfe said her study group plans to make recommendations to the provincial government to make genetic screening more accessible to Jewish women.

"We're definitely going to do a formal economic evaluation. It makes sense to us that this probably wouldn't cost that much in terms of doing the testing as opposed to treating women for cancer eventually," she said.

"We will… see what the government might do with it."

To enrol in the study, contact Women's College Hospital at 416-351-3795 or visit the website at www.womensresearch.ca/jewishstudy.

CALLING ALL BRIDES & GROOMS

The CJN
wants you to share your story with our readers in our upcoming Bridal Supplement.

Tell us how you got engaged, talk about your wedding plans, or share your feelings on your wedding day.

Deadline for submission is Mon. Jan 25.

Send about 400 words plus a picture to:
cblackman@cjnews.com

ONLEY AT BAYCREST: Ontario Lt.-Gov. David Onley visited Baycrest Dec. 15 to meet with senior officials and residents of the Apotex Centre, Jewish Home for the Aged and the Reuben Cipin Healthy Living Community. After he addressed residents with a passionate speech about recognizing the talents of people with disabilities and giving them opportunities to work and thrive as valued members of society, several seniors approached Onley to shake his hand. ***[Kelly Connelly/Baycrest photo]***

Class Acts

SEVIVON CONTEST: Or HaEmet Sephardic School students, from left, Avraham Arrobas, Rivka Assor and Ariela Kriger, present their own creations for the Or HaEmet Annual Sevivon Contest.

ANIMAL FUN: Netivot HaTorah Day School students marvel at the animal show that was part of a family fun day organized by the school's parents association recently. Children and their parents turned out to take part in games, watch shows and enjoy bouncy castles. *[Rebecca Ansel photo]*

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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Happy 88th birthday to Dr. Barney Seetner. With love from wife Pearl, his children and grandchildren.

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We are thrilled to announce the engagement of Avi Vandersluis & Madeline Loomer. Mazel tov! With love from your parents, grandparents and siblings.

Sylvia & Fred Mandel, Shelley & Sheldon Buchalter announce the engagment of Matthew & Robin. Proud grandmothers Rose Zimmerman and Sophie Buchalter.

Yona & Sandra Mula and Yvette Krochmalnik welcome grandchildren Logan and Zoe, born Aug. 19, to Steven & Revi Mula. Missed is Zvi Krochmalnik.

Mazel tov to Shirel & David Derfel on the birth of Joshua Daniel. Big sister Naomi and big brother Aaron just adore him!

SEND US YOUR PHOTOS!!
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click the **Family Moments button!**

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What's New

By LEILA SPEISMAN

Social Networking @ The Canadian Jewish News
for the :-) generation

What's New deadlines: There is no issue on Dec. 31. Deadline for the next issue, Jan. 7, will be Dec. 29. I take calls Mondays, Tuesdays and Wednesdays. Phone 416-391-1836, fax 416-391-0829, or e-mail, lspeisman@cjnews.com or info@cjnews.com.

Thursday, Dec. 24

ONLINE CLASS

Dr. Marc Shapiro, Weinberg chair in Judaic studies, University of Scranton, leads a live online interactive class "Torah Study (or Lack of It) on Christmas Eve: The History of a Very Strange Practice." 9 p.m., www.torahinmotion.org or 416-633-5770.

FAMILY FUN NIGHT

Pride of Israel Synagogue hosts a family fun night, 6:30 p.m. Professional karaoke machine, prizes, draw, BYOG: (Bring your own games) – chess, poker, euchre, scrabble, Balderdash, Trivial Pursuit. Pizza and salad dinner, $7 per adult, kids and teens $3 each.

Saturday, Dec. 26

YIDDISH FILM NIGHT

Kehillat Shaarei Torah Synagogue, 2640 Bayview Ave. Yiddish Club presents *Tevye* the 1939 original Yiddish film (with English subtitles) featuring **Maurice Schwartz**. 7:45 p.m. Refreshments. Suggested contribution $5. Doors open 7:30 p.m. Call 416-229-2600.

Sunday, Dec. 27

JDL COUNTER-DEMO

Jewish Defence League is holding a counter-demonstration in front of the Israeli Consulate, 180 Bloor St. W., 12:30 p.m. This will be to counterbalance a Toronto assembly of Hamas supporters, accusing Israel of a "Gaza Massacre." The counter-demonstration is expected to be joined by Christians, Hindus and Tamils.

Other News

TUESDAYS WITH LARRY

Beth Tikvah winter 2010 movie series. Jan. 5. *Lemon Tree* (*Eitz Limon*), 2008. English subtitles. A Palestinian widow must defend her lemon tree field when a new Israeli Defence Minister moves next to her and threatens to have her lemon grove torn down. Doors open 1:30 p.m. Film at 2 p.m. Call 416-221-3433, ex.303.

RACHAEL CENTRE

Registration for Rachael Centre's beit midrash program is now open. Facilitated by **Dr. Rachael Turkienicz**, on a variety of topics including Women and Prayer, Mussar, (Jewish ethics), Torah texts, and a Lunch, Learn and Linger series, exploring Jewish holidays. To register, phone 416-630-6488 or email info@rachaelscentre.org.

YIDDISH IN TORONTO

The Committee for Yiddish, a division of UJA Federation of Greater Toronto, is creating a comprehensive website list of Yiddish clubs and programming available to the public within the GTA. Please contact coordinator **Ester Klimitz**, 416-635-2883, ex. 5189, or eklimitz@ujafed.org to submit your information.

Volunteers Needed

WEB PROJECT

Volunteers are needed urgently to assist clients with a new web visiting project, developed at Baycrest. Those who are reliable, friendly and have a good understanding of the computer, call volunteer services, 416-785-2500, ex. 2572.

FRIENDLY VISITORS

With the coming of bad weather and with many people going away, a number of seniors are feeling isolated. They would greatly benefit from having a friendly visitor. If you would like to help out, or know someone else who might be interested, call **Naomi Ziegler**, volunteer coordinator at Bernard Betel Centre for Creative Living. 416-225-2112. ex. 127, or naomiz@betel centre.org.

Continued on page 21

DECEMBER 25
FRIDAY

Family Fun Day at Beth Tzedec!!!

10:00 a.m - 2:00 p.m.

Activities and special events, for kids 10 & under.

Cookie decorating, challah making, drum circle, parent & tot story groups, live animal shows, ceramics for painting, bouncy castle and an inflatable obstacle course.

*Plus, supervised sports in our two gyms for young ones (4 – 6), and bigger kids (7 – 10)

And yes, there will be movies! We'll be screening two family-friendly new releases: **Disney-Pixar's UP at 10:30 a.m.** followed by **DreamWorks' Monsters v. Aliens at 12:30 p.m.** Popcorn will be served!

$18 per person at door; $10 if reserved in advance. Kids under 3 only $5! (Kosher lunch available at additional cost)

For reservations and more information, please call **Michelle Lightfoot at 416 781 3514 ext. 230** or **email Mlightfoot@beth-tzedec.org**

Everyone welcome!

בית צדק
Beth Tzedec Congregation

JEWISH FAMILY & CHILD
FIRST STEP OF THE WEE

THANK YOU!

On behalf of the hundreds of children and families who celebrated Chanukah this year with joy and dignity, Jewish Family & Child thanks everyone who supported the 2009 Drive for Dreidels Community Chanukah Toy Drive.

Your generous donations of toys, money and gift cards made this year's drive one of the most successful to date.

We also extend our sincere appreciation to all of the generous volunteers who sorted and distributed thousands of toys and gifts. You are truly Chanukah heroes!

Special thanks to our Drive for Dreidels partners:

National Council of Jewish Women of Canada, Toronto Section
The Cooper/Shear Family
Miles Nadal JCC

visit us online at www.jfandcs.com

What's New

Continued from page 20

GIFT SHOP

Baycrest is looking for friendly volunteers to assist in its gift shop. Flexible hours. Call 416-785-2500, ext. 2575 for more information and to set up an orientation.

FOR SENIORS

Earl Bales Seniors Club in the Park is closed for holidays from Dec. 21 until Jan. 11. It will reopen for programming and to accept phone calls on Jan. 12. A six-week line dancing program will begin Jan. 14, and will run Thursdays, 10 a.m. -noon. Social bridge will start again Jan. 14, and run Thursdays, 12:30-3 p.m. Casino Rama, Wednesday, Feb. 5. For more information, call **Valerie** 416-395-7881.

Club Someach, Beth Emeth Bais Yehuda holds a musical matinee, with **Rita & Alex**, Sunday, Jan. 10. Noon, Fischtein Hall. Club Sameach members $12, guests $15. Lunch, followed by musical entertainment. Reservations with payment by Visa, MasterCard or cheque at the shul office or by phone. Purchase deadline Jan. 6.

LZA Seniors Cultural Club discussion group meets Tuesdays, 10 a.m. at the Borochov Centre, 272 Codsell Ave. For more information, call 416-630-9444.

Adath Israel Wednesday afternoon social afternoons for men and women: membership not required. Bridge, mah jong, cards, refreshments $2. Call **Pearl**, 416-635-6317 or **Sheila** 416-665-3333.

Beth Tzedec Congregation Haverim Program, Monday, Jan. 4, 1:30 p.m. Nathan O & Roey Hurwich Boardroom. **Dorion Liebgott**, curator, Beth Tzedec Reuben and Helene Dennis Museum, will give a power point presentation of "Kosher Kitchens on Ocean Liners from the early 20th century to the 1960s." Cost $3.

BERNARD BETEL CENTRE, 1003 Steeles Ave. W., 416-225-2112. Tuesday, Dec. 29 **Myriam Shechter** lecture – "Who's Afraid of Classical Music? Part 3 – Talent and Torment: Tchaikovsky." 10-11:30 a.m. $3 members, non-members $6.

Tuesday, Jan. 5. **Mark Handelman** lectures "Wait a Minute. I have rights too?" 10-11:30 a.m.

Wednesday, Jan. 6. Bingo Bonanza. 1-3 p.m. 2 cards for $1.

Thursday, Jan. 7. Naturopath **Helena Vander** Wellness lecture - "Boost your Immune System Naturally." 1:30-2:30 p.m. Free.

WAGMAN CENTRE, 55 Ameer Ave., 416-785-2500, ext. 2267.

Entertainers of the Wagman Centre are looking for energetic seniors to join their ongoing program, which provides entertainment to other seniors. Working on new material – songs and dances from Broadway and Hollywood. Contact **Judy Ross**, director, 416-733-0580/

New program – Jewish Life – a lecture series. An hour of discussion with **Rabbi Korn** about current issues and trends in Canada and around the world, Fireside Lounge, Wednesday afternoons, 1:30 p.m.,

CHANUKAH EXCITEMENT: Students of Chabad Torah Tots Preschool in Markham celebrate Chanukah (as pretend candles) along with the Markham Jewish community and Chabad Lubavitch of Markham.

SCOTCH TASTERS: Some 125 people recently attended a recent scotch tasting evening fundraiser at Associated Hebrew Schools. Participants were treated to samples of five different fine scotches, bag piping, supper and an entertaining lecture on Scotland's whiskies. Pictured are members of Associated's scotch tasting committee, from left, parents Michael Zeldin, Jonathan Allen, Jonathan Zepp, Robin Shugar, Howard Cohen, Chaim Bell, Patrick Shannon and Sam Title.

SINGLES EVENTS CAN BE FOUND ON PAGE 16

What's New is now online, for subscribers only. You can find it at cjnews.com

PROSSERMAN JCC

Prosserman Jewish Community Centre, Sherman Campus, 4588 Bathurst St. 416-638-1881 or www.prossermanjcc.com.

The Prosserman JCC's new winter program guide is now available. Drop by the centre, or call ext. 0 for more information.

Let's Talk bulletin outlining all senior and adult programs for the term starting January 2010 available now. Drop in or e-mail kareng@prossermanjcc.com. Programs include Ryerson/Chang courses, Memoir writing, Tai Chi and many others. Call ex. 4235 to register.

Variety of family programs available in the winter schedules including Sports with Jay, Shabbat Party and Deborah's Sing-along. For more information or to register call ex. 4235.

MILES NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www. mnjcc.org.

Thursday, Dec. 24. Chinese and a Movie: *Star Trek*. Explore a new frontier on the screen of the Al Green Theatre. Glatt kosher Chinese food, catered by Golden Chopsticks. Dessert and plenty of popcorn.

Introduced by film critic and lecturer **Shlomo Schwartzberg** $50/$30 students/seniors with valid ID. Movie Only, $15.

Toronto Jewish Film Society 2010 Memberships on sale now.

MNjcc with the Al Green Theatre and the Canada Israel Cultural Foundation present vocal group Habanot Nechama. Wednesday Jan. 13, 8 p.m. Al Green Theatre. Tickets $25. ex. 0 or www.algreentheatre.ca.

Registration now for all winter courses, klezmer, Hebrew, cooking, children's courses, Alef Bet and Me, Pottery, seniors computers and more. ex. 0.

Michael Bernstein Chapel, Miles Nadal JCC. Sundays 8 a.m., Thursdays, 7:15 a.m. Complete kosher breakfast buffet after services. Call **Coleman Bernstein**, 416-968-0200.

KOFFLER CENTRE OF THE ARTS, 4588 Bathurst St. 416-636-1881, ex. 4228.

Musical Melding is a new series featuring dynamic collaborations between eclectic musicians and Jaffa Road, Canada's ambassadors of Diaspora Roots music from the global crossroads. Premiere event, Wednesday, Jan. 27, 8 p.m. Lula Lounge, 1585 Dundas St. W. where Jaffa Road will be joined by members of Juno-nominated Eccodek. Tickets $12 plus service charges in advance, and $18 at the door. TicketWeb, www.ticketweb.ca, or call 1-888-222-6608.

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OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Maureen Shenken	Dec 5/09	4006 Bayview Ave
Sorin Edelstein	Dec 4/09	120 Promenade Cir
Sandy Beallor	Dec 7/09	190 Hillhurst Blvd
Edward Bien	Dec 7/09	6061 Yonge St
Helen Budd	Dec 7/09	726 New Hampshire St
Buddy Rotenberg	Dec 7/09	2121 Bathurst St
Chaja Garten	Dec 9/09	72 Prue Ave
Ida Gildiner	Dec 9/09	3560 Bathurst St
Judy Rosenberg	Dec 11/09	306 Spadina Rd
Jack Goodman	Dec 10/09	739 Briar Hill Ave
Mary Weisdorf	Dec 11/09	645 Castlefield Ave
Ellen Lithwick	Dec 12/09	645 Castlefield Ave
Harold Finer	Dec 12/09	3680 Keele St

Steeles Memorial Chapel

Krapman, Izia	Dec. 4/09	7420 Bathurst St
Lax, David	Dec. 4/09	Private
Wallerstein, Thomas	Dec. 4/09	1 Clark Ave W.
Lee, Gidion	Dec. 6/09	358 Spring Garden
Kherountsev, Vilen	Dec. 3/09	
Presner, Sadie	Dec. 5/09	
Ushky, Jacov	Dec. 7/09	150 Neptune Dr
Fischer, Sam	Dec. 8/09	718 Sheppard Ave.
Klein, Henry Aleck	Dec. 7/09	11 Brookgreene Cr
Finkelstein, Aaron	Dec. 8/09	7601 Bathurst St
Greenberg, Helen	Dec. 8/09	110 Promenade Cir
Brilant, Ida	Dec. 8/09	80 Antibes Dr
Kaminer, Dora	Dec. 7/09	93 Sultana Ave
Appel, Betty	Dec. 9/09	3560 Bathurst St
Uryn, Mates	Dec. 10/09	Private

HEDREW BASIC

Sarah Flattau	Dec 8/09	110 Promenade Cir
Dorothy Buckhalter	Dec 10/09	3270 Bathurst St
Dena Sugarbroad	Dec 13/09	205 Cummer Ave

The families of

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Obituary

Green worked for Arab-Jewish amity

By SHELDON KIRSHNER
Staff Reporter

Until the day he died, Irwin Green was committed to improving the state of Jewish-Arab relations in Israel.

Green, an industrialist and philanthropist, passed away in Tel Aviv on Nov. 23, seven months after he fell, hit his head and lapsed into a coma.

He was 99, three months shy of his 100th birthday. He was buried at Pardes Shalom Cemetery in Maple, Ont., on Nov. 27. He is survived by sons Don and Richard, daughter Margo and five grandchildren.

Green's son, Don, the co-founder of Roots Canada, described his late father as a progressive who fervently believed in Jewish-Arab coexistence and amity in Israel.

"He was extremely committed to the cause of co-equality between Israeli Jews and Arabs. So much so that over the past nine years he devoted much of his time and considerable financial resources to the issue.

Irwin Green

"He was motivated by both his concern for civil rights, equality and justice and his boundless love for Israel. He felt that improving conditions for Israel's Arab community was a win-win situation, ultimately benefiting the country as a whole."

Green added, "I don't profess to be objective on this matter, but I still think it's safe to say that he did more for the pursuit of co-equality in Israel than almost any other Jew in the Diaspora. He was the biggest donor when it came to projects serving both Jews and Arabs in Israel."

Much of Green's efforts focused on Nazareth, Israel's largest Arab-populated city. He initiated and funded the following projects.

- The Irwin Green Family Early Childhood Development Center, which provides services for Jewish and Arab children and works with 400 special-needs children under the age of six.
- Two educational institutes, the Nazareth Ilite Technical College and the Meta Computer School.
- A Gates to the Future scholarship program to enable underprivileged youth to attend university.
- An after-school program for about 100 Jewish and Arab students in computers, graphic arts and cross-cultural activities.

In addition, Green supplied the funds for a soccer stadium, a fitness centre, a community centre, six tennis courts and a summer camp.

He also worked closely with the principal of a local Baptist school to establish after-school programs aimed at reducing bullying and cigarette smoking, and setting up a chess tournament and a Big Brother-style mentoring program for youth.

His last project, a girls' vocational school named after himself and his wife, Bethea, is currently under construction.

"The Green family is fully committed to staying true to the ideas and work of my father in Israel," said Green. "We plan to keep his vision alive in the Nazareth region, helping to advance the many projects and programs that serve both Jews and Arabs."

Green was born on Feb. 18, 1910, in Dnevpetrosk, Ukraine, the first of two children.

"His childhood was not an easy one," said Eli Rubenstein, the national director of the March of the Living Canada and a person who knew Green and delivered a eulogy at his funeral. "During the Russian civil war, up to 200,000 Jews were murdered during pogroms. Many of them [were killed] in the Ukraine. Irwin's own grandfather was murdered, though the circumstances were unknown. Irwin himself remembered hiding during the town's local pogrom."

In 1923, the Green family – including parents Maxwell and Anna and sister Helen – left Ukraine and immigrated to the United States. They settled in Detroit, Mich., where Green met his wife, Bethea Raepee. He married her in 1939.

After graduating from Wayne State University, Green practised law for several years. Being an entrepreneur at heart, he went into the weather-stripping business with his father and then, during World War II, the manufacturing of aircraft parts.

With the end of the war, Green founded the Century Machine & Die Company, which produced auto parts, mainly chrome for the wheelhouse and vents, for General Motors, Ford and Chrysler.

Starting in 1996, he began spending more time in Toronto, working alongside his son at Roots Canada.

A Zionist and supporter of Israel, Green was drawn to Nazareth after the eruption of the second Palestinian uprising in 2000, during which rioting broke out in in that mixed Arab-Jewish town.

As Green's son recalled, "One of his friends in Detroit asked him if he wanted to support a project to build a tennis centre in Nazareth for Arabs and Jews. My father was extremely receptive, especially after he discovered that 20 per cent of Israel's population was Arab and that they faced discrimination and a lack of integration. He was convinced that bettering their situation was not only the right thing to do, but would make Israel stronger."

And so his work in Nazareth began.

"He was most definitely a progressive," said Green. "I've never met a man who was more open-minded and flexible."

In recent years, Green accompanied his father to Israel and got involved in his projects in Nazareth. "Thanks to him, I discovered so much about Israel that most people, even many Israelis, don't know about the country."

Next April, Green and members of his family will attend a special memorial event in Nazareth in honour of his father.

"He was a revered figure in Nazareth, widely admired for his generosity and unswerving commitment to bettering conditions for Israeli Arabs. One of the city's top officials insisted on coming to his funeral.

"I find it fascinating that, at the age of 90, my father was able to identify one of Israel's most pressing problems. He was able to actually do something in connection with a problem for which there was no road map or prescribed solution."

In short, Irwin Green tried to make a difference.

'KOSHER' LABEL IN ADVERTISING

The Canadian Food Inspection Agency Guide to Food Labelling and Advertising reads as follows:

"In the labelling, packaging and advertising of a food, the Food and Drug Regulations prohibits the use of the word kosher or any letter of the Hebrew alphabet, or any other word, expression, depiction, sign, symbol, mark, device or other representation that indicates or that is likely to create an impression that the food is kosher, if the food does not meet the requirements of the Kashruth applicable to it.

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The CJN makes no representation as to the kashruth of food products in advertisements.

Coast to Coast

Teen to serve as Winnipeg as Olympic torchbearer

By MYRON LOVE
Prairies Correspondent

WINNIPEG — A Winnipeg Jewish teenager who excels at raising money for cancer research has been chosen to represent his city by carrying the Olympic flame for the last 300 metres through Winnipeg and lighting an Olympic cauldron at the Forks on Jan. 5.

"It's a great honour," said 13-year-old Noah Palansky. "There were a number of other people who could have been chosen."

Palansky, a student at Grey Academy of Jewish Education, noted that he was nominated by Mayor Sam Katz, who contributed to his fundraising efforts.

In many ways, Palansky is an average kid. He plays right wing on his hockey team and enjoys playing basketball as well. He takes piano lessons and is looking forward to starting drums. He's also in an advanced level in swimming.

Where he stands out is in his ability as a fundraiser.

In April 2008, his mother, Naomi, was diagnosed with a rare form of cancer. (She is doing well right now.) "The feeling when we heard the diagnosis is indescribable," the young Palansky said. "It's something that I will remember for the rest of my life.

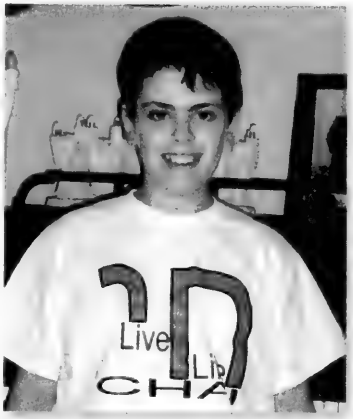
"I wanted to do something to make a difference."

What he did was sign up for the CancerCare Manitoba Foundation's second annual Challenge for Life 20-kilometre Walk in June 2008. He solicited $14,000 worth of support that first time.

Last June, he registered for the walk again. This year, he personally raised $46,000 – more than any other individual participant – among 700 walkers – and his team of nine – "Chai Life" – was the top fundraising team.

How does he do it? Well, he asks everybody he knows and then some for donations. He went door to door in his affluent neighbourhood. He contributed money from his bar mitzvah gifts. He asked his classmates and was showered with $20 bills. He approached other schools.

He also started a program last year called "Kids Count," which tries to get other children to enter the Challenge for Life Walk.



Cancer research fundraiser and Olympic torch carrier Noah Palansky, 13, wearing his Chai Life team shirt. *[Myron Love photo]*

"I got kids for six schools to participate last June," he says. "For the next walk, I want to get a lot more kids involved. I want to show people that kids can do this, too."

He has his own website – linked to challengeforlife.ca – where people can make donations. And his Facebook page has 500 friends so far.

Palansky's ultimate goal is to raise $1 million for cancer research.

Palansky and his family are excited about the coming Winter Olympics in Vancouver in February. He and his younger sister, Lexi, have collected a number of Olympic buttons that they've pinned to their winter coats.

"We tried to get tickets, especially for the gold medal hockey game," Palansky said. "But they were sold out. Olympic tickets are just too hard to get."

On Campus

Our Shabbat dinner with Ryerson's president

By JESSICA GILBERT and MAIYA KEIDAN
Special to The CJN

Ryerson University Jewish students have come to know and love our Hillel Shabbat dinners.

Unfortunately, we face the regular burden of booking rooms. This painful experience acts as a near-constant reminder that there simply aren't enough rooms on campus available to students.

Guest Voice

Last year, Hillel enjoyed a meeting with Ryerson President Sheldon Levy, the goal of which was to discuss the current experience for Jewish students on campus. The administration was interested in creating a more welcoming environment for our students.

As the meeting closed and we stood up to leave, Jessica Gilbert, Hillel's tzedek and Ryerson program associate said, "Well, there is one more thing."

She asked Levy if he would host a Shabbat dinner in his office.

Months later, we began planning the event.

Tony Conte, Ryerson's vice-provost of students, remembered Levy being thrilled that people would want to eat dinner with him on Erev Shabbat.

Indeed, it was Levy who reminded us of our commitment, asking us at the beginning of this year when we would be going ahead with it, and he asked with as much enthusiasm in his voice as a kid going to Disneyland.

After several months of trying to find a suitable date, 30 members of the Ryerson community gathered together for Shabbat dinner last month.

Although the dinner wasn't in the president's office, Levy did take care of the room booking.

Hillel students spent a long time developing the guest list, which included student leaders, members of faith-based student groups and administrative staff of the university.

In addition to the Hillel student board members, student attendees included members of the Armenian Students' Association, the Arab Students' Association, the Muslim Students' Association, Students in Free Enterprise and the Ryerson Commerce Society and Discrimination and Harassment Prevention Services.

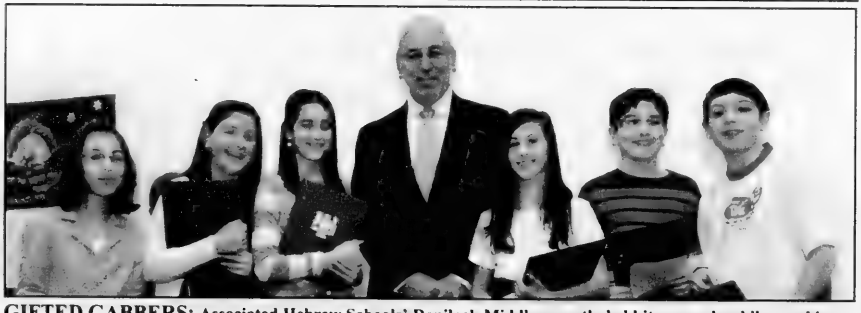
Joining Levy was Ryerson's vice-president of university advancement, Adam Kahan; vice-provost of students, Heather Lane Vetere, and the director of student community life, Glen Weppler.

We shared the beauty of our tradition and found many commonalities among the multifaith community we formed that evening.

At the end of the evening, Weppler turned to us and said, "We have to do this again and again and again."

For more information on this program or Hillel at Ryerson in general, contact hillel@ryerson.ca.

Maiya Keidan is president of Hillel at Ryerson, and Jessica Gilbert is Hillel's tzedek and Ryerson program associate.



GIFTED GABBERS: Associated Hebrew Schools' Danilack Middle recently held its annual public speaking competition for grades 6, 7 and 8. Pictured with Thornhill Tory MPP Peter Shurman, one of the Grade 6 contest judges, are the Grade 6 finalists – from left, winner Talia Rochwerg, Claudia Boon, Carly Elmalem, Shai Barak (second place), Arieh Sacke and Benjamin Rodkin (third place).

THE
DISPUTATION
BBC produced film of the dramatic debate between Rabbi Moses Nachmanides and the Jewish apostate Pablo Christiani held in the court of King James of Aragon in 1263.
Rabbi Michael Skobac will introduce the film and lead a discussion and Q&A session after the screening.
Thursday, Dec. 24, 8:00 p.m.
Shaarei Tefillah Congregation
3600 Bathurst St.
To register call (416) 789-0020
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Coast to Coast

שישאר ב'נינו

גידי קורן וחברים

הסרט האנטישמי ביותר שנעשה עד היום

A SERIOUS MAN הוא סרטם החדש של האחים כהן, מגדולי במאי הקולנוע כיום, שזוכים לתהילה כולל פרסי אוסקר. באופן כללי אין בסרטיהם דמויות חיוביות והגיבורים שלהם מונעים על ידי מיטב היצרים האפלים, כולל רדיפת בצע, מין, כוח וסתם רוע לב ישן וטוב. הפעם עוסקים האחים כהן בהדות דרך סיפור שמתרחש במינאפולים של שנת 1967. גיבור הסיפור, פרופסור למטימטיקה יהודי , עובר תוך זמן קצר את כל הצרות שיכול אדם בגיל העמידה לעבור, כולל דרישת אשתו לגט כדי להתחתן עם מכר המשפחה, בן שגונב ומעשן מריחואנה ביום הבר מצווה שלו, נסיון סחיטה, ועוד כהנה וכהנה.

כל הדמויות בסרט מגעילות ודוחות בשקרים שלהן וברדיפת הבצע שלהן והן כולן יהודיות. סליחה, יש בסרט אב ובן קוריאנים ומשפחת שכנים גויה שגם הם מצויירים באור שלילי ומגעיל. שלושת הרבנים שבהם מנסה הגיבור להיעזר מצויירים כאפסים רדודים ועלובים. בסיפו של הסרט מתפתח גם הגיבור שמצוייר כנעבעך מושלם, לבצע פשע רציני שעובר בשלום, כדרכם של היהודים של האחים כהן. מאחר ומדובר בסיפור דמיוני אפשר לטעון שמותר לאחים כהן להגיד כל מה שהם רוצים. זהו חופש הדיבור הקדוש. אבל יד על הלב- אף גוי בעולם החפשי (אני לא מדבר על איראן או סוריה) לא היה מעז לעשות סרט כזה, כי הוא היה מיד מוקצה מחמת הפוליטיקאלי אינקורקט, ואחרי שבוע היו תובעים אותו אלן דרשוביץ וחבר מרעיו בבית משפט פדראלי על אנטישמיות. אבל האחים כהן? להם מותר . "הם הרי היו שם" אומר הגוי לאשתו בחיוך קטן- "הם יודעים את זה מבפנים". וכך, דרך סרט קטן ומאוס נוצר הסטריאוטיפ היהודי, וגם מי שלא ראה יהודי פנים אל פנים בחייו-ידע בזכות הסרט איך יהודים מתנהגים.

אם אתם חושבים שאני מגזים-הינה עוד עובדה מצמררת:

האם אתם מודעים לכך שיש באנגלית מלה Jew ?to פירושה הוא "לסבן" "לרמות", והרבה אנגלים אומרים !don't jew me יענו "אל תרמה אותי".

השנאה העצמית היהודית היא נושא כאוב ומאלף. בגללה, אומרים, נפל בית המקדש. שנאת החינם הזו ברורה בהמון אספקטים של החיים היהודיים והישראליים ונדמה לי שאין לה את ורע בשום מקום בעולם.

ההכללה שמביא הסרט הזה גורמת לדעתי יותר נזק מהתמונות מעזה ומדו"ח האו"ם של גולדסטון (גם הוא יהודי).

עצוב עצוב.

אפס בסולם קורן. תזהירו את כל חבריכם מן הסרט הזה ושישאר בינינו.

איך כבשה אמריקה את העולם-יהודים פירוצקי

לפניכמהשבועות ראיתי סרט דוקומנטארי, שעסק בגילגול נשמות בטיבט. על נזיר בודהיסטי צעיר וכריזמאטי, מטיל הדאלאיי למה לחפש נשמה שפרחה מגופו של כהן חשוב ומקורב, ונחתה בתוך גופו של ילד אלמוני אשר נולד באותו יום. מאחר וזהות הילד אינה ידועה, יוצא הנזיר חמוש בגלימה אדומה, קרחת ונעלי קונברס אמריקניות, לחפש את הנשמה הקדושה. בחיפושיו מגיע הנזיר לכפרים הכי נידחים והכי מבודדים שקמו על כדור הארץ. כפרים אשר מחוברים לשאר העולם בעזרת שבילי הליכה צרים ותלולים, אשר מתפתלים בין הרים, עמקים וקניונים עוצרי נשימה. המראות בסרט מרהיבים ביופיים והטכניקה בה משתמש הנזיר כדי לאתר את הילד בר המזל, מרתקת. אך מה שמשך את תשומת ליבי יותר מכל, היתה העובדה שכמעט לא היה פריים אחד על מסך הקולנוע שתרבות אמריקה, מותגיה ומוצריה, לא תפסו בו מקום של כבוד. ואילו תייר מהחלל היה מבקר במחוז הנידח, אין ספק שהיה משתכנע שחולצות T, מכנסי ג'ינס, כובעי בייסבול ונעלי ספורט אמריקאיות, מהווים חלק נכבד מהלבוש הלאומי של תושבי האזור.

אפילו על מכשיר טלויזיה, (ברקע של אחד המרואינים, מכשיר אשר חי בזכות גנרטור מצ'וקמק וצלחת לויין), רואים על המסך פרק מסדרת טלויזיה אמריקנית פופולארית.

אז נכון שמקדונאלד, סטארבאק או הילטון עדיין לא הגיעו לכפר, אבל היום המאשר לא יבושש לבוא. ובינתיים, כאשר הצופים בסרט למדו שגילגול נשמות זה קצת יותר מתאוריה, למדתי אני, שאמריקה לא זקוקה למטוסי קרב, טנקים וחיליי מארינס בפיקודו של ג'ון ויין, כדי לכבוש את העולם. ביל גייטס, מרלין מונרו, קוקה-קולה, ג'נראל-מוטורס ושאר חברות הענק עושות עבודה יותר טובה מהפנטאגון, ה-C.I.A. ובית הלבן ביחד.

Chanukah's a parable of unity and discord: Ignatieff

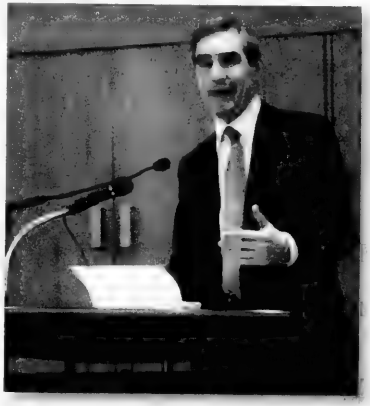
By DIANE KOVEN
Ottawa Correspondent

OTTAWA — The Middle East conflict can't be allowed to divide Canadians and isolate them into ethnic communities, Liberal leader Michael Ignatieff says.

Speaking at a Dec. 13 Chanukah celebration at Ottawa's Temple Israel on the topic of "Freedom in Today's Evolving Canadian Society," Ignatieff also took part in the lighting of the Chanukah menorah.

"I don't think my Christmas holidays can begin until I have lit the menorah candle in a community," he said.

"The Chanukah story is not just about an eight-day miracle. It's a parable of unity and discord. The Maccabean revolt was not, after all, a simple rebellion against a Greek tyrant. It was also civil war between Jews – those who had assimilated to the Hellenic culture and those who had not," Ignatieff said. "The Chanukah story also teaches us that the failure to accord equal respect in a diverse society invariably leads to conflicts not just between groups, but also within them."



Michael Ignatieff

Noting that he has lived and worked in Israel and that his party is a strong defender of Israel, Ignatieff commented on the recent flyers sent by the Conservative party into ridings with large Jewish populations.

They "basically accused the Liberal Party of Canada of anti-Semitism… calling [Liberal MP] Irwin Cotler an anti-Semite? That takes chutzpah," he said.

Ignatieff called on all of Canada's political parties to be "genuine defenders of Israel," and not to "pander to ethnic and cultural communities… that means saying the same thing to all Canadians, whether you're talking to them in a church basement in Trois-Rivières or a mandir in Brampton, a gudwara in Vancouver, a mosque in Toronto or a synagogue in Ottawa. We can never pick and choose which groups are entitled to respect and fair treatment."

"We have had a strong competition between political parties for the allegiance of the Jewish community. No party should ever take for granted the support of any community. A politician has to assume that there is no such thing as one Jewish community," said Ignatieff, noting that one of Jews' basic freedoms is to define their Jewishness in whatever way they choose.

"This is a secular truth of the Chanukah story – one with special meaning for us as Canadians. Our society is built on diversity… the most basic meaning of freedom in our society is the capacity to be who we are and wish to be, to achieve what we strive to achieve – no matter what our origins are, or where in the country we live," he said.

The event began with candlelighting and the singing of Chanukah songs, and concluded with the eating of sufganiyot.

HELPING FAMILIES IN NEED: The students at United Synagogue Day School, Bathurst campus, collected toys to make this holiday season happier for many children in the Greater Toronto Area. In collaboration with Jewish Women International, the toys were delivered to Blue Hills Child and Family Centre to be distributed to families in need. Seen in the picture are from left, Lauren Szpindel, Suyan Wang from Blue Hills, Louis Wynn and Daniel Wynn.

Israel won't face ICC, head of UN monitor says

By DAVID LAZARUS
Staff Reporter

MONTREAL — Even though the contentious, 574-page Goldstone report will percolate within United Nations (UN) and activist circles for a few years, it's unlikely to result in Israel going before the International Criminal Court (ICC), predicts Hillel Neuer, director of the Geneva-based UN Watch.

"Will it go to the ICC? I think not," Neuer told an audience of about 200 earlier this month at Congregation Tifereth Beth David Jerusalem.

The report, which outraged Israel and much of the Jewish world, was commissioned by the controversial UN Human Rights Council (UNHRC), an agency of the UN that's located across the street from UN Watch in Geneva. The report was subsequently endorsed by the UN Security Council.

In it, retired South African judge Richard Goldstone and his commission accuse Israel of war crimes and deliberately targeting civilians in Gaza during "Operation Cast Lead," a massive three-week assault last winter against Hamas targets in Gaza as a response to eight years of shelling civilians in southern Israel.

The outrage was especially pronounced because Goldstone is Jewish and was a respected human rights advocate.

Neuer said the report could go back to the UN Security Council in the face of Israel's refusal to launch its own inquiry – the report recommended it should do this, or be at risk of facing the ICC – but "you just don't have nine [out of 15 votes necessary]" to bring the case before the ICC.

In any case, the United States would almost certainly veto any such effort, he said. Alternatively, Neuer said the report could go back before the UN General Assembly in an effort to "keep it alive," trigger "national" lawsuits against Israel in individual countries, or the Geneva Convention could address it when signatories meet in the future. All in all, "the report will be very much alive for the next few years," Neuer said.

In his talk, Neuer heaped discredit on the UNHRC, which he said continues to have 80 per cent of its resolutions focus on and denounce Israel, a country – ironically, he noted – whose creation was supported not only by the UN itself but by renowned Universal Declaration of Human Rights authors John Humphries and René Cassin.

Sadly, he said, the UN has now become "public enemy number 1 of human rights," its agenda controlled by the so-called non-aligned bloc of nations composed of some of the worst dictatorships on the planet.

Neuer charged that the Goldstone commission was tainted from the start.

From left, UN Watch director Hillel Neuer, accepts a JNF Golden Book Certificate from JNF Montreal president Wendy Spatzner, event chair Michele Chemie Cale, Tifereth Beth David Jerusalem adult education chair Maxine Jacobson and JNF speakers' committee chair Richard Levy *[Howard Kay photo]*

Even Mary Robinson, once the UN's commissioner on Human Rights, refused the offer to head the UN Fact Finding Mission on the Gaza Conflict out of concern over the UNHRC's bias against Israel, Neuer said.

Goldstone has repeatedly said he agreed to take the job only after his mandate was "changed" to include investigating possible human rights violations by all sides. But Neuer said that, legally, the mandate "never changed at all," since that would have entailed the UNHRC officially changing it. That never happened, Neuer said. The UNHRC was "silent, and silence and acquiescence do not change anything. The mandate was never changed."

Neuer also took issue with several other aspects of the commission. Its membership was not "diverse," as Goldstone has insisted, but rather its members were of like mind in pronouncing – even before facts were established – how "shocked" they were by what was happening in Gaza. "Why did they never say how 'shocked' they were [by the shelling of] Sderot over eight years?"

Neuer's appearance was co-sponsored by the Jewish National Fund as part of its Dinner and Learning series, and by the synagogue.

Ottawa Torah High takes off

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — In only four years of operation, Torah High's enrolment in Ottawa has almost doubled from an initial cohort of approximately 50 students to a high this year of 95.

For a strictly voluntary program for high school students that's held after school and for some involves travelling a fair distance from their regular high schools, the program's popularity speaks volumes.

A project of the National Council of Synagogue Youth's (NCSY) Ottawa branch, Torah High fills a void for what organizers estimate are the 95 per cent of Jewish high school students in the nation's capital who attend public schools (compared to the roughly five per cent who attend Jewish high schools).

Bram Bregman, executive director of NCSY Ottawa and a founder of the local Torah High, said the aim is to attract students to Jewish learning and give them a safe, convenient and inexpensive way to mingle with other Jewish teens.

Both credit and non-credit courses are offered, as well as a Mitzvah Action Course that lets students fulfil their volunteer hours. There's a tax-deductible $299 fee for credit courses, and the program is held in its own space, a lounge with comfortable couches, a television and snacks.

"We really want to create a place where they look forward to coming," Bregman said.

Staff strive to make the courses interesting to teens, he said. "The material has to be relevant to their lives today."

To that end, Bregman credits Rabbi Yehuda Simes, Torah High's director of education, for being a big draw.

"The main reason the Jewish teens decide to come out is because they like the people involved. They like the teachers, they like the staff, they look up to them and respect them."

This year, Torah High has five teachers and offers four credit courses, three for university preparation. The students attend a weekly two-hour class and must obtain an additional 30 hours of educational programming, which may include Shabbat dinners, guest speakers and weekend get-togethers.

Funding for Torah High is partly provided by the Jewish Federation of Ottawa, but it's also greatly dependent on fundraising.

Kathi Kovacs, chair of NCSY Ottawa, has been involved with the program since its inception. "Fundraising is tough, but with each year, the quality and growth of Torah High help to attract donors that genuinely care about the kind of Jewish education and mentoring that our community high school students get… we appeal to Jews from all persuasions, from well connected to the unaffiliated," she said.

Torah High began in Toronto but has been expanded to several other cities in Canada and the United States.

Bregman said the Ottawa program is the second largest, after Toronto.

"Every city caters to the local market, but ultimately it's the idea of Jewish students in a public high school coming out to take a class with other Jewish students," he said.

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Kidney donor calls it greatest experience of her life

By CAROLYN BLACKMAN
Staff Reporter

Two years ago, Lori Palatnik, an author and Jewish educator, had what she describes as the greatest experience of her life.

Palatnik, the rebbetzin of Aish Hatorah in Washington D.C. – her husband is Rabbi Yaakov Palatnik – as well as a mother of five children and director of the Jewish Women's Renaissance Project, donated a kidney to a woman she had never met.

Lori Palatnik

Palatnik, originally from Toronto and formerly of the Village Shul, spoke last week at Aish HaTorah in Thornhill, at an event sponsored by friends of a 22-year-old in need of a kidney.

Her journey began, she said, when she was living in Denver, Colo., with her family, and she met a man who needed a kidney. "I Googled kidney donations and realized I was a good candidate."

She offered her kidney, but was told she was too small to help the man. She was disappointed, she said, but after moving to Washington D.C., she received an e-mail asking her to be tested for a woman who needed a kidney.

"I clicked back that I was willing to be tested, I filled out forms and I was accepted as a donor. I was tested for three Jewish women, and I matched two of them."

She told very few people, she said, because she was "hearing a lot of negativity," but her husband's rabbi told him it was a mitzvah.

"God runs the world, and when presented with a mitzvah, an opportunity to save someone's life, one should grab it, for it may not come again.

"To hold back, and live in a world of 'what if' could cost lives. How [could] I not give away my kidney just because it's someone I don't know? Somebody knows them. They are someone's wife, sister, friend and daughter."

When she asked the transplant doctor why people had two kidneys if they could live with one, "he told me that God gave you two – one to keep and one to give away."

Two weeks before the scheduled surgery, the woman was told she had a donor, and Palatnik was asked if she wanted to talk to her.

"I said 'yes, no, yes, no' and then decided I wanted an emotional connection. We talked on the phone for four hours. [She told me] she was my age, and had a husband and seven children. I realized, this wasn't just about her. It was about her husband, her children, her grandchildren."

The only moment she had any doubts, she said, was when she entered the operating room. "I freaked out. There were 30 people in the room, and there was a [table] in the middle where I was supposed to lie down. "I asked myself, 'What am I doing?'

"But, the next thing I knew, I was in recovery. The first person I asked about was this woman, and the first person she asked about was me."

Her kidney began working immediately in the woman's body, Palatnik said. "She was steps away from dialysis, and now she is almost perfect.

"She told me that it is hard to explain how she feels about me. She said it is like a truck was hurtling towards her, and at the last minute I pulled her out of the way."

Looking back, she said, "this was the purest opportunity I had to give. I felt better giving to someone I didn't know, because if you give to a friend, it creates an unbalanced relationship. When you give to someone you don't know, you are giving to give. If you knew the joy [it gave me], you would do it, too. The pleasure is indescribable."

She said she was speaking that evening, two days after the two-year anniversary of her surgery, "because a 22-year-old boy needs a kidney. Someone here can save the boy's life."

She is close friends with the woman now, Palatnik said, and plans on attending her daughter's wedding. "I thank God that He made it possible for us to meet."

John Anhang, director of the Toronto office of Renewal, a non-profit organization dedicated to assisting people suffering from various forms of kidney disease, said that the organization, started up three years ago in New York, helps recipients get kidneys from potential donors.

"We opened here in September with the [three-fold mandate] of raising awareness, making a match, and supporting the donor," he said.

"We make people aware of how devastating kidney disease is, and we make them aware of the opportunity of becoming a donor."

Renewal is also building a database of people who need a kidney and those who are donating a kidney. "We support the donor through every step of the process, including any out-of-pocket expenses they may incur. It's not about pressure or encouraging people. We give them the information so they can make their own decision," Anhang said.

For information, call 416-628-7633, 877-247-0616 or e-mail anhang.renewal@bell.net.

MASADA MEMORIES: Downtown Jewish Community School (DJCS) Grade 8 student Sophie Mason recently returned from a family trip to Israel, which included her bat mitzvah at Masada. On Dec. 13, Sophie gave an exciting slide show presentation of her trip to her DJCS high school class. Pictured is Sophie with a photo of herself taken on top of Masada with the tallit she designed and decorated at last year's DJCS tallit workshop

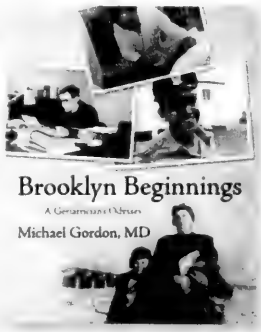
Autobiography of a geriatric specialist

By MORDECHAI BEN-DAT
Editor

Among the most heart-rending prayers in Jewish liturgy is the *Avinu Malkeinu*. (*Our Father, Our Sovereign*), a poignant, plaintive pleading – thousands of years old – of a series of deeply personal entreaties recited at Rosh Hashanah and Yom Kippur. It is one of the central prayers of the High Holidays.

Within the *Avinu Malkeinu*, perhaps the most compelling entreaties, especially for those of us no longer in our youth, are the two that convey the hope that we retain our dignity in our later years:

"Al tashlichenu l'eyt ziknah;
Kichlot kochaynu al t'azveinu."
(Do not cast us aside in our old age;
When our strength fails us, do not abandon us.)



These two petitions, at the very heart of the High Holiday prayers, have become the emotional rallying point for the obligations of the younger generation toward our elders. Wherever Jews travelled and settled throughout the long, wandering years of our existence, we always established a *moshav zekainim*, an "old folks home," a senior citizens residence, among the first of our communal institutions.

More than an emotional rallying point, however, the words of the prayer have been viewed as a moral imperative for the community, betokening that deeply embedded into our psyches and our values are care and concern for the physical well-being and emotional dignity of our elderly.

It is in this context that Dr. Michael Gordon has opened tall windows of insight into the rarely viewed world of the geriatric care specialist with his recently published autobiography, *Brooklyn Beginnings: A Geriatrician's Odyssey*, (iUniverse, Inc., New York, Bloomington, 2009).

Gordon, a columnist with *The CJN*, was the first Canadian to receive a certificate in geriatric medicine. He has a gift for storytelling and a keen sense of recall for the myriad details of the formative and playful moments of his private life and of the medically profound moments of a pioneering, robust career in the medical care of the elderly.

His pre-geriatric medical years take him – and the reader – to Scotland, where he first studied medicine, and then to Europe and Israel, where he refined his medical training, and ultimately, to Canada, where he settled into his life's work.

The cases he recounts are more than episodes in a doctor's agenda or experiences in a hospital ward. They are paradigms of medical/forensic investigation. They are lessons about life. Perhaps most tellingly, they are insights into the ultimate issues that we all face.

Continued on page 27

'Thinking strategies' key to coping with change

By FRANCES KRAFT
Staff Reporter

Along with sadness, sorrow and frustration, life changes such as job loss, illness and bereavement can provide opportunities for growth and moving forward, said social worker Allan Sheps in a talk titled "Managing change in today's society: Strategies to cope with loss."

Speaking at Beth David B'nai Israel Beth Am Congregation for a brotherhood program on Dec. 6, Sheps noted that unexpected loss is tougher to deal with than loss that is expected.

Typical stages begin with shock and end with acceptance, he said. In between are disbelief, then frustration or anger, "grasping at straws" (a feeling there must be something that can be done), sadness and "testing" of different solutions.

Allan Sheps

The latter phase is critical, because people come to terms with loss using solutions they try during that period, said Sheps, who worked for Jewish Family & Child Service for 20 years and is now in private practice in Thornhill.

Turning points in the testing phase could be attaining the ability to tell people what happened – and why – after losing a job, or to go out socially without feeling like a fifth wheel, Sheps suggested.

If people don't begin to test solutions, they withdraw, internalize their problems and blame themselves, he said.

People who tend to blame themselves are more likely to revert from testing into anger and frustration, Sheps added.

They may give up, attack or become critical, saying things such as, "You don't know what I'm going through. Just leave me alone."

In the Jewish tradition, however, the message is not to be alone, he noted. "In our faith, we have shivah… People help you stay connected to this world."

Still framing his remarks in a Jewish context, Sheps noted that prayer has benefits that may not be immediately apparent. It is "a dialogue with HaShem, [but] also a dialogue with ourselves… [By praying] we get to stay in connection with that loss. We're thinking about it, we're dealing with it, and we're actually moving through the phases."

Ultimately, he said, "when we can't change the situation, we begin to look at changing ourselves."

Strategies to reduce stress in the wake of loss include adequate sleep and proper nutrition, Sheps said. "Improper nutrition is one of the things people most struggle with in response to stress. Comfort food takes over and good nutrition goes out the window."

Regular exercise, social support, helping others, and keeping a journal are also known to help, he said.

Speaking to men in particular, Sheps recommended "as hard as it is sometimes, to share what's in your heart."

As well, he advised, "Live your dreams to whatever extent possible… Our stress is reduced by living our lives proactively."

Among several "reassuring thinking strategies" Sheps offered were:

- This too shall pass.
- One day at a time.
- Like everyone else, I make mistakes, too.
- I know I can do this. I've gotten through worse.
- This has made me a better person in so many ways.

"How we think informs what we feel," Sheps said. "And what we feel informs what we do." He said that "alarming" thoughts – the opposite of reassuring ones – induce stress and increase negativity.

"You limit your abilities by telling yourself, 'This is too hard, and there's no point in trying. I'll never get over this loss.' Until you're willing to engage in the testing phase, that remains true."

He said that people who tend to think in black-and-white terms have a harder time than those who can see both good and bad in people and situations. "Changing that style is critical to moving forward with happiness."

Sheps would encourage people who have difficulty moving forward after life changes – even after talking to friends or reading self-help books – to find a therapist or self-help group.

"I'm very keen on groups, because it gives you the opportunity to see how other people may be dealing with similar situations," he said. "If you're a very closed-in person, I recommend it even more."

Some books that Sheps considers helpful are:

- *Feel the Fear and Do It Anyway*, by Susan Jeffers;
- *Feeling Good: The New Mood Therapy*, by David Burns;
- *Mind Over Mood: Change How You Feel by Changing the Way You Think*, by Dennis Greenberger and Christine Padesky.

Gordon laments lack of empathy towards geriatric care

Continued from page 26

Gordon combines unabashed details of personal anecdotes with similarly unvarnished recollections of professional responsibilities and duties.

His honesty is as disarming as it is effective. At times, he laments the medical community's lack of empathy or understanding toward geriatric care. "Over the years, many of my medical colleagues have questioned how I am able to look after patients who are old, have many illnesses and may be quite demented. 'How can you speak to them with any real satisfaction?' I am often asked. I have frequently heard from medical trainees that some of their supervisors paint a rather negative picture of eldercare. I am saddened by this."

Dr. Michael Gordon

He describes with particular glee the happiness he felt when he accepted a joint appointment in Toronto at Mount Sinai Hospital and at the Baycrest Centre for Geriatric Care, where he has practised for decades. Gordon is currently medical program director of palliative care at Baycrest.

"With the establishment of the specialty of geriatric medicine at the Royal College in 1981 – and my receipt of its first certificate – there was no turning back. For the next 30 years, the practice of geriatric medicine became my passion, providing me with both inspiration and professional satisfaction throughout my medical career at the two organizations, both of which were affiliated with the University of Toronto."

Gordon's candour is his signature. "These latter years of my career… have helped me to become increasingly aware of just how much family and staff members alike struggle with the challenge of doing the right thing for those we care for. Professionals and family members share in a very difficult decision-making process. Those of us who are the professionals know, or may have already experienced in our own lives, what it is like to be on the other side of the bed as a family member. Having experienced both sides of the situation has certainly helped me to appreciate the enormous challenges, tenderness, poignancy and trepidation that we all face in these most difficult life-ending and life-defining situations."

He is never reluctant to write what, in the end, must be written: "I feel humbled and privileged to have played a part in the many life-defining moments of so many people and their families. They looked to me for care and advice and – from time to time – wisdom. And while wisdom may be most desired when a family is making such difficult decisions, in all humility, I recognize that it is the hardest attribute to come by."

Gordon has dedicated his professional life and done his utmost to ensure that the prayers we utter during the vulnerable moments of our lives, such as at Rosh Hashanah and Yom Kippur, on our own behalf or on behalf of those we love, are not merely sharp-edged cries in the night or in synagogue.

It is due, in large measure, to individuals such as Michael Gordon that our parents and our grandparents are not cast aside in their old age.

Read Dr. Gordon's Senior Side of Life, page 39.

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And now for something completely different: **HEEBONICS**

Yalla Journal aims to *humanize Israeli-Palestinian* conflict

By MICHELLE BITRAN
Special to The CJN

Nearly two years ago, Asher Greenberg tried his luck at submitting a piece to *Yalla Journal*. Today, he is the director of its board.

"I went from nothing to leading the organization, which is not exactly how I planned it," said 23-year-old Greenberg with a smile.

Yalla Journal is a youth initiative that seeks to create a dialogue between Arabs and Jews about the Israeli-Palestinian conflict through personal and artistic expression. Submissions to the journal range from poetry to personal stories, and provide a constructive alternative to the highly polarized academic arguments that dominate university campuses across the country.

"The project has an inherent value in opening people up to things they might have, emotionally, not even wanted to look at," said Greenberg, adding that *Yalla's* goal is to humanize the conflict.

Yalla Journal was founded at McGill University in Montreal in 2004. Since then three boards, with Arab and Jewish members, have published two editions of the journal.

When Greenberg heard about the journal from a friend on the board, Ghassan Abou-Hamra, it had been almost eight months since any significant work was done on the volunteer project.

With Abou-Hamra's help, Greenberg revived *Yalla Journal*, creating a new board and eventually taking over as the director in March of this year. The new board has collected a bank of submissions, redesigned the website and begun fundraising to create a third edition of the journal.

Though he was not around when the decision to name the project was made, Greenberg thinks it was a good choice.

"It means 'let's get going' ... People always talk about how there will be peace in 100 years, right? But if we don't get started now, why would 100 years be any different?" he said.

Yalla Journal submissions come primarily from people aged 18 to 30.

"[People in this age group] are still forming their beliefs, and maybe they're overly passionate, and so the trick is to catch people before they go out into the world and they make those important contributions," said Greenberg.

Greenberg graduated from the University of Toronto this past April with a degree in political science and human biology. He is considering a future career in political and social journalism or in medicine, but for now, the journal is his main focus.

"I want the next edition published [and] I want to leave *Yalla* a legacy of stable funding [and] set up practices [to keep it organized]," he said.

Greenberg hopes that the next edition of the journal will be put to practical use in volunteer programs in Israel and the West Bank.

"I want the book to be used," he said, "not just individually distributed to people to read."

According to Greenberg, *Yalla Journal* has received positive feedback from the Toronto community. However, some Arab and Jewish groups have made it known that they do not support the *Yalla* project, specifically because *Yalla* does not take a side in the Israeli-Palestinian conflict.

Greenberg and his peers on the board are careful to keep their personal stances on the conflict from influencing the work they do for *Yalla*.

"We do have really different opinions, but that's OK," he said, adding that nothing can be accomplished in the way of peace without taking time to listen to stories from both sides.

Earlier this month, Torontonians had the opportunity to do just that. *Yalla Journal* organized Confronting Ourselves, an event that featured young Arabs, Jews and others who were interested in the conflict and sharing stories, poetry and songs, many of which were submissions to the journal.

Asher Greenberg, the director of *Yalla Journal*.

The event took place at the Free Times Café in downtown Toronto, where close to 100 guests noshed on falafel and latke platters while watching performers in the intimate setting.

As the event began, Greenberg told the audience, "We don't have an agenda to tell you the truth... We do, however, hope you listen with an open mind and an open heart."

The audience heard pieces ranging from a story about soccer and the Israeli-Palestinian conflict to an amusing poem about hummus called *Spreads of Seduction*.

They were also treated to Middle Eastern-influenced music played by Aviva Chernick and Aaron Lightstone of the band Jaffa Road.

Yalla board member Najat Abdel-Hadi, 23, shared her emotional story of growing up in the West Bank city of Nablus, and of her first encounter with Israelis in the Diaspora.

She said that she believes *Yalla Journal* fosters the kind of dialogue necessary to create stable peace in the Middle East.

Audience member and well-known Canadian journalist Jan Wong said she thought the event was very interesting and suitable for *Yalla's* cause.

"Just putting [the event] together means people talk and sit and eat together," she said.

"I'm shocked and amazed. I think people have been so positive and so warm," said *Yalla* board member Naomi Kramer.

With the success of Confronting Ourselves, *Yalla Journal* is hoping to put on another event soon. Greenberg and his new board are committed to keeping the dialogue going with the next edition of the journal set to be published in the coming year.

For more information about the journal or to submit a piece, visit www.yallajournal.com.

Jaffa Road band members Aaron Lightstone, left, and Aviva Chernick perform at an event featuring presentations by people on both sides of the Israeli-Palestinian conflict. *[Michael Katz photos]*

***Yalla Journal* board members, in the back row from left, are Ghassan Abou-Hamra, Farah Kalbouneh, Justine Katz and Najat Abdel-Hadi and, in the front row from left, are Asher Greenberg, Daniel Adler and Naomi Kramer.**

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Poland recovers stolen Auschwitz sign

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WARSAW — Five men detained over the theft of the metal sign that hung over the former Nazi death camp of Auschwitz acted on financial motives and were not members of a neo-Nazi group, Polish police said on Monday, hours after the sign was recovered.

The theft last Friday triggered worldwide condemnation, especially from Israeli and Jewish groups. Polish authorities made the recovery of the sign, which reads *Arbeit Macht Frei* (Work sets you free), a top priority.

"We can say that none of the five are members of a neo-Nazi group… Their intent was undoubtedly robbery related. We will be able to decide later whether the crime was ordered or whether they acted on their own initiative," Andrzej Rokita, district police chief in the city of Krakow, told a news conference.

The 16-foot-long sign, which was forged by prisoners at the camp, was found across the country in northern Poland, and was cut into three pieces, according to reports.

Police and anonymous donors had offered a reward of nearly $40,000 for information leading to the sign's return.

The five men, whose ages ranged from 20 to 39, were detained early Monday and transferred to a police station in the southern city of Krakow.

Some 1.5 million people, mostly Jews, were killed in the Nazi death camp in southern Poland during World War II. Prisoners arriving at the camp used to enter via a relatively small iron gate topped by the German-language motto.

More than 200 hectares of the former death camp became a museum after the war ended. The sign's wording became a symbol of the Nazis' deception of their victims before murdering them.

The theft occurred one day after Germany said it would contribute $87 million (US) to the new Auschwitz-Birkenau Foundation, which earlier this year launched a campaign to raise $172 million to preserve the remains of the death camp as a memorial and museum.

There are about 450 buildings and remains of buildings at the site, including the ruins of gas chambers, as well as 80,000 pairs of shoes of victims and 3,800 suitcases.

With files from JTA

EU official's 'occupation' remark draws criticism

By AKIVA ELDAR

© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israeli government officials in Jerusalem harshly criticized the European Union's (EU) new high representative for foreign affairs and security policy, Catherine Ashton, for her scathing remarks in her maiden speech about the "Israeli occupation."

Ashton last week levelled scathing criticism at Israeli policy in her first speech since taking on her new position.

Government officials in Jerusalem said they were surprised, dissatisfied and concerned that such a senior figure had expressed criticism before visiting Israel and learning the facts.

They said the remarks cast a pall over relations with the European Union, adding they were particularly angry that she had not welcomed the freeze on construction in the settlements, as had her European colleagues.

The British stateswoman, whose full title is Baroness Ashton of Upholland, has also served as the commissioner for trade in the European Commission. She said that in the EU's view, "East Jerusalem is occupied territory, together with the West Bank."

Ashton demanded that Israel immediately lift its blockade on the Gaza Strip, and reiterated that the EU opposes the existence of the West Bank separation fence, as it opposes evictions of Palestinians from their homes in east Jerusalem.

She also described Israel's partial freeze of West Bank settlement construction as only a "first step," as opposed to the warmer description of the move by EU foreign ministers, who last week took "positive note" of it.

In her address to members of the European Parliament (MEPs) in Strasbourg, France, Ashton said she had spoken with Israelis, Palestinians and U.S. Secretary of State Hillary Clinton about the role the Quartet of international mediators (the European Union, the United States, the United Nations and Russia), and that of Britain's special envoy to the region, Tony Blair.

Ashton said she had told Blair personally that "the Quartet must demonstrate that it is worth the money, that it is capable of being reinvigorated."

Hers was not the only unwarranted criticism of Israel. Following her comments, a number of MEPs from the Liberal side of the house called for punitive measures against Israel. Irish centre-left member Proinsias De Rossa, who visited the West Bank last week, called Israel's treatment of Palestinians a form of apartheid.

WARM RELATIONS

Israeli President Shimon Peres and U.S. President Barack Obama find a moment to exchange warm greetings last week at the Copenhagen conference on climate change.

[Israel Sun photo]

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Fighting anti-Semitism key to defending human rights

By HERSHELL EZRIN

Guest Voice

Reason and passion uneasily faced off at the third Global Forum for Combating Antisemitism, held in Jerusalem on Dec. 16 and 17. With more than 400 experts from Africa, Asia, Europe, North and South America, as well as parliamentarians from a dozen countries and the leadership of the International Coalition for Combating Antisemitism in attendance, the challenge for the participants as well as the conference organizers was to find time to absorb, balance and debate conflicting opinions, priorities and personal experiences within a jam-packed agenda.

Defining the new anti-Semitism and evaluating the multiplicity of current and proposed methods including new technologies for fighting the mutating virus slammed into renewed "*tachlis*" pressures to share best practices and calls to concentrate on implementation of actual solutions to specific campus issues such as boycotts and "Israeli Apartheid Week."

Several important themes emerged. The challenge to the collective Jew (Israel) as a regeneration and restatement of traditional threats to the individual Jew received much attention, particularly in the linkage of the anti-Semitism of the left and the right and its basis on tropes of the *Protocols of the Elders of Zion*. In a brilliant tour de force, Liberal MP Irwin Cotler traced the current evolution of the forces of delegitimization and compared them to the situation 30 years ago.

Experts, including Muslim scholars from Europe and Africa, tackled the thorny issue of the rise of Islamist radicalism and anti-Semitism, its penetration into the mainstream of Muslim society and the ways to respond in order to preserve western values

However, in one powerful workshop intervention, a Swedish member of parliament flagged the twin importance of finding non-Jewish spokespeople to carry out the fight while acknowledging the dangers to everyone's credibility in aligning with xenophobic right-wing groups. Israeli Prize-winner Yehuda Bauer made the telling point that the threats existing among second-generation Muslim immigrants derive primarily from their disaffection with and lack of integration into broader society. This translates into the need to fight Islamaphobia in order to be successful in fighting anti-Semitism among this group.

A second message revolved around the place of the Shoah in anti-Semitic discourse. While the pernicious inversion of the Holocaust against Jews as well as efforts to make it irrelevant was noted with concern, participants also cited Holocaust fatigue and growing resistance to the use of Shoah as a defence mechanism.

Citizenship, Immigration and Multiculturalism Jason Kenney. *[Sasson Tiram photo]*

Leading Jewish scholars and activists from both Israel and the Diaspora went further, challenging persistent Jewish use of the Shoah as the dominant explanation for Israel's creation and right to exist. Equally, the focus on Holocaust education would not address the new anti-Semitism attacking the collective Jew. Without downplaying the Shoah's importance, they argued that Jews surrender the narrative to Palestinians when we fail to articulate the important historical and religious rationales supporting the State of Israel.

A third direction that resonated well with delegates stressed the importance of addressing new technologies. Experts demanded that the Internet be treated like a country with its own culture and social rules. Today, unfortunately, hate is acceptable on the Internet more than in any other country.

But the eternal message that fighting anti-Semitism is a critical part of defending human rights and western values was also strongly defended throughout the conference. While the challenges are great, our side has to take the same long view as do those who practise anti-Semitism.

Canada was strongly represented, with Citizenship, Immigration and Multiculturalism Minister Jason Kenney and Cotler delivering well-received major addresses. They were joined by the co-chairs of the Canadian Parliamentary Coalition, Conservative MP Scott Reid and Liberal MP Mario Silva, who have been leading the parliamentary inquiry on anti-Semitism, as well as the leadership of major Jewish organizations.

Hershell Ezrin is chief executive officer of the Canadian Council for Israel and Jewish Advocacy.

Court says school discriminated

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LONDON — The British Supreme Court ruled last Wednesday that a London Jewish school was guilty of racial discrimination for refusing entry to a boy whose mother had become Jewish in a non-Orthodox conversion.

The nine judges sitting on Britain's highest judicial body said the policy employed by the popular JFS school in north London broke the law by using ethnicity to decide which pupils to admit. However, they said the faith school, which is rated as outstanding by government inspectors, had not been "racist."

Equality campaigners welcomed the verdict, which means Jewish schools in Britain can no longer apply an admissions criterion using an ethnicity-based test.

But Jewish leaders said the verdict, passed by a narrow five to four majority, showed the difficulty in applying modern law to 3,500 years of Jewish tradition, and warned it could have an impact on other Jewish organizations.

The case was brought after the school refused to admit a boy, known as M, whose father was a practising Jew and whose mother had converted to Judaism at a non-Orthodox synagogue.

The faith school, which is over-subscribed, gives precedence to children recognized as ethnically Jewish by the Office of the Chief Rabbi of the United Hebrew Congregation of the Commonwealth (OCR).

The OCR stipulates that people are Jewish if they are descended through the maternal line from a woman who is Jewish or has undergone an Orthodox conversion course.

The Supreme Court decided that JFS had breached the Race Relations Act, as it had failed to demonstrate that its policy was proportionate.

U.K. moves to end arrest threats

© *Ha'aretz Daily Newspaper Ltd.*

LONDON — Britain has begun to make good on Foreign Secretary David Miliband's pledge to reform the law that enables judges to order the arrest of visiting Israeli politicians and generals, the *Guardian* reported last Thursday.

The move came after the authority to issue such warrants under a "universal jurisdiction" rubric was recently used against opposition leader Tzipi Livni. It could, however, be also invoked against other world leaders, such as Barack Obama or Vladimir Putin.

According to the *Guardian*, Britain's attorney general will be asked to approve warrants before suspected war criminals can be arrested in future, under a plan being negotiated by the Foreign Office in response to the row over attempts to arrest Livni.

Pro-Palestinian activists sought to have the former foreign minister arrested over her role in alleged war crimes committed during last winter's offensive against Hamas in Gaza.

Discussions have begun in Whitehall on creating "safeguards" in criminal cases against visiting foreign leaders, the British paper reported.

British Prime Minister Gordon Brown called Livni last week to say he "completely opposed" the arrest warrant issued against her, saying that she was welcome in Britain any time.

Kenney raps church group

By RITA POLIAKOV
Staff Reporter

Ottawa's withdrawal of funding to KAIROS, a Canadian church-based group, last month is an example of Canada's "zero-tolerance approach to anti-Semitism," Citizenship, Immigration and Multiculturalism Minister Jason Kenney said last week.

The minister, who was speaking at the Global Forum for Combating Antisemitism in Jerusalem, accused the organization of having an anti-Israel agenda.

"We have defunded organizations, most recently like KAIROS, who are taking a leadership role in the boycott [of Israel]," Kenney said. He went on to compare the group to organizations such as the Canadian Arab Federation and the Canadian Islamic Congress, "whose president notoriously said that all Israelis over the age of 18 are legitimate targets for assassination," he said.

The Canadian International Development Agency (CIDA) recently rejected the group's $7-million grant renewal application after a 35-year-long relationship with the organization. CIDA's funds made up about 40 per cent of KAIROS' annual budget.

In rejecting the $7 million in funding over four years, International Co-operation Minister Bev Oda didn't mention Kairos' record on Israel. Instead, she said its mandate doesn't meet CIDA's current priorities, which include food security, children and youth and economic growth.

In the past, KAIROS has taken issue with Canadian mining practices abroad and warned of environmental hazards in the Alberta tar sands. It has also campaigned against bottled water production in Canada.

KAIROS, also known as the Canadian Ecumenical Justice Initiative, is an interdenominational Christian organization based in Toronto that works for international social justice. Its member churches include the Anglican, United and Presbyterian churches of Canada, as well as the Quakers and Mennonites and the Canadian Conference of Catholic Bishops.

Mary Corkery, its executive director, said Kenney's allegations are "outrageous."

"There is a campaign of boycott [of Israel]. The only part that we have accepted as a possibility is divestment," she said. "We decided against boycott and sanctions."

Corkery is especially upset about the context of Kenney's speech, which included the topic of terrorism.

"It's naming us anti-Semitic in a context that's one of violence and it's totally inappropriate," she said.

During his Jerusalem speech, Kenney admitted the government has been criticized for its decisions, but, he added, "we believe that we've done theses things for the right reasons and we stand by these decisions." Kairos' church partners are supporting its condemnation of Kenney's remarks and its calls to reinstate its funding.

Life thrives in oasis alongside Dead Sea

By PAUL LUNGEN
Staff Reporter

Set on the edge of the parched and rock-strewn Judaen desert, Ein Gedi is home to a variety of flora and fauna, creatures large and small that prove life thrives even in the most forbidding of landscapes.

Ein Gedi is also home to ghosts from the past – if you know where to look for them.

In one memorable episode from the Bible, as told by our guide, Ido, the young David, fleeing the wrathful King Saul, hides out at Ein Gedi. Saul, in pursuit, reaches the desert oasis adjacent to the Salt (Dead) Sea, but tired from his efforts, lies down to rest

David spies him and quietly makes his way to where the king has fallen asleep. He removes the king's sword, pulls a corner of his robe and slams the sword through the robe into the ground.

Then he crosses the dried-out wadi, picks up some stones (he didn't have to look far), and hurls them at the king. The startled Saul wakes up and tries to rise, but is pinned down by the sword. David calls to him, "See, Saul, I am not your enemy. I could have killed you where you slept."

It is one of the remarkable aspects of a trip to the Holy Land that stories from the Bible gain immediacy and a sense of place, even though they occurred some 3,000 years ago.

The wadi (dried out river bed) that David crossed to get to Saul is still there, though the exact spot of the encounter is unknown, Ido explained. You could be standing on the same spot as David.

Today, Ein Gedi is better known for the cool sweet water that springs out of the ground and creates mini-waterfalls. Visitors can trek hundreds of feet to the top of the canyon or choose less rigorous walks to view the site, which, with its four spring-fed streams, has been designated a national park.

The naturally skittish ibex (like a medium-sized mountain sheep) keep their distance, but small rodent-like rock

Kibbutz Ein Gedi

hyrex show no fear, coming right up to visitors, sniffing for a handout.

The area is home to other wildlife such as foxes, snakes, ravens, Tristram's grackles (a type of bird) and even wolves, hyenas and leopards, though a brief visit to the site failed to uncover any of the (mostly nocturnal) predators.

Nearby is the kibbutz of Ein Gedi, a lush garden in the desert. Walking its grounds, you'd never imagine you're in the middle of a desert that receives on average less than three inches (70 millimetres) of precipitation each year. The kibbutz's man-made oasis features 1,000 plants from around the world, including numerous species of cacti. A centrepiece is a massive baobab tree, which can live for 2,000 years.

Kibbutz Ein Gedi was established in 1956 and in 1959 assumed its current location on a plateau overlooking the Dead Sea. It offers panoramic views of the sea and the mountains of Moab across the border in Jordan.

The kibbutz runs a resort with three classes of accommodations, plus a tourist spa, and the cool, well-watered grounds provide a refreshing respite from the arid surroundings.

Massada and Ein Bokek, where more than a dozen hotels are located, are only a few kilometres to the south, while Qumran, where the Dead Sea scrolls were uncovered, is to the north, making it a convenient location from which to explore the area.

In ancient times, the area was known for persimmon oil and rare perfumes. It was also famous for its dates and was a thriving settlement during Hasmonean times (150s BCE) until the end of the Byzantine period (500s CE).

Its history dates back 5,000 years, to the end of the Stone Age and the beginning of the age of copper.

Temples and synagogues were established in Ein Gedi in ancient times, and today, an ancient synagogue's mosaic floor, containing Hebrew and Aramaic inscriptions, is open to the public.

Demjanjuk unmoved by survivors' testimony

© Ha'aretz Daily Newspaper Ltd.

BERLIN — As the trial of suspected Nazi war criminal John Demjanjuk continued in Germany on Monday after a three-week break, relatives of people killed at the Nazis' Sobibor death camp delivered emotional accounts of their losses.

Demjanjuk sat impassively while Holocaust survivors on Monday recalled the horrors of Nazi Germany at his trial on charges of helping to force 27,900 Jews into gas chambers in 1943.

Philip Jacobs – among dozens of relatives who joined Demjanjuk's trial as co-plaintiffs as allowed under German law – told a Munich court on Monday that his girlfriend and parents perished at Sobibor.

"I lost the love of my life and I have missed my parents very much," the 87-year-old Dutch man testified. He said that the events of that time "mark every day of my life."

Robert Cohen, himself an Auschwitz survivor, testified that his brother and parents went to Sobibor "and I never saw them again."

Cohen, 83, said he spent 27 months at various camps and recalled at one point being transported in open railway cars for 10 days without being given any food.

He remembered that prisoners initially had no idea what the Nazis had in store for them. "We were very naive," he said.

Also among the Dutch Jews murdered at Sobibor were the parents of Marco de Groot, 70, who was 3-1/2 years old when they were rounded up by the Nazis. He said he escaped being arrested along with his mother in Tilburg because he was playing at a neighbour's house.

"My mother was heavily pregnant, so I'm here for my unborn brother or sister too," he told the court.

Robert Jean Wurms, whose two half-sisters were killed at Sobibor and whose father died at Auschwitz, said he found out about their fate from his foster mother when he was 10 or 11.

"Back then, I understood a bit what had happened," the 66-year-old said. "Later, when you grow up, you understand more and more, and it weighs on you more and more.'

Demjanjuk, 89, wearing a blue baseball cap, was brought into court in a wheelchair and kept his eyes shut throughout the testimony.

Israel Briefs

Chief rabbi visits vandalized mosque.

Israeli chief rabbi Yona Metzger visited the West Bank village of Yasuf where a mosque was vandalized. He was under the protection of the Israel Defence Forces and Palestinian police. Palestinian protesters hit Rabbi Metzger with rocks as he left the village. "I came here to express my revulsion at this wretched act of burning a place holy to the Muslim people," he said. "This is how the Holocaust began, the tragedy of the Jewish people of Europe." Vandals assumed to be extremists raided a mosque in Yasuf before dawn Dec. 11, burning furniture, prayer rugs and holy texts and defacing the mosque's walls. Rabbi Metzger's visit came a day after a delegation of rabbis and Israelis from the West Bank tried to enter the village to help refurbish the mosque and to deliver copies of the Qur'an to replace the Muslim holy books burned in the attack. The group from Gush Etzion, which is south of Jerusalem, was detained at a checkpoint, where they met with village elders.

Turkish president to visit

Turkey's president accepted an invitation from his Israeli counterpart to visit. Abdullah Gul and Shimon Peres met last Friday on the sidelines of the climate conference in Copenhagen. Gul's agreement to visit comes following months of tensions between Israel and Turkey sparked by disagreements over Israel's war in Gaza last winter with Hamas. Gul said Turkey was ready to resume its mediating role between Israel and Arab countries, Israel Radio reported. It didn't report whether a date had been set for the visit.

MKs threaten U.K. boycott

Israeli lawmakers are threatening to boycott British products in retaliation for special labeling of products from the West Bank. One-third of Israel's 120 lawmakers have signed a petition that will be delivered to Britain's Parliament, according to reports. The petition drive is being led by the Kadima Party's Ronit Tirosh, who said she would draft a bill requiring British products to be labelled. Tirosh also called for a boycott of British airlines. Earlier this month, the British government issued an advisory allowing retailers to label products originating from the West Bank as being produced in Israeli settlements or by Palestinians.

PLO extends Abbas' term

The PLO extended the term of Palestinian Authority President Mahmoud Abbas. Meeting in Ramallah, the Palestine Liberation Organization's Central Council agreed to keep Abbas in office until new elections can be scheduled. His term expires Jan. 25. Palestinian elections scheduled for next month were cancelled when Hamas refused to allow the vote to go forward in the Gaza Strip, which it controls. Abbas, 74, has said he won't run for re-election. Hamas doesn't recognize the extension, Al Jazeera reported. The Central Council also agreed last week that peace talks with Israel couldn't resume until Israel halts all building in settlements, including east Jerusalem.

Israeli wins Chess World Cup

Israel's top-ranked player won the 2009 Chess World Cup. Boris Gelfand, a grand master from Rishon LeZion, defeated former world champion Ruslan Ponomariov of Ukraine in a playoff Dec. 14 in the Russian town of Khanty-Mansiysk to take the $120,000 (US) top prize. Gelfand, 41, was the No. 1-seed among 128 players in the event, which had a prize pool of $1.6 million. Ranked sixth in the world, Gelfand is now eligible to compete in the 2010 World Championships as one of the eight best players in the world. He immigrated to Israel from Belarus in 1998.

Prague's Jewish Quarter is an interplay of past and present

By ELISA BIRNBAUM
Special to The CJN

PRAGUE — One step into the cavernous, dimly lit room, and the names hit you like a sucker punch to the gut. There are thousands of them: first names, last names, names of cities, villages. Some are written in black, others in red. It's an overwhelming display, leaving one breathless.

Welcome to the Pinkas Synagogue. Situated on Siroka Street, nestled in the heart of Josefov, Prague's Jewish Quarter, the building, like many others in the area, boasts a past worth re-telling. My well-versed private guide, Vaclav Lojka, said that the shul, founded by Aaron Meshullam Horowitz in 1535, is the second-oldest synagogue in the quarter. But it's what transpired in the late 1950s that explains the lineups outside its door and the room packed with tourists and schoolchildren, their disturbed silence as deafening as the names that encircle them.

In 1958, the Pinkas Synagogue became a memorial to approximately 80,000 Czech Holocaust victims. Lined with information compiled from transport papers and registration lists, as well as survivor accounts, the walls are a literal wallpaper of epitaphs. Each victim's name – along with dates of birth and death – is arranged alphabetically, according to the town he or she lived in before deportation.

On the second floor of the synagogue, you'll find another memorial: an exhibition of drawings made at Terezin concentration camp from 1942 to 1944 by children, the majority of whom were deported to Auschwitz. The depictions are a moving testament of the power of art to fuel both hope and despair.

Prague's Jewish Quarter is a fascinating interplay of past and present, old and new. Though it's seen a renaissance, it remains deeply rooted in history, refusing to let go of its oft-painful narrative. The dynamic explains how the Old-New Synagogue – the oldest surviving synagogue in Europe wherein time seemingly stands still – can intersect with an ultra-modern street on which shops sell designer wear by Louis Vuitton and Christian Dior. With every step forward, vestiges of the past hark back to what was once the most vibrant Jewish community in Europe and home to some of the world's most influential rabbinical scholars, Jewish writers and thinkers. These ghosts keep you company in the quarter, constant reminders of times past.

Goltz-Kinsky Palace, old town square

Take the literary spirit of Franz Kafka. Though his feelings toward his birthplace have been seen as ambivalent, the writer's footsteps are as ubiquitous in Prague as fried dumplings and cold beer. He was born in 1883 at U Radnice 5, and today the house – with his cast-iron bust affixed to its entrance – holds a Kafka exposition and restaurant. Walk into the Old Town Square and you'll find the stunning Goltz-Kinsky Palace, the former site of Kafka's secondary school, as well as the location of his father's retail store. These days, the white and pink stucco building houses collections of the National Gallery.

Retrace your steps back to Siroka Street and at the cusp of the Jewish Quarter, you'll find Café Franz Kafka. It is a throwback to the café culture that played a seminal role in the writer's life and writings. Stepping into the coffee house feels like entering a time warp. Inside, the smoke-filled, musty interior, which is replete with dark wooden chairs and tables, you'll find engravings of the Jewish Quarter and an abundance of Kafka portraits and memorabilia.

Tombstone of Rabbi Loew, 1609

Kafka's coffee house, Siroka street *[E. Birnbaum photos]*

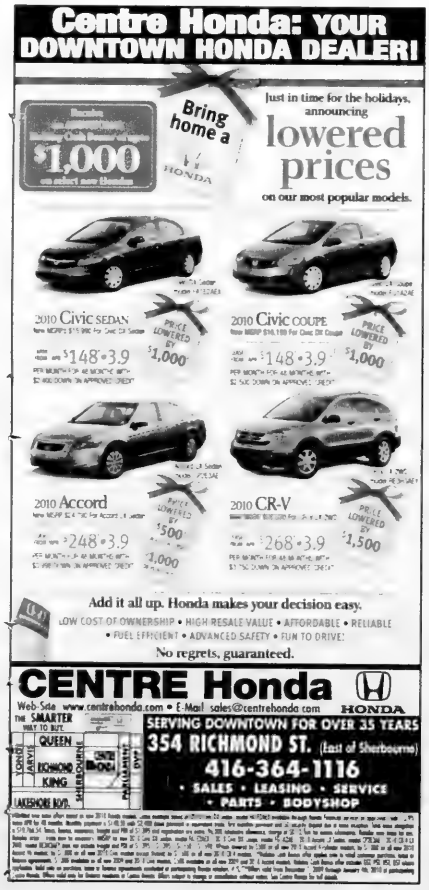
Finally, walk toward the Spanish Synagogue on Dusni Street, where Kafka spent a good part of his life, and you'll be greeted by a unique tribute by Czech artist Jaroslav Rona: a 12-foot bronze statue of the lawyer-cum-writer sitting on the shoulders of a headless figure. Unveiled in 2003, the statue's inspiration comes from a short story Kafka penned about a man riding another's shoulders through Prague's streets.

Of course, a story about the ghosts of the Jewish Quarter wouldn't be complete without a mention of Josefov's most compelling figure: Rabbi Judah Loew ben Bezalel. Known by many, simply, as the Maharal, Prague's former chief rabbi is considered one of Judaism's most pre-eminent rabbinical scholars, thanks largely to his writings on Jewish philosophy, mysticism and the Talmud.

But the Maharal's reputation is also attributed to the golem legend. Rabbi Loew, the story goes, fashioned a golem out of clay and brought him to life, giving him supernatural powers to protect the Jews of Prague from persecution. The legend further proposes that the Golem's remains reside in the attic of the Old-New Synagogue. It is perhaps no coincidence that at a time of recessionary and other troubles, there's been an increase in depictions and sightings of the Golem in Prague.

Its "creator" remains in the forefront of people's minds, too, as this year marks the 400th anniversary of the rabbi's death. In commemoration, the Jewish Museum and the Prague Castle held an exhibit on Rabbi Loew's life and work, exploring the religious, pedagogical and philosophical legacy of this larger-than-life scholar.

It was a fitting tribute to a man who, like the Jewish Quarter he inhabited, keeps us tied to the past while giving us inspiration and fodder with which to surge forward.



Eye on Arts

By BILL GLADSTONE

STAGECRAFT COMPANY PRESENTS *BROOKLYN BOY*, BY DONALD MARGULIES

Holy Blossom Temple Stagecraft Company is preparing to present *Brooklyn Boy*, a comedy by **Donald Margulies**. The plot focuses on a writer whose bestselling autobiographical novel does not garner the kind of respect and approval he's hoping for. "It's a laugh-out-loud comedy about someone who's written about growing up Jewish in Brooklyn – and discovering he can't escape its reality," said director **Michael Ryval**.

Playwright Margulies, originally a Brooklyn Boy himself, is a professor of English literature at Yale University. He has written more than 30 plays, including *The Loman Family Picnic* and *Dinner with Friends*, which won the Pulitzer Prize in 2000.

Featured in the Stagecraft production of *Brooklyn Boy* are **Ron Boyd**, **Susanne Egier**, **David Fournier**, **Karen Garmaise**, **Harry Hochman**, **Teresa Labriola** and **Tal Maissner**. $18, $15. Holy Blossom Temple, 1950 Bathurst St. Thursday, Jan. 21, and Saturday, Jan. 23 at 8 p.m., and Sunday, Jan. 24, at 2 p.m. Tickets, 416-789-3291, 511.

* * *

Chinese and a Movie: The Miles Nadal JCC presents a kosher Chinese-food dinner and a screening of *Star Trek*, introduced by film critic **Shlomo Schwartzberg**. $50, $30; movie only, $15. Includes popcorn. Everyone is welcome. Thursday, Dec. 24, dinner 7 p.m., movie 8 p.m. 416-924-6211, ext. 0, www.algreentheatre.ca

* * *

Names in the News: Two Israeli authors have won a prize worth approximately $15,000 from organizations in Turkey and Europe for a book on the development of banking in Palestine.

In their new book – *Sephardi Entrepreneurs in Jerusalem: The Valero Family 1800-1948* – Hebrew University professor **Ruth Kark** and geographer **Joseph B. Glass** examine one of Jerusalem's founding families, the Valeros, who were responsible for establishing the first private bank in Israel.

Besides encapsulating some family history, the book is "a cultural study of the life of a family from the higher echelons of Jerusalem in the 19th and the first half of the 20th century," Kark said. "It's a rare glimpse at the day-to-day lives of Jews living in Ottoman-ruled Palestine, and a look at entrepreneurship in the Middle East during this time in history."

The $15,000 prize is awarded to winners of a competition for research on the history of banking and finance sponsored by the Ottoman Bank Archives and Research Centre, the European Association for Banking and Financial History, and the History Foundation of Turkey. The book was published by Gefen Publishing of Jerusalem.

* * *

For Children: Puppetmongers presents *Cinderella in Muddy York*, by siblings **Ann** and **David Powell**. A whimsical take on Toronto history to tickle the funny bones of adults and children alike. Tarragon Theatre Extra Space, matinée performances continue Dec. 26 to Jan. 1. $16, $13. 416-531-1827, www.puppetmongers.com

* * *

Arts in Brief

• Miles Nadal JCC with the Al Green Theatre and the Canada Israel Cultural Foundation present Israel's platinum vocal group **Habanot Nechama** for their only Toronto performance. $25. Al Green Theatre, Wednesday, Jan. 13, 8 p.m. 416-924-6211, ext. 0, www. algreentheatre.ca

• Dancap Productions show *The Toxic Avenger Musical*, based on the **Lloyd Kauffman** cult film, continues on stage at the Music Hall until Jan. 2. $41.50 - $20. 147 Danforth Ave. at Broadview Ave. 416-644-3665, www.toxicavenger-toronto.com

Teresa Labriola and Ron Boyd in rehearsal for Holy Blossom Temple Stagecraft Company's *Brooklyn Boy*.

• The Royal Ontario Museum presents "Fakes & Forgeries: Yesterday and Today," an interactive exhibition of 115 real and fake historical specimens and cultural artifacts, including numerous household items and designer name brands. There are also sections on pirated computer software and counterfeit currency. Visitors are invited to guess which objects are real and which are clever fakes. Opens Jan. 9.

* * *

At the Galleries: The Art Gallery of Ontario is preparing to display some 20 etchings by British artist **Lucian Freud** – grandson of **Sigmund Freud**, the founder of psychoanalysis – in an exhibition that will juxtapose Freud's work with 30 etchings by the 17th-century Dutch master Rembrandt van Rijn.

"Rembrandt/Freud: Etchings from Life" is being billed as the first exhibition to compare the works of Freud and Rembrandt – both renowned for an ability to reveal the inner life of the sitter in portrait. "The exhibition sparks a dialogue across centuries, makes new connections between two very influential artists and reveals compelling truths about who we are and who we've been," said AGO director **Matthew Teitelbaum**. Opens Jan. 30, continues to May 23, 2010.

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Harvey Fierstein is no stranger to Tevye role

By KATHRYN KATES
Special to The CJN

When the ailing veteran performer Topol had to pull out of *Fiddler on the Roof*, the show's producers turned to Tony Award-winning actor and playwright Harvey Fierstein to play the lead role of Tevye.

The Brooklyn-born thespian is no stranger to the role. He played the iconic milkman in the musical's Broadway revival in 2005.

Toronto audiences can catch this Jerome Robbins-inspired production, directed by Sammy Dallas Bayes – the choreographer of the Broadway revival – at the Canon Theatre in Toronto.

Fierstein admits joining this production at short notice has been a challenge. He's a homebody and had to leave his dog, cats, friends and his newly built Connecticut home behind, but says if you want to have an exciting life and a great adventure, it's all worth it in the end.

Fierstein speaks of Tevye as a man who has God as his best friend. "People certainly have intimate relationships with their faith, but he really and truly believes that he has conversations with God. He is a man who is very close to his creator. He would even say, 'I have God in my back pocket.' Of course, God would say he has him in his back pocket.

"It makes him kind of a dreamer, and as we see in the show, when things happen, he is willing to get creative. When Tevye's daughter wanted to marry Motel the tailor, this guy comes up with this whole elaborate dream. That is not your everyday person. It is someone with great creativity and imagination, zeal for life and, frankly, great love for his daughter that he is willing to go that far."

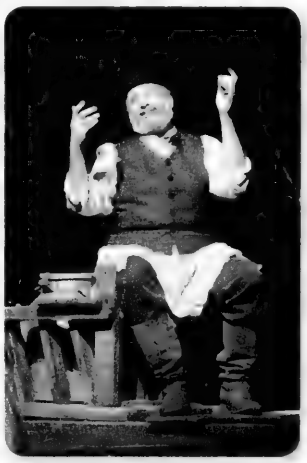
Fierstein says *Fiddler* would not mean so much to him had he not grown up Jewish. "My father died some 30 years ago, but I am playing him. I am playing the man whom I sat next to when I first saw the show when I was a child. I am playing all the men that I grew up with, all those friends of my father's.

"There are line readings that I say are 'Max Conan.' He is a man that I grew up with – he had Nazi numbers tattooed on his arm. I grew up in this world, and I am able to bring it to life through these men who gave me life."

Before Fierstein took on the role of Tevye, he watched the silent film *Tevye and His Daughters* and created a scene with one of the daughters – Havala – based on that film. He says that an artist uses all the inspirations that are available.

"I lived Jewish-centric, growing up in Brooklyn the way I did, with the yeshiva and the Jewish community house on the same block," says Fierstein. "Most of my friends were Italian or Jewish. I happen to be an atheist, which has nothing to do with being Jewish. In a funny way, there is a great Jewish tradition of atheism.

"People think of Judaism as a religion, but we are not, we are a people. I always say, 'If you think Jews are white, just ask a Ku Klux Klansman, and he will tell you, we ain't white.' I have no problem identifying with this, and it is amazing to play



Harvey Fierstein

somebody who has such a deep belief that he's being taken care of."

The actor finds it fascinating that, as the play goes on, Tevye begins to question whether God is taking care of him. By the end of the first act, he's standing centre stage, looking up and asking God, "Why?"

Fierstein says by that point faith is almost a luxury that Tevye doesn't have time for. Fierstein says it is like Tevye saying to God, "God, it's really nice to know you, but I've gotta pack and get my family safely out of here – that's what I need to do."

Fierstein has won Tony Awards for both writing and playing the lead role in his play *Torch Song Trilogy*, and he received a Tony in 2003 for best actor in a musical for the Broadway production of *Hairspray*.

Fierstein recreated his role in *Torch Song Trilogy* in the film adaptation. In addition, he was in the films *Mrs. Doubtfire*, *Bullets Over Broadway* and *Independence Day*.

Fierstein was exposed to theatre at a young age thanks to his mother, who took him to see everything from Yiddish Theatre and the Royal Shakespeare Company to the Bolshoi Ballet.

This is the actor's first time gracing a Toronto stage, but he has spent time here in the past filming movies.

In April, he'll be back on Broadway starring in *La Cage*.

When he's not on stage, he likes to walk his dog, watch *Oprah*, go antiquing and junking, go to auctions, make quilts, paint, cook and visit friends.

Fiddler on the Roof runs at the Canon Theatre until Jan. 10. For tickets, call 416-872-1212.

Yoal Sharabi: two flutes, a guitar and a beautiful tenor

By RHONDA SPIVAK
Prairies Correspondent

WINNIPEG — When singer Yoal Sharabi was a teenager studying at Sde Boker High School in the Negev, he was asked to perform a few Sephardi melodies at the 83rd birthday celebration of former Israeli prime minister David Ben-Gurion.

During that performance he realized he wanted to sing and perform professionally for the rest of his life.

Sharabi, a natural-born entertainer with true stage presence, enthralled an audience here at the Berney Theatre with his wide repertoire of modern Hebrew, classic Yemenite, popular chassidic and Spanish songs on Dec. 14.

The younger brother of famous Israeli singer Boaz Sharabi, Yoal has a powerful tenor voice that captivates an audience. In addition, he is a terrific guitarist, percussionist and flutist. He wowed the crowd when he played two flutes in perfect harmony.

"The first instrument I learned to play when I lived in the Negev was the flute," said Sharabi, the youngest of 10 children, who taught himself to play a variety of instruments because his family was too poor to afford music lessons. He began his professional career as a flutist in the Be'er Sheva Dance Company, moving to New York in the 1980s.

After playing an exquisite rendition of *Manginat HeHalil* (*The Flute Melody*), evocative of the deep romantic rhythms of the desert, the charismatic Sharabi held up two flutes to show the audience.

"On the first I will play the melody, and on the second I will play the harmony," he said as he played the two simultaneously from different sides of his mouth.

In one of the Yemenite selections, Sharabi even began banging on the guitar as if it were a darbuka (goblet-shaped drum), showing his impressive versatility as a performer. In between musical selections, Sharabi charmed the audience by sharing his memories of growing up in Tel Aviv.

"I was born in Tel Aviv and was very lucky to have been born in a hospital, as most of my brothers and sisters were home deliveries," he said. "We moved into an apartment that was one of the most modern high rises in Tel Aviv at the time – four floors and no elevator.

"I was known as the building trouble maker. I use to tie a rope to the doors of two apartments and ring both doorbells. My parents didn't know what to do with me, so they sent me to a boarding school in Sde Boker."

Sharabi, who now resides in New York and Tel Aviv, opened the concert by singing a lively medley of Chanukah songs, and then began performing a delicate and beautiful rendition of *Al Tashlicheni* (*Don't Forsake Me*) and a soulful prayer-like Hebrew song, *Guard Me as a Child*.

In a post-concert interview, Sharabi told *The CJN* that "everyone in my family was musical. It came from my father, who immigrated to Israel in 1912. He was the unofficial cantor in his synagogue in Yemen, where there are no cantors traditionally." As a child in Tel Aviv, Sharabi grew up singing with his older siblings at the Shabbat table.

At the Winnipeg concert, people of all ages clapped and sang along, especially during his rendition of *Halleluyah*, *Beshana Haba'ah* and *Mashiach, Mashiach*. There were even some audience members who danced the horah, during the latter number.

Sharabi has performed at some of the most renowned concert halls, including Lincoln Centre and Carnegie Hall in New York, Place Des Arts in Montreal (when he was only 16), and Garden State Plaza in New Jersey. Film director Stephen Spielberg hired Sharabi to perform at his 1991 wedding to actor Kate Capshaw.

In the latter part of the Winnipeg concert, Sharabi showed off his broad repertoire, by throwing off his jacket, dawning a vest and cap, and belting out songs from *Fiddler on the Roof* as he danced around the stage.

He also told the audience about a time when he performed for a non-Jewish, Spanish-speaking audience in Argentina. "I only know a bit of Spanish, that I had picked up here and there," he said. "So I opened my songs with a few recognizable Spanish words, and then switched into Hebrew and the audience didn't know the difference."

Sharabi's performance here was sponsored by Chabad of Winnipeg.

Roth's aging male burdened by existential fears

The Humbling recalls the furor caused by Portnoy's Complaint

By NORMAN RAVVIN
Special to The CJN

Forty years ago, a major review of Philip Roth's *Portnoy's Complaint* pointed to Roth's "maturity" and "exceptional talent," alongside the opinion that *Portnoy* "was one of the dirtiest books ever published."

Recent reviews of Roth's new novel, *The Humbling* (Hamish Hamilton), have focused on the role sex plays in it, often to compare the book unfavourably with Roth's earlier work. Like another recent novel, *Indignation*, which seemed to beckon back to *Goodbye, Columbus*, *The Humbling*, in its most provocative scenes, recalls the furor caused by *Portnoy's Complaint*.

Norman Ravvin

The Humbling is really a long short story, focused on two characters – the once-great New York actor Simon Axler, and Pegeen Stapleford, the much younger woman who enters and transforms his life.

Of Axler's personal predicament Roth writes: "He'd lost his magic. The impulse was spent. He'd never failed in the theatre, everything he had done had been strong and successful, and then the terrible thing happened: he couldn't act. Going onstage became an agony. Instead of the certainty that he was going to be wonderful, he knew he was going to fail. It happened three times in a row, and by the last time, nobody was interested, nobody came. He couldn't get over to the audience. His talent was dead."

After committing himself in response to the agony brought on by this professional collapse, Axler isolates himself on his property in the countryside, periodically flirting with the idea of killing himself. Into this scenario steps Pegeen, a child of friends Axler acted with decades before. And the twist with regard to her is that up till her appearance on Axler's doorstep, she has lived as a lesbian. Roth's reviewers have singled out this plot turn for particular ridicule, and it is true that Roth does little – so little that this strategy must be intentional – to account for Pegeen's choice.

Her relationship with Axler turns on two key developments: an increasing devotion to transgressive sex and Pegeen's willingness to let Axler remake her. They shop extravagantly in New York City and Pegeen's boyish haircut is retooled at "an expensive hairdresser's in the East Sixties."

One thinks of Pygmalion as the backdrop for these scenes, the story of a man's desire to transform a woman that reaches back through George Bernard Shaw and Shakespeare to the Greeks in Ovid's *Metamorphoses*. But the dark ending of *The Humbling* exceeds expectations.

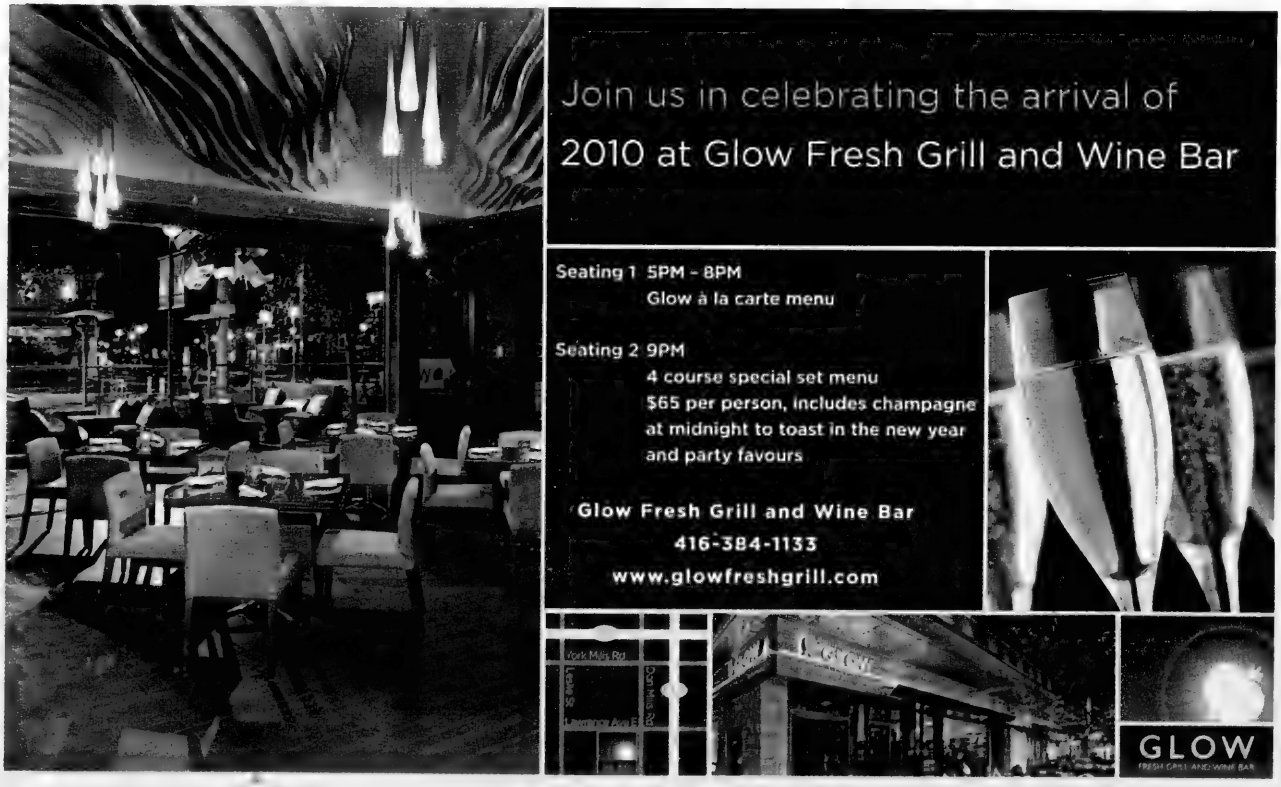
Without giving too much away, one can say that the narrative is informed by an ever-present threat in American culture of gun violence. And that Axler, like the aging males at the centre of Roth's *The Dying Animal* and *Everyman*, is a figure of great existential fears: fear of death, decline and the meaninglessness of life's efforts resonate in these books. They seem to operate like modern-day tragedies, lean Shakespearian glimpses of the abyss one sees upon recognizing that a life has been lived to little good end.

Roth invokes Anton Chekhov in this light, as he concludes *The Humbling* with a reflection of how *The Seagull* presents a portrait of an "aspiring young writer who feels a failure at everything, desperate with defeat at work and love."

These latter themes are Roth's main focus in *The Humbling*, and they are disturbingly presented, so that the question of what he meant to say about his lesbian character pales alongside them. Reading *The Humbling* places one in the realm of deep compulsions, of a great sense of loss at life's end. And these themes are evidence of what the reviewer of *Portnoy's Complaint* recognized as "exceptional talent and an exceptional intelligence."

In 1969, Roth's reviewer wrote that if the author "finds himself among enemies, they are almost certain to be of his own choosing." This is still the case, and so *The Humbling* retains the provocative and inspiring qualities of Roth's early work.

Norman Ravvin's novel The Joyful Child *is forthcoming from Gaspereau Press. He is chair of the Concordia University Institute for Canadian Jewish Studies.*



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25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION/SWAP EXCHANGE
67 HOUSE SITTERS
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
124 ARIZONA PROPERTIES
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM AVAIL
145 FLORIDA SHARED ACCOMM WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT OF TOWN PROPERTIES
185 OUT OF COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH/SHARE
198 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
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201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
203 STORAGE SPACE AVAILABLE
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240 EMPLOYMENT OPPORTUNITIES
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Jewish boxer suffers first-round TKO in title match

By HARVEY ROSEN
Special to The CJN

WINNIPEG — Thanks to the miracle of the Internet, I recently was able to avail myself of the rare opportunity of viewing Russian-Jewish boxer Dmitry Salita fight for the World Boxing Association light welterweight title.

The bout came just three weeks after his countryman and close friend Yuri Foreman captured the WBA super welterweight belt with a convincing unanimous decision over Daniel Santos.

Foreman, a Belarus-born Israeli studying to become an Orthodox rabbi in a Brooklyn, N.Y., yeshiva, and still undefeated in 28 bouts, awaited his friend Dmitry, undefeated in 31 matches, to duplicate his accomplishment.

Well, it turned out that while Foreman followed the paths of glory, Salita staggered down the boulevard of broken dreams. From the outset, it had been stated by boxing mavens that on his way up, Salita fought lesser-skilled opponents, while Foreman, who had been rated a more scientific boxer and whose bouts were more like a chess match, took on stiffer challengers.

Another ill omen for Salita was that hours before the bout, he had difficulty meeting the division weight requirement of 140 pounds and had to sweat it out. A subsequent setback at the arena site in Newcastle, England, was the evident crowd-support advantage that champion Amir Khan enjoyed.

Khan, who captured silver in the 2004 Olympic Games, had suffered only one defeat in 21 showings. The Bolton, Lancashire-born pugilist, who turned 23 on Dec. 8, was required to defend his belt since time limits are placed upon title holders.

When taking on a mandatory opponent, a champion's entourage makes certain that their man won't be overmatched by anyone. Salita, supposedly the number 1 contender, appeared to fit the bill. He might put up a decent fight, but not likely to score an upset.

Being the challenger, the Jewish boxer was introduced first, and by the shouts of derision and contempt, one would have imagined that Salita was going to play the villain as in wrestling circles.

Dmitry Salita shows punching power on more successful occasions

In sharp contrast, Khan, a Muslim of Pakistani descent, was heralded by his large throng as the conquering hero. No surprise there, because much like international soccer games, boxing matches attract strong ethnic followings complete with waving flags and England has a large population of Pakistani immigrants.

At the sound of the bell for round 1, the fight announcer barely had time to inform his audience that Salita might be following in the footsteps of former great Jewish champions such as Benny Leonard, Max Baer and Maxie Rosenbloom before reality set in.

Ten seconds into the fight, Khan levelled Salita. The dazed fallen fighter then bounced back up and took a standing eight count while trying desperately to impersonate someone who had just accidentally slipped on a banana peel.

Seconds later, Khan landed another hard right, followed by a flurry of punches, and his obviously outclassed and surprised opponent went down again. From this viewer's perspective, the cat and mouse game was over and the fight ought to have been halted, saving Salita from further serious punishment or possible permanent injury.

Puerto Rican referee Luis Pablon, however, gave Salita his third and last futile opportunity to score an almost improbable upset, and following another barrage of laser-directed blows, the loser's knees buckled once again as he went backward into the ropes and mercifully the challenger's night was over. History will record the outcome as a first-round TKO.

It took only a minute and 16 seconds for King Khan to destroy Salita – it took me a minute and 50 seconds to microwave a bag of low-fat, low-salt popcorn that was as tasteless as the fight's eventual outcome.

Following the ambush, only time will tell whether Salita's people will encourage or discourage their boy from ever entering the ring again.

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Dead and Red Seas venues for winter sports

Compiled by CJN Staff

JERUSALEM — The Red and the Dead seas host two important sports events this winter, each with varying degrees of difficulty: Israman, the country's premier long-distance triathlon races held annually in Eilat and the Ein Gedi Half Marathon, which will take place on the shores of the Dead Sea.

Israman, the gruelling Iron Man competition, has been a fixture on the extreme sports scene since 1999. The 2010 Israman and Half-Israman races will be held Jan. 29, 2010 in the southern coastal resort town of Eilat, on the Red Sea. The full Israman competition includes a 3.8-kilometre swim and a 180-kilometre bike ride followed by a 42.2-kilometre run. For those looking for a lesser but still formidable challenge, the Half Israman includes a 1.8-kilometre swim, a 90-kilometre bike ride and a 21.1-kilometre run.

The 27th International Ein Gedi Marathon, in memory of Giora and Tomer Ron, takes place Feb. 20, 2010 and offers a selection of races and activities for amateur athletes and their families. The races include a half-marathon race – one for runners and another for cyclists – a 10-kilometre running and walking race and even a two-kilometre race for children (ages six to 14). Starting near Kibbutz Ein Gedi, the races follow the road along the shores of the Dead Sea through to Masada and back again.

The Dead Sea is a finalist in the online competition for the New 7 Wonders of Nature (vote at www.new7wonders.com).

For more information about the triathlon races, visit www.israman.co.il and www.deadsea-race.co.il.

Walking my daughter home

By MICHAEL GORDON

The Senior Side of Life

The phone rang – "Hi, Daddy, I'm walking home from the library. Can we talk while I walk?"

It was later in the evening, and I knew my daughter, Talia, had been studying for her midterm examinations at McGill University.

We talked as she walked, and from time to time, she told me where she was. "I'm walking along the park" gave me a visual sense of where she was, as I had been to her apartment a few times and was familiar with the long park and its sports fields opposite her old-fashioned Montreal apartment with the outside stairway.

As we talked, she covered a wide range of subjects, from her studies and issues with her friends and flat-mates to her travel plans for the holidays.

"I'm walking up the stairs now, so I'll say good night. I love you, Daddy." These words are very special coming from my daughter, who is now a senior at university (using the American term for fourth year) and I am a senior by age and career position.

I remember when my daughter and my son, Eytan, were taken to the spot where a bus picked them up and took them to the schools they attended. The neighbourhood primary school, a five-minute walk from our house, was no longer in service. A busing service had been instituted to take the children to schools that were nearby but too far to walk to, so the old school building, which became an administrative office, was the drop-off and pickup spot for the children.

As the children got older and started attending schools for which no school-organized bus service existed, they began travelling on public transportation, or occasionally benefited from a pliant parent who took them to school or dropped them off part way, at the subway.

This is what happened when Talia starting attending a school downtown – something I, a former New Yorker who became independent on the subway system at age nine, supported strongly. Independence on the public transportation system was something I wanted my children to have, and as a result, the whole of Toronto opened up to them, without their parents having to be the doting pickup and delivery service.

The irony is that during the years when she was going to the downtown high school, when I would take her from home to the subway, a 10-minute drive, or on the rare occasion when I was going downtown and could drive her all the way to school, the last thing she wanted to do was talk to me.

"So what do you have today?" was usually answered with "I want to close my eyes and rest until we get to the station (or to school)."

"How did the presentation go yesterday?" was countered with a monosyllabic, "fine," if I was lucky enough to get anything other than "I'd rather not talk about it."

If I picked her up at the subway after school, the conversation was similar – short and not very sweet. I assumed that Talia just did not like to talk to me.

Now our phone walk-and-talks as she returns home have become a bit of a tradition – maybe once a week during this examination study time, when she stays late at the library. I consider them a real treat and a testimony to our close sense of each other. We often get on to topics that make us both laugh, which has increased our sense of each other and strengthened our bonds. How lucky can a father be?

Dr. Michael Gordon is medical program director of palliative care at Baycrest and co-author with Bart Mindszenthy of Parenting Your Parents (Dundurn Press). His latest book, Brooklyn Beginnings: A Geriatrician's Odyssey, can be researched from his website: http://www.drmichaelgordon.com.

ROASTED-TOMATO SOUP

4 lb. tomatoes, halved lengthwise
6 garlic cloves, peeled
3 tblsp olive oil
1 medium onion, finely chopped
1/2 tsp oregano
2 tsp sugar
2 tblsp butter
3 c parve soup stock

Preheat oven to 350°F. Arrange tomatoes, cut side up, in 1 layer in a large pan; add garlic to pan. Drizzle tomatoes with oil and sprinkle with 1/2 tsp salt and 1/4 tsp pepper. Roast tomatoes and garlic 1 hr.; cool in pan.

In a large heavy soup pot, cook onion, oregano, and sugar in butter over medium heat, stirring until onion is softened. Add tomatoes, garlic, and stock;simmer, covered 20 min. Purée soup in pot with immersion blender, or in batches in a food processor; Season with salt and pepper to taste.

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A secret aid to weight loss

About Nutrition

By LISA WEINBERG

Many of us really want to eat something – or many things – during the evening hours.

There are several potential reasons for this behaviour. If you are truly hungry after dinner, it usually means that you haven't eaten well or haven't had enough to eat throughout the day. But frequently, eating is part of a winding down and relaxing, or it may even be a reward for a hard, busy day. Choices may include wine, chocolate or comfort foods.

For some, it's merely habit – you are used to sitting down to unwind, read or watch TV and snacking, often mindlessly!

The danger is that we are often unaware, or simply lose track, of the amount we are consuming. And we are often eating high fat, high sugar, high calorie foods when we are not even hungry.

I'm sure you can see how this routine will lead to weight gain. But what do you do when you truly want to engage in this comforting, relaxing habit?

My suggestion, which has worked numerous times for both me and my patients, is this: *try a hot drink*!

Here's why: first, because it's hot and therefore can't be consumed quickly. At this time of day, our hands, mouth and brain usually want to be occupied. They all want to participate, but our stomachs, not so much!

That's why this works perfectly! It's a comfort "food," but without the caloric investment, and because it's hot, it takes time to consume, shutting off all the previously mentioned things that want to be occupied.

Hot drinks come in a million forms, from coffees and teas to clear broth and light hot chocolate. I encourage you to try this trick the next time you feel the need to "eat" when you aren't hungry.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. You can also follow Weinberg at http://twitter.com/lisaweinbergrd If you have any nutrition questions, please send them to The CJN.

Homelessness really sucks!

By AVRUM ROSENSWEIG

URBAN WRITER

In recent weeks, a number of people have died while living on the streets of Toronto. Tony passed away at 44 years of age in early December. Tony was created by parents who, for some reason, had no intention of being around, and he was therefore without a home from very early in his childhood.

Childhood homelessness does occur in Toronto. Kids frequently go from foster home to foster home, run away and get tossed into juvenile detention, are released without sufficient support or assistance and end up on the streets again. It's a vicious cycle from which it can be almost impossible to escape. Throughout Tony's life, which ended tragically in the grip of HIV/AIDS, this eternal orphan never had a home. Being confined within walls made him feel claustrophobic, and so he would always return to the cold and lonely streets. They were safe and familiar. Strange to believe, eh?

But Tony was not the only "homeless" Torontonian to die in early December. Have you ever heard of Spring, a young native woman who secured housing after a long struggle to do so?

One night, Spring invited a homeless man to sleep in her home. There was nothing sexual or lascivious about it. She was hospitable and empathized with the man knowing the frigid chills that would run through his body if he were to sleep on the ground wrapped in a cheap sleeping bag. She went to sleep and so did her guest. At some point in the night, he slipped out of bed, grabbed a weapon and bludgeoned Spring to death. That was it. Her murder was brutal. It affected the homeless, especially the natives on the street, in a very powerful way. They did not take the killing of their friend lightly. Grudges can last forever out there. Some tears flowed at her memorial. Anger, though, was everywhere.

Homelessness is complex. Those we call homeless suffer terribly. Some are violent, but most are not. Many are gracious, generous and highly charitable and they need our help.

With this knowledge, it is crucial that we also recognize that the freezing cold winter is back. This season prompts us to consider the amount of snow that has fallen so that we can ski. It also might compel us to consider the tragic reality that human beings, community members, are sleeping in parks tonight, or are huddled in parking garages to stay "warm," at least until they get booted out. Our community members on or near the street ask that we become conscious of their plight so that they are not alone. As survivors, they want us to be cognizant of the reality that dozens of men, women and teens will die this winter outside our homes, some of them in dumpsters meant to protect them from the snow and wind. (Imagine a Torontonian, someone's child, dying in a big, green garbage bin.)

Please post this article and refer to it when it's cold out there. Many of our shuls conduct Out of the Cold programs; Mazon Canada provides funding to organizations that assist the hungry, many of whom are homeless. Donate. Ve'ahavta has vans on the street helping the homeless. Volunteer. Google this information or call Jewish Information Centre (416-635-5600). Take a homeless person for a meal, buy them a coffee, or stop and ask about their welfare. Ask them what they need the most.

In Genesis, Abraham left God in the middle of a conversation to feed "strangers." We could do the same. Homelessness really sucks!

To comment go to http://avrum.net.

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